

EXPECTATIONS FOR TOURISM DEVELOPMENT:
EXAMINING THE ROLES OF CAPACITY BUILDING AND EMPOWERMENT

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Abstract

Rural communities often view small-scale, community-based tourism development as a viable opportunity for economic and community development (Timothy, 2002; Beeton, 2006; Reid, 2003). Unfortunately, the process of developing a successful tourism product can be beyond the capabilities of these communities (Joppe, 1996). Capacity building and empowerment are seen as two useful strategies for enabling people to partake in a variety of development initiatives, including tourism development (Moscardo, 2008; Sofield, 2003). Capacity building is a concept that has been used extensively in international development and is the primary focus of the United Nations Development Programme's efforts to alleviate global poverty (Fukuda-Parr, Lopes and Malik, 2002; Eade, 1997). Empowerment has also been used heavily within an international context, although it tends to focus specifically on disadvantaged sub-groups within a larger population, most commonly indigenous peoples and women (Sofield, 2003; Malhotra & Schuler, 2005). Both of these concepts have also been examined and used in the field of tourism development (Moscardo, 2008; Scheyvens, 2002). However, there has been little research that examines the relationship between the two concepts, and none from the perspective of the community members engaged in the tourism development process.

The Red Rock Indian Band is a small, rural First Nation community in Northwestern Ontario that is currently in a state of economic transition. Tourism has been identified as a possible option for economic development and diversification although the Band is relatively unfamiliar with the industry and how to develop it within their community. The purpose of the research was twofold: first, to explore the expectations

that Band members have for tourism development, and second, to understand how they feel that capacity building and empowerment can be fostered through the tourism development process. Data for this study was obtained and examined using a qualitative case study approach that included participant interviews, a focus group activity and additional data sources.

In addressing the first aim, the study found that Band members expected to be included in tourism development, including both their involvement in the development process and their access to the products that are developed. In addition, participants expected tourism to create job opportunities and help to revitalize traditional culture within the community. Finally, this study determined that Band members felt that tourism development should primarily consist of small businesses with some limited large business involvement and that the Band should remain in control of the development process.

With regards to the second aim, this research found that the perception of capacity building within the RRIB was strongly tied to skill development, likely due to the immediate need for jobs. Members felt that the Band's administration exhibits high levels of capacity although individual members will likely require training and assistance to engage in the tourism development process; education was also seen to be an important mechanism for building capacity. The study determined that the RRIB's perception of empowerment was heavily based upon the concept of ownership, although pride and motivation were found to play important roles. Finally, some basic connections were drawn between the concepts of capacity building and empowerment; it was shown that

both skill development and empowerment (through ownership) can foster the process of capacity building.

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CHAPTER 1: INTRODUCTION

1.0 Introduction

This chapter provides an introduction to this thesis research. It begins by providing some basic background information to contextualize the study. Next it discusses the purpose of this research and provides a brief outline of the process of the study. The chapter then discusses the significance of this research and provides a note about the use of some terminology within this thesis. The chapter finishes by briefly discussing the layout of the remainder of the thesis.

1.1 Background Information

Much of rural Canada has historically been comprised of resource-based, single-industry towns. With the growing volatility in the demand for many of Canada's natural resources in recent decades many of these communities have attempted to diversify their economies, especially those that have recently lost their primary industries. In many cases small-scale, community-based tourism development is seen to be a viable option for diversification (Timothy, 2002). Rural areas are often considered to have a variety of natural, historical and cultural assets that can be leveraged for tourism development (Garrod, Wornell & Youell, 2006; MacDonald & Jolliffe, 2003). Some well-planned, community-based tourism developments have also been found to benefit communities socially, culturally and environmentally (Reid, 2003). Unfortunately, the process of developing a successful tourism product is often thought to be beyond the capabilities of many rural communities (Joppe, 1996). Building local capacity is seen as one way to

foster a community's ability to support small-scale tourism (Lui, 2006; Sofield & Birtles, 1996; Mitchell & Reid, 2001).

It is important to note that tourism development is just one form of human development, and from that perspective the concept of capacity building has been examined heavily within an international context where it is often termed '*capacity development*'. In fact the United Nations Development Programme (UNDP) has declared that capacity development is the organization's primary strategy to support international development and is a crucial component in tackling the United Nations' Millennium Development Goals for alleviating world poverty by 2015 (Executive Board of the UNDP and of the United Nations Population Fund [UNFPA], 2007). The UNDP defines capacity development as "the process through which individuals, organizations and societies obtain, strengthen and maintain the capabilities to set and achieve their own development objectives over time" (UNDP Capacity Development Group, 2008, p. 2). Tourism is one avenue through which the capacity development process has been implemented. The World Tourism Organization's (UNWTO) Development Assistance Department has worked in cooperation with the UNDP to promote capacity building through tourism at the community level (UNWTO, 2008). This has primarily been exercised through the ST-EP Programme (Sustainable Tourism Eliminating Poverty) which was launched in 2003.

As a result of its importance to international development, much of the academic research involving capacity building and its role in community-based tourism has been examined in a developing world context; for example Lui's (2006) work in Malaysia, Weiler and Ham's (2002) promotion of tour guide training in Central America,

Victurine's (2000) work aiding small entrepreneurs in Uganda, and Mayaka and Akama's (2007) work in Kenya, amongst others.

Another concept that has been linked to tourism development (and more broadly human development) in an international context is empowerment (Sofield, 2003; Cole, 2006). It is more often viewed as a result (or goal) of development rather than a tool to achieve it and tends to focus on disadvantaged sub-groups within a larger population, most commonly indigenous peoples and women (Friedmann, 1992; Malhotra & Schuler, 2005; Manwa, 2008).

Capacity building and empowerment can also play important roles in the developed world. The field of health promotion has adopted both of these concepts (Fawcett *et al*, 1995; Labonte & Laverack, 2001), as has the field of resource and environmental management (Wiber *et al*, 2009; Fraser, Dougill, Mabee, Reed & McAlpine, 2006; Sinclair, Diduck & Fitzpatrick, 2008). Capacity building has been examined in inner-city community revitalization projects (Chaskin, 2001) while empowerment has been studied heavily in advocating for minority groups (Banducci, Donovan & Karp, 2008; Ramirez, 1995). Both of these concepts have received limited attention in rural development studies (Murray & Dunn, 1995) and rural tourism development studies in the developed world (Miettinen, 2006).

Rural areas, especially those that have been dependant upon a single industry, often lack the ability to deal with the challenges that they now face in a modern and globalized world (Halseth & Halseth, 2004). Furthermore, individuals and groups within the community often feel that the decisions being made are out of their control and that they are unable or unwilling to engage in the process of change (Walford, Everitt and

Napton, 1999). Increasing the local residents' knowledge of tourism and encouraging broad participation in tourism planning and development can help build capacity within a rural community and empower its members (Moscardo, 2008).

The opportunities and threats associated with tourism development in rural communities are often exacerbated within an indigenous context (Notzke, 2006). This is partially because the unique culture of an indigenous group is often one of its greatest tourism assets; however, the development of tourism has the potential to both foster and erode the group's cultural identity as well as its related social structures (Smith, 1996). The challenges associated with developing tourism within an indigenous context can also be magnified (Hinch & Butler, 2007); a situation often rooted in the legacy of colonialism (Young, 2001; Frideres & Gadacz, 2001). In Canada the political framework of bands and reserves ordained in the Indian Act has inhibited the ability of First Nations people to do things for themselves in this realm (Emberley, 2007). Capacity building and empowerment become even more important within this context.

Located near the shores of Lake Superior in Northwestern Ontario, Canada is a rural First Nation community that is in the process of engaging in tourism development. The Red Rock Indian Band (RRIB) is a community based on the Lake Helen 53A Indian Reserve but also comprises the nearby Parmacheene 53 Indian Reserve and has a large contingent of off-reserve members. Its close proximity to and historical interactions with the towns of Nipigon and Red Rock have had a significant influence on the Band. Many of the Band members have worked in these two towns and several of the off-reserve members live there as well. Unfortunately both towns have recently lost their primary industries and sources of employment. Many members of the RRIB, as well as other

people living in the region, are committed to staying in the area but are in need of new and alternative employment opportunities and tourism is one industry that could help create these. Some members also hope that tourism could help revitalize the Band's cultural identity, which they feel has been somewhat lost due to Western influences. Section 3.2.4 discusses the study area and context of the research in further detail.

1.2 Purpose and Process of this Research

This research formed part of a larger study that examined the potential for a community-based, experiential tourism development with the RRIB. The thesis work was conducted in a partially collaborative manner, with a gatekeeper overseeing the research and suggestions being taken from some community members. While this approach was important to ensure the usefulness of the study for the RRIB, it meant that the purpose of the project had to be expanded from focusing solely on capacity building and empowerment to focusing a variety of community interests that relate to tourism. As such, two separate research questions were created for the study, each supported by research objectives.

The first question was designed to address the needs of a community that is getting involved in tourism from a broad perspective. Several authors have stressed the importance of establishing the expectations of host community members in the early stages of tourism planning (Reid, Fuller, Haywood & Bryden, 1993; Sammy, 2008; Reid, 2003). This allows members to provide input to the process, helps develop community support for tourism and provides a baseline for ongoing evaluation of the tourism development (Reid *et al*, 1993; Reid, 2003; Lai & Nepal, 2006; Joppe, 1996). Hence, the

research question asked: What do local residents expect from tourism development in their community? This was supported by one objective:

- To understand the expectations that Band members have for tourism development within their community.

The second research question was more focused and designed to contribute to the academic study of capacity building and empowerment in community-based tourism development. It should be noted, that while the RRIB is a First Nation community, the purpose of this research is not to examine tourism, capacity building and empowerment in a First Nations context specifically. It asked: How do local residents feel that capacity building and empowerment can be nurtured through the tourism development process?

This research question was supported by four objectives:

- To determine what skills the Band members find important to tourism development;
- To determine how Band members feel that capacity can be built through tourism development;
- To determine how Band members feel that empowerment can be fostered through tourism development, and;
- To determine what relationship the Band members feel exists between skill development, capacity building and empowerment in the context of the tourism development.

To address these two research questions, this study utilized a qualitative methodology within a pragmatic worldview (Creswell, 2009). This approach was chosen to obtain contextualized information that would benefit the community to plan and

develop tourism whilst providing meaningful insight into the roles of capacity building and empowerment in rural tourism development. Data was gathered using a combination of open-ended interviews, a focus-group activity and a collection of secondary data sources. The interviews allowed rich, personalized data to be collected, while the focus group activity encouraged greater participation by community members. All of the data was analyzed using thematic coding (as explained in Section 3.4).

1.3 Significance of this Research

The outcomes of this thesis project are significant both pragmatically for the community and for policy development, and academically. This research has the potential to assist the RRIB in several ways. First, it provided the Band administration with information about its memberships' expectations from tourism development. It also encouraged discussion amongst the membership, bringing out a diverse array of ideas and getting individual members thinking about their own potential roles in the Band's future tourism endeavours. Lastly, this research could be used to help guide the Band administration in facilitating the processes of capacity building and empowerment within their community.

This research is also beneficial to First Nations studies in Canada because it provides an in depth examination of capacity building and empowerment in situ. While the terms and related concepts are used by INAC and development agencies in Canada, it is unclear how community members view and implement them. Understanding how residents view capacity and empowerment can aid agencies such as INAC in aligning their objectives with the communities that they work with.

Finally this research contributes to the academic field of community-based tourism development. As explained in Section 1.1, the concepts of capacity building and empowerment have been used frequently in the field of community-based tourism, however their study has been limited, especially in relation to each other. Furthermore, there has been very little research that examines how residents view the concepts in community-based initiatives. This thesis seeks to examine the concepts together and from the perspective of those involved.

1.4 Terminology

Many different terms have been, and continue to be, used to identify the original inhabitants of Canada. The term “indigenous peoples” is often used in an international context to refer to the original inhabitants of a region that identify themselves as indigenous, although the term is not clearly defined (Butler & Hinch, 2007). In Canada, “Aboriginal” is the overarching legal term used to refer to all of the original inhabitants of North America and their descendants, while “Indian” is a specific legal term that refers to one of three broad Aboriginal cultural groups (Indian, Metis and Inuit) in Canada (INAC, 2010). The term “First Nation” is commonly used in the place of “Indian”, which some people consider offensive (INAC, 2010).

Throughout this thesis the use of each of these terms has been considered and every attempt has been made to use language that is appropriate, respectful and not disempowering. The term “First Nation” was used instead of “Indian” when possible, however there were two primary circumstances where this was not appropriate. First, the term was used in the titles of the Red Rock Indian Band, the Lake Helen Indian Reserve

and the Parmacheene Indian Reserve, all at the request of the Band. Second, the participants' own words and terminologies were used as much as possible when analyzing the data and creating axial codes, sub-themes and themes; these often included the term "Indian". Some participants also used the terms "Native", "Aboriginal", "Anishinabek" and "Ojibwe" to refer to themselves or their culture.

1.5 Summary

This introductory chapter provided an overview of this thesis. It introduced the topic of community-based tourism development, briefly discussed the roles of capacity building and empowerment with tourism. It also presented the objectives of this research project and provided a basic overview of the research approach. The next chapter provides a review of the literature relating to community-based tourism, capacity building and empowerment. It also examines the relationships between these concepts, situates this research in the broader tourism discourse and provides an overview of the study area. Chapter 3 explores the methodology that this study is based upon and outlines the choices of the methods that were used. Chapter 4 presents and examines the results of this research project. And finally, Chapter 5 discusses the major findings of the study, how they relate to previous research and what implications they might have upon future research and practice in the field of tourism development.

CHAPTER 2: LITERATURE REVIEW

2.0 Introduction

This chapter provides a review of the literature that pertains to community-based tourism, empowerment and capacity building while examining the relationship that exists between them. It begins with an examination of community-based tourism, including its roots in development theory and the special characteristics of indigenous tourism. Next this chapter looks at empowerment, focussing upon the nature of power, four primary dimensions of empowerment, the process of empowerment and the place of empowerment in community-based tourism research. Following this, the chapter explores capacity building, reviewing the nature of the concept, its use in development and its application in community-based tourism. Finally empowerment and capacity building are compared and a framework is presented to explain the connection between the two concepts.

2.1 Tourism for Community Development

Tourism has been viewed by many authors and organizations as a useful tool for the development of peripheral areas (Sofield, 2003; Reid, 2003; UNWTO, 2008). Approaches that integrate the local people in planning and decision-making have been suggested to maximize the benefits of tourism for communities (Timothy, 2002). At its root tourism development is simply one form of development, and as such its theoretical basis lies in development theory.

2.1.1 *Development Theory*

Development theory has evolved throughout its history, encapsulating a group of more specific theories, but it first came to prominence in the aftermath of World War II as the world was moving through a phase of economic and political transition (Peet & Hartwick, 2009; Sofield, 2003; Hettne, 1995). European countries were rebuilding and establishing their new societies in line with either of the two major competing ideologies of communism and capitalism. Colonialism was in decline creating a myriad of new countries throughout Asia, Africa and elsewhere. This was a period of substantial prosperity for the advanced industrialized nations, but there was concern that many other countries (including those recently liberated) were being left behind, creating a gap between the so-called *developed* and *underdeveloped* nations (Peet & Hartwick, 2009). This was also fuelled by the rapidly expanding Cold War, since technical and financial assistance from the two competing superpowers became tools for advancing their own strategic interests (Sofield, 2003).

With the success of the Marshal Plan in Europe, there was a belief amongst Western nations that an injection of capital, targeted specifically towards industrialization, would bring the underdeveloped “third world” in line with the developed world (Hettne, 1995). This view, known as modernization theory, is epitomized by Rostow’s (1960) model of the stages of economic growth. According to Rostow, all civilizations progress through the following five sequential stages of development:

- Traditional society (which is characterized by limited productivity and heavy dependence on harvests);

- Pre-conditions for take-off (which is characterized by reorganization of economic and often political systems);
- Take-off (which is characterized by the rapid expansion of new industries followed by fairly sustained progress);
- Drive to maturity (which is characterized by the diversification of industries); and,
- Age of high mass-consumption (where industries move beyond necessities into durable consumer products and a substantial middle class emerges).

Modernization theory was seen as a spontaneous and irreversible process that effectively standardized, and to an extent even dictated, the future progression of developing countries (Hettne, 1995; Peet & Hartwick, 2009).

By the 1960s modernization theory began to receive heavy criticism as it became apparent that most underdeveloped countries were not progressing as anticipated, and in many cases living conditions were actually deteriorating (Hettne, 1995). The theory was criticized as being unnecessarily Eurocentric, especially in the wake of Japan's rapid recovery and growth (Nisbet, 1972).

Dependency theory emerged from neo-Marxist and post-colonial schools of thought to challenge modernization theory, and largely focused on the developed-developing country nexus. Post-colonialists argued that modernization failed to acknowledge that colonialism had created many of the problems in underdeveloped nations, and in some cases even legitimized them (Bernstein, 1973). Neo-Marxists asserted that an unbalanced relationship exists between dominant central (or core)

economies and subordinate peripheral ones¹ (Dos Santos, 1970; Frank, 1966). Central economies were seen to be diverse with extensive internal networks of trade and production, where peripheral economies were almost entirely dependent upon exporting to central economies. Furthermore, central economies produced and exported high value products to both central and peripheral markets, while peripheral economies exported lower value products to central markets. Therefore, Frank (1966) asserted that central economies actually develop at the expense of peripheral ones, leading to a process of active underdevelopment (or negative development) in peripheral areas. Also, Furtado (1973) explained that modern, export-oriented sectors of production had been developed in peripheral areas at the expense of traditional, subsistence sectors, leading to the collapse of their own internal markets and creating a state of further dependency. As a result, dependency theorists claimed that peripheral economies needed to reduce their dependence upon central economies and develop in relative isolation from them (Hettne, 1995; Sofield, 2003).

Economic neoliberalism emerged in the 1970s and carried through the 1980s, primarily in response to stagflation in the developed world and the rise of conservative governments in many influential industrialized countries (Telfer, 2002). It was felt that government interference inhibited development as it opposed the laissez-faire principle of economics and restricted a country's comparative advantage. As a result governments were encouraged to practice financial discipline, reduce public expenditures, support the

¹ The core-periphery framework of dependency has traditionally been used to study the relationship between developed and underdeveloped countries, however it can also be used to examine the relationship between urban and rural areas within the same country (Smith & Steel, 1995).

creation of free competitive markets, and encourage private investment (which in the case of developing countries is primarily foreign direct investment) (Peet & Hartwick, 2009).

During the 1980s and 1990s alternative theories began to emerge which attempted to reflect the diverse nature of development (Telfer, 2002). Instead of considering development as a top-down approach which focused predominantly upon modes of production and economic growth, researchers began to pursue an approach which recognised the overall well-being of the people who are involved in the development process (Sheth, 1987), arguing that unique conceptions and frameworks of development can be created to reflect the individual identity of the society being developed (Telfer, 2002). At the community level alternative development encourages local decision-making and the empowerment of those involved in the process (Telfer, 2002). Such approaches to development allow for a variety of strategies to create economies that are diversified, resilient and capable of addressing the challenges of globalization; increasingly, this has included the development of tourism (Reid 2003; Halseth & Halseth 2004; Walford *et al*, 1999).

2.1.2 Community-Based Tourism Development

Tourism has evolved over the years in a way that reflects the evolution of development theory. Telfer (2002) explains that under the modernization paradigm tourism was viewed as a means to create employment and increase foreign exchange reserves, it was then critiqued by dependency theorists for its high levels of leakage and foreign influence, and was later used by the neoliberalists as a centrepiece for their strategy of outward-oriented development. Through the 1950s, 1960s and 1970s tourism

existed in a mass, standardized form with large numbers of tourists visiting a relatively small number of destinations, following a distinct pattern of seasonality and having predominate foreign ownership (Poon, 2003). During the 1980s and 1990s it began to transform into more flexible and multifarious form, with community-based tourism development being one that represents a manifestation of alternative development (Poon, 2003; Telfer, 2002). It differs from mass tourism in part because it involves local community members in making decisions and has a greater focus on the sustainability of these communities (Reid, 2003).

According to Jafari (1989), tourism research has also followed a similar trend. He explains that during the early post-war period most research advocated for the expansion of tourism based predominantly upon its economic potential. By the 1970s literature began to take a cautionary approach, highlighting the negative social and environmental impacts that tourism can cause. In the 1980s research focused on new approaches to tourism that adhered to alternative development strategies, adapting traditional tourism strategies to minimize its negative impacts. Jafari also emphasized the importance of integrating research and knowledge into these tourism approaches.

As alternative development suggests, the support of community members is absolutely crucial to the tourism planning process (Reid, 2003). Doxey (1975) proposed a five stage model (which he termed an "Irridex") of a typical host community's response to increasing numbers of tourists. Residents are initially excited about tourism and welcoming of the guests but later become apathetic as the novelty fades and their expectations are not met. As more visitors arrive the residents become discretely, and later overtly, annoyed by their presence and resentful of tourism within the community.

Finally the hosts become resigned to the existence of tourism within their community, which by this time is often irrevocably changed. Sofield (2003) later challenged that the entire process was one of adapting to tourism and argued that this was not a linear progression. Instead he viewed each “stage” (using Doxey’s terminology) as a “state of affairs” that was more descriptive than predictive.

Gursoy and Rutherford (2004) found that predicting local attitudes towards potential tourism development in a community (prior to that development taking place) is dependant upon economic, social, cultural and personal factors, amongst others, but stressed that the state of the local economy is an extremely influential factor. Lai and Nepal (2006) furthered this research by examining the connection between community attitudes toward tourism development and their actual intention to participate in the process. It was found that community residents frequently want to participate in this process but not take sole control of it; they also heavily favour some involvement by local government (Lai & Nepal, 2006). It is therefore important for local residents and governments to synergize their efforts in the planning and development process for tourism.

Reid *et al* (1993) provide a model for the process of undertaking a community-based tourism initiative that is purposively designed to incorporate as many participants as possible (especially those within the community). The model consists of five stages:

1. The catalyst stage is the initial conception of the idea for a tourism development.
2. The formation of task force stage is the formation of a group that is representative of the community’s interests and is charged with facilitating the tourism planning and development process.

3. The community awareness raising and values identification stage seeks to involve community members in the process by informing them about the proposed tourism project, educating them on both the positive and negative aspects of tourism development and soliciting their input to help develop a customized tourism plan for the community to implement.
4. The planning stage builds on the information gathered in the previous stage to develop a plan for tourism development and marketing.
5. Finally, the implementation and monitoring stage puts the plan into action.

The third stage is considered to be the most important because the inclusion of community awareness separates true community-based planning from traditional planning. However, its implementation often proves difficult in practice as community members lack the appropriate knowledge of critical issues associated with tourism and its possible effects on the community (Reid, Mair & George, 2004). It is therefore important to work community awareness-raising into the first two stages as well.

Joppe (1996) provides a critique of the practice of community-based tourism development. She identifies that community-based tourism development differs ideologically from traditional tourism development by focusing inward on developing the community itself (i.e. nurturing the human capital in the community) instead of focusing outward on attracting businesses and jobs to the community (i.e. increasing financial capital). However, she argues, that in practice the difference is only a token gesture. Joppe believes that community-based tourism development is still initiated and controlled by external (i.e. government or private) interests, largely due to the requirement of

financial resources. In fact, the author claims that many community-based tourism models are inadequate, based primarily on gaps between theory and practice. Joppe makes three major recommendations to rectify this problem, including:

- Using truly inclusive consensus decision-making in the planning process;
- Training political and community leaders to properly facilitate the processes in a manner that fosters inclusiveness. These leaders must see the benefits of this process so that they do not feel threatened by it, and;
- Undertaking longitudinal studies that assess the situation several years after programs have been implemented. This information can then be disseminated to governments, outside investors and other communities considering similar projects.

Blackstock (2005) provides three further criticisms of community-based tourism in practice. First she claims that many practitioners focus on making tourism acceptable to local people, not on empowering them to make their own decisions; for example, residents rarely have the option to reject tourism development entirely. Second, it is difficult to determine a community's voice on any particular issue; in practice there are often a myriad of voices and only certain ones get heard. Lastly, Blackstock explains that the primary goal of external developers is generally to make a profit and she claims that community-based tourism fails to acknowledge the power that they wield in the development process.

2.1.3 Special Characteristics of Indigenous Tourism

The Red Rock Indian Band's engagement in tourism is not only a community-based tourism initiative it is also an indigenous tourism initiative. Although the primary focus of this thesis is on community-based tourism (and not indigenous tourism), it is still important to consider the literature on indigenous tourism because of this context. Smith (1996) illustrates that cultural differences between indigenous and Western societies have the ability to both foster and impede the development of tourism in a community. Canada boasts a large and diverse potential for indigenous tourism development (Notzke, 2006). Notzke (2006) points out that "tourism is a complex and volatile phenomenon with tremendous potential for creating benefits as well as for doing harm" (p. 2) and that indigenous communities are particularly susceptible to both of these prospects.

It should be noted that there are a variety of definitions for what constitutes indigenous (or aboriginal) tourism (Butler & Hinch, 1996; Notzke, 2006; Zeppel, 2006; Hinch & Butler, 2007; Lemelin & Blangy, 2009). These definitions vary based upon their exclusivity and inclusivity involving matters such as: who are considered to be indigenous peoples, what degree of ownership and control do they have over the operation of the product and to what extent the product is culturally and practically authentic (Hinch & Butler, 2007; Zeppel, 2006; Notzke, 2006). For the purpose of this thesis the current and potential tourism products and programs that are owned and operated by the Band or its members and are themed in some way to reflect their current or historic ways of life shall be considered indigenous tourism.

Smith (1996) identified four factors that should be considered in indigenous tourism development:

- Habitat refers not only to the location in which people live but also to the connection that is present between them and the land.
- Heritage is a culmination of the knowledge, skills, beliefs and values that exist within indigenous societies.
- History incorporates the entire existence of indigenous people over time but is primarily focused on their post-contact relationships with Western societies.
- Handicrafts refer to the tangible items that can be observed and marketed and are made valuable through the authentic and intrinsic heritage they possess.

Furthermore, Smith states that two of the primary “goals of indigenous tourism are: (1) to ensure that the values which bond the native society may endure as long as they serve the members well; and (2) to establish outsiders’ respect for customs and values that support and guide a culture different from their own” (1996, p. 304).

Notzke (2006) differentiates between the potential for indigenous tourism in northern and southern Canada. In much of northern Canada, First Nations people often still practice their traditional ways and depend at least partially upon subsistence from the land. In southern Canada many First Nations people are confined to life on reservations and must purchase food and supplies because the surrounding landscapes are no longer able to support their traditional ways of life. For this reason many people are forced to seek more contemporary types of employment. Each situation offers unique opportunities and challenges for tourism development. In discussion with participants it was determined that the RRIB falls between these two extremes, with most Band members participating in predominantly modern lifestyles whilst still observing and participating in some traditional practices.

Overall, this literature has stressed the importance of community involvement in tourism development and also highlighted the difficulties inherent in community-based tourism initiatives. Community-based tourism differs from mass forms of tourism in part because it involves local community members in the decision-making process and empowers them to take control of tourism integration and development. Next this chapter examines the nature of empowerment and how it can be experienced through community-based tourism development.

2.2 Empowerment

Empowerment is a concept that spans several disciplines, and can therefore be examined in a number of different ways. A variety of interpretations of empowerment exist in fields such as sociology, political science and psychology, amongst others, often tailored to the context in which they are being used. However there is one common thread that inevitably unites these conceptions; they are all based upon increasing the power of a disadvantaged group of people. The scope and magnitude of this disadvantage often varies considerably, but it is still present (or at least implied) in all definitions of empowerment. However, this also highlights the fact that the concept of power is central to empowerment theory and must be considered within its various contexts. This section will provide a detailed overview of empowerment theory and highlight the four dimensions in which it commonly exists, but first it is important to develop an understanding of the concept of power.

2.2.1 *Power*

Power and power relations have been examined across a variety of disciplines including sociology, political science and psychology. Its development in sociology and political science has overlapped considerably since it is viewed in both fields as a relationship between people. However, in psychology power is more often associated with self-esteem and a sense of well-being. As a result, this examination of power will start by examining the concept through its historical origin, followed by its development in socio-political study, and finally its development in psychology.

The study of power has a very long history that can be traced back to Ancient Greece. According to Ledyaeve (1997), Plato, Aristotle and others made preliminary, superficial observations regarding power, but did not attempt to fully define or develop the concept. In the 16th century Machiavelli explored and elaborated upon the means through which authoritative power could be acquired, maintained and exercised by the ruling elite (Hornqvist, 2004). However, there were no meaningful attempts to actually define the term until Thomas Hobbes did so in the mid 17th century. According to Hobbes (1651/1957), “the power of a man, to take it universally, is his present means to obtain some future apparent good” (p. 56) and is based on a combination of his personal attributes and his ability to utilize social, economic, political and religious resources.

In the late 19th century Nietzsche stressed the importance of power in human behaviour through his concept of will to power. He argued that the pursuit and attainment of power is the central purpose of human existence and is the basis for all of their actions

(Nietzsche, 1883-1888/1967²). However, Kaufmann (1967) explains that Nietzsche never explicitly defines his interpretation of power in his work and since the majority of his views were arranged and published posthumously the concept has been disparately interpreted by scholars. Richardson (1996) identifies no less than four separate Nietzschean interpretations of power and argues that these are used individually and in various combinations throughout his work.

Much of the work on power during the 20th century was developed in the fields of sociology and political science, and was heavily influenced by the work of Max Weber. He described power as “the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability exists” (Weber, 1922/1964, p. 152). This definition implies that power exists in an asymmetrical relationship between actors, whereby the extent of one actor’s level of influence is inversely proportional to that of the other actor(s) involved, making it a zero-sum relationship (Ledyae, 1997). Much of the work that followed Weber – including Dahl (1963), Bachrach and Baratz (1970) and Lukes (1974) – has focused upon examining the nature of this relationship.

² This reference refers to a collection of Nietzsche’s writings that were created between 1883 and 1888. They were originally collected and published posthumously in 1901 in German under the title *Wille zur Macht* (meaning “will to power”). The publication that I used here was an English translation of Nietzsche’s work that was arranged by Kaufmann and published in 1967 under the title *Will to Power*. It was based mainly off of Nietzsche’s original notes since Kauffman felt that the 1901 publication had intentionally manipulated Nietzsche’s writings to support anti-Semitic ideologies in Germany (even though Nietzsche himself opposed anti-Semitism).

Dahl (1963) described the relationship in terms of influence. He explains that in an interaction between two actors (A and B), where “A influences B to the extent that he gets B to do something that B would not otherwise do” (Dahl, 1963, p. 40). Actors in this description may be individuals or any group of people including organizations and states. Dahl (1963) then described power as coercive influence, which is “influence based on the threat or expectation of extremely severe penalties or great losses” (p.50). Whether the penalties are determined to be “extremely severe” or the losses “great” is entirely dependant upon how B perceives and values them in relation to the actions sought by A. It should also be noted that if sanctions are exercised then the relationship becomes one based upon force, not power, since B is no longer acting on their own accord.

Bachrach and Baratz (1970) challenged that Dahl had only focused on one dimension of power and that a second dimension of power must be considered. They claimed that power can also be exerted “when A devotes his energies to creating or reinforcing social and political values and institutional practices that limit the scope of the political process to public consideration of only those issues which are comparatively innocuous to A” (Bachrach & Baratz, 1970, p. 7). Conflict is considered to be covert in the second dimension of power, as opposed to the overt conflict that exists in Dahl’s conception.

Lukes (1974) supported the existence of a second dimension of power but challenged that this was still insufficient to explain all forms of power, and thus proposed a third dimension of power that focuses upon influencing the values of the subject. According to Lukes, ”A may exercise power over B by getting him to do what he does not want to do, but he also exercises power over him by influencing, shaping or

determining his very wants” (1974, p. 27). This interpretation also strays from its predecessors because it deals with situations in which there is no observable conflict. Lukes explains this through latent conflict, as B’s observable interests differ from their real interests (which are still in conflict with the interests of A).

During the 1960s alternative conceptualizations began to emerge that strayed from the Weberian zero-sum tradition. Parsons (1963) explained that power can be viewed in the political system (and other subsystems of society) in much the same way as money in the economic system. Like money, the true value of power is not in its usefulness by itself, but in its exchange with others; thus the value of power can fluctuate within a society. Arendt (1970) also emphasized that power exists within social groups and can therefore be created and destroyed as these groups emerge, evolve and disband. Furthermore, she emphasizes that public institutions only gain and retain power through the people that support them.

Foucault also criticized the traditional conceptualizations of power. Firstly, he dismissed the notion that power only exists in simple relationships between the oppressors and the oppressed; he believed that power exists within all of the intricate networks of society (Mills, 2003). Secondly, Foucault rejected the belief that power is a wholly negative and repressive phenomenon and argued that it can also be productive since adaptation to oppression can create new behaviours (Foucault, 1976/1978). He extends this notion to include resistance by explaining that “where there is power there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power” (Foucault, 1976/1978, p. 95). Lastly, Foucault (1980) emphasizes the fundamental connection between power and knowledge in what he terms

power/knowledge. He states that “it is not possible for power to be exercised without knowledge, it is impossible for knowledge not to engender power” (Foucault, 1980, p. 52). Foucault further explains that power defines the discourses of our knowledge and determines what we accept as truth.

The concept of power was also central to the development of critical theory, a philosophical examination and critique of society that emerged from the Frankfurt School in the 1930s under the direction of Max Horkheimer (How, 2003). The early work of Horkheimer, along with Theodor Adorno, Herbert Marcuse and others, separated traditional theory (which observed a phenomenon) from critical theory (which sought to change it) (Crotty, 1998; Rush, 2004). These early ideas were heavily based upon Marxian theories of production but were later expanded by Jürgen Habermas to include all social interaction (Morris, 2004; How, 2003). Habermas introduced the critical sciences as a new dimension of human knowledge, separating critical reflection and emancipation from the natural sciences and humanities (How, 2003; Crotty, 1998). Freire (1970) put critical theory into practice in South America and exposed the *culture of silence* that exists amongst the oppressed. As a research paradigm, critical theory has dispersed through a myriad of disciplines – including tourism studies (see Ateljevic, Pritchard & Morgan, 2007) – where it has been used to expose and address power imbalances in a variety of social situations (Honneth, 2004).

In the latter half of the 20th century power was also examined through a psychological approach. McClelland (1975) created a framework for power orientations based upon the Freudian concept of ego development. Through this framework McClelland explains how an individual obtains, exercises and perceives of power as they

advance through four progressive stages of experiencing power (Figure 2.1). Each stage is characterized by the relationship between the power's origin and where it is directed.

		Source of Power	
		Other	Self
Object of Power	Self	<p>Stage I</p> <ul style="list-style-type: none"> • receives strength from others • being supported 	<p>Stage II</p> <ul style="list-style-type: none"> • strengthens from within • autonomy
	Other	<p>Stage IV</p> <ul style="list-style-type: none"> • serves others for a greater purpose • principled assertion 	<p>Stage III</p> <ul style="list-style-type: none"> • has impact/influence over others • assertive action

Figure 2.1. Framework for power orientations (McClelland, 1975).

Much of the psychological approach to examining power has focused upon the experience of powerlessness. Seaman (1959) defines powerlessness as “the expectancy or probability held by the individual that his own behavior cannot determine the occurrence of the outcomes, or reinforcements, he seeks” (p. 784). This definition has obvious ties to Weberian conceptions of power relationships, but it focuses on how the situation is perceived by the powerless individual. Freire (1968/1970) expands upon this notion by suggesting that not only do powerless people feel that they lack a voice in social and political affairs, but often times they do not even know that they are missing it.

Kieffer (1984) sought to move beyond focusing upon the negative conditions of powerlessness and examine the power that is created in its midst (a notion that reflects Foucault's views of power and resistance). He suggests that “conflict and growth are

inextricably intertwined [and that] it is essential that individuals continue to experience conflict to sustain their emergence” (p. 25).

2.2.2 *Four Dimensions of Empowerment*

As previously illustrated, power can manifest itself in a variety of different ways, and since empowerment is the process of expanding the power of disadvantaged groups of people it may be logical to conclude that empowerment can take different forms as well. In fact several authors have suggested that empowerment occurs across multiple dimensions, particularly economic, political, social and psychological ones (Narayan, 2005; Friedmann, 1992; Scheyvens, 1999; Beeton, 2006).

Economic empowerment includes a variety of processes which are characterized by directly or indirectly increasing the tangible resources that are available to individuals or groups that can be leveraged for their benefit. This may include increasing their employment opportunities, income, ownership of assets or control over assets and expenditures. Economic empowerment also needs to consider traditional productive resources (such as food obtained through hunting, fishing and harvesting) and incorporate non-monetary economies.

Social and political empowerment are closely related but can generally be segregated based upon the sphere in which they exist and the nature of the power being developed and exercised. Social empowerment is generally associated with less formal arenas than political empowerment. Similarly, social power has been described as “the power associated with civil society” (Friedmann, 1992) and as existing “in a non-hierarchical manner among communities and groups” (Beeton, 2006). Political power,

on the other hand, is seen as existing in a hierarchical manner (Beeton, 2006) and is associated with accessing and influencing the decision-making processes of organizations, communities and states (Friedmann, 1992). Both forms of power are seen to exist between individuals or amongst groups and adhere to the conceptions of Lukes, Arendt and Foucault, amongst others.

Finally, psychological empowerment is best characterized by increasing one's self-confidence and ability to function in the social and political realms. This can be demonstrated using McClelland's (1975) framework for power orientations as the progression of a person (or group of people) through the successive stages of experiencing power. The psychological dimension of empowerment is clearly distinguishable from the other three dimensions because it is based upon the feelings of the actors involved (Kieffer, 1984).

An exploratory study of psychological empowerment by Kieffer (1984) found that the concept revolved around three aspects: developing a sense of self confidence, developing an understanding of one's social and political environments and utilizing one's resources and abilities to initiate action. Another study by Zimmerman and Rappaport (1988) identified eleven dependent measures of psychological empowerment based upon personality, cognitive and motivational aspects of control.

Zimmerman, Israel, Schulz and Checkoway (1992) built upon the work of Kieffer and Zimmerman and Rappaport to create a model of the concept based upon three component parts that interact in the empowerment process. An intrapersonal component deals with how people perceive their ability to influence social and political systems. The aspects of control identified by Zimmerman and Rappaport (1988) are all generally

encompassed within this component. An interactional component consists of the actual abilities that people possess and can exercise in the social and political spheres. Finally, a behavioural component details the abilities that people do exercise to influence social and political systems.

The four dimensions of empowerment do not exist in isolation from each other. It has already been suggested that social and political empowerment operate in a very similar manner, but in different arenas (and even those can be difficult to distinguish at times). It has also been suggested, most notably by Kieffer (1984) and Zimmerman *et al* (1992), that there is a connection between the psychological dimension of empowerment and the other three dimensions. Friedmann (1992) states that “psychological power is often a result of successful action in the social and political domains” (p. 33), and that increasing psychological power also aids in enhancing social and political power. Several authors have suggested that there is a direct connection between the economic dimension of power and those of social and political power, whereby economic power can be used to leverage social and political power, and social and political power can be used to increase economic power (Beeton, 2006; Narayan, 2005; Friedmann, 1992). It is unclear from the literature if a direct connection exists between economic empowerment and psychological empowerment.

2.2.3 Processes of Empowerment

It has been established that empowerment is the process of expanding power across four primary dimensions, but it is also important to understand how this occurs. The following models examine how the empowerment process operates, especially across

its psychological dimensions. It is important to note that empowerment is generally viewed as a lifelong process of personal development that has no definite end point (Lord, 1991; Kieffer, 1984).

Arnstein (1969) proposed an eight-rung ladder of citizen participation that detailed a deliberate redistribution of power in political and economic processes. She classified the two lowest rungs on the ladder (manipulation and therapy) as *non-participation* since power is retained solely by the ruling elite. The next three rungs (informing, consultation, and placation) Arnstein classified as *degrees of tokenism* since disadvantaged groups are able to provide input in the process but still lack the ability to make decisions. She classifies the top three rungs (partnership, delegated power and citizen control) as *degrees of citizen power* since disadvantaged groups acquire control over the decision-making process.

Kieffer (1984) produced a model of empowerment based upon the experiences of leaders of grassroots advocacy organizations. He identified four stages of the empowerment process, including:

- *The era of entry*, which occurs just after the participant has realized their state of powerlessness and is characterized by immaturity and limited abilities;
- *The era of advancement*, which occurs when some relative success has been experienced and is characterised by gaining a better understanding of social and political processes and how to influence them (with the support of peers and mentors);
- *The era of incorporation*, where political and social skills are exercised and honed as obstacles are confronted and overcome; and finally,

- *The era of commitment*, where a sense of mastery is developed (even though the process is continuous) and actors are able to apply their abilities to new situations (including mentoring others).

Aria (1996) produced a similar model based upon the work of Lord (1991). Lord had examined how people experience the process of personal empowerment and outlined four common themes amongst participants. These include:

- *Gaining awareness*, where participants react to some catalyst and envisage alternatives to their state of powerlessness;
- *Learning new roles*, where participants make connections with others, gain access to resources and expand their opportunities;
- *Initiating and participating*, where participants take action to effectuate their visions; and
- *Contributing*, where participants realize their influence and are able to aid in advancing their cause and their community.

Aria (1996) created a progressive model by adapting Lord's themes into stages of personal empowerment. The model begins from a point of powerlessness and progresses through the four stages of: awareness, connecting and learning, mobilization, and contribution. The model also incorporates psychological, social and political dimensions of personal empowerment based upon the work of Friedmann (1992). Aria explains that all three dimensions gradually develop as participants advance through the four stages of

empowerment. Psychological empowerment begins to develop first, followed by social empowerment and finally political empowerment.

Rocha (1997) also created a model for the process of empowerment (Figure 2.2). It builds upon McClelland's (1975) model of power orientations to create a five-rung ladder of empowerment that follows a similar progression. This model explains empowerment for both individuals (in the earlier rungs) and communities (in the latter rungs). Each step can be distinguished by examining four constitutive dimensions of the empowerment process. An individual cannot progress through all five rungs of the ladder alone because the latter stages (especially political empowerment) must exist communally.

	Atomistic Individual	Embedded Individual	Mediated	Socio-Political	Political
Locus	• individual	• individual	• individual • community	• individual • community	• community
Goal	• personal satisfaction • increased coping ability	• personal satisfaction • competence in negotiating daily environment	• knowledge & information for proper decision-making	• individual development • expanded access to community resources	• expanded access to community services, goods & rights
Process	• therapy • daily living skills • self-help	• organizational participation	• professional/client relationship	• organizational participation • collaborative grass-roots action	• political action, voting, protest • political representation
Power Experience	• nurturing support	• nurturing support • direct & control self	• support • strengthen self • control by helping • moralized action	• support • strengthen self • influence, coerce others • togetherness	• influence, coerce others • assertion

Figure 2.2. Rocha's (1997) ladder of empowerment with reference to four constitutive dimensions of the empowerment process.

2.2.4 Empowerment in Community-Based Tourism Development

The study of empowerment has received some limited attention in the field of community-based tourism development. Hall (2003) describes how (socio-political) power is manifested and exercised in communities through tourism planning and development using Lukes' (1974) description of the three dimensions of power (previously described in Section 2.2.1). He explains that the first dimension of power is exhibited through the official channels of decision-making and the supposed input of community members. Hall challenges that this represents a theoretically idealized view of community-based tourism development that ignores the imbalance of participation and influence that exists within most communities. Next he identifies some of the many ways in which the second dimension of power can operate within the community decision-making process. These include: restricting the tourism development options that are available for consideration; having mechanisms which control the selection of public officials; and the influence that is created through private investment in tourism projects. Finally, Hall explains that Lukes' third dimension of power is varied and elusive, but one of the most common ways that it is exercised in tourism is through heritage interpretation. Certain elements of a community's culture and history can be highlighted while others are ignored, often legitimizing the state of affairs within that community.

Scheyvens (1999) proposed a framework for measuring empowerment through the creation and operation of ecotourism initiatives along the dimensions of economic, social, political and psychological empowerment. Each dimension is highlighted by signs of both empowerment and disempowerment. The framework is also intended to be used to guide ecotourism projects since the possibilities for empowerment and

disempowerment can be identified in the planning process. Scheyvens argues that ecotourism can often result in damage to social and cultural systems despite its economic benefits and environmental harmlessness.

Overall this literature has explored the nature of power and examined empowerment from both a dimensional and procedural approach. Empowerment is a broad concept that spans several disciplines, but it is fundamentally about increasing the power of disadvantaged groups. Capacity building is another concept that is based upon helping people improve their own lives, through tourism or otherwise. Next this chapter examines the emergence of capacity building and its role in community-based tourism.

2.3 *Capacity Building*

Capacity building has been promoted by many academics, government bodies and development organizations as being beneficial to community-based initiatives, including tourism development (Executive Board of the UNDP and of the UNFPA, 2007; Eade, 1997; Moscardo, 2008; Lui, 2006). It has primarily been utilized in efforts to alleviate poverty around the globe but more recently has been adapted for other purposes (Laverack & Thangphet, 2007). On the international stage the UNDP has been the lead organization responsible for promoting capacity building (or *capacity development*), especially in the effort to eradicate extreme poverty. The UNDP defines capacity as “the ability to perform functions, solve problems, and set and achieve objectives” (Fukuda-Parr, Lopes and Malik, 2002, p. 8) and views capacity building as “the process through which the abilities of individuals, institutions, and societies to perform functions, solve problems, and set and achieve objectives in a sustainable manner are strengthened,

adapted and maintained over time” (UNDP, 2010, p. 32). Several government agencies, including the Department of Indian and Northern Affairs Canada, have used this definition as a base for their own capacity building programs (Fukuda-Parr *et al*, 2002; Institute on Governance, 2002).

In a UNDP publication on the subject, Fukuda-Parr *et al* (2002) explain that capacity exists on many different levels of society and they argue that a country or region’s total capacity consists not only of the aggregate of individual capacities, but also the interactions and interconnections between them. This notion is often referred to as social capital, a sociological concept with an extensive body of literature (see for example Putnam, 1993; Coleman, 1988; Bourdieu, 1985; Portes, 1998). For the purpose of this research I will simply explain that social capital emphasizes the value of social networks, both through the support and reciprocity that they produce and the power that they can wield through collective action.

Non-governmental organizations have also been heavily involved in capacity building programs in the developing world. Eade (1997) examines capacity building from the perspective of Oxfam, a prominent NGO working in the developing world. She emphasizes that it is a very broad concept and a continual process that must adapt over time. Eade explains that capacity can be built in a variety of ways (i.e. intellectually, organizationally, socially, politically, culturally, materially, practically and financially) and it should always be viewed within its particular context. Like the UNDP, Oxfam believes that capacity building focuses upon strengthening the ability of people and communities to make decisions and act upon them. Eade also stresses that capacity building should not: create dependency; focus solely upon financial aspects of

sustainability; or undermine the government's ability (and responsibility) to serve their citizens.

Capacity building has also been broadly examined in academic literature spanning various contexts of service delivery, economic development and social change in both the developed and developing worlds (Chaskin, 2001; Laverack, 2006; Moscardo, 2008). While acknowledging that the concept has been used in a variety of different contexts, Chaskin (2001) provides a broad definition for community capacity.

Community capacity is the interaction of human capital, organizational resources, and social capital existing within a given community that can be leveraged to solve collective problems and improve or maintain the well-being of a given community. It may operate through informal social processes and/or organized effort (Chaskin, 2001, p. 295).

Hough (2006) explains that capacity exists at the individual, organizational and institutional levels. At the individual level it is important that people have the required skills, motivation, access to resources, and a variety of other elements needed to fulfill their role. Many of these elements are influenced by the organization in which the person is engaged. Hough's description of an organization includes local, regional and national governments and government agencies as well as communities, NGOs and private entities. The capacity of an organization is based upon its ability to appropriately engage individuals, structure itself, access and provide resources, and set and achieve objectives. The institutional (or societal) level of capacity encompasses the frameworks and environment in which an organization exists and its ability to operate within that

situation. Institutional capacity is dependant upon the ability of organizations to interact productively, the policies established by governing organizations (typically the upper levels of government) and the norms established by society.

Gibbon, Labonte and Laverack (2002) identified nine domains through which community capacity (a form of organizational capacity) can be built. These domains should be considered in any capacity building process however the importance of each will vary depending upon the context in which it is being implemented. The domains of community capacity building include:

- Improving stakeholder participation;
- Enhancing the critical awareness of stakeholders;
- Increasing problem assessment capabilities;
- Increasing stakeholder control over programme management;
- Developing local leadership;
- Building supportive organisational structures;
- Improving resource acquisition and/or mobilisation;
- Strengthening links to other organisations and people; and
- Creating an equitable relationship with outside agents.

Laverack and Thangphet (2007) elaborate on the work of Gibbon *et al* (2002) within the context of tourism and highlight the connection between capacity at the community and individual level. They explain that “capacity building at the community level is the process by which people can gain the skills they need and establish strong

organizational structures and linkages that enable them to operate a viable tourism enterprise” (p. 182).

Moscardo (2008) also examines community capacity building through tourism development. She stresses that some tourism-based capacity building should occur prior even to a community’s consideration of tourism. This is partly because community members need knowledge about tourism before making a decision about whether or not to engage in it, but also because leadership, planning and various other capacities will be required to effectively develop it.

Murray and Dunn (1995) discuss capacity building in a rural community development context. According to them, the purpose of capacity building is to increase communities’ problem solving abilities by “forging new skills within rural communities related to leadership, mediation and conflict resolution, group processes, understanding the business of government, and the articulation and achievement of a shared vision” (Murray & Dunn, 1995, p. 91). A further goal of building capacity within a community is to empower local residents to manage their own affairs.

The capacity building literature that has been discussed thus far illustrates that capacity building is a broad concept that incorporates elements of skill development, problem solving, self-determination, community involvement and the interaction between actors. However, many other studies and development initiatives tend to focus upon specific aspects of the larger concept; this is especially true in the field of tourism research.

For example, Mayaka and Akama (2007) focus upon the importance of education in building capacity. They analyze the relationship between education and rural tourism

success at the national level in Kenya. Their research stresses that any national or regional tourism strategy needs to be well coordinated and include a well developed education and training system which includes options for post-secondary education and research. Furthermore, the authors emphasize that any tourism-training curriculum should also try to address broader issues (outside of tourism) within the region, because those issues will inevitably affect tourism; they use the Kenyan examples of economic hardship and the AIDS pandemic. They also stipulate that training programs should be tailored to the learner and take into account cultural and situational circumstances.

Forstner (2004) stresses the importance of a community's access to resources and external connections as a part of its capacity. She examined capacity in relation to a region's ability to market itself. It was found that there are certain capacities that community-based tourism destinations will almost always lack, including financial resources and international connections. Private enterprises, government bodies and non-governmental organizations are usually relied upon to supplement these deficiencies.

Some authors view capacity simply as the skills that an individual or group possesses, and in turn see capacity building primarily as the development of these skills (Weiler & Ham, 2002; Victurine, 2000). Weiler and Ham (2002) examined three interpretive tour guide training programs in Latin America. These programs were organized and conducted by international and domestic tourism experts, international and domestic tourism organizations and local resort managers. There was a heavy focus upon teaching: the principles of ecotourism; customer service; interpretive programming; and visitor management. There was also a second program that was designed to create local instructors for future guide training. This is an important example because it

demonstrates that the primary focus of the program was on making the participants more employable, not improving their lives in other ways. Furthermore, the objectives of the project were set by tourism experts and public officials, not by the local people.

Similarly, Lui (2006) examined three very different tourism developments in rural Malaysia and found that the capacity of residents to provide tourism services was insufficient. She claimed that this was primarily due to a lack of training opportunities provided by private operators and government agencies. Once again, the focus is on developing the skills of local people to better serve the needs (or more accurately, the desires) of tourists. Interestingly, Lui also noted that local people exhibited a general apathy towards tourism development.

Victurine (2000) examined a program for building the capacity of entrepreneurs in rural Uganda. It consisted of a one week training workshop and follow-up field visits that focused on improving individual entrepreneurs' abilities to serve their clientele. While this program was developed by the U. S. Agency for International Development-funded Grants Management Unit (GMU) in conjunction with Uganda's Ministry of Tourism Trade and Industry and was focussed on increasing visitor satisfaction in tourism, it did solicit and incorporate the needs of the program's participants. Also, a system for prolonged technical support, an information exchange program (to connect various operators in the area) and a loan program (to provide access to capital) were set up later at the request of the participants. This study demonstrates that while improving entrepreneurial skills and increasing visitor satisfaction were the primary foci of this form of capacity building, other aspects such as collective action were still realized by the participants.

However, many authors stress that skill development alone is insufficient to meaningfully enhance capacity (Fukuda-Parr *et al*, 2002; Hough, 2006; Eade, 1997; Murray & Dunn, 1995). In fact, some have lamented that capacity building has simply become a catchphrase for academics, governments and development agencies that make token changes to existing processes which are then masqueraded as capacity building approaches (Lopes, 2002; Eade, 1997).

2.4 Comparing Empowerment and Capacity Building

In many ways empowerment and capacity building are very similar concepts. Both focus upon improving the lives of relatively disadvantaged people and societies and both have been used extensively in development contexts. Both have also been used, albeit to a lesser extent, in tourism development. Gibbon *et al* (2002) goes so far as to suggest that the definition of community capacity building resembles past definitions of community empowerment and proceeds to use the terms interchangeably. Laverack (2006) acknowledges that there are stark similarities between the two concepts but explains that,

Empowerment approaches have an explicit purpose to bring about social and political changes and this is embodied in their sense of action and emancipation, whereas capacity building has the purpose of the development of skills and abilities that enable others to take decisions and actions for themselves but does not explicitly include political activism (p. 267).

While this explanation does highlight some important differences between the two concepts, it also acknowledges that there is overlap between them. Furthermore, it fails to recognise the full breadth of the process of empowerment, specifically its early stages. The process of empowerment has been examined and modeled by Kieffer (1984), Aria (1996) and Rocha (1997) (see Section 2.2.3), and in each of these models the process culminates at a point of social and political activism. However, these models also incorporate stages that are characterised by self-development and engagement in social arenas, stages where empowerment is still experienced, albeit to a lesser degree than in the final stage. It is therefore apparent that empowerment and capacity building can occur simultaneously in the same situation, meaning that the two concepts cannot be explicitly distinguished in the manner presented by Laverack (2006). Instead of attempting to distinguish capacity building from empowerment, I will discuss the relationship between the two concepts.

As Laverack (2006) noted, virtually all of the capacity building literature incorporates at least some element of skill development. This can include the development of (Markey and Vodden, 2001; Hough, 2006; Chaskin, 2001):

- Simple, rudimentary skills;
- Business and managerial skills;
- Marketing and communication abilities;
- Creative and artistic talents;
- Program development and instructional skills, and
- Problem solving skills.

In addition to developing skills, literature on capacity building stresses the importance of individuals and communities utilizing these skills to take control of their future (Fukuda-Parr *et al*, 2002; Eade, 1997; Chaskin, 2001); this is where a connection can be drawn to the empowerment literature. The early stages of empowerment models are typically based upon individuals gaining control over self and developing power from within (McClelland, 1975; Rocha, 1997; Aria, 1996). The later stages of empowerment models are generally characterized by groups and communities gaining self-determination (McClelland, 1975; Rocha, 1997). Furthermore, political empowerment is seen as increasing one's ability to influence decision-making processes and initiate action (Friedmann, 1992). This information suggests that an element of power is experienced in developing capacity.

It can also be suggested that building skills and capacity helps to foster empowerment (Fawcett *et al*, 1995). Freidman (1992) identified skills as a source of social empowerment. He also suggested that social power fosters psychological empowerment and, in turn, political empowerment. This relationship is also supported by the literature on capacity building (Murray & Dunn, 1995; Chaskin, 2001; Fukuda-Parr *et al*, 2002). In fact, Murray and Dunn (1995) claim that the goal of capacity building in rural communities "is to secure the empowerment of those living in rural areas to better manage their own affairs, thus reducing dependency on state intervention" (p. 91).

Based on these connections, I propose that capacity building consists of both skill development and empowerment, or in other words a skill component and a power component (Figure 2.3). Building on the ideas of Friedmann (1992), Murray & Dunn (1995), Chaskin (2001), Fukuda-Parr *et al* (2002) and Eade (1997), the development of

an individual or community's skill component will initiate growth in their power component. This is illustrated in Figure 2.3 as a gravitational pull towards a hypothetical equilibrium state where power and skill levels are thought to balance.

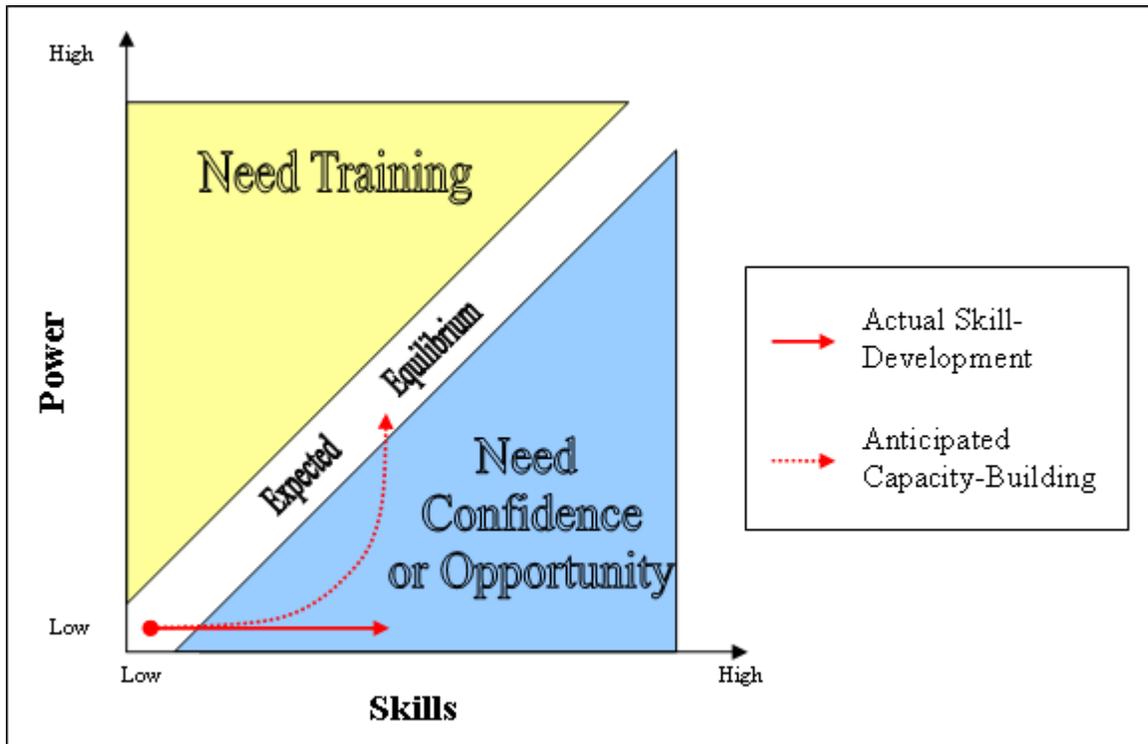


Figure 2.3. Individual Capacity Building as a Function of Skill Development and Empowerment.

Figure 2.3 shows what is expected to happen as a skill is acquired by a person or group of people. During the skill development process, the person (or group of people) experiences an increase in their skill component (as depicted by the solid line and arrow). For capacity building to occur – in the manner described by Friedmann (1992), Murray & Dunn (1995), Chaskin (2001), Fukuda-Parr *et al* (2002) and Eade (1997) – then it is anticipated that their power component will also increase. This should occur until a point

where the person's (or group's) skills balance with their level of empowerment. The anticipated capacity building (as depicted by the dotted line and arrow) is expected to occur in a non-linear fashion. This is based upon my own interpretation because empowerment is described as a gradual process occurring over time (Kieffer, 1984; Aria, 1996; Rocha, 1997) where initial skill development is likely to occur relatively quickly (although these skills may be honed over longer periods of time). It is also possible that a reciprocal relationship exists (whereby an increase in power stimulates the development of skills).

2.5 *Summary*

This chapter reviewed the literature pertaining to the nature of skill development, capacity building and empowerment as they relate to community-based tourism development. It began by looking at community-based tourism development through its roots in development theory and highlighted special considerations of indigenous tourism. Empowerment and capacity building are both considered to be useful tools for community development in general and community-based tourism development more specifically; these concepts were discussed next. Empowerment was discussed by examining the nature of power, the four dimensions of empowerment, the process of empowerment and finally its role in community-based tourism research. Capacity building was explored through the various interpretations of the concept and its role in international development and community-based tourism. Finally the chapter highlights the ill-defined connection between the concepts and proposes a framework to express this relationship.

This literature review was meant to develop an understanding of empowerment and capacity building and the role that they can play in community-based tourism. Both concepts have been examined and used extensively in the field of development and, to a lesser degree, in the field of tourism development. However, there has been little research that examines the relationship between the two concepts, and none from the perspective of the community members involved in the process. This research project seeks understand how local residents feel that capacity building and empowerment can be nurtured through the tourism development process in their community; for this to occur it is also important to determine how community members perceive of these concepts.

The next chapter details the methodology that formed the foundation of this research project and outlines the methods that were used to undertake it.

CHAPTER 3: METHODOLOGY

3.0 Introduction

This chapter reviews the research strategy that was used in this study. It begins with a discussion of the methodology that the research is built upon including the type of research design and the strategy of inquiry. Next the research is situated through reflexive self-examination, a discussion of my worldview and an overview of the study area and context of this research. Following this the process of data collection and analysis are reviewed and finally the ethical considerations of this study are identified. This research was undertaken as a qualitative case study using participant interviews, a focus group activity and secondary data sources. This approach was chosen to obtain contextualized information that would aid the community in planning and developing tourism whilst providing meaningful insight into the roles of capacity building and empowerment in rural tourism development.

3.1 Methodology

3.1.1 Qualitative Research

This research was designed to address two primary questions. First, what do local residents expect from tourism development in their community? Second, how do local residents feel that capacity building and empowerment can be nurtured through the tourism development process? A qualitative approach was employed for this study to produce a detailed and contextualized understanding of the RRIB, its members and their views regarding tourism development. Qualitative inquiry is a research approach that is

used to make sense of a situation from the perspective of those involved (Creswell, 2009). Denzin and Lincoln (2005) explain that:

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (p. 3).

3.1.2 Case Study

A case study approach was chosen to undertake this research project. Case studies have been used substantially in tourism research; Xiao and Smith (2006) examined four major tourism journals over a five-year period (2000 to 2004) and found that 9% of all articles were based upon case studies. A case study is an in-depth analysis of an event, process, program, activity or group of people examined at a specific time using a variety of data collection techniques (Stake, 1995). According to Yin (2009), case studies tend to be explanatory in nature and can be approached from both qualitative and quantitative perspectives.

Case studies exist in many different forms. Gerring (2007) explains that a *case* is a spatially delimited phenomenon that can be explained through inference and is examined at a specific time or over a period of time. He differentiates between *single-*

case studies, where one case is examined, *comparative studies*, where multiple cases are examined, and *cross-case studies*, where many cases are examined. Furthermore, Gerring emphasizes that case studies usually seek inferential links to broader populations and uses the term *single-outcome studies* to describe scenarios when a case does not relate to something larger than itself. Stake (1995) also differentiates between what he terms *intrinsic case studies*, which focus solely on understanding the particulars of the case, and *instrumental case studies*, which extend beyond a particular case and aid in understanding something more general.

As explained in Section 1.2, this research is guided by two separate research questions that were created to accomplish two distinct goals. As a result, two separate case study approaches were used in this research. The first research question was designed to address the needs of RRIB itself; it gave Band members a chance to share their ideas and opinions about future tourism development in their community. Therefore, this portion of the research adopted a single-outcome study or intrinsic case study approach. The second research question was designed to contribute to the academic study of capacity building and empowerment in community-based tourism development. This portion of the research project examined how members of the RRIB interpreted these concepts and expected them to manifest through tourism development in their community. It was approached as a single-case study or instrumental case study.

3.2 *Situating the Research*

3.2.1 *Reflexivity*

Qualitative researchers are often engaged with participants in the research process and interpret the information that is given to them so it is important for researchers to be open and reflexive (Berg & Mansvelt, 2000; Richardson & St. Pierre, 2005; Creswell, 2007). According to Berg and Mansvelt (2000), “reflexivity is about writing critically, in a way which reflects the researcher’s understanding of their position in time and place, their particular standpoint and the consequent partiality of their perspective” (p. 174). Therefore, I feel it is important to share my own experiences and perspectives which relate to this research project.

Tourism has always played an important role in my life. I was born and raised in Muskoka, an area of Ontario commonly referred to as “Cottage Country”; a place that I would characterize as quaint and rural for ten months of the year, and a tourist retreat for July and August. I have worked in the tourism industry, spending six years at an outfitter near Algonquin Provincial Park, guiding camping trips, helping plan people’s itineraries, and renting and selling equipment. I have also been a tourist on several occasions, travelling to New Zealand, western South America, southern Africa, parts of Europe and several areas throughout North America.

I specialized in tourism in my undergraduate studies where I developed a more critical lens about the various ways that tourism can influence communities, especially rural ones. I believe that tourism can both benefit and impair people (and regions) in a variety of ways. In my travels I have always made a conscientious effort to treat the host communities and inhabitants with respect (including a personal policy never to haggle

over prices); however I have witnessed many people express feelings of entitlement (in both actions and words) since they are “paying tourists”.

I have an affinity for rural areas and sympathize with the issues that many of them face; I feel that their problems are becoming increasingly subordinate to those of urban centres. Between my experience of growing up in a rural area of Central Ontario and my experience of living in an urban area of Northern Ontario for the past six years I was able to relate with many of the perspectives that participants held, but not all of them. Most notably, I am not First Nation, and therefore have no direct connection to their lifestyle, history and culture despite my interest in it. I also have no experience living in a single-industry town, and certainly not one that has lost its primary industry.

Finally, I undertook this specific project in part because there was funding available to undertake tourism-based research with the RRIB. I decided to incorporate empowerment and capacity building into the project because of my interest in the concepts and the potential benefits that they embody for both rural inhabitants and First Nations people. The concepts can be utilized to develop tourism and can also be a beneficial outcome of successful community-based tourism development. I hope that this research project can aid the RRIB in their attempt to develop their community.

3.2.2 Worldview

Creswell (2009) and Denzin and Lincoln (2005) explain that researchers bring their own philosophical ideas to a project and that it is important for them to acknowledge and express these worldviews since they will inevitably influence their research. Four of

the predominant worldviews in social science today are post-positivism, social constructivism, the advocacy/participatory worldview and pragmatism (Creswell, 2009).

Post-positivists subscribe to a deterministic philosophy based upon the search for objective truth (Creswell, 2007). They use reductionist techniques that isolate specific aspects of a phenomenon in an attempt to explain the whole through the sum of its parts. Researchers remain as detached as possible from the phenomenon and data is gathered through well-defined (and often numerical) measurement. The purpose of the research is to test speculative theory and refine established constructs.

Others believe that reality is subjectively created by individuals, their experiences and their interaction with others (Guba & Lincoln, 2005). Social constructivists seek to understand the multiple meanings that are created by participants and explain them through social and cultural context in which they are formed (Crotty, 1998). Researchers are often immersed in the phenomenon being examined and actively attempt to divulge information through interaction with participants. The purpose of the research is primarily theory generation and elaboration.

Advocacy and participatory theorists reject the notion that knowledge is purely objective and contend that the laws and theories derived from the dominant positivist and post-positivist paradigms have been used to exert power and control over social and environmental systems (Maguire, 1987). They also assert that social constructivism fails to adequately address the power-relations present in conducting research or recognize the importance of incorporating action into the research process for the benefit of marginalized people (Maguire, 1987). Advocacy and participatory research is rooted in

politics and is guided by a political agenda; it is also collaborative and seeks to empower the participants that are involved (Creswell, 2009).

Despite the distinctive nature of these three worldviews, Guba and Lincoln (2005) suggest that “there is great potential for interweaving of viewpoints, for the incorporation of multiple perspectives, and for borrowing, or bricolage, where borrowing seems useful, richness enhancing, or theoretically heuristic” (p. 197). Pragmatists do not adhere to any specific philosophy of the nature of reality, but use the best approaches available to solve a given problem.

I would consider myself to be a pragmatist. I believe that reality exists both within the mind and outside of it and I do not feel the need to subscribe myself to a specific philosophy. I initially considered approaching this research project from a participatory and advocacy perspective based in critical theory (see Section 2.2.1). This approach fit well with the concepts of community-based projects and empowerment, but since the study was not intended to follow the temporal progression of a community-based tourism development (which would be impractical within the timeframe of this Masters program) I deemed it to be inappropriate. Instead I decided to examine what people expected from tourism development, whilst paying particular attention to the less tangible aspects of capacity building and empowerment. This entailed more of a social constructivist approach since I sought to examine the participants’ own understandings of the concepts and how they exist (or should exist) within the RRIB, now and in the future. The study also remained open enough to include other information that people perceived to be important to tourism development with the RRIB. Aspects of the advocacy and participatory worldview were still incorporated into the project in two ways. First, the

project was undertaken in a partially collaborative manner, with a gatekeeper overseeing the research and suggestions being taken from some community members. Second, a section of the interview and the survey was intended to instigate action by getting the participants to consider what could be done by themselves and other actors to make their visions of tourism a reality.

Finally, my understanding of both empowerment and capacity building incorporates all three worldviews as I believe the concepts have important individual and universal meanings and both can (and should) be used to realize positive change.

3.2.3 Colonialism, Postcolonialism and the Context of First Nations People in Canada

As explained in Section 2.1.3, the primary focus of this thesis is on community-based tourism and not indigenous tourism; however, it must be acknowledged that the community participating in this research is First Nation and special consideration of this context is required. Smith (1999) argues that,

The word itself, „research“, is probably one of the dirtiest words in the indigenous world’s vocabulary. When mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful. It is so powerful that indigenous people even write poetry about research. The ways in which scientific research is implicated in the worst excesses of colonialism remains a powerful remembered history for the world’s colonized peoples (p.1).

Loomba (1998) describes colonialism in its simplest form as “the conquest and control of other people’s land and goods” (p. 2) and explains that postcolonial theory focuses primarily (though not exclusively) on the legacy of the mass colonization of the planet by Western European nations in the latter half of the 2nd Millennium CE. This era of colonization was especially significant not only because of its scale, but also because of the way that it restructured colonized societies socially, politically, religiously and economically (Young, 2001; Loomba, 1998). Postcolonialists argue that many of the issues that are currently facing formerly colonized peoples are a direct result of their colonial past and the aforementioned restructuring of their societies (Loomba, 1998; Young, 2001).

Postcolonialism in Canada is complex, but as Young (2001) argues, the use of the temporal prefix „post“ can be misleading. The country has been freed from British colonial rule (despite retaining some constitutional ties to the British Crown), however First Nations people (along with Inuit, Metis and to some extent French Canadians) can still be viewed as colonized people within Canada (Frideres & Gadacz, 2001; Young, 2001). Emberley (2007) and Warburton (1997) argue that Aboriginal people in Canada have been treated as wards of the state under the Indian Act, the legislation that governs the rights and status of indigenous people in the country. Furthermore, this legislation has been actively used to encourage the assimilation of Aboriginal people into broader Canadian society (Dickason & McNab, 2009; Emberley, 2007; Warburton, 1997).

Cunningham (1999) explains that Indian policy in Canada was originally established by the Royal Proclamation of 1763 with both military and humanitarian purposes. Policy was originally administered by the British Colonial Office but

responsibilities were later passed on to the colonies of British North America and eventually the Dominion of Canada (Cunningham, 1999). A series of localised treaties were signed (primarily between 1850 and 1929) further establishing government policy and Indian rights, but these were typically manipulated by the Canadian government and used to justify their own (often oppressive) agenda (Dickason & McNab, 2009). The reserve system, which centralized indigenous people in permanent settlements, was established to “civilize” Indians and to free up land for alternative uses (Cunningham, 1999). The Indian Act was created in 1876 to consolidate existing legislation and develop a nation-wide framework for Aboriginal people in Canada (Dickason & McNab, 2009). It also established a European-style political structure by distributing funding to bands represented by democratically elected chiefs and councils (Dickason & McNab, 2009).

While the political context of First Nations in Canada can be considered colonial, the economic and social contexts are distinctly postcolonial (Frideres & Gadacz, 2001). Warburton (1997) explains that traditional economic systems of hunting and gathering societies have been predominantly replaced by Western capitalism. This is particularly troublesome because many First Nations communities are unable to engage in the production portion of the system and exist in a cycle of consumption (Dickason & McNab, 2009). Social systems were also degraded through colonialism through the imposition of Christian religion, the permanent settlement of predominantly nomadic groups and the various attempts to “civilize” First Nations people (Cunningham, 1999). Ponting (1997) explains that fostering the empowerment of First Nation people holds great promise for combating their colonial legacy.

3.2.4 Study Area and Context

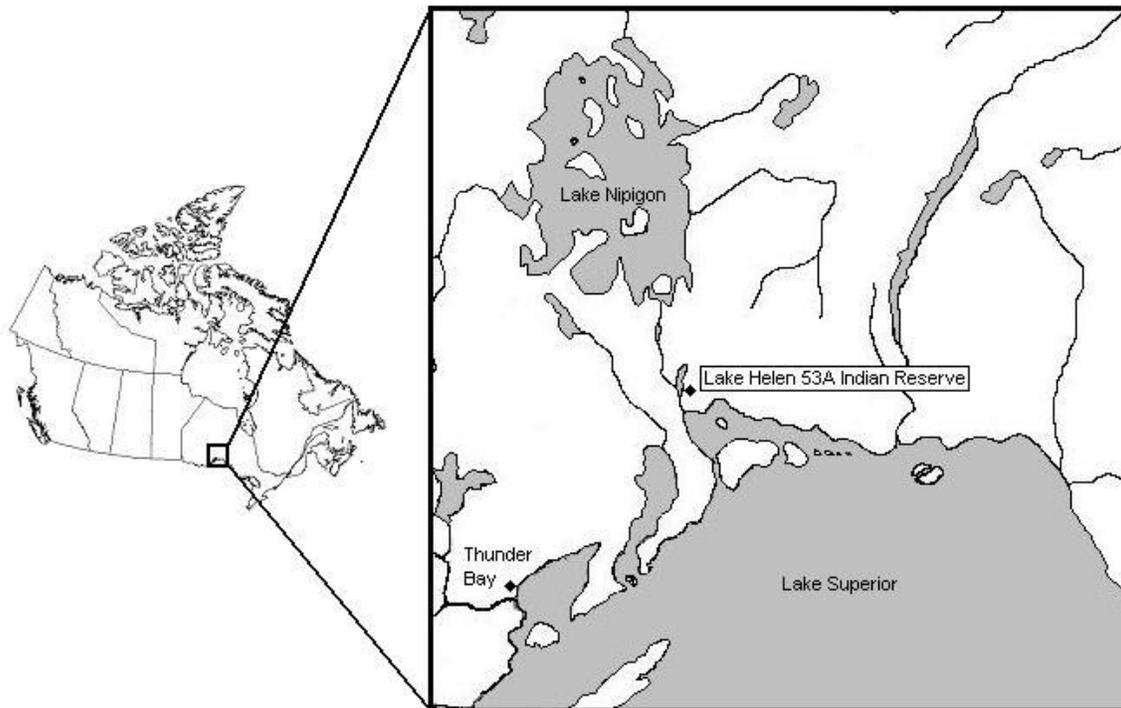


Figure 3.1. The Location of the Lake Helen 53A Indian Reserve.

The Red Rock Indian Band is located on the Nipigon River in Northwestern Ontario, approximately 115 km northeast of Thunder Bay (Figure 3.1). The Band is based on the Lake Helen 53A Indian Reserve but also encompasses the nearby Parmacheene 53 Indian Reserve (which has no permanent inhabitants). The total membership of the Band is 1478 people, 231 of which live on the Lake Helen Reserve (RRIB, n.d.). An additional 63 non-Band members also live on the reserve. A number of the RRIB members also live in the adjacent town of Nipigon as well as the town of Red Rock located a few kilometres downstream, creating close ties between these communities (Figure 3.2).

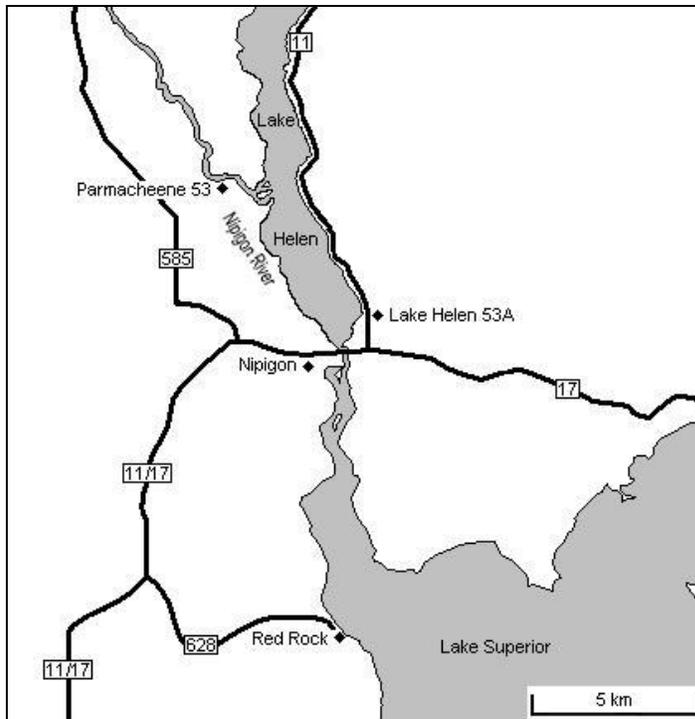


Figure 3.2. Location of the two reserves and the nearby towns.

According to Griffith and McWilliam (1972) the Anishinabek (or Ojibwe) people arrived in the Nipigon Basin in the mid-17th century, having been pushed northwest from the Lake Huron area by fighting. French explorers and fur-traders arrived shortly thereafter in 1658 and were followed by their British counterparts in 1670; the fur trade would remain the primary economic activity in the region until the turn of the 20th century (Griffith & McWilliam, 1972; Kelso & Demers, 1993). The Robinson-Superior Treaty was signed in 1850 by the Ojibwe of Lake Superior ceding their territory to the British Crown in exchange for escalating annuities, reserve land, perpetual hunting and fishing rights to the area; the RRIB received the Parmacheene 53 Indian Reserve shortly thereafter (Dickason & McNab, 2009; Hunnisett, 1988). The Band later received the

Lake Helen 53A Indian Reserve which most members relocated to in the late 1870s after the construction of the St. Sylvester's Church (Hunnisett, 1988).

The Nipigon River was a popular tourist destination for anglers in the latter half of the 19th century and into the early 20th century, which was further facilitated by the opening of the Canadian Pacific Railway in the region in 1885 (Griffith, 1972). First Nations men were often hired as guides on fishing expeditions and this became a major source of employment for the RRIB (Kelso & Demers, 1993). Angling, and the tourism associated with it, began to diminish in the 1920s when a series of hydroelectric developments commenced on the Nipigon River (Kelso & Demers, 1993). Despite the existence of tourism, forestry was the primary economic driver in the region throughout the 20th century, beginning with saw timber in the late 19th century and evolving into pulp and paper with the opening of the Red Rock Mill in 1937 (Hunnisett, 1988; Kelso & Demers, 1993).

Due to their proximity to and historical interaction with the towns of Nipigon and Red Rock, the RRIB has been heavily influenced by Western Culture. While the traditional practices of hunting and fishing are still practiced, they are no longer relied upon for sustenance; while some of the other customs are still engaged in (e.g. the annual Pow-Wow), many are not. The traditional Ojibwe (or Anishinaabemowin) language has largely been lost; of the 285 respondents from Lake Helen 53A Indian Reserve in the 2006 Canadian census, 250 identified "English only" as their mother tongue (Statistics

Canada, 2007)³. Some members of the community have expressed a desire to bring back customs that are no longer practiced (RRIB, 2008).

Until recently a lumber mill and a pulp mill each operated in the region and were the major sources of employment for the three communities (Kelso & Demers, 1993). With the loss of the lumber mill to fire and the (at least temporary) closure of the pulp mill, the region's economies are in transition. Many residents of the RRIB, as well as those in Nipigon and Red Rock, are committed to staying in the area, but are in need of new and alternative employment opportunities. Tourism has been viewed as one industry that could create employment in the region. Furthermore, the RRIB could use tourism as a tool to reintegrate traditional practices into people's lives.

During the summer of 2008 the RRIB acquired an important tourism asset, the Chalet Lodge. The lodge, which is directly adjacent to the Lake Helen Reserve, was originally constructed by the Canadian Pacific Railway in 1922 and used as a premier fishing retreat (Cruppi Consulting Group, 2008). Many members of the Band worked at the lodge or were employed as guides by fishermen who stayed at the lodge. Over the years the lodge passed through several owners, ending up as a family's private retreat. With the acquisition of the Chalet Lodge, the RRIB is currently in the process of developing a strategy for its use. A feasibility study has been conducted and some renovations have been undertaken; the Band is also negotiating to incorporate the property into the Lake Helen Reserve.

³ Information from the Canadian census is not segregated by Band affiliation but by location, therefore the "Lake Helen 53A, Indian reserve" census subdivision was selected.

3.3 Data Collection and Handling

3.3.1 Initial Data Collection Methods

Participant interviews were initially chosen as the primary data-gathering technique for this study because of their ability to produce rich, contextual data that portray the experiences of the interviewees (Jennings, 2005). They were conducted throughout the summer and fall of 2009.

Interview participants were selected in two ways. One way was to seek interest from any willing Band member (who were 18 years of age or older). To accomplish this I conducted a presentation about my research intentions at one of the monthly Band meetings, stated that I was seeking potential participants and distributed brochures (see Appendix A) that provided information about the project and how to participate in it. Brochures were also made available at the Band Office and several notices were printed in the Band's weekly newsletter. Only two participants were recruited through this means. Another way that interview participants were selected was through purposive methods. Band administrators, business owners, individuals who had shown interest in becoming involved in tourism, and members of various community groups were contacted based upon the advice of a gatekeeper in the community. This approach led to the recruitment of an additional eight participants. To maintain confidentiality, numbered codes (I-1 through I-10) were used to identify interview participants (Table 3.1).

Interviews were semi-structured to allow for the participants to fully elaborate on their experiences while also ensuring that the study's research objectives were addressed (Jennings, 2005). Questions focussed upon five themes, four of which adhered to the objectives of this research project and another which was grounded in the participatory

worldview that this project adhered to (see Appendix B). Participants were provided the freedom to venture onto other topics that they felt were important and the interviewer would only interrupt to seek clarification on the ideas that were being discussed. The interviews varied in length from 25 to 60 minutes, though most were just over 30 minutes.

Interviews were tape recorded, transcribed and checked with participants before being analysed. Written informed consent was obtained from all of the interviewees prior to their interviews (see Appendix C and Appendix D).

Interviewee ID	Age Range⁴	Sex
I-1	25-44	F
I-2	25-44	F
I-3	45-64	M
I-4	45-64	M
I-5	Over 65	F
I-6	Over 65	F
I-7	Over 65	F
I-8	Over 65	F
I-9	Over 65	F
I-10	Over 65	M

Table 3.1. Profiles of the interview participants.

It was important to the Band that all members, including those under the age of 18, were able to provide input to the study. Unfortunately, ethical restrictions inhibited me from conducting interviews with youth because I would be unable to obtain adequate informed consent from minors. To mitigate this dilemma the Band took responsibility for

⁴ Age ranges were used to maintain confidentiality. Ranges were approximated since precise ages were not requested.

gathering the data. They decided to incorporate a section about tourism development into a series of community development and health-based workshops that were already scheduled for the youth. I assisted the Band in creating a brief open-ended questionnaire that they administered at one of the workshops and analysed themselves. I was then given the aggregated results and included this secondary data in my analysis.

3.3.2 Obstacles and Additional Data Collection Methods

After a month and a half of soliciting potential participants I was only able to conduct five interviews (the other five participants were recruited and interviewed a few months later). It was apparent that there was a general lack of interest amongst Band members for participating in these interviews and that a new approach should be taken to acquire data. A focus group activity was organized in an attempt to entice more Band members to participate in the research. According to Winchester (2000), focus groups are often an effective tool in complementing traditional interview research.

The Exploring Tourism Open House was held to gather data and encourage further participation in the research project. Invitations were distributed to the local Band members with the weekly RRIB newsletter (see Appendix E). The event consisted of an ice-breaking exercise, a dinner, a focus group activity, deserts and an open-ended questionnaire. Data was intended to be gathered primarily through the focus group activity and the questionnaire. Written informed consent was obtained from all of the 23 participants at the beginning of the event (see Appendix F and Appendix G).

The focus group activity was organized as a World Café, where participants were randomly divided into four groups and each group was assigned to one of four stations

(Brown & Isaacs, 2005). Each station had a moderator who would ask a set of questions related to a specific theme (see Appendix H). Participants had the opportunity to provide their input on each question, which was recorded by the moderator on a flip-chart so that all group members could see. Every 15 minutes the groups would switch to the next station until all four groups had attended each station. The focus group activity was primarily aimed at addressing the first research question of this project: What do local residents expect from tourism development in their community? A focus group technique was ideal for addressing this research question because it draws upon multiple perspectives and allows for interaction between these beliefs (Cameron, 2000).

The questionnaires were intended to be administered after the focus group activity (see Appendix I). They were not only aimed at addressing the first research question but were also intended to expose elements of skill development and action. The questionnaires were expected to allow for more detailed and personalized insight than the focus group would permit. Unfortunately, the event was running late by the time questionnaires were to be administered and only one participant was willing to complete it. However the Experience Tourism Open House did give some of the Band members a greater understanding of what my research project was about and five people who attended the event later agreed to be interviewed (as discussed in Section 3.3.1), bringing the total number of interviewees to ten.

Finally, I was unable to obtain a face-to-face interview with the Chief and Council; however members of the Council were willing to provide some information relevant to the study. My gatekeeper in the community (who also sat on my committee)

briefly interviewed a group of Council members using an abbreviated list of my interview questions. Their responses were manually recorded by the gatekeeper and sent to me.

The overall process of data collection is summarized in Figure 3.3.

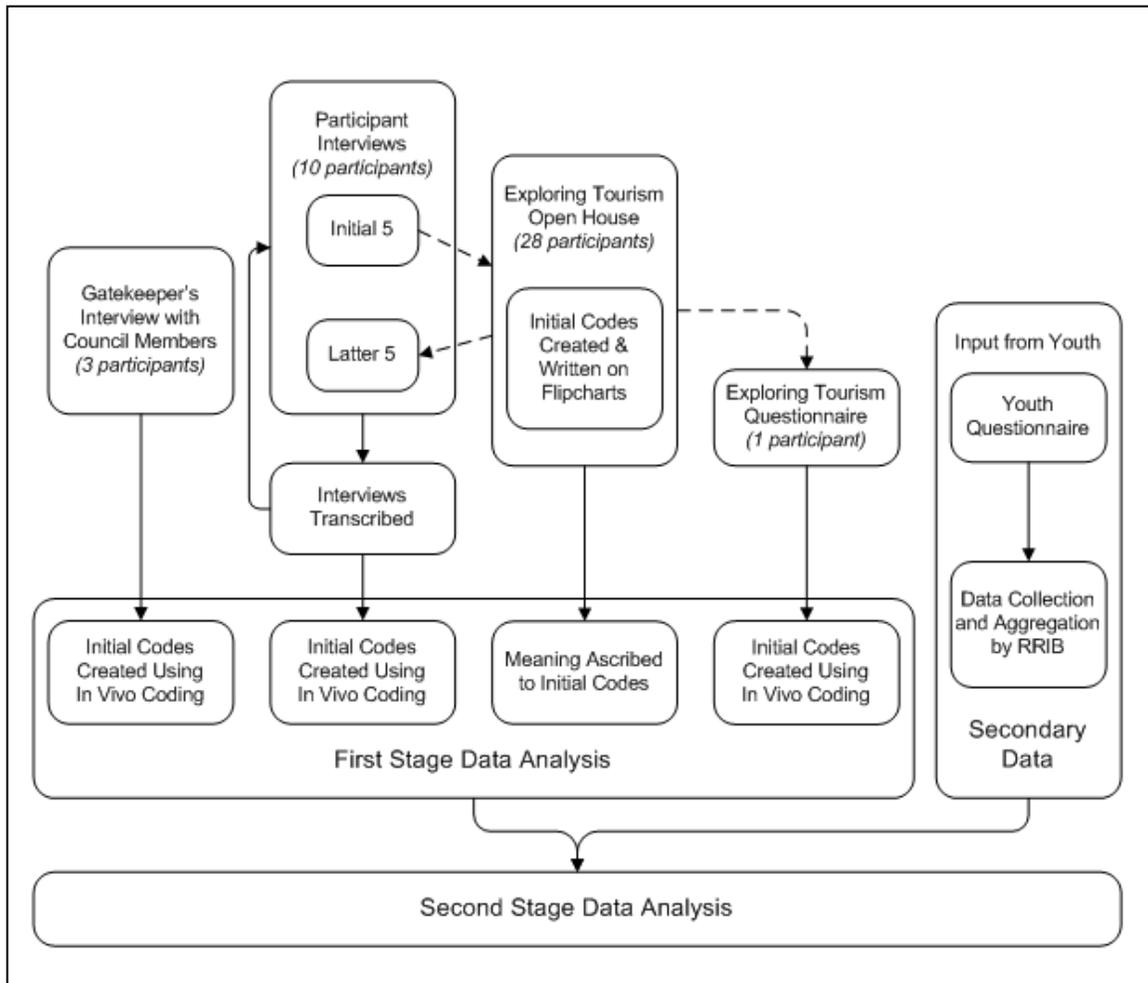


Figure 3.3. Process of data collection and organization.

3.4 Data Analysis

Saldana (2009) explains that the coding of qualitative data can be divided into two cycles. In the first cycle of analysis the initial raw data is broken down into individual codes, while in the second cycle the initial codes are grouped together into categories to create themes. Since the data was collected in multiple ways in this research project, the

first cycle of analysis had to be approached in multiple ways. All of the data was coded manually, but a computer spreadsheet program (Microsoft Excel 2003) was used as a platform for analyzing and sorting the codes.

The interview data, survey data (from the Exploring Tourism questionnaire) and data collected from the Council members was analyzed using the in vivo coding method (Strauss, 1987). In vivo coding uses the participants own words as codes to allow their voice to emerge from the data. Saldana (2009) also suggests that it is a useful tool for researchers who are just beginning to use qualitative techniques, such as myself. With the focus group data the initial codes were actually created as the data was being collected. The moderators were creating the codes, in consultation with the participants, and writing them on the flip charts as the discussion was taking place. In this case it was important for me to attach meaning to the established codes. Audio recorders were set up at two of the stations so I was able to listen to the discussion after the event and attach meaning to the codes. I was the moderator at one of the tables so I was able go through the initial codes and make notes about their meanings shortly after the event had taken place. For the other table I met with the moderator shortly after the event to discuss the meanings of the codes that had been created.

In the second cycle of analysis the initial codes that had been derived from all of the data sources were combined together, along with the secondary data that had been acquired to represent views of the youth. The codes were then sorted into initial groupings based upon four of this project's five research objectives: tourism development with the RRIB, skill development in the RRIB, capacity building in the RRIB and empowerment in the RRIB. There were insufficient codes to justify a grouping to

examine the connection between the concepts of skill development, capacity building and empowerment (the fifth research objective). A temporary grouping was also established to accommodate the development of independent themes; this occurred when the codes did not initially appear to be connected to five research objectives but were still deemed important for various reasons. Two of the independent themes that emerged were transferred to other established groupings, while the others were combined to create a single coherent grouping (as detailed in Section 4.1).

The initial codes were refined through axial coding, creating basic axial codes, sub-themes and themes, all of which helped defined the final groupings (Figure 3.4). The basic axial codes were established by grouping open codes that were essentially saying the same thing. For example, within the *skills & skill development* grouping the following open codes would be combined to create the basic axial code *crafting* (e.g. *beadwork, drums, quilling, etc.*):

- “individuals in our community are crafters”;
- “a lady who does some quilling, she does some birch-bark work, she's doing some bead-work and stuff like that”; and,
- “(she) does the beading ... and drum making”.

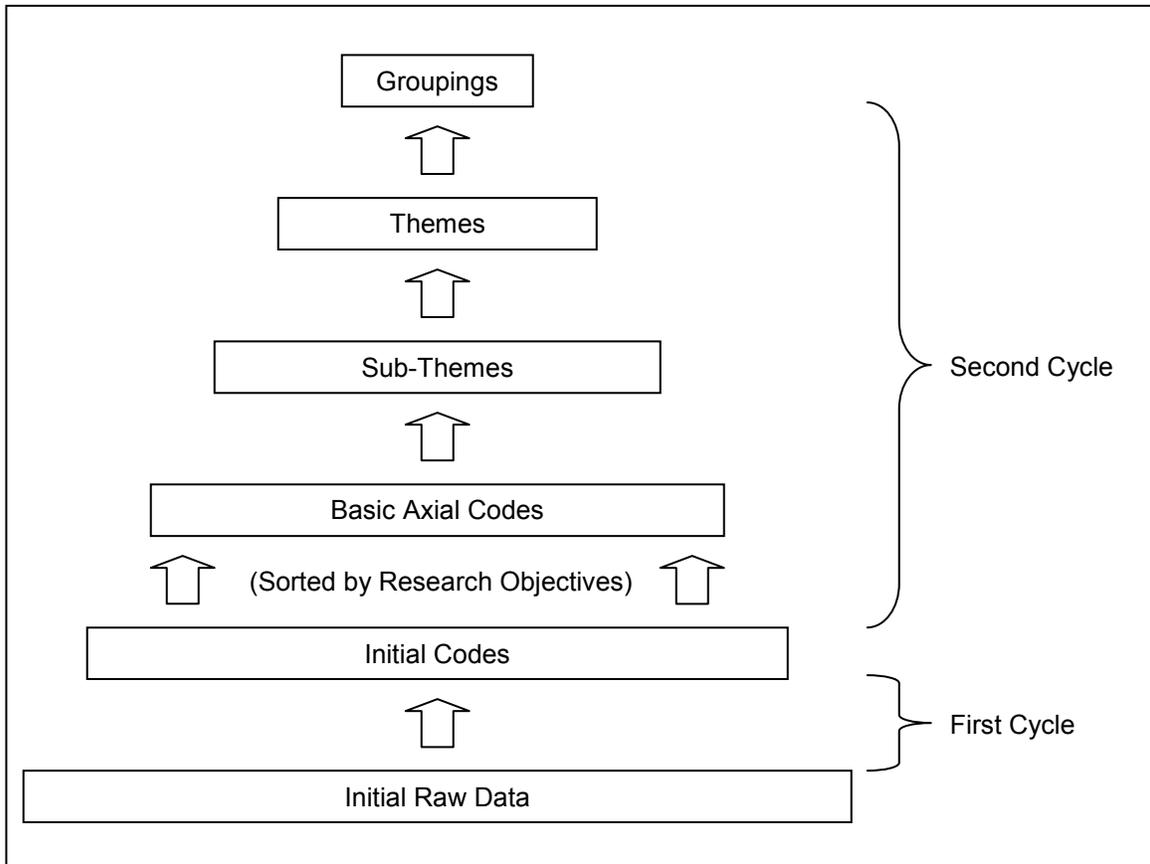


Figure 3.4. The process of data analysis.

The basic axial code *crafting* (e.g. *beadwork, drums, quilling, etc.*) would then be combined with other similar basic axial codes such as *hunting/trapping, medicine making* and *storytelling* to create the sub-theme *traditional skills*. This sub-theme would then be combined with the sub-themes *business/managerial skills* and *other skills* to create the theme *skills that the Band members possess*. The analysis process also involved persistent backtracking to ensure that the arrangements made sense and were congruent with the original open codes.

3.5 *Ethical Considerations*

The Lakehead University Research Ethics Board gave permission for this project to be undertaken. Several steps were taken to protect participants in this study:

- General information about the research project was given to participants before they participated in the study, both verbally and in a written form (see Appendix C and Appendix F). This was done individually for the interviews and *en masse* for the open house. Participants signed consent forms acknowledging that they understood the research project and agreed to partake in it (see Appendix D and Appendix G);
- All interview participants remained anonymous and their personal information was kept confidential. I gave each the opportunity to waive their right to anonymity but all of them declined to do so. Interview participants were encoded as “participant I-1” through “participant I-5” for the transcription and analysis stages; quotations within this document are reported in the same manner. The responses from the abbreviated group interview with members of the Council was analyzed with the interview data, but to protect their anonymity none of their quotations were reported in this document;
- It was not possible to keep participants anonymous during the open house since they were engaged in a focus group activity with others, however all of the information that was provided was made anonymous for the analysis stage. Tables were encoded as “group OH-1” through “group OH-4” and quotations within this document are reported as such. Survey information was kept as confidential and anonymous as possible, but only one participant completed the

survey. As a result no quotations from or links to the survey participant were reported in this document; and,

- Participants were given the opportunity to verify that their thoughts had been recoded accurately. Interview participants were sent copies of their transcripts to review and open house participants' responses were written on a flipchart in front of the group where they would have an opportunity to view them.

3.6 Summary

This chapter provided an overview of the research methodology. First it explained that a qualitative design and case study approach were employed for this study. Next it situated the research as I described how my own experiences and perspectives relate to the study and explained why I chose a social constructivist approach; an overview of the study area and context was also provided. The process of data collection and analysis were described and some obstacles that the research faced were identified. Finally, this chapter reviewed the ethical considerations that were made for this study and the actions that were taken to protect participants.

CHAPTER 4: RESULTS

4.0 Introduction

This study was designed to gain an understanding of what local residents expect from tourism development, with a special focus on understanding how the less tangible tourism benefits of capacity building and empowerment can be nurtured in the process. Five objectives were created for the study: (a) to understand the expectations that Band members have for tourism development within their community, (b) to determine what skills the Band members find important to tourism development, (c) to determine how Band members feel that capacity can be built through tourism development, (d) to determine how Band members feel that empowerment can be fostered through tourism development, and (e) to determine what relationship the Band members feel exists between skill development, capacity building and empowerment in the context of the tourism development. Data for this study was primarily gathered through face-to-face interviews and an open-house workshop, but was also supplemented by secondary data. This chapter provides an analysis of the results of the study.

4.1 The Grouping of Themes

Initial and axial coding was utilized to create principal themes and sub-themes that expressed the data. These themes were segregated into broad groups based primarily upon the project's research objectives (Table 4.1). However, as often occurs in qualitative research, participants not only provided information that addressed the project's primary research question and objectives, but also shared information and opinions about the Band itself. As a result, the first group of themes that will be

discussed focuses upon the activities of the Red Rock Indian Band (RRIB) and provides vital contextual information for later thematic groupings. The remaining four groupings are directly tied to the first four research objectives, including a group of themes that relate to the RRIB developing tourism, another based upon skill development, one that deals with capacity building, and one that deals with empowerment. The final research objective (addressing the possible connections between skill development, capacity building and empowerment) will be addressed briefly at the end of this chapter and in more detail in the final chapter.

Groups of Themes	Themes
The State of Affairs of the Red Rock Indian Band	Community's needs
	Traditional culture
	Indian and White thoughts
	Politics of the RRIB
	Relationship between off-reserve and on-reserve Band members
	Working with outside groups
Tourism Development with the Red Rock Indian Band	Reasons for RRIB to develop tourism
	Past & Existing tourism with the RRIB
	RRIB's Tourism assets
	Structure of the tourism product
	Obstacles to tourism development in the RRIB
	Process of tourism development
Skills & Skill Development	Skills that members possess
	Skills that are required
	Opportunities & challenges for skill development
Capacity Building	Meaning of capacity building
	Capacities that the RRIB and its members possess
	Capacities that need developing
	How to expand the capacity within the RRIB
Power & Empowerment	Meaning of empowerment
	Empowerment
	Disempowerment
	Motivation / drive

Table 4.1. The five primary groups of themes.

4.2 *The State of Affairs of the Red Rock Indian Band*

Community-based tourism development does not exist in isolation from other community affairs, so it is important to consider these other factors when studying tourism (Reid, 2003). Because of the close tie between tourism development and other factors that influence the RRIB, and because the interview structure was open enough to allow participants to expand the discussion beyond the scope of the questions that were being asked, several themes emerged from the data that could not be directly tied to the project’s research objectives. The information was still deemed to be important to the study since it often influenced or helped explain other themes that were closely aligned with the research questions and objectives. These themes included: the community’s needs, traditional culture, Indian and White thoughts, the politics of the RRIB, the relationship between on-reserve and off-reserve Band members, and working with outside agencies. These themes were all loosely grouped together as *the state of affairs of the Red Rock Indian Band*. This thematic grouping is discussed first because it provides important contextual information which supports the other groupings.

Theme	Sub-Themes	Basic Axial Codes
Community's needs	Economic needs	Need to be more self-sustaining
		Need job opportunities
		Need to revive forestry
		Should promote small business
	Infrastructure needs	Need a building for youth and elders to get together
		Chalet Lodge needs to get fixed up or upgraded
		Need sports & recreation facilities
		Need a new Band Office (because it's somewhat embarrassing for members)
	Spatial needs	Need to expand the land base of the Reserve
	Social needs	People need to show respect for each other
		Need to build relationships and get together more as a community
		People need to stop complaining and start taking things more seriously
	Cultural needs	People need to take part in cultural activities and traditions
		Local histories need to be recorded before they disappear

Table 4.2. The general needs of the Red Rock Indian Band.

The first emergent theme to be discussed in this grouping illustrates the *community's needs* at the present time (Table 4.2). Virtually all of the participants in this study expressed that there is a need to create jobs and improve the financial well-being of the region. Like many other communities in the area, the RRIB is in a state of economic transformation and these economic needs appear to reflect this reality. Participants also expressed that the Band has infrastructure development requirements. They explained that it would be beneficial for several community buildings to be constructed or repaired, noting that the youth in particular would benefit from additional athletic facilities. Another concern was that the physical size of the Reserve was restrictive to the Band and that this spatial need requires attention. Table 4.2 also shows that several people highlighted the social needs of the community, advocating for the community to be more mutually respectful, build internal relationships and be more constructive with their criticisms. Finally, cultural needs were also identified since members feared that elements of their culture and history were being lost. These needs are tightly linked to the traditional culture theme, which will be discussed next.

The affairs of the RRIB are heavily influenced by the historical culture of First Nations people in the area, and this idea was prominently displayed in the data that was gathered from participants. In fact, culture was so intricately tied to various other emergent themes that it seemed strange to isolate it as its own theme, however it was determined that this was necessary to provide a comprehensive context of the Band's situation. As a result, a *traditional culture* theme was created to address the importance of culture to the Band, its decline and its re-emergence (Table 4.3).

Theme	Sub-Themes	Basic Axial Codes
Traditional culture	Importance of culture	Traditional society functioned because everybody had their role that they accepted and adhered to
		Traditional stories provide important lessons for later in life
		Traditional foods and medicines are free (i.e. from the bush)
		Traditional medicine works, but only if you believe in it
	Losing culture and history	One generation lost most of the culture
		A lot of people don't know how to prepare and cook game meats
		Traditional medicines are not used or taught as commonly as in the past
		Some people only celebrate Anishinabek culture at special events
		Giving and sharing has been replaced by money (e.g. at the pow-wow)
		Losing knowledge of what ancestors did in the area, how they lived
		Traditional stories are being lost
	Re-emergence of culture	Histories and stories need to be researched and documented
		Language is now being taught at school
		Recently there has been more interest in crafting and traditional medicine
		Some people are becoming more traditional as they start learning more about their traditions and culture
		Diverse age groups are taking part in traditional activities

Table 4.3. Traditional culture as a facet of the Red Rock Indian Band.

Participants explained that traditional culture is important to the RRIB for several reasons, as illustrated in Table 4.3, but many are based upon the idea that traditional society functioned effectively in the past because everyone adhered to a certain set of roles and beliefs. Histories and life-lessons were passed down through story telling, which allowed people to take comfort in these stories when they needed them. Traditional foods and medicines were seen as “free” because they were provided by nature. There is a fear amongst many of the participants that much of the Band’s traditional culture has been lost. Over the course of one generation, traditional foods, medicines, customs and story telling have declined in use and there is a fear that some traditional knowledge will be lost forever. Furthermore, some participants felt that the culture that did remain was primarily reserved for special cultural events and not practiced in people’s everyday lives. However, Table 4.3 also shows that there was also a sense of optimism amongst some participants that aspects of traditional culture were beginning to re-emerge. One of the catalysts suggested for this resurgence was that

Native language is increasingly being taught in schools. Further, many participants claimed that interest has been increasing in traditional activities such as crafting and medicine making across a wide range of age groups.

Theme	Sub-Themes	Basic Axial Codes
Indian and White thoughts	Contrasting Indian and White ways of thinking	Indian ways of thinking (and acting) are based in culture, teaching stories, and communal living
		White ways of thinking are predominantly business-based
		The difference between the two has more to do with a person's mentality and upbringing than with their lineage
	←	There are a mix of both White- and Indian- thoughts in the RRIB, and it has been suggested that there is a majority of White thoughts

Table 4.4. The existence of Indian and White thoughts in the Red Rock Indian Band⁵.

Another emergent theme that is closely related to traditional culture is the idea of *Indian and White thoughts* (Table 4.4). It was suggested by several participants that there is a difference between Indian and White ways of thinking, and in turn, ways of acting. As shown in Table 4.4, Indian ways of thinking are primarily based upon the Band's traditional culture and are communally-based, while White ways of thinking are associated with Western ideologies, most notably business. As I understand it, a person's way of thinking is grounded more in how they were raised and how they act than what their ancestry is. One participant explained, "my husband was white, but two of my kids are definitely Ojibway, that's how they are, they're very into the culture, they do everything, they smudge in the morning and you know"⁶. Participants suggested that both Indian and White thoughts exist within the community, but that White thoughts are

⁵ As explained in Section 1.4, the participants' own terminology was often used in the creation of themes.

⁶ A participant code was not attached to this quote for purposes of confidentiality.

more predominant. Participant I-5 addressed the topic by saying “I’d bet you that it’s two thirds white thoughts down here”.

Theme	Sub-Themes	Basic Axial Codes
Politics of the Red Rock Indian Band	Planning and decision-making process	Outline of the current process of decision-making (listed in text)
		The process allows opportunities to give input, it is fairly efficient, and promotes cooperation between the Chief & Council, community members and experts
	Thoughts about current Chief & Council	Chief & Council are very smart business-wise
		Chief & Council have done a lot to move the Band forward
		Chief & Council should be careful not to get too caught up in their own thing
	General thoughts about Reserve politics	Chief & Council may need to reconnect with the regular people at times
When Indian-thinking people often change when they get into politics		

Table 4.5. Politics of the Red Rock Indian Band.

The next theme discusses the *politics of the Red Rock Indian Band* and provides information about the Band’s planning and decision-making process as well as people’s thoughts about the current Chief and Council (Table 4.5). The process of planning and decision-making was outlined by some of the participants in a step-by-step process:

1. An idea is presented to community at a Band meeting (usually through the Chief and Council);
2. The community then provides feedback and suggestions to the Chief and Council on how to proceed;
3. The Chief and Council will then seek out the appropriate experts to create a plan;
4. The selected group of experts create a plan and present it to community (again, usually through the Chief and Council);
5. And finally the community advises the Chief and Council on what action to take.

I believe that there was a high level of support for this decision making process amongst the study’s participants. Participants generally defended the process explaining that it allows for community input, is fairly efficient and promotes cooperation between the parties involved. Several participants also provided feedback about the current Chief and Council, praising them for their business skills and their accomplishments thus far, but cautioning that they should not lose touch with average people in the Band. A notion was also raised suggesting that those who enter politics are driven towards White ways of thinking. As one participant put it, “we have a good Chief and Council right now, but they’re white, maybe [two of them] are a little bit Anishinabek, but once you get into politics you get lost”⁷.

Theme	Sub-Themes	Basic Axial Codes
Relationship between on-reserve and off-reserve Band members	Past	A segregation existed where off-reserve members were not allowed to fully participate in Band meetings and programs
	Present	Off-reserve members are now fully included and involved in Band meeting and many program offerings
		Some structural segregation still exists regarding taxes and housing
		Off-reserve members are becoming more involved with the Band but they can still feel uninformed of the opportunities available to them (i.e. funding)

Table 4.6. The relationship between on-reserve and off-reserve RRIB members.

Another theme that was evident was the relationship *between on-reserve and off-reserve Band members* (Table 4.6). Only about 231 of the RRIB’s 1478 members currently live on the Lake Helen 52A Indian Reservation; others live in the surrounding area or various other places across the country. Participants explained that in the past a defined segregation existed between the on-reserve members and the off-reserve

⁷ A participant code was not attached to this quote for purposes of confidentiality.

members, with the off-reserve members feeling left out of the Band’s activities. This was especially apparent to off-reserve members who lived in close proximity to the Reservation since there were no geographical barriers hindering their potential involvement. Both on-reserve and off-reserve participants noted that the situation had improved substantially in recent years, although some off-reserve members still felt that some segregation persisted.

Theme	Sub-Themes	Basic Axial Codes
Working with outside agencies	Government	Government should play an enabling role
		Major source of funding (First Nation status gives the Band leveraging power)
		Partnering with government bodies can be useful - including: Indian and Northern Affairs Canada, the Ontario Ministry of Natural Resources, Parks Canada, Ontario Power Generation, the Community Futures Development Corporation and Aboriginal Business Canada
	Other bodies	Funding can also come from non-government sources - including: the Dreamcatchers Fund and the Robinson-Superior Treaty Women’s Council
The university could help (i.e. with student projects and research)		

Table 4.7. The Red Rock Indian Band working with outside bodies.

The final theme of this grouping dealt with the reality of *working with outside agencies* (Table 4.7). This theme is closely tied to the community’s needs theme because outside bodies often have an important role to play in helping the Band fulfill its needs, especially those relating to economic development and infrastructure. Participants identified various government agencies as important sources of outside help. They explained that these agencies should help to enable the Band to implement programs and complete projects. Government organizations are also seen as a significant source of funding, and the Band’s First Nation status was gives them leveraging power to access these funds. Participants also explained that in recent years it has become important for the Band to partner on projects, giving them further freedom and control. A few non-

governmental organizations were mentioned as other possible sources of funding and it was suggested that the university could help aid community endeavours through student projects and research.

4.3 *Tourism Development with the Red Rock Indian Band*

The expectations that people have for tourism development in their community is a fundamental component of this study and the basis of its first research question. As a result, the second group of themes to be discussed examines the prospect of tourism development with the RRIB. This aspect of the research is generally where participants became most engaged, and as a result much of the information that was gathered contributed to this grouping. The themes that emerged include: the reasons why people feel that tourism should be developed, the Band’s current and past history with tourism, what assets that residents feel their community and region have for tourism, the potential structure of the community’s tourism product, the obstacles and risks that members expect to face, and finally how they feel the process should be undertaken.

Theme	Sub-Themes	Basic Axial Codes
Reasons to develop tourism	For the financial prosperity of the Band and the region	Tourism is one of multiple projects to revive economy (i.e. power projects)
		It's the only option for economic development (because forestry is dead)
	To create jobs	Jobs will help with individual financial stability
		Jobs will encourage people to stay in the area
		Employment will “get people interested in doing stuff again”
	←	To encourage our own culture
	To get exposure	To make the area known
Have people visit, meet new people		

Table 4.8. Reasons for the Red Rock Indian Band to develop tourism.

The first emergent theme in this grouping exposed what the Band members identified as the *reasons to develop tourism* (Table 4.8). Virtually all of the participants highlighted that the financial prosperity of the Band (and the region) is an important reason for development, along with the creation of jobs. Therefore tourism is expected to help fulfil some of the community's economic needs that were identified in the previous group of themes. However, participants did not identify jobs solely for their financial benefits but also for their ability to retain people in the region and keep them engaged, or as open house participants expressed it "to get people interested in doing stuff again".

As previously mentioned, traditional culture is an important component of the RRIB and some members strongly believe that it should be preserved and restored. There was a belief amongst participants that tourism could foster a resurgence in traditional culture. Open house participants explained that tourism provides an opportunity to "share culture with others" and could give people "pride in their culture". Participant I-3 elaborated on this idea by suggesting that the Band could create programming that members "would want to take part in and experience - so more cultural awareness from the historical point of view - and then by doing that you'd be comfortable with your own heritage and sharing your heritage with others so as to make them aware of your culture".

Finally, several participants were inspired by the belief that tourism would increase the exposure of their community. Open house participants felt that tourism would create "recognition" and "put us on the map so that others know we're here". Participant I-3 explains that "I just like the idea of people coming to visit the area that I'm really very fond of, and take part in what I take [part in] everyday".

Theme	Sub-Themes	Basic Axial Codes
Past and existing tourism	Events	Pow-wow, Aboriginal Day, conferences, fishing derby, blue berry blast, etc.
	Activities	Drumming at events, highway-stoppers, etc.
	Physical attractions	St. Sylvester Church, Chalet Lodge
	Past tourism	Guiding was an important job in the past Chalet Lodge has been used in many ways in the past

Table 4.9. Past and existing tourism with the Red Rock Indian Band.

Many participants highlighted the fact that tourism already exists with the RRIB, and has for many years. This is demonstrated in the theme of *past and existing tourism* (Table 4.9). The Band hosts several annual and one-time events, many of which are attended by outside visitors. Participants also mentioned that some limited tourism activities already exist, including cultural displays and recreational pursuits, and that people also stop in to visit some of the Band’s physical attractions. Finally, some members expressed nostalgic sentiments about how tourism had been important to the Band historically and many told stories about how they and their relatives were involved in it. For example, one participant explained,

the Chalet Lodge itself has a lot of history, my mother, she’s passed away, God bless her soul, she was 81 when she went away, when she was 16 she used to work at the Chalet Lodge, making fly-hooks for the owner, but there’s a lot of history in that place.

Identifying the *Red Rock Indian Band’s tourism assets* is another important element of tourism development that was addressed by participants (Table 4.10). Several physical attractions and opportunities were suggested, including the physical locations and attractive scenery that exists in the area, the recreational opportunities that these present, and the built resources that the Band possesses. While many of the physical

locations that were listed are not owned by the Band, the land at the Parmacheene 53 Indian Reserve is (see Section 3.2.4 for a description), and it was suggested that if the Band wanted to develop tourism outside of the Lake Helen 53A Indian Reserve then they could utilize this location. Participants also identified a number of historical assets that the Band has access to, some of which are physical entities and while others exist only within an oral tradition. Finally, a number of cultural resources were mentioned, including material resources such as crafts and foods, event resources such as the Pow-wow and traditional teachings, and intangible resources such as the atmosphere and connection to place.

Theme	Sub-Themes	Basic Axial Codes
Red Rock Indian Band's tourism assets	Physical attractions and opportunities	Physical locations (e.g. Mt. Helen, Nipigon R., L. Superior, Parmacheene, etc.)
		Scenery
		Recreation resources (e.g. hunting, fishing, trails, canoeing, etc.)
		Buildings/monuments (e.g. Chalet Lodge, St. Sylvester Church, cenotaph)
	Historical resources	Chalet Lodge history
		Specific historical items/events (e.g. Muddler Fly, Viking hoax, etc.)
		Specific historical locations (e.g. Pukaskwa Pits, old forts & trading routes, etc.)
		History is an important resource for the community
	Cultural resources	Cultural events (e.g. Pow-wow, Aboriginal Day)
		Crafts
		Traditional foods and cuisine
		Stories and traditional teachings
		Atmosphere
		Uniqueness of the experience
		Connection to place

Table 4.10. The Red Rock Indian Band's tourism assets.

After identifying the tourism assets of the RRIB, the next theme examines the ways in which they can be utilized by identifying the *structure of the tourism product* (Table 4.11). Several activities were identified, including a variety of extractive and non-extractive outdoor pursuits, traditional practices, cultural teachings, guiding services and participation in community events. A broad spectrum of physical developments were

suggested, ranging from small-scale trail developments to large-scale building developments such as a cultural centre, casino or strip-mall. While most of these suggestions involved on-site developments there were a few that highlighted the importance of developing surrounding attractions.

Theme	Sub-Themes	Basic Axial Codes
Structure of the tourism product	Activities & events to develop	Canoeing, kayaking, hiking, snowshoeing, XC skiing, etc.
		Hunting and fishing (including traditional techniques such as trapping and netting)
		Other traditional practices (e.g. skinning, tanning, collecting plants/foods, etc.)
		Cultural teachings (e.g. cooking, crafting, story telling, cultural lessons)
		Guiding (e.g. fishing, boat tours, interpretation, etc.)
		Events (e.g. derbies, Pow-wow, Winter Carnival, etc.)
	Physical developments	Cultural/historical development (e.g. interpretive centre, teaching lodge, sweat lodge, etc.), possibly with an interactive gift shop
		Amusement-style development (e.g. casino, bridge, zipline, waterslide, etc.)
		Trail development (e.g. hiking, biking, snowshoeing, X-C skiing, snowmobiling)
		Business area development (e.g. strip-mall for small businesses)
		Rehabilitate/develop waterfront at Chalet Lodge (e.g. beach, boardwalk, marina)
		Develop surrounding areas (e.g. Lake Superior NMCA, Ruby Lake PP)
	Using existing infrastructure for tourism	The Chalet Lodge has a number of possible uses (listed in text) but it must be fixed up, winterized, and possibly expanded
		The brush on the Chalet Lodge property could be cleared out to create more usable space, but this disputed amongst participants
		The St. Sylvester Church should be repaired and possibly developed into a historical site, however there are environmental difficulties with lead paint
	How tourism development should operate within the community	Incorporate tourism into existing events and build programs that are initially designed for locals but can be expanded for tourism
		Encourage longer, multi day visits (i.e. more than just highway stop-offs)
		Through small business development
		Volunteer programming can be utilized when possible
		Don't over-commercialize, develop in a way that doesn't loose the culture
Tourism initiatives should be owned and controlled by the Band or its members		

Table 4.11. How tourism should be developed with the Red Rock Indian Band.

The sub-theme that highlighted the use of existing infrastructure was heavily dominated by discussion surrounding the use of the Chalet Lodge (see Section 3.2.4 for a description). Ideas for its use included:

- Accommodation;
- Meals and dining;
- A base for local and tourist programming (e.g. crafting, campfires with traditional storytelling);
- A centre for conferences, training, parties, weddings and local events;
- Camping (especially for recreation vehicles);
- A museum that details the history of the Band;
- Renting the building to organizations (especially government bodies);
- A place to sell crafts and other goods;
- A base to run guided fishing expeditions and boat tours from; and,
- The rental of canoes, kayaks, motorboats and snowmobiles.

There were also opposing views about how the Chalet Lodge property should be developed, with some people proposing that much of the bush should be cleared to provide open spaces, and others trying to keep as much of the forest as possible. It is possible that this may be tied to the differences between Indian and White ways of thinking. Apart from the Chalet Lodge, the only other possible project that utilized existing infrastructure involved the restoration of the St. Sylvester Church, which some members believe should be designated as a historical site.

Finally, Table 4.11 shows the thoughts that participants expressed about how tourism development should operate within the community. Open house participants suggested that the early stages of tourism development should focus upon utilizing existing events and creating programs that would initially be designed for local people but which have the opportunity to be used for tourism in the future. Participants acknowledged that the community's proximity to major transportation routes provides the opportunity for highway-based tourists, but that it is important to retain visitors in the region for longer periods of time. Participant I-3 explained "I think that we can start to look at retaining the visitors, as opposed to just a stopover with the motel, now they've got a day's adventure to do, and maybe it's two nights". Most of the discussion about job creation through tourism was contingent upon developing small businesses, especially those related to guiding and crafting. Finally, some participants cautioned that they did not want their community to become over-commercialized. For example, participant I-4 explained that the community should become "a little bit more commercialized than what it is, because the fact is that it does bring in the tourists ... but not over-commercialized ... where the personality of everybody will change into the commercial part".

As shown in Section 4.1.5, the control of tourism initiatives by the Band and its members is an important element of development. It was evident from responses that participants expected ownership and control to remain within the Band and its members. This was especially evident in one particular set of questions (that were asked in both the participant interviews and the focus group activity). First participants were asked how the Band should develop tourism if they had an unlimited supply of money to put towards it and then they were asked how the Band should develop tourism if they had no money

to put towards it. Participants were also encouraged to discuss how their ideas from the first situation could be adapted to work in the second situation. Many options were suggested however they all involved local ownership, direct investment from outside of the Band was not considered by any participants.

Theme	Sub-Themes	Basic Axial Codes
Obstacles and risks for tourism development	Financial limitations	Money may not be “required” for tourism development, but lack of it does restrict the options that are available
		Possible financial risks for individuals and Band
	Physical limitations	Area of land base is restrictive to tourism development
		Possible access limitations for locals and depletion of resources
	Members not supporting tourism	Many members haven’t experienced tourism or don’t understand it
		Some members may not want tourism
	Possible cultural objections	There are some objections about how the Pow-wow was transformed from a traditional celebration to a performance for money
Safety concerns	Concern about a possible increase in crime, drugs & alcohol	
Social concerns	Tourism development could cause disagreements amongst Band members	

Table 4.12. Obstacles and risks for tourism development within the Red Rock Indian Band.

Another theme highlighted factors that participants portrayed as *obstacles and risks for tourism development* within their community (Table 4.12). While tourism was broadly viewed as an economic generator for the region many participants acknowledged that any possible developments are subject to financial restrictions and potential financial risks. Some people explained that tourism would be restricted by the physical size of the Band’s property. There was also some concern that tourism could limit local people’s access to resources, particularly the availability of wild game and fish. A considerable obstacle to tourism development may be getting the support of Band members. While all of the participants appeared to support the development of tourism, it was suggested that there are likely some members who will oppose it. For example, when asked what the community members need to do to develop tourism, participant I-6 replied “The thing is I

don't know how many believe in it, or want it". Many participants also explained that many Band members do not understand the potential benefits and risks of tourism development, so raising awareness will be a crucial component of the development process. Table 4.12 also shows that cultural, social and safety concerns were mentioned in relation to tourism development.

The final theme of this grouping addresses the *process of tourism development*, and how it should proceed (Table 4.13). The first element to be discussed is planning, which is the stage that people feel the Band is currently at. It was widely agreed that the membership as a whole should be consulted during this stage, both to obtain a broad array of input and to ensure that everyone is working in the same direction. To develop and operate tourism, people suggested that the Band must first highlight its tourism assets (a process that was addressed earlier in this grouping). Many participants explained that they felt the Band's early initiatives should focus upon creating programs that involve the local members and encouraging small business development. One of the programs that was suggested (and described in detail) involved opening a trading post where crafts would be sold, but also having interactive elements that community members can take part in and learn from, such as making crafts and teaching culture. Participants believed that another idea for an early initiative would be to develop the Chalet Lodge and utilize it for tourism, however as previously mentioned there was no consensus about how to develop it. It was also noted that funding would need to be obtained for virtually any initiative.

Theme	Sub-Themes	Basic Axial Codes
Process of tourism development	Planning	The Band is currently in the planning process
		A plan must be made that involves the entire community (i.e. consultation)
		Make sure that everyone is working on the same plan, when everyone does there own little thing it doesn't work
	Development & operation of tourism	Highlight tourism assets
		Develop programs that it involve the local members (i.e. trading post)
		Support small business development by members
		Develop the Chalet Lodge
		Raise money through fundraising and grants (government could provide money for infrastructure and training)
	Having the Band members support tourism	Research and document history to benefit both tourism and local knowledge
		Crucial to have support from the community, both to bring the community together and so that people can't complain about the results
		People need to be made aware of the potential for tourism (e.g. workshops, presentations, first-hand experience, gain support of the community leaders)
	How people should be involved	An awareness raising program could be run (maybe with a workshop)
		Community members must be involved in planning & development (some could even be employed in planning), however some participants wanted to make sure that non-members did not influence the process
		Chief & Council should engage members (but it doesn't always work), organize the process, facilitate dialogue with experts, and control Band financing
		Outside experts can perform feasibility studies, provide an outsider's perspective. This could even be a person from the University.

Table 4.13. The process of tourism development with the Red Rock Indian Band.

Gaining the support of the Band members is a key to the process of tourism development that was referred to earlier, but participants found that it is very important. Not only does it foster community cohesion, but it also ensures that people cannot complain about the result. Open house participants explained that “if the community is not involved then people will have bad feelings and will be against things”. As mentioned in the previous theme, a lot of Band members may not completely understand how tourism will impact their community, and some participants proclaimed that it is crucial for awareness raising projects to be enacted. The manner in which people should be involved in the development process was also discussed. Participants explained that the Chief and Council should organize and facilitate the process, while outside experts could provide logistical support and the members could be involved in a variety of ways.

This aligns with the Band's standard process of planning and decision-making (described in section 4.1.1).

Overall, this group of themes highlights how RRIB members feel that tourism should fit with their community. It was clearly noted that members wanted to be incorporated in any tourism development, whether that be through their input in planning, their ability to access activities and attractions or their involvement in the actual operation of tourism. It was also felt that the Band and its members should retain ownership and control over potential tourism initiatives. Participants feel that the RRIB has a variety of physical, historical and cultural assets that can be used for tourism and they have proposed a variety of ways to develop it.

Importantly, none of the participants expressed opposition to some sort of tourism development within the community. I attempted to remain open to views that opposed tourism development throughout the course of the research, but none emerged directly. A few participants mentioned that there are likely Band members that oppose tourism development however none of these people were brought to my attention or wished to be interviewed.

Many different suggestions were given for how to develop tourism within the RRIB. Commercially, many participants felt that future tourism development should focus primarily upon small business initiatives although some larger initiatives were also proposed. They also explained that Chalet Lodge is an important resource to the Band and its members and that it could be positioned to play a vital role in tourism development. Several ideas were proposed for physical developments including trail networks, cultural and historical facilities, and amusement-style attractions.

4.4 *Skills and Skill Development*

The next group of themes examines the Band members' views on *skills and skill development*, including: what skills that the membership possesses, which skills are needed and the opportunities and challenges that exist in relation to skill development. As explained in Sections 2.3 and 2.4 of this document, skill development is a fundamental component of capacity building and is included in virtually every interpretation of the concept. In the fields of tourism and community development this often includes developing (Markey and Vodden, 2001; Hough, 2006; Chaskin, 2001): simple, rudimentary skills, business and managerial skills, marketing and communication abilities, creative and artistic talents, program development and instructional skills, and problem solving skills. However, many authors have argued that capacity building is more than simply skill development (Fukuda-Parr *et al*, 2002; Eade, 1997; Chaskin, 2001).

In many ways this grouping is simply a branch of the capacity building grouping (discussed in Section 4.5), however the two related concepts have been kept separate throughout this study (including in the research objectives, the structure of the participant interviews, and now in the analysis of results). This was done for three reasons:

- It allowed the study to be as comprehensive as possible since participants would always have an opportunity to discuss skill development whether it was part of their comprehension of capacity building or not;
- It was a large enough topic to warrant its explicit consideration. There were numerous questions that could be asked about the various aspects of skill

development and (as predicted) there were a plethora of responses from participants concerning skills and skill development; and,

- It was already viewed as a defined concept in the proposed model of capacity building (see Section 2.4). Since empowerment was already being viewed as a distinct concept and the model considers capacity building to be a function of both skill development and empowerment, it seemed appropriate to view skill development as a distinct element as well. In the interviews I would ask about capacity building prior to examining skill development or empowerment to avoid influencing participant’s perspectives of capacity building as much as possible.

Furthermore, information about skill development could be considered in the analysis of capacity building since both the academic literature and the participants view skill development as an element of capacity building.

Theme	Sub-Themes	Basic Axial Codes
Skills that Band members possess	Traditional skills	Crafting (e.g. beadwork, drums, quilling, etc.)
		Carving
		Making clothing (e.g. mitts, moccasins, etc.)
		Cooking traditional foods
		Hunting and trapping
		Medicine making
		Harvesting plants
		Historical knowledge
		Storytelling
		Language
		Cultural teachings
	Business and managerial skills	Business knowhow (especially administrative people in the Band)
		Organizational
		Communication skills (especially Chief and Council)
	Other skills	Artistic
Good with children		

Table 4.14. Skills that the members of the Red Rock Indian Band’s members possess.

The first theme of this grouping highlights the tourism-related *skills that Band members possess* (Table 4.14). According to participants, the vast majority of these skills relate to their traditional way of life. The ability to create traditional crafts and clothing, collect and cook traditional foods, and communicate traditional stories and teachings were all seen to be assets that the Band members possessed. It was also suggested that some people in the community have business and organisational skills, especially those who run the Band’s affairs. Other abilities were mentioned including artistic talents and working with children.

Theme	Sub-Themes	Basic Axial Codes
Skills that are required	←	Customer service
		Business (especially for individual small businesses)
		Certifications for guiding (e.g. First aid/CPR)
		Consultation and mediation
		Dependant upon tourism development, there are so many different skill-sets
		None required

Table 4.15. The skills that are required for tourism development to be successful.

In addition to the skills that the Band membership possessed, participants also identified a number of important *skills that are required* and need to be developed for tourism development to be successful (Table 4.15). Customer service abilities were believed to be one of the most important skills needed for the Band to adequately engage in tourism, and it was suggested that training in this area would be required. Interestingly, business skills were highlighted as a need despite also being listed as an ability that the membership possesses, however further elaboration can explain this supposed discrepancy. The Band’s administrators were generally seen to be competent businesspeople but many other Band members were not, specifically those who would be seeking to create small businesses. Certification training in first aid and CPR was felt to

be beneficial, especially for prospective guides. Some participants suggested that the required skill sets will depend upon how tourism is developed since there are so many different options. Finally, a few people stated that they felt that the Band was already competent enough to develop tourism and that no additional skills would really be required.

Theme	Sub-Themes	Basic Axial Codes
Opportunities and challenges for skill development	Opportunities are available in the region	Some needs have been identified and opportunities provided (and some people are realizing these)
		Advanced skills are needed for “higher end” jobs (tourism may provide some of these opportunities)
	People are not utilizing existing opportunities	There is low level of interest for participating in skill development activities
		Some people don’t know about the opportunities (esp. off-reserve members)
		People have no incentive to develop skills
		Time constraints limit opportunities for skill development
		Financial constraints limit opportunities for skill development
	Ideas for improvement	Relating benefits to people (including what jobs are available)
		Timing of courses (no crash courses, winter & in-between season is better)
		As some people become engaged, others will follow (domino effect) – it is possible that this has already begun

Table 4.16. The opportunities and challenges for skill development with the Red Rock Indian Band.

The final theme related to skills examines the *opportunities and challenges for skill development* in the RRIB (Table 4.16). First, participants identified that opportunities for skill development available to Band members; this notion is supported by the work of the RRIB’s Economic Development Office⁸. However, several participants noted that people are not utilizing these opportunities for a variety of reasons,

⁸ Following a report which addressed skill requirements within the RRIB (RRIB, 2008) the Economic Development Office conducted research to determine if training opportunities existed to fulfill these needs and found that programming is available through a variety of governmental and non-governmental agencies.

including a lack of awareness of the opportunities, a lack of perceived incentive, time restrictions and monetary constraints. Some ideas were suggested to encourage people to partake in skill development, such as making people aware of the benefits of skill development. It was also suggested that the timing of courses is important since people are usually more available at certain times of the year (i.e. winter) and tend to dislike condensed courses. There was also a feeling that as some people became engaged in skill development, others would follow.

Overall, this group of themes highlights participants' views on skills and skill development within the RRIB. It is felt the Band possesses a number of skills related to their traditional practices and that some members possess some business and managerial skills. However, further skills need to be developed amongst Band members including tourism specific skills such as customer service training. There are opportunities for skill development amongst Band members but a variety of challenges need to be overcome.

4.5 *Capacity Building*

One of the objectives of this research project was to determine how Band members feel that capacity can be built through tourism development. Therefore, the next group of themes examines the concept of *capacity building* as it relates to the RRIB's prospect of tourism development. These themes address: what capacity building means to participants, what capacities they feel that the Band and its members possess, what capacities they feel need developing, and how they suggest to build capacity within the RRIB.

In order to understand how participants feel that capacity can be built through tourism development, it is first important to understand the *meaning of capacity building* from their perspective (Table 4.17). However, many participants were not familiar with the term so I informed them that there is no universally accepted definition and proceeded to give a broad description of the concept that would enable them to answer questions about capacity building within the community. They were told that the concept was “based upon developing the abilities of a person, or group of people, so that they can work out solutions to their own problems and make their own decisions”. This description is a simplification of the UNDP definition used by INAC (INAC, 2009) and was chosen because of the relevance of INAC to the affairs of the RRIB. Other participants were familiar with the term and provided their own description of the concept. Each participant’s description of the concept was noted and considered in the analysis of their views about capacity building in the RRIB.

Theme	Sub-Themes	Basic Axial Codes
Meaning of capacity building	←	Enabling people to identify and take part in the opportunities that are out there
		Enabling people to get employed
		Personal growth
		Initiating learning which in turn instils further initiative
		There are some capacities that are gained or learned informally
		Skill development

Table 4.17. The meaning of capacity building from the perspective of members of the Red Rock Indian Band.

Various thoughts emerged from different people’s descriptions of the concept. Participant I-3 noted that “it is realizing the strengths that need to be built so that people can partake, or expand, their opportunities” and that it involves “recognizing the inadequacies so as to get people employed”. Participant I-1 specified that “it means

bringing our people up to speed ... getting them on board with the ideas first, so that they're thinking about what they could do". Participant I-6 used an example to explain that "if they are coming in to learn, that gives them the initiative, or whatever you want to call it, to say „Oh I can do that, but you know what, I can do that better". Participant I-4 highlighted the informal processes of capacity building by pointing out that "you don't have to go to 20 years of school to learn an art or profession or whatever else, some things do come natural". Skill development played a prominent role in participants understanding of capacity building and many elements of skill development were brought up in the discussion of capacity building, however these ideas were assigned to the previous grouping (*skills and skill development*).

Theme	Sub-Themes	Basic Axial Codes
Capacities that the Band and its members possess	Capacities possessed by leadership	Leaders have a vision and understand what we need
		Leaders have administrative capacities
		Leaders have the ability to deal with outside bodies
	Other Capacities	Have capacities to deal with Band-level interests and interests of Native people
		Have ability to find and secure funding
		Youth are becoming better educated

Table 4.18. Capacities that the Red Rock Indian Band and its members possess.

The second theme examines the *capacities that the Band and its members possess*, and is divided between those possessed by the leadership and those possessed by the membership in general (Table 4.18). The Chief and Council are viewed as having capacities that relate to their leadership proficiency, such as a vision of what the community needs, the ability to manage the Band's affairs, and the capability to deal with outside bodies. Participants explained that the general membership mainly has the ability to deal with their own Band-level interests and there are a few people that are capable of

securing funding. Finally, it was felt that the youth are becoming better educated and therefore increasing their own capacities. Participant I-10 explains that “education is one of the most important things”, and noted that “about 90% of the school children are going to school and high school here, which is good”.

Theme	Sub-Themes	Basic Axial Codes
Capacities that need developing	←	There is not enough capacity for individuals to undertake major projects
		People need to be able to understand and recognize opportunities
		Cultural/historical awareness
		It is program dependant
		Education in general (more of a continual process)

Table 4.19. Capacities that need developing within the Red Rock Indian Band.

The third theme of this grouping discusses the *capacities that need developing*. It was suggested that most individuals do not have the capacity to undertake major projects. As participant I-10 states “there’s not enough to spearhead a whole program and make that program sort of work, it’d be – they’d run into a lot of difficulties because that knowledge is not there”. There was also a feeling that people needed to be able to recognize the opportunities that are available to them. Participant I-1 explains “I think they’d have to be on top of it and I think they’d have to have a really good understanding [of the opportunities], and I don't think a lot of them do”. It was mentioned that it can be difficult to identify the capacities that need developing because it can be very program-dependant. Participant I-4 explains “everyone has their own little niche in, I guess where they can go, there's so many avenues that they can go down that, especially with tourism”. Finally, participants explained that education is an ongoing capacity building process.

The last theme examines *how to build capacity* within the RRIB (Table 4.20). One component of this theme is through formal education. Participant I-10 proclaimed that “we’ve got to teach these people [the Band members] that you’ve got to get educated before anything starts happening”. Gaining experience and involvement in activities (such as tourism development) were suggested as other ways to build capacity. On a similar note, Table 4.20 shows that having opportunities for people to showcase their abilities was also thought to be important; in fact, workshop participants explained that tourism could actually be tailored to help build capacities. One last suggestion that was made for building the capacity of the Band was to import people who have the desired capacities, a practice that may be applicable to filling very specific needs. For example participant I-10 explains “we have to hire, we have to go after people that have the education, that have the knowledge in the areas, in tourism, that we can use to develop a template”.

Theme	Sub-Themes	Basic Axial Codes
How to build capacity	←	Through education and schooling
		Involvement in programs and processes fosters capacity
		Through opportunities that allow people to utilize their abilities
		Tourism could be tailored to help build capacities
		Importing people who have the capacities that are needed

Table 4.20. How to build capacity within the Red Rock Indian Band.

Overall, this group of themes examines participants’ views on capacity building within the RRIB. Many participants were unfamiliar with the term although a variety of ideas were presented. Education emerged as an important element of capacity and the process of building it. Participants also felt that the Band itself has the capacity to engage

in tourism development, however many of the individual Band members are in need of capacity building.

4.6 *Empowerment*

The next group of themes aligns with the fourth objective of this research project: to determine how Band members feel that *empowerment* can be fostered through tourism development. The first theme examines what empowerment means to participants and the following two examine empowerment and disempowerment as participants feel they exist in relation to the RRIB.

It is important to understand what empowerment means to the participants before analyzing how it exists within the RRIB. Participants were generally familiar with the term although some preferred to ask for a basic description rather than attempting to define it themselves. In this case I informed them that there are several definitions of the concept and gave a simple, broad and vague description primarily based upon the process of empowerment (as outlined in Section 2.2.3). I explained that empowerment is “based upon the idea of gaining power over yourself (either individually or as a group) and being able to control your situation and your future to some extent”. This description intentionally avoids defining the concept of power and elaborating on the four dimensions of empowerment, both for the purpose of simplicity and to minimize my own influence in the research as much as possible. Each participant’s description of the concept was noted and considered in the analysis of their views about empowerment in the RRIB.

Theme	Sub-Themes	Basic Axial Codes
Meaning of empowerment	←	Ownership
		Responsibility through control
		Controlling your own future
		Cooperation and unity
		Ability to do what you love doing (economic empowerment)
	Concepts linked to empowerment	Pride and recognition
		Motivation

Table 4.21. Meaning of empowerment from the perspective of members of the Red Rock Indian Band.

Participants identified a number of aspects in defining the *meaning of empowerment* (Table 4.21). Several participants highlighted the importance of ownership and responsibility in defining empowerment. Participant I-1 exemplified this idea by stating that “empowerment to me means ownership“, and explaining that “I think if you give people ownership then empowerment will come from there, and so you know, making them take the responsibility”. This quote also highlights the importance of responsibility through control, a notion that is elaborated by participant I-4. In reference to an entrepreneurial venture participant I-4 explains that “if I do a terrible job at some of these things I know I’ll go belly up, but if I’m professional at what I do all the time - you know”. The ability to control your own future was felt to be important to empowerment. Participant I-10 also emphasized that “to have empowerment you’ve got to have people who will cooperate” because “more is stronger than one”. Aspects of economic empowerment were highlighted by some participants. For example, participant I-4 discussed turning a hobby into a small business and explained that “tourists are going to be my main source of revenue - so is that empowerment to me? Yes, they're going to empower me totally, because the fact is I can still do what I want to do”.

The concepts of pride and motivation both emerged as anomalous axial codes in the early stages of this research but I deemed to be intricately tied to empowerment despite not being explicitly identified within the definitions that people gave. Both concepts will be highlighted throughout the next two themes and a rationale for their connection to empowerment will be discussed in detail in Section 5.2.2.

Theme	Sub-Themes	Basic Axial Codes
Empowerment and the RRIB	Empowerment in practice	Group action
		Appreciation from others for your efforts
		Entrepreneurship (and funding opportunities for it)
		People need to become aware of opportunities, which would then drive them
		Motivation can be inspired by previous successes
		The transition process with the people of the region
		Partnering with government/industry on projects in the area
		Obtaining the Chalet Lodge
	Possibilities for empowerment through tourism	There are opportunities for advancement and independence through tourism
		Having input in the development process (esp. with tourism)
		Could be helped by tailoring tourism to people's strengths
		Small business development through tourism aids empowerment
		Economic empowerment from tourists
		Recognition and having others appreciate your culture (through tourism)
	Need for empowerment	Can instil pride
		Desire to be able to control one's own destiny
		To move forward or progress (positive feedback loop)

Table 4.22. Empowerment and the Red Rock Indian Band.

According to participant responses, both empowerment and its antithesis disempowerment exist within the RRIB; the next two themes examine them within this context. The first of these examines *empowerment and the RRIB* (Table 4.22). Several examples were identified demonstrating how empowerment exists in practice. Instances of group action (e.g. protesting, planning, fundraising, working together, etc) were identified by some participants and they noted how these experiences encouraged cooperation and provided opportunities to feel empowered. Appreciation and support from others is also felt to foster empowerment through pride in oneself. For example,

participant I-8 recalls her experience at an event that she had helped organize and fund, “oh my goodness, you should have seen how appreciated we were when we walked in”. Entrepreneurship was suggested by participants as a way to experience empowerment through ownership and responsibility. Empowerment was also thought to be self-reinforcing since motivation is enhanced by previous successes, an example of this was provided by participant I-7. While considering a prospective tourism project she explained “we can do it, we have done many, many things in our lives”. Another participant even explained that empowerment in the region has been a process, starting with the disempowerment experienced with the loss of the mills, followed by the acceptance of this situation and finally the drive to rejuvenate the region. Feeling ownership through meaningful partnerships was seen as another way to experience empowerment, as was the acquisition of the Chalet Lodge. Participant I-10 explained that projects with the federal government (specifically Parks Canada and Ontario Power Generation) are becoming “co-partnerships” where the Band is involved in planning and revenue sharing. Participant I-1 noted that “I think that that's already given empowerment to our people, just by obtaining the Lodge”.

According to participants, tourism is expected to provide opportunities for empowerment, as shown in Table 4.22. Being involved in the planning process itself is thought to promote empowerment through ownership. As OH-4 highlighted, when “people get input at all stages everyone feels ownership in the process”. In fact it was suggested that tourism could be tailored through planning to encourage empowerment amongst Band members. It was already mentioned that participants feel that entrepreneurship fosters empowerment, so it is not surprising that they feel that small

business development through tourism will enhance it as well. Small business development was not only seen to foster economic empowerment by participants, but also instil pride through recognition. As participant I-4 explains “it's very empowering that people know their full potential of their crafts or arts or whatever else” and participant I-3 points out “I think by realizing and seeing other people appreciate the culture ... that interest from outsiders, visitors, can instil pride”. Workshop participants also felt that tourism in general could “increase the self-esteem and pride of community members”.

The notion of gaining empowerment was seen as important to participants in itself. Some emphasized that it is important for the Band to be able to control their destiny. As participant I-10 explains, “we've got to gain that empowerment to go out there, go after what we want our future to look like”. Finally it was felt that becoming empowered would help the Band move forward. As participant I-6 explained, “I'm sure that we will eventually get that empowerment that we need to push forward and, you know to be a positive thing”.

Theme	Sub-Themes	Basic Axial Codes
Disempowerment and the RRIB	Disempowerment in practice	Improper consultation in the past
		Past inaction (e.g. Band office development, proposal discarded, etc.)
		Funding restrictions
		Feelings that the leaders have the power
	Possibilities for disempowerment through tourism	Decreasing feelings of security (possible crime, don't know people, etc.)
		Being used to steal traditional knowledge (i.e. guiding)
Tourism leading to an unequal distribution of benefits		

Table 4.23. Disempowerment and the Red Rock Indian Band.

While there are examples of how empowerment can manifest itself in the RRIB, participants also felt that disempowerment influences the Band in a number of ways. Therefore, the final theme of this grouping examines *disempowerment and the RRIB*.

Some of the participants shared their experiences of disempowerment in practice. One explained how various organizations had conducted inappropriate consultations in the past, having only talked with one or two community members but attempting to claim it was a legitimate study after the Band ended up objecting to it. Several other participants were disillusioned by past inaction, especially involving a new Band Office development that fell through. One participant had even created a proposal for a small business, only to have it thrown in the garbage in front of her⁹. She then explained “but this is what is happening to our people, either you get sucked into something – like throwing my paper in the garbage”. Funding restrictions can also disempower members since they have difficulty creating programs and infrastructure that they would like to see. Participant I-6 emphasized this frustration by explaining “but what they want is for us to raise our own money, to make our own building, how would we ever - we’ll all be dead before the building is there”. Finally, a few participants¹⁰ noted that they felt that the leaders retain “power and control” within the community which, according to the traditional Weberian view of power, would imply relative disempowerment amongst the rest of the community.

Some possibilities for disempowerment were also identified for future tourism development. There is a possibility for decreased feelings of security if tourism is developed; open house participants explained that this is because their present feelings of safety are partially based upon their familiarity with the people around them. One participant was concerned that traditional knowledge had been stolen through tourism

⁹ A participant code was not attached to this quote for purposes of confidentiality.

¹⁰ The participant codes were not attached to this quote for purposes of confidentiality.

development in other First Nation communities and felt that it could happen to the RRIB. And finally, there was concern amongst some participants that an unequal distribution of benefits through tourism development could lead to social tensions amongst members thus disempowering the Band.

Overall, this group of themes highlights participants' views about empowerment and its existence within the RRIB. Participants were more familiar with the concept of empowerment than they were with capacity building. Their views of the concept were often tied to the notion of ownership. Pride and motivation were also felt to influence empowerment within the community (as will be discussed in Chapter 5). Several instances of empowerment and disempowerment were also discussed.

4.7 The Connection between Skill Development, Capacity Building and Empowerment

The final objective of this research project sought to determine the relationship that exists between skill development, capacity building and empowerment in the context of the tourism development. A question that directly addressed this objective was included in the empowerment section of the participant interviews (see Appendix B): "Do you feel that empowerment is related to capacity building and/or skill development in any way? If so, how?".

In some cases this question was never asked, especially when participants were uncomfortable answering questions about capacity building or empowerment individually. In other cases the answers were vague, mostly repeating discussion about the individual concepts. Only one participant directly answered this question by stating "it would give you empowerment after you've capacity built, right, so I mean after you

build your framework and you get everybody on board with everything I think that'll give them more empowerment to move forward". As a result there was no grouping created for this research objective and instead the notion will be examined in more detail in the final chapter.

4.8 *Chapter Summary*

This chapter provided an analysis of the results of the study. The data was divided into five primary groupings, four of which were based upon the study's objectives and one that was created from additional themes that emerged from the data. Each of these groupings was examined through an illustration of the emergent themes. The next chapter will use information provided by the five groups of themes to address this project's two research questions. The fifth research objective (which was briefly addressed in the present chapter) will also be examined in more detail in the next chapter.

CHAPTER 5: DISCUSSION

5.0 Introduction

This study was built upon two research questions, each with distinct intentions. The first was designed to provide the community leaders with information about the membership's expectations and asked: What do local residents expect from tourism development in their community? The second was designed to contribute to the academic study of capacity building and empowerment in community-based tourism development and asked: How do local residents feel that capacity building and empowerment can be nurtured through the tourism development process? These research questions were supported by five objectives, which were used in Chapter 4 to analyze and group results. This chapter uses the information derived from Chapter 4 and draws upon academic literature to address the two research questions.

5.1 What Local Residents Expect from Tourism Development

The first research question was designed to elicit a broad range of responses. First of all, the word "expect" can be used to examine both participants' predictions and desires. Most people focussed upon the latter aspect, but even from this perspective the question remains non-specific; it encompasses ideas based upon what residents can gain from tourism, how tourism should be developed, and others. The three broad expectations to emerge from this research question focused upon the involvement of Band members, the reasons for developing tourism, and how it could be developed.

First, it was clear from participants in this research that it is vitally important that Band members are included in any sort of tourism project; this includes both their

involvement in the planning and development process and access to the tourism products that are created. Community involvement in planning and development is thought to be crucial to gaining the support of members and minimizing complaints (which is especially important in a system where Band officials are elected every two years since an unpopular decision would not likely have a chance to materialize into something positive over such a short timeframe). This finding adheres with the fundamental principles of community-based tourism since community members must be involved in the process (Reid, 2003). As discussed in Section 2.1.2, Joppe (1996) criticized most community-based tourism initiatives claiming that community leaders and outside agencies actually control the process in practice. The RRIB will likely rely heavily upon these groups for expertise and funding; however the community will ultimately have a strong say in any proposed development through the decision-making process outlined in Section 4.2.

Based upon their recent endeavours, I believe that the RRIB is in a good position to implement the *critical awareness raising and values identification* stage of Reid *et al's* (1993) process-based model for undertaking a community-based tourism initiative. The Band administration has recent experience seeking the advice of its membership through the Little Jackfish River hydroelectric development consultation process. As discussed in Section 2.1.2, an important element of community-based decision-making in tourism development is the ability to reject tourism entirely (Moscardo, 2008; Joppe, 1996; Reid 2003); based upon participant responses the support for tourism development appears to be high, however a broader survey of the membership should still be conducted.

Access to the tourism facilities and programs was also important to Band members. Of the proposed ideas for physical developments, I believe that many (such as hiking trails, the Chalet Lodge, and the amusement-style developments) were intended for tourists but could also be used by local people while others (such as the sweat lodge and teaching lodge) were intended primarily for Band programming but could also accommodate tourists¹¹. Additionally, many outdoor recreation activities (such as hunting and fishing) would require resources and areas to be shared between local people and tourists. Reid (2003) highlights the importance of acknowledging and planning for this ahead of time to mitigate use conflicts.

Band members also felt they should have access to tourism programming, especially those programs that teach cultural practices. They suggested that there are some programs (such as crafting and cooking) that could even be developed as Band-oriented programs at first and evolve into tourism ones later. It was also suggested that programming may provide Band members an opportunity to express their talents through teaching and story-telling. In this way the RRIB could promote the development and retention of their culture whilst establishing the respect of outsiders, fulfilling two of the primary goals of indigenous tourism (Smith, 1996).

The second expectation that emerged from this study focuses upon the reasons why the RRIB should develop tourism. The generation of employment opportunities and ensuring the financial health of the Band and the region are clearly two of the most

¹¹ I made this interpretation because participants placed much more emphasis on how the first group of developments would be useful for tourists and the second group would be useful for Band members. However, in both cases they also acknowledged the alternative uses.

important benefits of tourism development to RRIB members since these were emphasized by virtually all of the participants. At first glance this appears to be an economic neoliberalist perspective of development, and I believe that this is partially the case, however further examination reveals a broader view rooted in people's connection to the community. Participants clearly place value upon the cultural, social and environmental assets of the community and region. For example, in the icebreaker activity at the Exploring Tourism Open House participants listed aspects that they liked about the area and several cultural, social and environmental assets were stipulated¹². Economic needs are not the only needs that RRIB members have, but they are very important at the present time since the traditionally dominant forestry industry has collapsed in the area. This supports Gursoy and Rutherford's (2004) research that found that the state of the local economy is a vital determinant of the local residents support for tourism development; however participant responses also provided a rationale for why this might be the case. The need for economic development was often contextualized within a desire to keep people in the area, suggesting that participants' real intentions may be to ensure that the community remains intact.

Participants explained that another reason to develop tourism is for cultural purposes. Many participants are concerned about the state of their traditional culture within the Band and they explained that culturally-based tourism programs could

¹² The icebreaker activity was not actually designed to gather information but was intended to engage participants and stimulate thinking for their involvement in later data gathering exercises. For this reason it was not discussed in Chapter 4; however the responses do illustrate that members of the RRIB place value upon their cultural, social and environmental assets.

instigate its revival in several ways. First, the interest that is displayed by visitors could prompt Band members to ascribe higher value to their own culture. Also, the increased availability of cultural programming will provide local people with opportunities to learn more about it. Finally, the creation of culturally-based employment opportunities may provide an additional incentive for Band members to rediscover their own culture.

Finally, the third expectation that members of the RRIB have for tourism in their community focuses upon the product that is to be developed. A variety of program developments were suggested (including outdoor programs, traditional teachings and cultural programming) as well as some physical developments (including trails, cultural structures and amusement-based facilities).

Participants suggested that most of the business developments should be small-scale initiatives (such as guiding, teaching cultural programming and selling crafts). A few larger-scale business ideas were also suggested (such as a casino, a strip mall or a suspension footbridge), but only the Chalet Lodge and some form of cultural centre (which could possibly include a craft shop) appeared to be seriously considered by most participants. The Chalet Lodge in particular could be an instigative centrepiece of the Band's tourism ambitions. Many participants felt that it could be used not only for accommodation and dining but also as a venue for individual small businesses to operate from (such as guides, crafters and those running cultural programming).

Most participants highlighted that external funding will be required to develop and engage in tourism; this was generally expected to come from grants and loans. Little interest was shown for any form of direct investment from outside agents; participants explained that the Band and its members should retain ownership and control of tourism

operations within their community. These concerns align with the work of Blackstock (2005) who warns that external developers are primarily concerned with their revenues; they cater to local people's needs only when this action is not anticipated to diminish their profiteering.

5.2 How Local Residents Feel Capacity Building and Empowerment can be Nurtured

The second research question examines the concepts of skill development, capacity building and empowerment and therefore encompasses four of the five research objectives. Three of the five groupings that emerged from the analysis stage of this project are directly tied to this research question as well. However, as I alluded to earlier, participants were more interested in discussing the tangible elements of tourism development than the intangible ones. Nevertheless, important information emerged from this study about how capacity building and empowerment operate within the RRIB and how people feel these concepts can be nurtured through tourism development. It was established in Section 4.5 that participants view skill development as a fundamental element of capacity building; for this reason skill development is addressed within the capacity building section. The connection between capacity building and empowerment is also discussed.

5.2.1 Capacity Building

As discussed in Section 2.3, capacity building can be viewed as a broad concept with no universal definition; however it generally incorporates elements of skill development, problem solving, self-determination, community involvement and the

interaction between actors (Chaskin, 2001; Gibbon *et al*, 2002). It can be seen to operate at individual, organizational (or in this case community) and even societal levels (Hough, 2006). Capacity at the individual level focuses upon personal attributes, such as competencies and ambition, while at the community level emphasis shifts to structural characteristics, such as leadership, broad participation and internal networking (Hough, 2006; Laverack & Thangphet, 2007). The ability to solve problems and set and achieve objectives is an important element of capacity at both the individual and community levels (Murray & Dunn, 1995; Chaskin, 2001; UNDP, 2010).

Some studies and development initiatives only focus on specific aspects of the larger concept of capacity building; this is especially true in the field of tourism research. Authors have focussed upon education (Mayaka & Akama, 2007), access to resources and external connections (Forstner, 2004), and most commonly skill development, specifically for the purpose of employment (Weiler & Ham, 2002; Victurine, 2000; Lui 2006). However authors such as Fukuda-Parr *et al* (2002), Hough (2006), Eade (1997), and Moscardo (2008) stress that skill development alone is insufficient to meaningfully enhance capacity.

Amongst participants in the RRIB many were entirely unfamiliar with the concept of capacity building. Of those who were aware, the most important purpose of capacity building was to make people more employable and this notion was largely based upon skill development. There was some emphasis placed on Band members being able to understand their opportunities but there was no direct notion of self-determination incorporated in participants' definitions of the concept. This view adheres to those assumed by Weiler and Ham (2002), Victurine (2000) and Lui (2006), but is inconsistent

with those held by Fukuda-Parr *et al* (2002), Hough (2006), Eade (1997), and Moscardo (2008). It was previously discussed that jobs are one of the most immediate expressed needs for RRIB members, so it is not surprising that skill development (for the purpose of employment) is one of the most important elements of capacity building to participants in this study.

Participants explained that many Band members possess a number of skills that relate to traditional practices such as hunting and fishing, crafting, medicine making and storytelling; however, for many Band members further skill development is needed if they wish to engage in tourism enterprise. As explained in Section 4.4, training opportunities are often available but they are not utilized for a variety of reasons. It is therefore important for the training providers and the Band's administration to identify these impediments and attempt to work around them. Some ideas that were suggested by participants included making people aware of the benefits of skill development and designing course schedules to work for members (such as providing courses at times when members are less busy and avoiding condensed courses).

Participants also believed that most individuals in the Band lacked the ability to set and achieve their own objectives; however at the community level participants explained that the Band's administration (those people who work in the Band Office, specifically including the Chief and Council) is proficient in this manner. Once again, this makes sense in context since the Band's administration is expected to perform this task on a regular basis and have plenty of experience in doing so. As discussed in Section 3.2.3, the structure of the band-system in Canada encourages the existence of a political elite within First Nation communities who are skilled at accessing and

appropriating funds alongside a majority who lack these skills. This situation could be problematic for the Band's efforts to establish tourism if (as many participants in this study suggested) the development plan centres upon the creation of individual small business. Efforts should be made to build the relevant capacities amongst prospective entrepreneurs to address this concern. The Chalet Lodge will likely be a substantially larger enterprise and could utilize expertise from the Band's administration.

Finally, participants viewed education as an important element of capacity building, which adheres to the work of Mayaka and Akama (2007). It could be that educational attainment is seen as a quantifiable measure of individual capacity. Fortunately, participants felt that Band members were becoming better educated. This view is supported by Canadian census data for the Lake Helen 53A Indian Reserve since the percentage of people (aged 15 and older) without a high school certificate dropped from 66.6% (120/180) in 1996 to 45% (90/200) in 2006 (Statistics Canada, 2007)^{13,14}.

5.2.2 *Empowerment*

Participants were more familiar with the concept of empowerment than they were with capacity building, however there are certain differences between its existence in academia and how it is understood by members of the RRIB. As discussed in Section 2.2 of this document, the study of empowerment spans several disciplines and can be examined in a variety of different ways but is ultimately built upon the study of power.

¹³ Information from the Canadian census is not segregated by Band affiliation but by location, therefore the "Lake Helen 53A, Indian reserve" census subdivision was selected.

¹⁴ Canadian averages were 36.8% in 1996 and 23.8% in 2006.

In the fields of sociology and political science much of the work on power follows Weber's view of a zero-sum relationship, where the extent of one actor's influence is inversely proportional to that of the other actor(s) involved. From this perspective power can emerge through overt (Dahl, 1963), covert (Bachrach & Baratz, 1970) and latent conflict (Lukes, 1974). Other scholars within the fields of sociology and political science rejected the Weberian view arguing that: power can fluctuate within a society since its true value is based upon its exchange with others (Parsons, 1963), power is the property of groups of people and can therefore be created and destroyed (Arendt, 1970), and power exists everywhere within society (Foucault 1976/1978). Foucault (1976/1978; 1980) also emphasized that power is not simply a repressive phenomenon and that it is fundamentally linked to knowledge. Work in the field of psychology has focused upon the way that people experience power and powerlessness. McClelland (1975) envisioned power as a series of stages and orientations (Figure 2.1) where power is initially experienced as support from others, then as strengthening from within, next as assertion over others and finally as principled assertion with others. Powerlessness is seen as both a restrictive state of helplessness (Seeman, 1959; Freire, 1968/1970) and as an opportunity for personal growth (Kieffer, 1984).

Fundamentally empowerment is a process based upon increasing the power of disadvantaged people to take control of their situation. It can be examined across multiple dimensions, including economic, social, political and psychological ones; these dimensions do not exist in isolation but interact with one another (Narayan, 2005; Friedmann, 1992; Scheyvens, 1999; Beeton, 2006). Empowerment is typically viewed as a lifelong process of personal development with no definite end point, however several

authors have demarcated it into a series of stages (Lord, 1991; Kieffer, 1984; Aria 1996; Rocha, 1997). The specific elements of each of the models vary, but in general the early stages are characterized by participants beginning to realize their state of powerlessness, followed by stages of self-development, networking and action, and culminating at a stage of mastery and service.

Members of the RRIB adhered to the idea that empowerment is about gaining control of one's situation; however they specifically highlighted the notion of ownership. Not only did some participants identify ownership in their descriptions, but I also found it prevalent in many participants' perceptions of how empowerment existed within the Band. Entrepreneurship and small business development, partnering on projects in the region, acquiring the Chalet Lodge, and the protection of traditional knowledge are all themes that relate to ownership in one way or another. This notion could be a result of the history of denying or restricting ownership to First Nations people in Canada (see Section 3.2.3) as it bears resemblance to much of the empowerment literature and government policy involving post-apartheid South Africa (Iheduru, 2004; Williams, 2005; Herbst, 2005).

Pride and motivation were also felt to influence empowerment within the community. Literature has shown that pride and self-esteem are important elements of psychological empowerment (Scheyvens, 2002). Cole (2006) also highlights that recognition from tourists can instil pride in individuals and communities, thus fostering empowerment. Participants explained that pride could be developed through appreciation and support from others and interest from visitors in their culture and traditions

Members of the RRIB also emphasized the role of motivation in the empowerment process. This supports research by Zimmerman and Rappaport (1988) which noted that “psychological empowerment can be thought of as composed of personality, cognitive, and motivational aspects of personal control and competence”. However, participants also explained that negative motivation, or discouragement, can lead to disempowerment. In fact past action (or inaction) was felt by participants to have a significant impact on the empowerment (or disempowerment) of Band members; it is important that these implications are considered in future tourism development efforts.

5.2.3 The Connection between the Concepts

One of the objectives of this research project was to understand the relationship that exists between skill development, capacity building and empowerment within the context of tourism development in the RRIB. As explained in Section 5.2.1, this research found that a direct relationship exists between skill development and capacity building, whereby the former is an important component of the latter. However, participants generally did not address the connection between capacity building and empowerment directly and as a result no themes emerged to address this project’s final research objective (as explained in Section 4.7). Instead, a connection is inferred by combining participant responses with existing literature.

It was proposed in Section 2.4 that capacity building incorporates aspects of skill development and empowerment; from this perspective capacity building is seen to have both a skill component and a power component. Drawing upon the ideas of Friedmann (1992), Murray & Dunn (1995), Chaskin (2001), Fukuda-Parr *et al* (2002), Fawcett *et al*

(1995) and Eade (1997), it was suggested that the development of an individual or community's skill component will initiate growth in their power component. Simply put, if a person acquires and hones new skills they can become empowered in a variety of ways.

Within the context of the RRIB's tourism development endeavour there was limited discussion of a connection between the concepts, however one connection that can be drawn revolves around ownership. As discussed in Section 5.2.2, ownership is an important aspect of empowerment for members of the Band and Lopez (2002) has shown some limited connections between ownership and capacity building. He explains that ownership is an important aspect of capacity building because it provides incentive for those involved in a development initiative and increases people's self-esteem.

Another connection was described more explicitly by one of the participants who stated that once "you get everybody on board with everything I think that'll give them more empowerment to move forward" (as discussed in Section 4.7). Capacity building was also described by a participant by saying "to me it means bringing our people up to speed [...] like getting them on board with the ideas, first, so that their thinking about what they could do and then I think that that's capacity building in itself, to me, that would be the capacity builder in our community" (as discussed in Section 4.5). Both of these descriptions emphasize the importance of the collective group, however I believe that the description of capacity building focuses on the members' knowledge and abilities while the description of empowerment focuses on the resulting will or confidence.

There was also some evidence of a reciprocal relationship, whereby an increase of the Band's (and its members') power has provided opportunities for skill development. I

believe that the purchase of the Chalet Lodge provides a perfect illustration of this. Acquiring the lodge gave the Band immediate power over how the business is operated and how the property is used, but as participants suggested, it also provides opportunities and incentives for skill development. This ties directly to Section 4.4, since participants felt that one of the reasons that Band members have not engaged in skill development opportunities is because they felt no incentive to do so. Furthermore, the Band's own increased political and economic power was what allowed them to purchase the lodge, or as one participant put it "there was more determination and the Band was more financially sound to take advantage of the potential opportunity".

Overall, it appears that a connection does exist between participants' perception of skill development, capacity building and empowerment, but the nature of this relationship is somewhat vague. The information provided does align with the model established in Section 2.4 and suggests that a reciprocal relationship to the one originally proposed may exist. This is depicted in Figure 5.1 with a vertical solid line representing the actual experience of empowerment and a corresponding dotted line showing the capacity building that is anticipated. However, as noted in Section 4.7 and at the beginning of this section, there was very little direct feedback from participants regarding the connection between capacity building and empowerment. Therefore, the connections that were discussed should be viewed as ideas that were inspired by the data, not conclusions drawn from it.

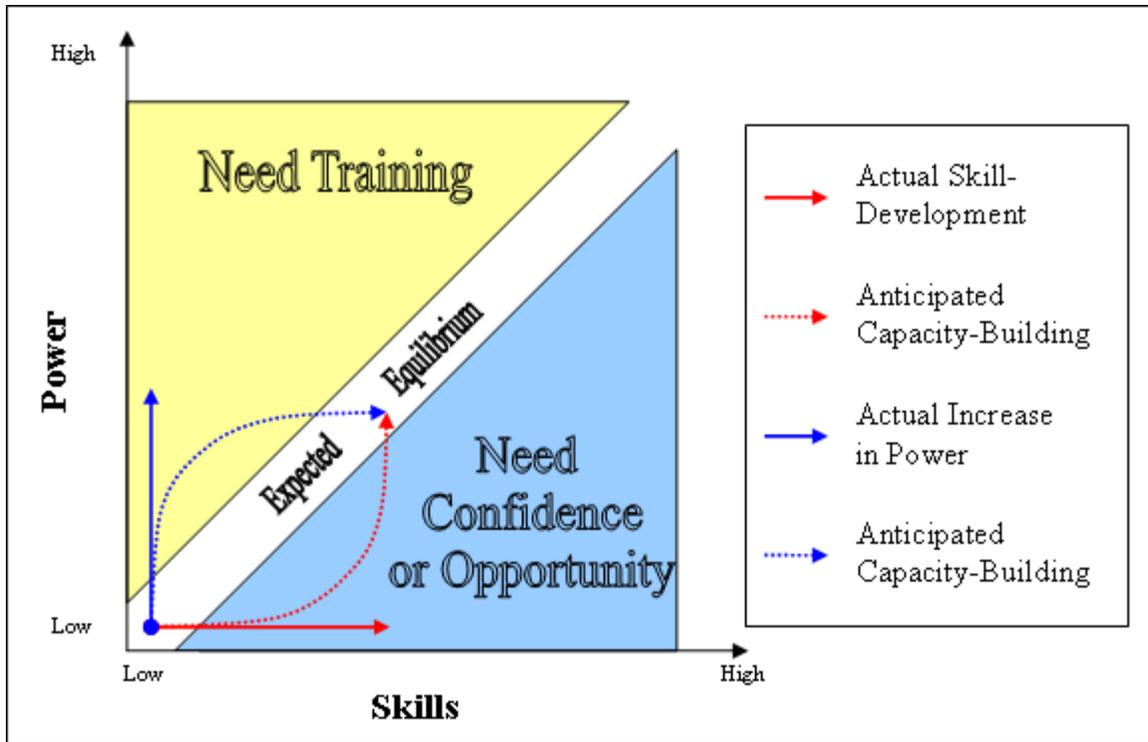


Figure 5.1. Individual Capacity Building as a Function of Skill Development and Empowerment

5.2.4 Chapter Summary

This chapter provided a discussion of the information derived from Chapter 4. It drew upon academic literature to address the two research questions. First it examined the community’s expectations for tourism development and then examined the local residents’ views on capacity building, empowerment and the connection between the two. The last chapter concludes this research while addressing issues of reflexivity, limitations, the contributions of this research and provides recommendations for further study.

CHAPTER 6: CONCLUSION

6.0 Introduction

This study set out to examine a prospective tourism development with the RRIB. It was undertaken in a partially collaborative manner so that it could cater to both the needs of the community and the academic requirements of this Master's thesis. As a result the project was divided across two distinct research questions, one that examined the expectations that Band members have for tourism development and the other that focused upon the role of capacity building and empowerment in community-based tourism development. These research questions were both addressed and discussed in detail in the previous chapter. This concluding chapter summarizes the findings of this research, provides a reflexive discussion of the research process, discusses the limitations of the study, highlights the contributions of this research and suggests recommendations for further research.

6.1 Summary of Findings

This summary of the project findings begins with a brief overview of the discussion from Chapter 5 and provides recommendations to the RRIB for how to use these results for their benefit.

The first research question in this study asked: What do local residents expect from tourism development in their community? Three broad expectations emerged from examining this portion of the research: one focused on the inclusion of Band members in tourism development, another dealt with the reasons why tourism should be developed and the third looked at how it could be developed.

Participants felt that the inclusion of Band members in any sort of tourism project is vital to its success. This inclusion encompasses both their involvement in the planning and development process and their access to the tourism products that are created. Community involvement in the planning and development process is important because it helps build support from the membership and minimize complaints. Based upon their recent involvement in other development projects, the RRIB seems to be in a good position to involve its members in an awareness raising and value identification processes. Access to the tourism facilities and programs was also important to Band members. Participants suggested that both facilities and programs could be designed with the intention of mixed use between the membership and tourists, and that this approach has the potential of being mutually beneficial.

Several reasons were suggested for why the RRIB should develop tourism. Two of the most important reasons that participants highlighted were the generation of employment opportunities and ensuring the financial health of the Band and the region. As explained in Section 5.1 these reasons were not purely economic, but were often rooted in people's connection to the community. Members also felt that tourism should be developed because it has the potential to aid in the revival of the Band's culture by increasing its value to people, providing opportunities to learn more about it and providing employment incentives.

Numerous suggestions were given for how tourism could be developed including a variety of programs and physical developments. Participants stipulated that most of the business developments should be small-scale initiatives although a few larger-scale ones (most notably the Chalet Lodge) were also seriously considered. Most participants felt

that external funding will be required to develop and engage in tourism but explained that the Band and its members should retain ownership and control of the operations.

This study's second research question asked: How do local residents feel that capacity building and empowerment can be nurtured through the tourism development process? Participant perceptions of both of these concepts were established as well as their potential inclusion in tourism development. There was limited discussion about how the concepts can operate in relation to one another.

Many participants were not familiar with the concept of capacity building, but those who were based it primarily on the notions of skill development and improved employability. This perception strays from many academic interpretations of the concept which are characterized by the process of self-determination, though it is likely influenced in part by the immediate needs of the community. Participants suggested that many Band members possess a variety of skills that relate to their traditional practices, however most individual members will require improved business skills to effectively engage in tourism. Training opportunities are often available but the Band's administration and training providers must be cognisant of the impediments that exist and attempt to work around them. The Band administration is also thought to be proficient at setting and achieving objectives, while the individual members will need to develop this ability further. Finally, education was seen as an important element of capacity building amongst participants, possibly because it is viewed as a quantifiable measure of individual capacity.

Participants were more familiar with the concept of empowerment than they were with capacity building, and their interpretations of the concept aligned more closely to

those in academia, however differences were also identified. Specifically, it was found that participant's interpretations of empowerment strongly adhered to the notion of ownership; a view that may be rooted in a history of First Nations people being denied ownership in Canada. Pride, which can be gained through recognition, and motivation, which is primarily based in previous experiences of action, were also seem as important elements of empowerment within the RRIB. Participants felt that all of these elements could be fostered by tourism development, if it is properly conceived and undertaken.

Within the context of the RRIB's tourism endeavour there was limited discussion of a direct connection between the capacity building and empowerment, and as a result no related themes emerged directly from the data. Instead, some ideas were inspired by the data and connections were inferred by combining participant responses with existing literature. First, the notion of ownership that was central to the participants' descriptions of empowerment has links to capacity building in academic literature through promoting initiative and self-esteem. Another connection that may exist focuses on groups, where members' knowledge and abilities are built as capacity and result in fostering empowerment as the collective will of the group. There was also some evidence of a reciprocal relationship, whereby an increase of the Band's (and its members') power has provided opportunities for skill development, especially through the acquisition of the Chalet Lodge. Overall, vague connections exist between participants' perceptions of capacity building and empowerment, however these should be viewed as ideas that were inspired by the data, not conclusions drawn from it.

Based upon these findings, the following recommendations are proposed for the RRIB:

- Engage the membership in an awareness raising and value identification processes so that they can become engaged in the planning and development of tourism;
- Create programs and physical developments that are accessible to both local people and tourists;
- Tourism development should primarily focus on a small business strategy that spreads economic benefits across the membership (contingent upon a broader survey of the community). A flagship large business (e.g. Chalet Lodge) could also be of benefit and provide opportunities;
- Develop a tourism strategy that caters to the skill-set that the RRIB already possesses (e.g. traditional skills) and provide convenient opportunities for developing other required skills (e.g. business and managerial skills).
- The RRIB and its members should maintain ownership of tourism operations; and,
- Community and cultural pride should be fostered.

6.2 *Reflexive Discussion*

To begin with, I should acknowledge that this was my first experience in leading a qualitative study. As a result I feel that I took a much more objective approach than a seasoned qualitative researcher may have. In the interviews and the open house I attempted to remain as uninvolved as possible in the discussions. I also relied much more on audio recordings than written notes. I used an in vivo approach to analyzing the data that uses the participants' own words to create codes. And finally, in writing this thesis I relied heavily on the participant's ideas and conclusions and not my own (with the

exception of Section 5.2.3, where I openly acknowledged my own involvement in the text).

A variety of ideas were proposed for tourism programming and physical developments, however my discussion focused primarily upon the culturally based ones. I must acknowledge that I support this approach to tourism development since I see the Band's culture as an asset that differentiates it from many surrounding communities. It is possible that this induced bias, however culturally based ideas were much more common amongst participants and usually elaborated upon in more depth. The amusement-style attractions in particular were often suggested in a much more whimsical fashion.

Due to the fact that my research was based upon potential tourism development, I likely did not attract those who were opposed to tourism. I feel that I did my best to remain open to the option, and at times even tried to force the "no tourism" option, but to no avail. Similarly, the project was rooted in community-based tourism, so I consciously tried to avoid pushing a community approach. In retrospect, I think that I envisioned the segregation between leader-driven, community-driven and expert-driven planning processes to be more distinct than it is. In the case of the RRIB all three (leader, community and expert) are usually involved planning, but only the first two have any real decision-making abilities.

One of the most challenging things that I found about analyzing the data in this study was balancing the ideas from the interviews with those from the other sources (particularly the open house). Interviews generally provided fewer ideas but these were often explained in much more depth, in contrast with the other data sources that provided a broad spectrum of ideas but did not allow me to delve into them in the same way. This

was particularly noticeable when addressing the first research question. In the end I feel that I placed the most emphasis upon ideas that were brought up through both data-gathering techniques.

While addressing the concepts of capacity building and empowerment, I tried very hard not to impose my own views or those reflected in the literature. This was particularly problematic when participants were unfamiliar with the concepts. Fortunately I foresaw that this might be an issue and had a prewritten description of both concepts. When examining the data I attempted to put it into context as much as possible by acknowledging the participants' own perceptions of capacity building and empowerment. However this also led to another dilemma in that I ended up getting more information from participants who were familiar with the concepts, which may skew the data.

In comparing the concepts I really felt that I had to reach beyond the direct responses (which was openly acknowledged in Section 5.2.3). My own perspectives certainly must have influenced this portion of the discussion and related conclusions, despite my best attempts to remain as objective as possible. This is why I stipulated that the discussion related to this section should be viewed as ideas that were inspired by the data and not ones that emerged from it.

6.3 Limitations

A major limitation of this study was the time constraints of the Masters program. Ideally the concepts of capacity building and empowerment could be examined longitudinally through the entire planning and development process and after its

implementation. In reality data collection took place over a five-month period in the early stages of the process and the project was restricted to understanding the expectations of community members (rather than their experiences).

Another limitation of this study is based upon the difficulties of undertaking community-based research. As discussed in Section 3.3.2, few community members were interested in undertaking participant interviews (which was intended to be the primary data gathering method for this study). Only two people responded to the pamphlets and newsletter notices that were distributed; others were contacted through purposive sampling methods and only some of these agreed to participate in the study. I did not aggressively pursue potential participants, in part because the action would breach ethical practices. Based upon the advice of my advisor and the gatekeeper within the community I decided to take a different approach.

The Exploring Tourism Open House created an opportunity for people to provide ideas and participate in discussion in an environment of their peers; including a free meal with the event also probably enticed people to join, and fit within traditional cultural practices. However, the information produced from the event was primarily based upon the more tangible benefits of tourism development, which is what participants were most engaged with. While participants seemed to enjoy the event, all but one declined to complete the survey (which was intended to address the less tangible aspects of tourism development). Fortunately, the event did generate enough interest that I was able to interview five additional participants.

Despite these efforts and adaptations, I was also unable to locate and interview members of the community that opposed tourism development. I attempted to remain

open to views that opposed tourism development throughout the course of the research, yet nobody with these views wished to express them in interviews or at the open house.

6.4 Contributions of this Research

The purpose of research is not simply to answer questions, but to benefit a segment of society or field of study by contributing to our understanding of a topic, concept or situation. This research makes contributions in three primary ways: it assists the RRIB in planning for and developing tourism; it helps to clarify how capacity building and empowerment is viewed in First Nations studies; and it contributes the academic study of the concepts in the field of community-based tourism.

This research assists the RRIB in several ways. First, it provides the Band administration with information about its memberships' expectations of tourism development. Participants suggested that tourism should primarily be developed through small businesses, along with some larger businesses (mainly the Chalet Lodge). They highlighted the importance of community involvement during the planning, development and implementation of tourism.

This research can also be used to help guide the Band administration in facilitating the processes of capacity building and empowerment within their community more broadly. It was found that participants viewed capacity building to be tied to training and education. Suggestions were also given in Section 4.4 about how to encourage Band members to partake in these opportunities. Empowerment was found to be tied to ownership, pride and motivation. Band ownership of the process and resulting product is particularly important in this way.

Lastly, this research encourages discussion amongst the membership, bringing out a diverse array of ideas and getting individual members thinking about their own potential roles in the Band's future tourism endeavours. The Exploring Tourism Open House was particularly useful for promoting discussion amongst the attendees and generating ideas. The last question in interviews was also intended to encourage participants to think about their own roles by asking what they (as an individual) can do to aid in accomplishing their vision of the community's future.

This research is also beneficial to First Nations studies in Canada because it provides an in depth examination of capacity building and empowerment in situ. While the terms and related concepts are used by INAC and development agencies in Canada, it is unclear how First Nations people view them. This research found that most participants were not familiar with the concept of capacity building. If INAC (or other agencies) are going to undertake capacity building initiatives with First Nations people, they should first attempt to make people familiar with the concept. The concept of empowerment was more familiar to participants and was strongly tied to the concept of ownership. This may be tied to the increasing use of co-partnership strategies across Canada, particularly between Aboriginal groups and government bodies (Dickason & McNab, 2009).

Finally this research contributes to the academic field of community-based tourism development. First, this research examines how community residents view the concepts of capacity building and empowerment in community-based initiatives. If community-based initiatives are led primarily by residents then it is important for them to have a common understanding of the concepts that are supposedly being incorporated in

the initiative. This research illustrated that the concept of capacity building was relatively foreign to many residents, and the perceptions that did exist were different from many of those in academic literature. Although empowerment was a more familiar concept, and its perception aligns more closely with academic literature, there were still important differences.

Furthermore, though the concepts of capacity building and empowerment have been used frequently in the field of community-based tourism, their study has been limited, especially in relation to each other. This research proposes some ideas about how the concepts relate and operate in relation to one another and relates them to the model proposed in Section 2.4. There could be a loose connection through ownership, which was strongly tied to empowerment in this research but has also previously been connected to capacity building. The research also suggested that capacity building may focus on the members' knowledge and abilities while empowerment may focus on the resulting will or confidence. There was also some evidence of a reciprocal relationship, whereby an increase of the Band's (and its members') power, especially through ownership, has provided opportunities for skill development.

6.5 Suggestions for Further Research

There are several areas to build upon this research. First, this project examined only the *expectations* that RRIB members have for tourism development in their community. Future research could be undertaken during the planning and development process, and after the Band becomes engaged in tourism, comparing the initial expectations with the outcome of the process.

Another recommendation for research is to further investigate the proposed model of individual capacity building by examining the process after it has been experienced. This may be more practical to examine after the capacity building and empowerment process has been experienced. Research could also examine whether empowerment can lead to a need for skill development. A Sustainable Livelihoods approach (see Hussein, 2002) or an Assets Based approach to Community Development (see Green & Haines, 2008) could also be studied in relationship to the proposed model, and possibly even incorporated into it.

The relationship between ownership and empowerment could be studied further, especially within a First Nations context. This would include further examination of whether ownership is an important aspect of empowerment in First Nations culture, why that is the case and how the process of acquiring ownership influences the empowerment experience.

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Appendix A: Sample Brochure

Tourism & the Red Rock Band Share your Views!



Hello,

My name is Drew Matthews and I am a Masters student from the School of Outdoor Recreation, Parks & Tourism at Lakehead University. I am working with the Red Rock Indian Band to examine the potential for developing community-based tourism.

Taking part in this research will be beneficial because:

- It gives you an opportunity to share your views on tourism development
- It helps give direction to future planning in your community
- It helps contribute to a better understanding of community based tourism

As part of this research I would like to interview members of the Red Rock Band to discuss their views on the following topics as they relate to developments within the community:

- tourism – now and in the future,
- community participation,
- nurturing the various abilities of community members, and
- empowering community members through the process.

I intend to conduct interviews throughout the summer and into the early fall.

If you have any question or comments about this research project please contact:

Drew Matthews
(807)343-8610 (MES Sessional's Office)
amatthe1@lakeheadu.ca

For additional information please contact:

Rhonda Koster - Project Supervisor
(807)343-8554
rkoster@lakeheadu.ca

Kirstine Metansinine - Economic Development
Officer for the Red Rock Band
(807) 887-2510 (ex. 241)
rrbedo@shaw.ca

If you are interested in taking part in this project, please check the I WOULD LIKE TO BE CONTACTED box and fill in your name and contact information below.

If you do not want to take part, please check the PLEASE DO NOT CONTACT ME box and fill in your name below.

I WOULD LIKE TO BE CONTACTED TO discuss the possibility of conducting an interview.

Name: _____

Phone: _____

Email: _____

PLEASE DO NOT CONTACT ME.

Name: _____

Please detach and give your completed form to Kirstine Metansinine at the Band Office.



Appendix B: Questions for Research Project Interviews

The Community-Based Tourism Project.

This theme will be examined early in the interview and focus primarily on the community and the tourism project. It will be used to gather some information but also to “break the ice” and stimulate thought.

- What do you like about living in Lake Helen (or the area)?
- Describe what you want this community to be like in the future?
 - Does/can the tourism development project play a role in achieving that vision?
- Are you currently involved in tourism in the region?
 - If so, how?
 - If not, can you see yourself being involved in tourism in the region in the future?
 - If so, how?
- Imagine for a moment that the Band had an unlimited supply of money to put towards creating a tourism program/strategy.
 - What would you like to see in that program/strategy?
- Imagine for a moment that the Band had absolutely no money to put towards creating a tourism program/strategy.
 - Are there ways that the ideas from the previous question (i.e. the program with unlimited funding) can still be used? How?

- Are there any other ideas that would be useful for the project/strategy with no money?
- There has been some discussion about using the Chalet Lodge as part of a tourism strategy. Does this fit into your vision of tourism in the community?
 - If so then how would it fit in?
 - If not then what should it be used for?

Capacity-Building.

This theme seeks to understand how people in the community perceive capacity-building and how they expect it to be incorporated into process. This theme will also be examined early in the interview so that their perception is influenced as little as possible by my own. Some questions related to this theme may include:

- What kinds of things does the community need to make your vision (for the future of the community) happen?
- What kinds of things do individuals in the community need to make this vision happen?
- The Department of Indian and Northern Affairs (INAC) often considers capacity building to be an important component of their projects. Are you familiar with the idea of capacity-building?
 - If so, what does capacity-building mean to you?
 - How do you think it can be built? What is its purpose?
 - If not, tell them that there is no universally accepted definition and explain that the concept is generally based upon developing the abilities of a

person, or group of people, so that they can work out solutions to their own problems and make their own decisions

- Do you think that tourism development could help build capacity within the Band and its members? How?

Skill-Development.

This theme seeks to examine how people see the role of skill-development in relation to capacity-building and the tourism development project. Skills identified by the participants will be examined along with ones that are produced by the Superior Experiences project and those that are present in the literature.

- What skills do you feel are important for the Band to have if they undertake tourism? Why are these important?
- What skills do you think the community already possesses?
 - Skills the from previous question?
- Would any of the skills that have been discussed be useful for other community projects?
- Do you feel that skill-development is either fostered or constrained by the community (or other bodies/factors)? How?

Empowerment.

This theme seeks to determine how community members perceive empowerment; it also examines if and how participants believe empowerment can be fostered and constrained through the community's involvement in tourism. Additionally, this theme

seeks to identify the connection that people find between empowerment, capacity-building and skill-development.

- Are you familiar with the idea of empowerment?
 - If yes, what is empowerment to you?
 - How do you think it can develop?
 - If no, tell them that there are several definitions of the concept and explain that it is based upon the idea of a gaining power over yourself (either individually or as a group) and being able to control your situation and your future to some extent.
- Do you feel that tourism development can provide an opportunity for empowerment within the community? If so, how?
- Do you feel that tourism development can lead to disempowerment within the community? If so, how?
- Do you feel that empowerment is related to capacity-building and/or skill-development in any way? How?

Action.

This theme aims to identify which aspects of the community (and/or tourism development) the participants want to change and envision how they could accomplish this change. It is grounded in an advocacy/participatory worldview.

- In general, how do you think the community should proceed into the future (not just in tourism)?
 - What sort of things should the community do?

- If tourism is part of your vision of the community's future, how should they proceed?
- What action can the following people or groups take to aid in accomplishing your vision of the community's future?
 - Community leaders
 - Community members
 - Government bodies
 - Other outside agencies
 - This research project (and me, the researcher)
 - Yourself (i.e. the participant)

Appendix C: Interview Cover Letter



Outdoor Recreation, Parks & Tourism

(807) 343-8759
(807) 346-7836

Dear Potential Participant,

You are being asked to participate in a research project that is being conducted by Drew Matthews, a Masters student from the School of Outdoor Recreation, Parks and Tourism at Lakehead University. The title of the project is *Examining the Prospect of Community-Based Tourism and its Ability to Build Capacity*. The purpose of this study is twofold:

- to understand if and how members of the Red Rock Indian Band feel tourism should be developed in their community; and
- to identify opportunities for skill development, capacity-building and empowerment in this process.

As part of this research, interviews are being conducted with members of the Red Rock Indian Band; your participation is being requested for this reason. The interview will take approximately 30 to 45 minutes and is based on a broad set of questions that pertain to the Red Rock Indian Band's involvement in community-based tourism. As such there are no incorrect answers and all of your responses will be accepted. Your participation is completely voluntary and you are free to refrain from answering any questions or to withdraw from the interview at any time. The information obtained from this research will be utilized to help guide future decision-making in this and other community-based tourism initiatives.

Your participation in this research will be extremely beneficial since it will help the community leaders gain a better understanding of what the local people expect from tourism development. The information will also contribute to academic fields such as tourism and rural community development.

The information you provide during the interview will be audio recorded and later transcribed at Lakehead University. These transcripts will be returned to you to ensure that your thoughts have been accurately represented. Upon completion of the research project this data will be securely stored for five years at the university, as is required by university policy.

Reports resulting from this research are required and as such, the information provided by you will become public. Every precaution will be taken to assure that your name, position and affiliation are not associated with any of your comments in the written documents. Copies of the report will be made available to you upon completion, and a presentation will be given in the community in the spring/summer of 2010.

955 Oliver Road Thunder Bay Ontario Canada P7B 5E1 www.lakeheadu.ca

Please feel free to contact either myself or my advisor if you have any questions or concerns.

Name/Affiliation	Phone Number	Email Address
Drew Matthews Graduate Student Researcher	(807)343-8610 <i>MES Sessional's Office</i>	amatthe1@lakeheadu.ca
Rhonda Koster Project Supervisor	(807)343-8554	rkoster@lakeheadu.ca
Research Ethics Board Office of Research Lakehead University	(807)766-7289	research@lakeheadu.ca

Thank you for your time.

Sincerely,

Drew Matthews

Appendix D: Interview Consent Form

Consent Form

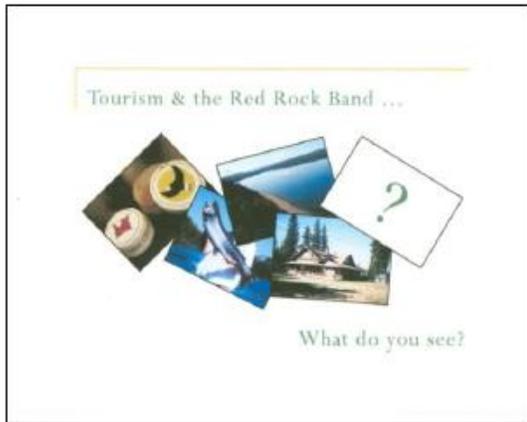
By signing this document, you are indicating that you have read and understood the cover letter, you are willing to participate in this study and that you understand and agree to the following conditions:

1. Your participation in this research is voluntary and that you are free to withdraw at any time.
2. You may choose not to answer any questions asked of you as part of this research.
3. You have the right to anonymity. (Additional signed and witnessed documentation will be required if you choose to waive this right.)
4. You understand the potential risks and/or benefits of the study, and what those are.
5. You will have the opportunity to review transcripts of the interview to ensure accurate representation of your views.
6. The information you provide will be utilized to create public reports and presentations.
7. The data generated from this research will be kept at Lakehead University for 5 years.
8. You will receive copies of the report that results from this research.

Signature: _____ Date: _____

Appendix E: Invitation

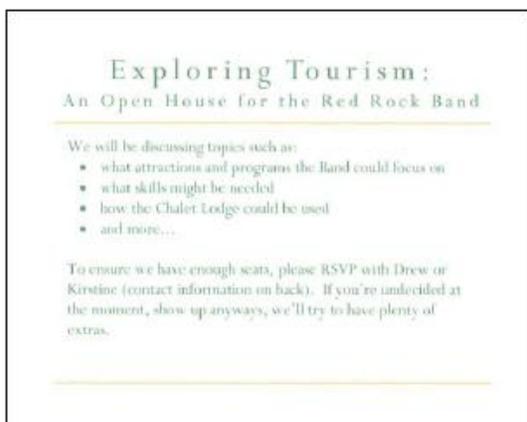
Panel 1 (front)



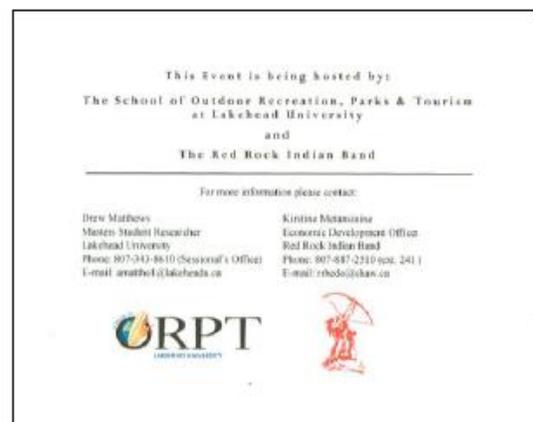
Panel 2 (inside-top)



Panel 3 (inside-bottom)



Panel 4 (back)



The invitation was a top-folding card.

Appendix F: Open House Cover Letter



Outdoor Recreation, Parks & Tourism

(807) 343-8759
(807) 346-7836

Dear Potential Participant,

You are being asked to participate in a research project that is being conducted by Drew Matthews, a Masters student from the School of Outdoor Recreation, Parks and Tourism at Lakehead University. The title of the project is *Examining the Prospect of Community-Based Tourism and its Ability to Build Capacity*. The purpose of this study is twofold:

- to understand if and how members of the Red Rock Indian Band feel tourism should be developed in their community; and
- to identify opportunities for skill development, capacity-building and empowerment in this process.

As part of this research, an open house (dinner, workshop and discussion) is being held with members of the Red Rock Indian Band and your participation is being requested for this event. The open house will take approximately 3 hours and is based on a broad set of questions that pertain to the Red Rock Indian Band's involvement in community-based tourism. As such there are no incorrect answers and all of your responses will be accepted. Your participation is completely voluntary and you are free to refrain from answering any questions or to withdraw from the interview at any time. The information obtained from this research will be utilized to help guide future decision-making in this and other community-based tourism initiatives.

Your participation in this research will be extremely beneficial since it will help the community leaders gain a better understanding of what the local people expect from tourism development. The information will also contribute to academic fields such as tourism and rural community development.

The information you provide during the open house will be collected through a combination of written responses and oral responses (that are transcribed by a moderator). Upon completion of the research project this data will be securely stored for five years at the university, as is required by university policy.

Reports resulting from this research are required and as such, the information provided by you will become public. Every precaution will be taken to assure that your name, position and affiliation are not associated with any of your comments in the written documents. Copies of the report will be made available to you upon completion, and a presentation will be given in the community in the spring/summer of 2010.

955 Oliver Road Thunder Bay Ontario Canada P7B 5E1 www.lakeheadu.ca

Please feel free to contact either the researcher or my advisor if you have any questions or concerns.

Name/Affiliation	Phone Number	Email Address
Drew Matthews Graduate Student Researcher	(807)343-8610 <i>MES Sessional's Office</i>	amatthe1@lakeheadu.ca
Rhonda Koster Project Supervisor	(807)343-8554	rkoster@lakeheadu.ca
Research Ethics Board Office of Research Lakehead University	(807)766-7289	research@lakeheadu.ca

Thank you for your time.

Sincerely,

Drew Matthews

Appendix G: Open House Consent Form

Consent Form

By signing this document, you are indicating that you have read and understood the cover letter, you are willing to participate in this study and you understand and agree to the following conditions:

1. Your participation in this research is voluntary and that you are free to withdraw at any time.
2. You may choose not to answer any questions asked of you as part of this research.
3. You have the right to anonymity in any publications and presentations that result from this research. Additional signed and witnessed documentation will be required if you choose to waive this right.
4. You understand the potential risks and/or benefits of the study, and what those are.
5. The information you provide will be utilized to create public reports and presentations.
6. The data generated from this research will be kept at Lakehead University for 5 years.
7. You will have to opportunity to receive copies of the report(s) that results from this research.

Signature: _____

Date: _____

Appendix H: Open House Overview and Questions

At the beginning of the open house it will be clearly explained that the intention of the event is to create ideas, not evaluate or debate them, and as such all responses are valid. The open house will consist of two sessions. The first session is called the Icebreaker and it is intended to start people thinking about tourism and their community. Participants will first be asked to write their responses to all three questions. Next the moderator will ask if any participants wanted to share their answers with the group; these answers will be written on a flip-chart at the front of the room. The second section is called the World Café and it is intended to understand the community members feeling toward a variety of issues related to tourism development. Participants will be divided into four groups and each group will be assigned to one of four stations. Each station will have a moderator and a set of questions. Participants will have the opportunity to provide their input on each question and the moderator will record points on a flip-chart that all group members can see. It will be up to the monitor to ensure that all participants have an opportunity to respond and create an open environment for expression. Every 15 minute the groups will rotate through the stations until all four groups have been to each station. At the end of the World Café, the moderators from each station will report on a few common responses to their questions.

Icebreaker Questions:

1. List three things that are great about this area?
2. In what ways is the Red Rock Band (and its members) currently involved in tourism?
3. Think of an experience that you have had as a tourist. (Note: an explanation will be provided verbally to explain that a tourism experience can vary from an exotic, overseas trip to attending a powwow or visiting friends/family in a neighbouring community. Should not be something done strictly for work.) Pick one that is important to you. What is one thing you liked about this experience? What is one thing you did not like about this experience?

World Café Questions (by station):

Each of the moderators will be given one of the following four pages for their table. The questions to be asked are written in bold, all of the other notes and tips are for the benefit of the moderators.

Table A

- Imagine for a moment that the Band had an unlimited supply of money to put towards developing tourism, what would you like to see?

- Notes:

- What programs?
- What infrastructure (buildings, trails, etc.)?

- If the Band had absolutely no money to put towards developing tourism then what would you like to see?

- Notes:

- Are there any new ideas?
- Are there ways that the ideas from the 1st question can still be accomplished?
- How important is money to the development of tourism?
- Are other resources important? Specify.

Table B

- How could the Chalet Lodge be used for tourism purposes?

- Notes:

- Both accommodation uses and non-accommodation tourism uses
- Could this be done by community members or do specialists need to be brought in?

- How could the Chalet Lodge be used for non-tourism purposes?

- Notes:

- Youth/elder/other group programming
- Events

- Is there any ways that these uses can support each other?

- Notes:

- Will depend on responses to the first 2 questions

Table C

- What ways do you feel that developing tourism could benefit the community?

- Notes:

- Both short-term and long-term

- What ways do you feel that developing tourism could harm the community?

- Notes:

- Both short-term and long-term

- There are some harms that should be addressed if they are not mentioned. Be sure to specify that there's still no right/wrong answers but that these are a few harms that are known to be important and therefore the community should be told about them. Could also then get people to turn these broad harms and turn them into specific possible RRIB harms.

- Harms to be addressed if they're not mentioned

- Economic risks (personal, communal & unevenly dispersed)
- Increased use of/diminished access to popular areas
- Increased use of/demand for resources
- Cultural clashes/insensitivities
- Commercialization of culture

Table D

- What do you like about each of the following methods of planning for tourism development?
 - Leader Driven
 - Described as a situation where an elected representative (or representatives) in the community create(s) a plan for tourism development and proposes it to the community for approval.
 - Could be Chief & Council, but could also be someone appointed by them, or just someone in the community with the motivation and means to drive the process
 - Expert Driven
 - Described as a situation where an outside tourism expert creates a plan for tourism development and proposes it to the community for approval.
 - Could be a consultant, government expert, or some other expert
 - Community Driven
 - Described as a situation where as many community members as possible get together to discuss ideas for tourism development and create a plan.
 - Certain tasks may be assigned to certain community members, but the general idea stems from the community as a whole

Appendix I: Open House Questionnaire

Exploring Tourism: A Questionnaire for Community Feedback

This questionnaire is designed to gather feedback from Band members about if and how they believe tourism should be planned and developed in their community. The information that is gathered will help the community leaders gain a better understanding of what the local people expect from tourism development. This information will also contribute to academic study in fields such as tourism and rural community development. Participation in this research is voluntary, and all of the information that is gathered will be kept confidential. You are free to refrain from answering any questions or to withdraw from this research at any time. You must be **18 years of age or older** to complete this questionnaire. Thank you for your participation.

Do you think that the Red Rock Indian Band should develop tourism? Why/why not?

How do you think the Chalet Lodge should be used? (Please check one)

- For tourism purposes
- For non-tourism purposes
- For both tourism and non-tourism purposes

Explain how you think the Chalet Lodge should operate.

Please choose a few of the skills from the list below that you feel are the most important for developing tourism in your community. Explain why you have chosen these skills.

Activity specific skills (e.g. hunting, crafting)

Leadership skills

Business and managerial skills

Marketing and communication abilities

Creative and artistic talents

Problem solving skills

Group facilitation skills

Program development and instructional skills

Hospitality/customer service skills

Other skills (please specify)

Three methods for tourism development planning were discussed. Which if these three methods would you prefer to see the Red Rock Band use for developing tourism (check one)?

- Leader driven
- Expert driven
- Community driven

Why do you prefer this method? (Please write a few sentences.)

Imagine what you would like your community to be like in the future (e.g. 10 years from now).

What is one thing that you would like to see change? Why?

What is one thing that you would not want to see change? Why?

What action can the community leaders take to make your vision a reality?

What action can the community members take to make your vision a reality?

What action can you take to make your vision a reality?

Can tourism development help make your vision a reality? If so, how?
