Cooperative Relationships Between First Nations and Tourism Operators on British Columbia's North Coast

by

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ABSTRACT

Many aboriginal communities are situated in remote environments that are well suited for nature-based and cultural tourism. Several of these communities are increasingly interested in tourism as a mechanism to achieve their socio-economic development objectives. However, many of them lack the necessary capital, skills and experience to successfully develop and manage tourism businesses. Cooperative relationships with non-aboriginal tourism operators may allow some of these communities to achieve tourism benefits while asserting governance over the lands and resources in their territories.

The purpose of this study was to identify key principles and actions that would contribute to viable cooperative relationships in tourism, with a specific emphasis on relationships between First Nations and tourism operators. A case study approach was employed to identify the principles and actions as established by the Gitga'at Nation and King Pacific Lodge cooperative relationship on the north coast of British Columbia. Ten key principles for building effective relationships between aboriginal communities and tourism operators were identified. These included: trust and openness, complementary values, leadership with vision, compatible personalities, flexibility, patience and education, knowledge and respect, recognition of mutual benefits, written documentation and ongoing evaluation, and sufficient resources and ongoing communication.

These principles were then integrated into a two-stage evolutionary model of Gitga'at cooperative relationship building.

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1.0 INTRODUCTION

The people of the Gitga'at Nation have existed and prospered in their territory for many centuries. Gitga'at territory includes portions of the mainland and coastal islands at the mouth of the Douglas Channel on British Columbia's north coast. Their present day village, Hartley Bay, is located approximately eighty miles south of Prince Rupert, on the western side of Douglas Channel, behind Promise Island. A map of Gitga'at territory is provided in Appendix 8.1.

King Pacific Lodge is an exclusive backcountry wilderness resort that operates in Barnhard Harbour, on Princess Royal Island, which is located within Gitga'at territory. In the spring of 1999, the president of King Pacific Lodge approached the Gitga'at First Nation (also known as the Hartley Bay Indian Band) in their village of Hartley Bay. He was there to recognize and show respect for Gitga'at title to their territory, and to begin a working relationship with the community.

After much negotiation between Gitga'at representatives and King Pacific Lodge management, the first comprehensive, written protocol agreement between the Gitga'at Nation and a tourism operator in their territory was signed in May of 2000. The Gitga'at – King Pacific Lodge protocol outlines employment, training and revenue sharing arrangements, as well as rules, responsibilities and guidelines for operating in Gitga'at territory. By signing the protocol, King Pacific Lodge formalized their commitment to minimize environmental and social impacts to Gitga'at natural and cultural resources, and to create employment and revenue opportunities for the local community. In return, King Pacific Lodge is able to benefit from Gitga'at knowledge, culture and management of their lands and resources.

Four years later, the relationship between the Gitga'at Nation and King Pacific Lodge continues to evolve. If the relationship that has developed from the Gitga'at – King

Pacific Lodge protocol agreement is successful, it is likely that other First Nations and tourism operators in British Columbia will seek similar arrangements.

1.1 Research Purpose

The primary objective of this research project is to contribute to the literature on cooperative relationships in tourism, with a specific emphasis on such alliances between non-aboriginal tourism operators and aboriginal communities. This research looks at different definitions of cooperative relationships, and the principles critical to the successful development and management of relationships between tourism operators and aboriginal communities. Also, it suggests management implications that may contribute to a better understanding of, and assist in furthering, other relationships between aboriginal communities and tourism operators in British Columbia.

1.2 Research Questions

This research addresses four specific research questions. These are:

1. What are the benefits of relationships between aboriginal communities and tourism operators?

2. What are the barriers and challenges to successful relationships between aboriginal communities and tourism operators?

3. What principles are critical to the success of building and maintaining relationships between aboriginal communities and tourism operators?

4. What are the mechanisms for implementing and maintaining effective relationships between aboriginal communities and tourism operators?

1.3 Research Rationale

This research project is relevant in several ways. Firstly, it expands the literature on cooperative relationships between aboriginal communities and tourism industry stakeholders. Secondly, it provides the Gitga'at Nation and King Pacific Lodge with

additional insight and management recommendations to further the success of their relationship. Lastly, the management implications and conclusions derived from the context-specific Gitga'at and King Pacific Lodge relationship research may offer useful principles and recommendations for other tourism operators and aboriginal communities interested in exploring cooperative relationships.

1.4 Scope of Research

The scope of this research centres on building stronger relationships between aboriginal communities and tourism operators. However, the specific focus is on a case study of the ongoing relationship that exists between the Gitga'at Nation and King Pacific Lodge. It does not specifically address the nature of such relationships in other aboriginal communities elsewhere. Consequently, it is outside the scope of this report to make specific recommendations for relationships between other aboriginal communities and tourism operators, as well as aboriginal communities and other resource-based companies. Lastly, the formalized, written agreement between the Gitga'at Nation and King Pacific Lodge may have implications for government policy making. A complete analysis of these implications is outside the scope of this report.

1.5 Report Structure

This report is divided into six chapters. Chapter One presents a brief background to the study as well as the research purpose, questions, rationale and scope. Chapter Two includes a review of the literature on aboriginal people and tourism, as well as insights into cooperative relationship principles and processes. Chapter Three outlines the research methods. Chapter Four describes the context and situational analysis of the Gitga'at – King Pacific Lodge case study and presents the findings of the interviews and active participant research. Chapter Five presents a model for Gitga'at cooperative relationship building and outlines key management recommendations that may be helpful in developing new and enhancing existing relationships between aboriginal community and tourism operators. Chapter Six assesses the usefulness of analyzing the Gitga'at –

King Pacific Lodge relationship as a case study, discusses study limitations, and presents recommendations for future research.

1.6   Definitions

In order to begin to investigate principles and processes which lead to successful relationships between aboriginal communities and non-aboriginal tourism operators, it is important to understand four key terms (used throughout this report).

- **Aboriginal People**

In Canada, aboriginal people are direct descendants (at least in part) from the original inhabitants of North America (Anderson 1997). The term First Nation has a more specific meaning.

- **First Nation**

In Canada, First Nations people are aboriginal people who are explicitly recognized in the Canadian Constitution as having "aboriginal rights" (Anderson 1997). First Nation people are able to trace their roots as a distinct group to pre-colonial times. They possess specific aboriginal rights to the land and resources of their initial occupancy (Anderson 1997).

- **Aboriginal Rights and Title (in Canada)**

"First Nations of British Columbia have unextinguished treaty and aboriginal rights that may include aboriginal title" (Donovan and Griffith 2002). Aboriginal rights are rights "to engage in certain activities that are held by Aboriginal people as a communal group, pursuant to the integral role these activities play in the culture of the group holding the right" (Donovan and Griffith 2002). Aboriginal rights are constitutionally entrenched and cannot be infringed upon unless such infringement is justified (Donovan and Griffith 2002).

Aboriginal title is a right (held communally) to exclusive use and occupation of land (British Columbia 2002). Aboriginal title also includes the right to choose uses for the land, and an economic component (Donovan and Griffith 2002). To establish aboriginal title, the group asserting it must show that it has occupied the land in question exclusively prior to the assertion of British sovereignty (Donovan and Griffith 2002).

Aboriginal rights and title cannot be alienated, other than to the federal government, and cannot be infringed upon, unless the infringement meets specific justification requirements (British Columbia 2002). Governments and industry face many legal requirements arising from aboriginal rights and title, including the duty to consult with aboriginal peoples and accommodate their interests. A complete definition and analysis of aboriginal rights and title and consultation and accommodation are outside the scope of this research project. For further discussion, see Treaty Negotiations Office (1998), British Columbia (2002), Dacks (2002), and Donovan and Griffith (2002).

- **Nature-based Tourism**

Nature-based tourism refers to tourism activities which are dependent upon undeveloped natural resources such as scenery, wildlife, vegetation, clean air and pristine waterways (Ceballos-Lascurain 1996, Deng et al. 2002). For nature-based tourism to succeed, environmental and cultural resource values must be maintained.

2.0 ABORIGINAL COMMUNITIES, TOURISM and COOPERATIVE RELATIONSHIPS

2.1 Tourism in Aboriginal Communities

Tourism is one of the world's largest industries (Hall and Jenkins 1995, Deng et al. 2002) and is also one of the most valuable sectors in British Columbia's provincial economy (Tourism BC 2002). The industry is critical to the economic sustainability of many small, rural communities (Darrow 1995, Williams 1999). These communities (both aboriginal and non-aboriginal) have been recently compromised by downturns in the fishing, forestry and other resource-extractive sectors. They are exploring tourism development for economic opportunities and increased self-reliance (Hinch and Butler 1996, Shultis and Browne 1999, MacDonald and Jolliffe 2003). Particularly important to some rural destinations is the increased international interest in nature-based tourism (Deng et al. 2002). Many rural communities are situated in remote, relatively undeveloped environments which are well suited for this type of tourism. Some of these communities see tourism development as a way of creating employment and generating badly-needed revenues (Deng et al. 2002).

In addition to being geographically well suited for nature-based tourism development, many aboriginal communities are able to meet increased market demands for an authentic cultural component to more traditional tourism products (e.g. kayaking, hiking, wildlife viewing) (Hinch and Butler 1996, Johnston 2000). Often, non-aboriginal operators are unable to provide the necessary authenticity for a cultural component in nature-based tourism products. This gives some aboriginal operators an advantage in the highly competitive tourism marketplace (Hinch and Butler 1996, Nicholsen 1997, Johnston 2000, Boyd 2002). The increased demand for a cultural component in many conventional tourism products is not a new phenomenon. "Tourists have always been fascinated by the opportunity to see and experience other cultures" (Hinch and Butler

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1996:3). This cultural trend has translated into an increased demand for indigenous tourism products (Hinch and Butler 1996, Williams and Stewart 1997).

Indigenous communities worldwide are facing poor socio-economic circumstances, including high unemployment, poor health statistics, substance abuse problems, loss of traditional skills and loss of self-determination (Anderson 1997, Shultis and Browne 1999, Wearing and Huyskens 2001). The same can be said for many aboriginal communities in Canada (Anderson 1997). The reasons for these circumstances are many, and can include (but are not limited to) the displacement of individuals and communities from their territories, the loss of territorial rights, and racism (Shultis and Browne 1999). Governments (both aboriginal and non-aboriginal) are becoming aware of the need for active community involvement to devise strategies to address communal needs. These strategies include the re-establishment of aboriginal control over lands, and institutional changes to stimulate economic and social development (Anderson 1997, Shultis and Browne 1999).

As aboriginal communities achieve greater self-sufficiency through land claims, treaty processes, changes in social attitudes, and more supportive government policies, their ability to successfully manage tourism to generate economic and social benefits for their communities increases (Hinch and Butler 1996, Nicholsen 1997, Shultis and Browne 1999, MacDonald and Jolliffe 2003). Anderson (1997) identifies several aboriginal economic development objectives. These include establishing greater control over industrial and other development activity in their territories, thus creating increased self-determination and self-reliance, economic self-sufficiency and an end to dependency, increased self-esteem, and increased employment and wealth opportunities. Scheyvens (1999) describes aboriginal peoples' objectives for tourism in their territories in terms of empowerment, including economic empowerment (businesses, revenues, jobs), psychological empowerment (optimism, self-reliance, pride), social empowerment (community cohesiveness, wellbeing), and political empowerment (control over development, power). "More than economic development, tourism is seen as an

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opportunity to address many social issues" in aboriginal communities (Shultis and Browne 1999:114). In fact, if tourism projects do not relate to these types of socio-economic development issues, they are unlikely to be embraced by some aboriginal communities (Shultis and Browne 1999).

Over the past two decades, many researchers have studied the positive and negative benefits of tourism on indigenous host communities with conflicting conclusions (Boo 1990, Scheyvens 1999, Wearing and Huyskins 2001, Dyer et al. 2003). Many have identified possible negative impacts from tourism development. However, tourism continues to be embraced by indigenous communities worldwide who are often without other industry alternatives.

Tourism has the potential to "rapidly accelerate cycles of culture loss, poverty, and environmental degradation" (Johnston 2000:90). Many of the remote, natural areas occupied by aboriginal people are the most vulnerable to cultural disruption and environmental degradation (Sheyvens 1999). However, increased community employment and revenues are undeniable economic benefits that tourism can bring. Tourism's economic, social and environmental challenges and impacts (both positive and negative) are outlined below.

Tourism can bring valuable revenues into aboriginal communities, along with much-needed employment and financial support for local governments (Shultis and Browne 1999). Tourism development can also build the community's capacity for future involvement in the industry by providing necessary training and education opportunities for individuals (Shultis and Browne 1999). However, these economic benefits are not without their challenges. In the past, there has been a tendency for local involvement to be limited to menial, unskilled or semi-skilled, low paid jobs with minimal opportunity to advance (Dyer et al. 2003).

Social benefits to aboriginal people from tourism development include validated and affirmed cultural values and traditions, strengthened pride, and advanced self-determination through control over lands, resources and socio-economic development for their own communities (Scheyvens 1999, Shultis and Browne 1999). Tourism is seen as a way to facilitate cultural exchange between aboriginal people and non-aboriginals (Hinch and Butler 1996, Shultis and Browne 1999, Boyd 2002). Social impacts to aboriginal communities can include exploitation and inappropriate representation and promotion of culture for profit, disregard of local customs and loss of privacy (Shultis and Browne 1999, Wearing and Huyskens 2001, Dyer et al. 2003).

Non-aboriginal visitors often mistake the rural, natural settings of aboriginal communities and territories as being unaltered, unused wilderness. In many cases, such situations are the product of aboriginal stewardship, which is part of many aboriginal cultures (Wearing and Huyskens 2001). Tourism development has the ability to alter an area's ecological balance, causing damage to land and aquatic ecosystems. This can result in displacement and loss of resources for traditional uses such as fishing and hunting (Shultis and Browne 1999, Wearing an Huyskens 2001).

While many aboriginal groups are acquiring increasing control over vast tracts of land and financial resources (Anderson 1997), there are concerns over their ability to produce and manage tourism development in ways that will attract a sophisticated nature-based tourism market to their remote communities and territories (Dyer et al. 2003). The skills required to produce successful tourism products and services are many. They include abilities to deal with hospitality services, food and beverage management and delivery, guiding, safety, operations management, financial services and marketing. As with many communities, these skills are lacking in some aboriginal areas. Also, nature based tourism depends on sufficient capital investment to create viable facilities and programs. This is an ongoing challenge in aboriginal communities, where individual access to collateral (necessary for securing loans with financial institutions) is limited.

Aboriginal people and communities have opportunities to explore and develop tourism in their territories to help meet their unique social and economic needs and objectives (Shultis and Browne 1999). Their opportunities are primarily based on two distinct comparative advantages: their natural resources and their culture (Altman 1989). Aboriginal communities are able to provide access to relatively undisturbed areas, as well as an authentic cultural component to the visitors' experience (Altman 1989).

In order to foster tourism development which supports local social and economic goals, many communities are exploring cooperative relationships with non-aboriginal businesses (Anderson 1997, Vancouver Sun 2001). Cooperative relationships with non-aboriginal operators can allow some aboriginal communities to overcome the capacity and capital challenges which limit their present involvement in the tourism sector (Anderson 1997). In fact, many aboriginal communities see business alliances with non-aboriginal companies as a key component in their economic development strategies (Anderson 1997).

2.2 Relationships and Partnerships

Governments, aboriginal communities and tourism operators alike are becoming increasingly interested in building cooperative relationships to meet their own development objectives (Jamieson 1994, Thomas 1994, Selin and Chavez 1995, Anderson 1997, Medeiros de Araujo and Bramwell 2002). Cooperative relationships commit parties to some common end. They occur between otherwise independent organizations in order to accomplish individual organizational goals (Selin and Chavez 1995). Relationships can occur in many forms, from very informal, verbal arrangements committing parties to ongoing cooperation, to complex, legally binding partnerships (Selin and Chavez 1995, Wright and Rodal 1999). There are several types of cooperative relationships, categorized by certain concepts, such as cooperation, collaboration, and partnerships.

Broadly speaking, cooperation means "working together to some common end" (Fowler and Fowler 1964 quoted in Jamal and Getz 1995:187). Collaboration has a much more specific meaning, referring to "a process of joint decision making among key stakeholders of a problem domain about the future of that domain" (Gray 1989 quoted in Jamal and Getz 1995:187). A key difference between cooperation and collaboration is the decision making process. While cooperation commits parties to working together, it does not ensure a process of joint decision making.

Several definitions of the term partnership can be found in the tourism, organizational behaviour and aboriginal development literature. The Concise Oxford Dictionary (Thompson 1995) defines a partnership as a state of being a partner, or a joint business. A partner is then defined as a person or organization who shares or takes part with another or others, especially in a business firm with shared risks and profits (Thompson 1995). Gray (1985) defines a partnership as a voluntary pooling of resources between two or more parties to accomplish collaborative goals. Elsewhere, partnerships are simply defined as arrangements between independent organizations which are devoted to a common end in order to accomplish individual and collective goals (Selin and Chavez 1995). For the purpose of this report, a partnership involves a commitment between two or more parties to cooperate and collaborate, and will involve sharing investment benefits and costs, as well as risk.

This literature review for this research project investigates the spectrum of cooperative relationships occurring in the tourism industry, while focusing on relations between tourism operators and aboriginal communities. There is little literature on cooperative relationships in the tourism industry (Selin and Chavez 1995, Anderson 1997, Rodal 1999). This is particularly the case with non-binding arrangements between organizations which commit parties to a spirit of cooperation (but do not necessarily involve joint cost, risk and benefit sharing) with aboriginal people.

2.3 Cooperative Relationships in Tourism

The historical lack of coordination and cohesion in the tourism industry is a well-known phenomena (Jamel and Getz 1995). What once was a strong "go it alone" policy of most tourism sectors has given way to increased cooperation and collaboration (Gunn 1988 in Jamel and Getz 1995). While partnerships are beginning to emerge as a standard practice in many tourism situations, they are still considered underdeveloped in the industry, and research into the tourism partnership development process is limited (Selin and Chavez 1995, Williams 1999, Boyd 2002). Examples of partnerships and other cooperative relationships between individuals or organizations in the tourism field include cooperative marketing initiatives, inter-governmental coalitions, public-private partnerships and inter-sector planning groups (Selin and Chavez 1995). While underdeveloped, recent economic and political climate changes (such as increased competition and government downsizing) have made cooperative relationships in certain segments of the tourism industry a necessity. A growing number of organizations see them as critical to their business strategies (Selin and Chavez 1995, Williams 1999).

There are many reasons for individuals and organizations to form relationships with others in the tourism industry (Darrow 1995, Williams 1999). Cooperative relationships allow access to increased and/or different markets (Williams 1999). They result in the pooling of resources and increased chances of receiving access to funding (be it from government or from financial institutions) and result in risk sharing (Rodal 1999). Partnerships (and other relationships) can also increase efficiency through synergies, as each party can bring something to the relationship that the other cannot provide such as skills, knowledge and capital (Williams 1999, Wright and Rodal 1999).

Increased efficiencies can come from integrated product and service delivery, better overall company responsiveness, increased operational flexibility and improved management and understanding of clients (Rodal 1999, Wright and Rodal 1999). These efficiencies can lead to economies of scale, improved business reputation and image, and

overall increased profitability (Williams 1999). Successful relationships can also lead to cooperation amongst competitors, thus limiting competition (Williams 1999). Partnerships and other forms of cooperative relationships can signal social or political statements to others in the industry, as well as to governments and consumers (Darrow 1995). In tourism, these statements could include the message of commitment to a social and environmental ethic (including a regard for the cultural and natural physical environment) which is often seen as an integral part of nature-based tourism (Darrow 1995).

This ethic can attract new environmentally and socially conscious markets that are concerned with both the integrity of the natural and cultural resources of an area, as well as ensuring that benefits from tourism development are shared with local communities (Scheyvens 1999, Boyd 2002). This ethic is often referred to in definitions of ecotourism. While these definitions continue to change, most authors agree that ecotourism involves low visitor impact to relatively pristine destinations, promotes conservation, actively involves and benefits the local populations, and involves a first-hand, learning experience for the visitor (Hvenegaard 1994, Ceballos-Lascurain 1996).

In addition to the 'eco-tourism ethic', there are increased consumer expectations about what constitutes environmentally and socially responsible business practices affecting local populations (Anderson 1997). Cooperative relationships can signal these social and political messages to previously untapped segments of the tourism market. Often, such consumer expectations provide support for partnerships and other forms of relationships between businesses and aboriginal communities (Anderson 1997).

Rodal (1999) summarized several challenges and new organizational requirements which arise in partnerships. While focusing on partnerships, these challenges and constraints are also relevant to other forms of cooperative relationships. Although listed separately, these challenges are interrelated (Budke 2000). They include:

- **Increased coordination and consultation requirements**

The time and resources required to make decisions and communicate information available to all parties involved in a task increases with the number of individuals or organizations who are part of the partnership. Decisions makers must recognize a variety of interests, and take many different viewpoints into account. This increases time requirements and reduces flexibility. It will be much more difficult to reach consensus on decisions when more parties are involved in the process.

- **Human resource requirements**

Partnerships involve structural and organizational change and will likely result in human resource management difficulties within organizations. Partnerships require different skills (e.g. facilitation, consultation, conflict resolution and negotiation), and can create confusion about authority channels and responsibility requirements.

- **Loss of control and accountability**

Partnerships change previously well-defined structures of responsibility. As they often have weak indicators of success, partnerships can decrease accountability. Since partnerships usually require each party to bring a function to the relationship that the other cannot provide, all parties are placed in a position of dependence. This can lead to feelings of lost control and potentially increased liability and/or financial risk.

- **Value differences, fears and biases**

Often, partners have very different organizational structures and values which can frustrate relationships. This is exacerbated when the partners bring fears, hidden agendas or other biases into relationships. Understanding requires time, respect and trust.

Other constraints to partnerships in tourism were identified by Selin and Chavez (1995). These include bureaucratic inertia (which impedes the organizational change required to make the partnership a success), and geographical fragmentation. Budke (2000) also identified several challenges to cooperative relationships. In addition to the Rodal (1999)

and Selin and Chavez (1995) findings, she lists problematic power and status differences, and a lack of common vision as key challenges to effective cooperation in tourism development.

2.4 Cooperative Relationships with Aboriginal Communities

Resource operators and aboriginal communities alike are becoming increasingly aware of the importance of building cooperative relationships and partnerships amongst themselves (Jamieson 1994, Thomas 1994, Selin and Chavez 1995, Anderson 1997). As with tourism partnerships, the number of cooperative relationships occurring between aboriginal groups and non-aboriginal businesses is increasing (Anderson 1997). Both parties see partnerships and other cooperative relationships as a strategy to meet organizational goals and objectives.

Aboriginal communities (in Canada and worldwide) face extreme socio-economic challenges. (Anderson 1997, Wearing and Huyskens 2001). Partnering with businesses that have industry experience and access to human, physical and financial capital allows some aboriginal communities to meet their economic and social objectives while building individual and community capacity for increased involvement in industry (Shultis and Browne 1999). Economic development within aboriginal communities is increasing, and relationships and alliances with the non-aboriginal private sector are seen as critical components to economic development strategies (Thomas 1994). Cooperative relationships may allow aboriginal communities to take advantage of business opportunities which they might otherwise miss due to lack of skills and experience (Anderson 1997, Little 2003).

Aboriginal people control a large amount of land and resources worldwide. This is especially the case in British Columbia (Ferrazi 1989, Brooks 1994, Jamieson 1994, Anderson 1997, Dacks 2002). Many aboriginal communities are increasing their control over lands and resources through a number of legal and regulatory mechanisms (Donovan and Griffith 2002). Partnerships with aboriginal communities allow non-aboriginal

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businesses to cooperate with powerful groups who continue to control more resources, while also satisfying any legal consultation requirements necessary for their operation (Anderson 1997, Donovan and Griffith 2002). An additional factor that supports cooperative relationships between businesses and aboriginal communities is increasing pressure regarding what constitutes socially responsible corporate behaviour both in general and towards aboriginal people (Jamieson 1994, Anderson 1997).

In tourism, partnerships with aboriginal communities may result in new cultural products which businesses would not otherwise be able to authentically provide (Boyd 2002). These new products and resulting marketing advantages can build access to new markets as well as increased profitability (Anderson 1997).

There are a number of issues that, if ignored, can impede relationship success between aboriginal communities and non-aboriginal companies (Budke 2000). First, trust and loyalty are necessities for aboriginal communities to allow businesses and organizations to be a part of any community initiative (Shultis and Browne 1999). Without these elements, relations are much more likely to falter. Second, aboriginal communities feel a strong responsibility toward future generations (Thomas 1994). Short term profits and job opportunities are not enough; partners must be focused on the long term (Thomas 1994). Third, environmental qualities of lands and resources must be maintained, and special safeguards to protect the environment must be enforced (Thomas 1994). Fourth, there are often community norms which do not exist in non-aboriginal environments which must be met. These include respecting the role of elders within the community, an emphasis on consensus-based decision-making, different styles of governance, and other cultural and value differences (Thomas 1994, Rodal 1999, Shultis and Browne 1999). Lastly, historic relationships and differences, (including past political and social environments) will have an effect on present-day relations (Anderson 1997, Bellehumeur 1999, Shultis and Browne 1999). These histories can impede the beginning of what could be successful relationships.

Cooperative relationships between aboriginal communities and tourism operators can lead to many possible benefits and challenges.

Table 1: Cooperative relationship benefits

Benefits	
To both parties:	• Access to new markets; • Pooling of resources; • Increased funding opportunities; • Better organizational responsiveness; • Increased operational flexibility; • Better understanding of clients; • Economies of scale; • Improved business reputation and image; • Increased profitability; • Limited competition; and, • Shared risk.
To aboriginal communities:	• Increased employment and training opportunities; • Access to human, physical and financial capital; and, • Access to tourism industry knowledge and experience.
To tourism operators:	• Increased cooperation with politically powerful groups that control land and resources; • Satisfaction of legal requirements; • **Improved business image (regarding** socially responsible behaviour); and, • New market advantages from adding an authentic cultural component to traditional tourism products.

Table 2: Cooperative relationship challenges

Challenges	
To cooperative relationships:	• Increased coordination and consultation requirements (time, human and financial resources, skills); • Loss of control and accountability (confused authority channels); • Increased liability and/or financial risk; • Increased frustration from fears, hidden agendas and other biases; • Bureaucratic inertia; • Geographical fragmentation; • Differences in power and status; and, • Lack of long-term vision.
To cooperative relationships with aboriginal communities	• Lack of trust and loyalty; • Misunderstanding of, and lack of respect for, community cultural norms and customs; • Lack of concern for integrity of natural and cultural resources; and, • Historical differences.

2.5 Cooperative Relationship Principles

2.5.1 Cooperative Relationship Development Cycles

Several authors have analyzed the principles which lead to the successful development and management of partnerships (in a variety or organizational settings) within cycles or models of the partnership development process (Darrow 1995, Selin and Chavez 1995, Rodal 1999, Williams 1999, Budke 2000, Poppo and Zenger 2002). While focusing on partnerships, these principles are also useful for analyzing other forms of cooperative relationships. Although the authors use slightly different terminology, most partnership development models involve the following stages: initiation/ partner selection, formalization of the relationship, strategizing, ongoing maintenance, and relationship monitoring (Selin and Chavez 1995). Particularly reflective of this cooperative relationship management cycle is Rodal's conceptualization (1999):

1.	Preparatory Stage:	The culture and attitudes within organizations become more accepting of cooperation and partnerships. Organizations identify a partnership need.
2.	Initiation Stage:	Organizations determine if a specific partner is a good fit with their business.
3.	Planning Stage:	Strategic issues are addressed. Terms and conditions for partnership are set (goals, objectives etc.).
4.	Implementation Stage:	Partnership roles and responsibilities become more clearly defined. Conflict resolution and contingency plans identified.
5.	Monitoring & Evaluation Stage:	Monitoring and evaluation of partnership's success. Goals and objectives are updated as required.

2.5.2 Partnership Development and Management Principles

The following section outlines cooperative relationship principles while summarizing them within Rodal's (1999) partnership development cycle.

- **Preparatory Stage: "Identifying a Partnership Need"**

Before exploring partnership opportunities, organizations must identify the need for such alliances (Rodal 1999). This need should be well-defined and openly acknowledged (Rodal 1999). That is, what will a partnership (or partner) bring to the organization that is currently lacking? All partners need to be able to identify their own core competencies, as well as those they lack. They should search for partners who are their 'match' (Darrow 1995, Williams 1999).

Along with identifying the need for a partnership, organizations should understand their own agendas for the relationship. The agendas must be open and acceptable to all involved in the alliance (Darrow 1995, Rodal 1999). Organizations should be able to clearly identify and define what an acceptable outcome (or a successful partnership) would look like (Rodal 1999). These benefits must outweigh perceived costs to the organization, and should be analyzed prior to selecting a partner (Williams 1999).

- **Initiation Stage: "Selecting a Partner"**

Successful partnerships are based on relationships between equals, where there is trust and respect between partners for each other, and mutual recognition of what each group brings to the relationship (Bellehumeur 1999, Rodal 1999, Williams 1999). Partnerships should encourage initiative and foster creativity (Bellehumeur 1999, Williams 1999). Once a partnership need has been established, organizations should research potential partner's interests, and have knowledge of their partner's organization (Darrow 1995). This will allow each party to select a partner with similar organizational values and culture (Rodal 1999). Organizations must also recognize that partnerships are long-term investments, and may require considerable time and resources. Some partners may

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require more support than others, creating a need to build their capacity to make the relationship successful (Rodal 1999).

- **Planning Stage: "Setting the Terms and Conditions"**

Organizations that share a commitment to a common vision and long term goals, including the support of senior management, are more likely to be successful (Darrow 1995, Rodal 1999). This success will require ongoing support (including human and financial resources), often over a long period of time, and will require strong leadership to champion the partnership vision (Rodal 1999). This understanding and commitment to the process can be outlined in an agreement which specifies joint control over the partnership and its outcomes (Shultis and Browne 1999).

Clear, concise, transparent, and, where possible, quantitative targets for the partnership should be jointly defined (OECD 1999, Hansen et al. 2001). The specific goals and objectives for the partnership should be well communicated and openly acknowledged (Darrow 1995, Rodal 1999, Williams 1999, Poppo and Zenger 2002). Each party should be able to clearly articulate its expected benefits and costs (Rodal 1999). Timelines to reach the identified goals and objectives should be jointly determined, and must be realistic (Darrow 1995, Williams 1999). Interim objectives are useful, allowing for continuous evaluation of the partnership and redirection if necessary (Hansen et al. 2001). Also, defining a 'business as usual' scenario can be useful as it identifies a baseline scenario from which to measure partnership success (OECD 1999, Hansen et al. 2001).

- **Implementation Stage: "Defining Roles and Responsibilities"**

Specific skills are required to make partnerships work. Communication (within organizations, with partners, and with those outside the partnership) is crucial, as are facilitation and conflict resolution skills (Selin and Chavez 1995, Rodal 1999, OECD 1999, Williams 1999, Hansen et al. 2001). Obligations must be clearly outlined and understood by partners (Darrow 1995). Specific responsibilities should be fairly assigned and clearly articulated (Williams 1999, Poppo and Zenger 2002).

Constraints and obstacles which may impede partnership success (such as reluctance to share power, political factors, cultural differences etc.) should be identified and strategies to mitigate them should be designed (Rodal 1999). Conflict resolution mechanisms are also useful and can be built directly into the partnership (Rodal 1999). Actions which would be considered in breach of the partnership contract should be stated up front, along with contingency plans and exit strategies (Darrow 1995, Poppo and Zenger 2002). Efforts should be made to establish a partnership culture of flexibility, understanding and continuance right from the beginning of the relationship (Poppo and Zenger 2002).

- **Monitoring & Evaluation Stage: "Adaptive Management"**

Partnerships should be monitored in order to ensure that specific responsibilities are being met, and partnership goals and objectives are being achieved. They should be structured so that partners learn from their experiences. Monitoring should be credible and reliable and should detect any straying from the intended partnership vision and goals (OECD 1999, Rodal 1999, Williams 1999, Hansen et al. 2001). Results should be transparent, replicable and communicated to all stakeholders (Williams 1995, Rodal 1999). Third party evaluation is also useful as it increases the credibility of the partnership. Additionally, publishing performance evaluations provide additional incentive for parties to respect their commitments (OECD 1999, Hansen et al. 2001).

Sanctions for breaching the partnership rules must be credible, and should be established during the implementation stage of the partnership development cycle (OECD 1999). If necessary, these sanctions should be used to penalize non-compliance to encourage partners to meet their responsibilities (OECD 1999, Hansen et al. 2001).

It should be noted that the partnership development cycle appears here as linear, however, the process is often iterative. While goals and objectives are stated at the beginning of the partnership cycle, they will likely change over time. For this reason, partnerships need to be flexible in order to deal with unforeseen circumstances (such as political or market change) and must have the capacity to adapt as the partnership

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matures and evolves, and as its direction is redefined (Darrow 1995, Rodal 1999, Williams 1999, Poppo and Zenger 2002).

2.5.3 Principles for Relationships with Aboriginal Communities

Budke (2000) analyzed cooperative relationships between national parks and aboriginal communities in Canada, and identified key principles which are of particular importance in cross-cultural relationships. These principles are summarized in the following list.

- Build cross cultural relationships of trust, credibility and mutual respect;
- Foster cross-cultural awareness, understanding and learning;
- Recognize and integrate aboriginal knowledge and the roles of elders, chiefs and youth;
- Address colonial and historical legacies to facilitate healing;
- Develop and implement effective communication plans;
- Allot generous amounts of time, patience and long-term commitment;
- Share a common vision; and,
- Understand each other's needs.

Principles identified in the literature that might help facilitate successful cooperative relationships between aboriginal communities and tourism operators are summarized in the following table.

Table 3: Cooperative relationship principles

Phase	Principles
Preparatory Phase:	• Clearly identified partnership need; • Understanding of own agenda; • Understanding of own strengths, weaknesses and needs; • Understanding of partnership benefits; and, • Understanding of, and recognition for, Aboriginal Rights, traditional knowledge and community governance.
Initiation Phase:	• Trust and respect; • Patience; • Awareness of partner's culture; • Knowledge of partner's organization and history; • Similar values; • Commitment (resources and time) to a long-term relationship; and, • Understanding of, and commitment to build (if necessary), partner's human and financial resource capacity.
Planning Phase:	• Common vision; • Support of senior community members/staff; • Ongoing access to human and financial resources; • Leadership; • Written documentation of partnership; • Clear goals and objectives; • Clear, transparent, quantitative, achievable targets; • Understanding of benefits and costs; • Clear timelines; and, • Interim objectives.
Implementation Phase:	• Commitment to ongoing communication; • Clearly defined obligations and responsibilities; • Facilitation and conflict resolution skills; • Conflict resolution mechanisms and contingency strategies; and, • Overall flexibility.
Monitoring and Evaluation Phase:	• Credible and reliable monitoring; • Transparent, communicated results; • Third party evaluation; and • Clear sanctions.

2.6 Summary

From this literature review it is evident that tourism is an important part of aboriginal communities' strategies for social and economic development. It is also clear that, in some situations, cooperative relationships are seen as a way to achieve benefits from tourism development. Clarifying cooperative relationships between aboriginal communities and tourism operators and identifying principles and processes that will help

both parties achieve their social, economic and environmental goals are the focus of this research project.

3.0 RESEARCH METHODS

3.1 Overview

This study used two qualitative research methods. These include a literature review of cooperative relationship models and principles from the tourism, organizational behaviour and aboriginal development research fields (Chapter 2) and a case study of the relationship between the Gitga'at First Nation and King Pacific Lodge on British Columbia's north coast. The case study provides an evaluation of a cooperative relationship between an aboriginal community and a nature-based tourism operator. The following sections describe the literature review, the rationale behind the selection of a single case study, the reasoning behind the selection of the Gitga'at – King Pacific Lodge relationship, the participant observation and interview methods, the data analysis, and the strengths and weaknesses of the study design.

3.2 Literature Review

A literature review was used to identify key attributes in the tourism, organizational behaviour and aboriginal development literature that are central to the management of successful cooperative relationships. The literature review provided the frame of reference for assessing the case study. More specifically, it was used to develop the questions posed during the interview process.

3.3 Case Study Rationale

A case study is an "empirical inquiry that investigates a contemporary phenomenon within its real life context" (Yin 2003:13). In this report, a single case study approach is used to 1) explore (in this setting) the attributes identified in the tourism, organizational behaviour and aboriginal development literature as central to the development and management of successful cooperative relationships, 2) provide a description of the cooperative relationship between the Gitga'at and King Pacific Lodge, and 3) suggest

principles for relationships between tourism operators and aboriginal communities that might be applicable elsewhere.

"Case study research has been used extensively in management sciences to examine the internal structure and processes of partnerships" (Selin and Chavez 1995:846). A case study approach is considered most appropriate when the research involves "how" and/or "why" questions and when the unit of study is complex and cannot, or should not, be separated from its context (Yin 2003). Single case studies are useful when the case is considered to represent a unique situation, and when the researcher has a chance to observe and analyze a phenomenon that has previously been inaccessible (Yin 2003).

The research questions in this project are concerned with exploring the principles associated with successful cooperative relationships in general, and specifically between aboriginal communities and tourism operators. In this case study, the issues are complex and can only be analyzed if individual and community histories, politics and governance systems are taken into account. As cooperative relationships between aboriginal communities and tourism operators are a relatively new phenomenon and have not been studied extensively, the case study is useful as the descriptive information will be revelatory (Yin 2003).

The Gitga'at – King Pacific Lodge relationship was chosen as a relevant and illustrative case because:

- The Gitga'at are increasingly involved in, and have committed substantial resources towards, tourism development in their community and territory;
- The Gitga'at – King Pacific Lodge relationship has been described as successful amongst tourism operators, government officials and First Nations on the north and central coasts of British Columbia; and,
- The researcher had a unique opportunity to observe the relationship closely, having worked with the Gitga'at for approximately one year.

3.4 Participant Observation

Participant observation occurs when the researcher becomes a member of the social group under study, allowing the collection of in-depth information that would be otherwise unavailable (Fubara and Mguni 1995). "The researcher is not merely a passive observer, and may actually participate in the events being studied" (Yin 2003:94). This type of research offers unusual opportunities for collecting data, including gaining access to events otherwise inaccessible and the ability to acquire an 'inside' perspective (Yin 2003). The researcher for this project was employed full-time by the Gitga'at during the summer previous to the research period (tasked with documenting their tourism strategy) and as a tourism consultant during the research period. The research period lasted approximately six months, during the spring and early summer of 2003.

Throughout her employment, the researcher was able to attend approximately ten meetings between Gitga'at representatives, tourism operators, government officials and other industry representatives. As an active participant during meetings with tourism operators with businesses in Gitga'at territory, the researcher was afforded access to information, opinions and other tacit knowledge that would not normally have been available to her. Much information was gained during both informal and formal discussions with Gitga'at representatives, the tourism operators in Gitga'at territory (as well as those operating outside the territory), and tourism-related government officials. During these meetings, the researcher was able to document all of her observations (regarding development objectives, challenges, relationships and other key issues). This written documentation was used to provide additional information for the case study context and situational analysis.

3.5 Case Study Interviews

The literature review provided important background information that was used to identify the attributes considered important for successful tourism relationships in the tourism, organizational behaviour and aboriginal development literature. These attributes

provided a frame of reference for analyzing the situation facing the Gitga'at and King Pacific Lodge on British Columbia's north coast. More specifically, they were used to develop the questions posed during the case study interviews. Information gained from these interviews and the active participant research was then used to describe key characteristics of the evolving Gitga'at – King Pacific Lodge relationship. The findings derived from the case study interviews were then used to suggest principles from this First Nation – tourism operator relationship that might be applicable in other geographic locations.

3.5.1 Interview Selection

A purposive judgmental sampling process was used to select participants for interviews (Babbie 1999). The key informants selected were chosen based on their positions, knowledge, experiences and availability. This method is considered to be appropriate in this type of small and isolated setting where key informants play varied and often overlapping roles (MacDonald and Jolliffe 2003). A total of eight interviews were completed.

Interviewees were comprised of two groups, namely Gitga'at community representatives and King Pacific Lodge management. Six Gitga'at and two King Pacific Lodge representatives were interviewed. Within the Gitga'at community, the chief councillor, the deputy-chief councillor, the treaty negotiator, the Gitga'at resource coordinator, and two employees of the Gitga'at Development Corporation were interviewed. (These two staff members also worked for King Pacific Lodge during the summer months.) Both the president and the general manager of King Pacific Lodge were interviewed. Effort was made to expand the total number of interviewees. However, the number of possible respondents was restricted by the overall knowledge and awareness that the Hartley Bay community and King Pacific Lodge staff had of the cooperative relationship. The number of possible knowledgeable interviewees was limited to elected community representatives, resource development staff, and senior lodge management.

3.5.2 Interview Structure

Interviews were semi-structured and were directed by several open-ended questions. Core questions relating to the principles associated with the successful development and management of the Gitga'at – King Pacific Lodge relationship, challenges that have arisen in the relationship and future opportunities for furthering the alliance remained the same in all interviews. More detailed questions relating to the interviewees' unique interests and opinions were asked depending on the individuals' involvement in the development and management of the Gitga'at - King Pacific Lodge relationship. Interviews lasted between thirty minutes and two hours and were conducted on a face-to-face basis, allowing the researcher to personally observe respondents to gain additional insight (Yin 2003). In addition to the semi-structured interviews, many informal conversations concerning ongoing relationship issues were carried out over the term of the research. These conversations complemented the interview data collection by clarifying reasons for, benefits from, and ongoing challenges to the Gitga'at – King Pacific Lodge relationship.

3.5.3 Interview Process

The literature review provided the frame of reference for a list of interview questions linked to the overall focus of the research. This list of interview questions (Appendix 8.2) was approved by the Ethics Review Committee at Simon Fraser University. Meetings and interviews were carried out during the Spring and Summer of 2003. They occurred in the Gitga'at community of Hartley Bay, at King Pacific Lodge on Princess Royal Island, and in Vancouver, British Columbia.

Interview notes were compiled without audio or visual recordings. As many questions touched on sensitive relationship issues, the researcher felt that respondents might be uncomfortable being recorded. Following the interviews, the researcher and the interviewees reviewed responses for comments and clarifications. Follow up conversations (both in person and on the phone) were completed as necessary.

3.6 Data Analysis

Statements and propositions derived from the semi-structured interviews were compared with the key attributes central to the development and management of successful cooperative relationships that were identified in the literature review. Many findings from the interviews supported information in the literature. However, additional principles and perspectives were also derived that were specific to the cooperative relationship between the Gitga'at Nation and King Pacific Lodge. A model for successful Gitga'at cooperative relationship building was created based on the interview findings, participant observation, and relevant literature. Key management recommendations for both aboriginal communities and tourism operators interested in pursuing cooperative relationships were identified.

3.7 Research Design Strengths and Limitations

Case study research is often criticized for providing very little basis for scientific generalization (Yin 2003). This research project's purpose was to explore and describe the principles required for a successful relationship between the Gitga'at Nation and King Pacific Lodge. Consequently, generalization over time and space is less of a priority, and any attempt at transferring the findings to other contexts should be approached cautiously. The findings may apply to other aboriginal communities and tourism operators, but they will need to be tested in other settings.

Secondly, in-depth, semi-structured interviews do not always provide reliable data, leading to problems with validity (Babbie 1999, Yin 2003). Such data should be used primarily when the subjects in the research are relatively few, when information obtained from each subject is expected to vary considerably in complex ways, or when the research is exploratory (Veal 1997). All three circumstances existed in this research. Also, the type and extent of information required to answer the research questions would have been difficult to collect through other methods due to the context-dependent nature of the Gitga'at – King Pacific Lodge relationship.

Thirdly, participant observation research can lead to a number of ethical issues, including the ability of the researcher to systematically observe all that is going on around her and to maintain a neutral role during the study period (Veal 1997, Easterby-Smith et al. 2002). However, Yin (2003) supports the use of participant observation in providing additional information about a topic of study. The researcher felt that the benefits from participant observation (including insight and a new 'insider' perspective) outweighed potential challenges for analyzing the Gitga'at – King Pacific Lodge relationship. Such information would have been hard to access otherwise.

4.0 CASE STUDY FINDINGS

4.1 Case Study Context

4.1.1 The Gitga'at Nation

The people of the Gitga'at Nation have existed and prospered in their territory for many centuries. Gitga'at territory includes portions of the mainland and coastal islands at the mouth of the Douglas Channel on British Columbia's north coast. Their present day village, Hartley Bay, is located approximately eighty miles south of Prince Rupert, on the western side of Douglas Channel, behind Promise Island. A map of Gitga'at territory is provided in Appendix 8.2.

The Gitga'at belong to the Tsimshian cultural group, which occupies much of British Columbia's north coast and southern Alaska. The ancestral group of the present Gitga'at people in Hartley Bay, the Kitka'ata, occupied a large area of land at the mouth of Douglas Channel. They resided at their ancestral home Laxgal'tsap (Old Town) in Kitkiata Inlet, on the northwest side of the Douglas Channel, twelve miles from their present village of Hartley Bay. The Kitka'ata stayed in Laxgal'tsap during the winter months, but used many other traditional sites in Douglas Channel, Whale Channel, Wright Sound, Lewis Pass and Camaano Sound throughout the warmer seasons (Campbell 1984).

There are currently six hundred twenty-nine registered Gitga'at Band members (Wickam 2002). Approximately one hundred eighty members live on reserve lands in Hartley Bay (Statistics Canada 2001). This number varies according to season, and is highest during the summer months. Historically dependent upon the commercial fishing industry, the Hartley Bay community is experiencing high unemployment rates (currently sixty percent of the working population) (Wickam 2002). Downturns in the salmon, halibut and other west coast fisheries have resulted in an economic shift within the community. The Gitga'at are now pursuing forestry, tourism, and other resource and value-added

industries for necessary employment. Community members are presently employed in a variety of sectors, including village administration, public works and safety, social and health services, housing, treaty negotiations, education services, salmon enhancement, forestry, ecological research, and tourism (Wickam 2002).

The Hartley Bay community (and other reserve land) is governed by a band council, which is elected by band members residing both in and outside the community of Hartley Bay. Gitga'at land and resources are under the domain of "Ayalk", the traditional governance system in which authority resides with the hereditary Chiefs. Actual land and resource planning and management is handled by the Gitga'at Development Corporation, which also oversees community economic development initiatives.

The social, economic and cultural wellbeing of the Gitga'at community is intricately related to the integrity of the resources in their territory. The Gitga'at people depend on these resources for their social and economic development, as well as their spiritual health. The Gitga'at are committed to land use planning and development that emphasizes and respects the connection between the health of the area's resources and the well-being of the Gitga'at community (Gitga'at representative pers. comm.).

Gitga'at Rights and Title

The Gitga'at assert aboriginal rights and title to the land and resources in their territory. They are currently negotiating a comprehensive treaty with Canada and the province of British Columbia via the British Columbia Treaty Process. When completed, a comprehensive treaty will outline land ownership, resource rights, governance structures, and compensation for the Gitga'at people. Part of their assertion of rights and title includes a demand for a much more significant role in resource decision making, management, and overseeing the development of industries such as forestry and tourism in their territory.

Non-local involvement in Gitga'at resource use and extraction is currently significant. Seven forestry licensees have access to a potential of two hundred fifty thousand cubic metres of wood in the territory (Gitga'at representative pers. comm.). Four sport fishing and wilderness lodges operate in the territory for at least part of the summer months, along with five sailing tour companies, one bear viewing business and a variety of miscellaneous pocket cruise and charter operations.

In the past, benefits to the Gitga'at from non-local resource operations have been negligible. Prior to 1999, the Hartley Bay community had minimal involvement in resource decision making and management. As a result, they received no revenues or employment and training opportunities from the development of the resources in their territory (Gitga'at representative pers. comm.).

Tourism in Gitga'at Territory

Because of its sheltered, pristine setting, unique wildlife, and rich culture, Gitga'at territory is well suited for nature-based and cultural tourism. Nature-based tourism resources include protected waterways, hotsprings, wildlife (including seals, sea-lions, whales, eagles, wolves, grizzly bears, and black bears), waterfalls, glaciers, and many salt and fresh water fishing opportunities. Presently, visitors to the territory can pursue opportunities to kayak, hike, fish and view whales and bears, including the rare Kermode bear. (This unique black bear in its 'white' phase can be seen in only a few areas of British Columbia's north and central coast.) Cultural resources suited to tourism visitation are also abundant. Many Gitga'at cultural and heritage areas and sites are located throughout their territory. Several residents in the Gitga'at community are able to interpret plants and wildlife and the rich Gitga'at cultural history for visitors.

The Gitga'at people have developed a set of overriding sustainability principles for all resource development in their territory (Gitga'at representative pers. comm.). They are listed as follows:

- Preserve and strengthen traditional governance systems;
- Protect and conserve lands, waters and resources in Gitga'at territory; and
- Build an ecologically sustainable economy for the Gitga'at community.

The Hartley Bay community is becoming increasingly interested in developing their own tourism products and services. For example, they have recently assumed control of a hotspring located near their village that was previously under provincial government control. They are also intent on benefiting from non-local businesses operating in their territory. Tourism is seen as a way to meet pressing employment and other economic needs while preserving the natural state of their resources. If tourism development does not support Gitga'at sustainability principles, it is not welcomed by the Gitga'at in their territory (Gitga'at representative pers. comm.).

Tourism is seen as providing a better cultural fit with community values and aspirations than other resource dependent industries (Gitga'at representative pers. comm.). Tourism in the region is busiest during late spring, summer and early fall. As this is the same time the Kitka'ata were historically busy with fishing, the community is used to the warmer seasons being a time of work. Winter provides opportunities to spend time with family members. Also, tourism in the territory is water-based, which is the Gitga'at's traditional way of transporting people, goods and services. Lastly, if tourism is conducted in an environmentally sensitive manner, it presents the community with longer term employment opportunities than conventional forms of forestry or other extractive industries (Gitga'at representative pers. comm.).

Resource Development Objectives
The Gitga'at have four main objectives for resource development in their territory (Gitga'at representatives pers. comm.). These are:

- Assert Gitga'at Aboriginal Rights and Title
    - Tourism development in Gitga'at territory must respect the Nation's governance of the lands, waters and resources.

- Protect and sustain Gitga'at cultural heritage resources
  - Tourism development in Gitga'at territory must respect the Nation's cultural heritage sites, practices and policies.

- Conserve and sustainably manage lands and resources in Gitga'at territory
  - Tourism development should not exceed ecological or institutional carrying capacities.

- Provide viable and sustainable economic opportunities and benefits to the Gitga'at people
  - Tourism must provide financial benefits and employment and capacity building opportunities to the community.

Tourism Challenges

The Gitga'at face many tourism development challenges. Many of these challenges are shared with other communities in British Columbia's remote and coastal areas. However, some challenges are unique to Hartley Bay.

- Communication

There is a lack of communication within the Gitga'at community regarding tourism development in the territory (Gitga'at representative pers. comm.). Many members have minimal awareness of the community's cooperative relationships with operators in their territory. This extends to awareness of employment and training opportunities linked to these relationships. Communication with the Gitga'at residing outside of Hartley Bay is also a challenge (Gitga'at representative pers. comm.). Much of the communication challenge is a result of limited human resources devoted to tourism management. The Gitga'at Development Corporation (which oversees resource and economic development in the territory) does not employ a full-time tourism coordinator. The Corporation is also responsible for forestry, fisheries and protected areas management. Gitga'at elected officials have similar busy schedules, and often lack time to consider tourism development concerns. For example, the chief councillor of the Gitga'at Nation also assists in treaty negotiations, and the chief negotiator for the treaty process is an active participant on many political resource management boards. Multiple commitments

require these representatives to be in Prince Rupert, Vancouver and other cities much of the time.

- Financial Resources

Financial resources for tourism development in Hartley Bay are minimal. Community members' ability to secure capital from financial institutions is impeded as individuals are not able to use their houses or other reserve-based assets as collateral. Some resources are available to the community through the British Columbia Treaty Process and other government programs. However, benefits from these are limited (Gitga'at representative pers. comm.).

- Human Resources

Human capacity for tourism development in Hartley Bay is very limited. This is especially the case with respect to tourism industry skills (from basic hospitality knowledge through to managerial experience). Education and skill development opportunities are required. Presently, the number of interested, available workers to fill tourism positions is also a limitation. There are simply not enough enthusiastic individuals to take advantage of opportunities created through existing cooperative relationships with tourism operators (Gitga'at representative pers. comm.). Lack of communication and minimal industry understanding both contribute to these challenges (Gitga'at representative pers. comm.).

- Infrastructure

Hartley Bay is a remote village. Visitors can only access the area by expensive ferry or floatplane alternatives. Basic infrastructure for tourism in the Hartley Bay community and throughout the territory is limited. Currently, there is no store to buy basic items (such as ice and milk) in the village, nor are there community showers or laundry facilities. Accommodation is only available at two bed and breakfasts (which only operate for portions of the year). There is only one community-owned boat, which is used primarily for ecological research and is mostly unavailable for tourism services.

- Marketing

Knowledge of the tourism industry within the Gitga'at community is very limited. Critical experience in product development, packaging, advertising and other marketing functions is lacking. Similarly, there is limited promotion of available tourism products and services to external markets. For example, there is no community website advertising community tourism services (such as both bed and breakfasts and available bear viewing services).

Tourism Opportunities

While there are many challenges to tourism development in Hartley Bay, there are also great opportunities. The necessary natural and cultural resources to develop unique, authentic nature-based and cultural tourism products exist. While critical elements such as industry knowledge, experience, and human and financial resources are lacking, many of these things are available to the Gitga'at through relationships with the tour operators in the territory. The Gitga'at see cooperative relationships with the tourism operators in their territory as a way to:

- Assert their Rights and Title to their lands, waters and resources;
- Ensure sustainable management of their land, waters and resources;
- Increase individual and community capacity for tourism involvement;
- Provide immediate employment and training opportunities; and,
- Bring much needed revenues into the community to create additional social and economic development programs.

To facilitate the achievement of these objectives, the Gitga'at have negotiated protocol agreements with three forestry and nine tourism operators in their territory. These protocols support Gitga'at principles of social, economic and environmental sustainability and are designed to facilitate beneficial tourism development in Gitga'at territory (Gitga'at representative pers. comm.).

Gitga'at Tourism Protocols

The Gitga'at have negotiated protocol agreements with nine tourism operators in their territory. These protocols are in place for three fishing lodges, four sailing charter

operators, one bear viewing company, and King Pacific Lodge. King Pacific Lodge was the first operator to sign a protocol with the Gitga'at Nation. Other resource operators have since negotiated similar agreements and it is likely that more will do so.

Negotiated protocol agreements provide a mechanism for the Gitga'at and tourism operators to undertake relationship-building and benefit from revenue and employment sharing processes. They generally entail:

- Principles that guide ongoing relations between the two parties. These include 1) respect for Gitga'at culture and heritage resources, 2) provision of sustainable economic development opportunities for the Gitga'at community, and 3) Gitga'at support for tourism operations that sustain the environmental and cultural resources in their territory.

- Processes and procedures for tourism operators to provide input into Gitga'at land and resource planning and decision making.

- Mutually acceptable standards for operational activity. These include guidelines for the use of Gitga'at marine and tourism resources (such as wildlife and marine mammal viewing and cultural heritage protection).

- Certainty regarding tourism operator access to resources in Gitga'at territory.

- Mechanisms for sharing the benefits of resource development (e.g. jobs, training, revenue, raw materials, etc.) and other human resource and financial support arrangements.

- Provisions for social and environmental monitoring and information sharing.

A non-confidential Gitga'at tourism protocol is provided in Appendix 8.3.

4.1.2 King Pacific Lodge

King Pacific Lodge was purchased in 1997 under the direction of Joe (Hideo) Morita, son of Akio Morita, founder of Sony Corporation (King Pacific Lodge representative pers. comm.). In 1999, the owners built a new lodge out of premium materials (including edge-cut fir, natural slate floors and wrought iron fixtures). In doing so, they transformed the business from a backcountry fishing lodge into an exclusive wilderness resort,

marketed to the top percentile of salary earners in the world (King Pacific Lodge representative pers. comm.).

King Pacific Lodge (built upon two floating barges) is moored in Barnhard Harbour (located on the north-western portion of Princess Royal Island at the mouth of the Douglas Channel) from the end of May through to the beginning of October. Guests fly by floatplane to the lodge from the airport in Prince Rupert. They stay in deluxe rooms and choose from a variety of adventure packages which include guided hiking, kayaking, nature cruises, night cruises, salt water fishing, fresh water fly fishing, spa services, fly-tying, nature photography, cultural interpretation and helicopter touring (King Pacific Lodge n.d.).

The lodge markets to high income earning guests, with average annual household salaries of four hundred thousand dollars (US) (King Pacific Lodge representative pers. comm.). Operating under strict market-based standards, King Pacific Lodge promotes a 'best guest' ethic. Part of this ethic is a commitment to learning and adapting operations so as to minimize impacts to the local customs, history and culture of the Gitga'at community (King Pacific Lodge representative pers. comm.).

King Pacific Lodge Corporate Objectives

King Pacific Lodge has two main corporate objectives. The first objective is economic viability (King Pacific Lodge representative pers. comm.). For the past two seasons, King Pacific Lodge has succeeded in meeting its short term goal of operational break-even. However, due to the large capital investments required for the new lodge, an appropriate return on investment will only be achieved over a much longer time period (King Pacific Lodge representative pers. comm.).

King Pacific's second corporate objective is to be environmentally and socially responsible, while still operating economically (King Pacific Lodge representative pers. comm.). The Lodge is committed to minimizing impacts and disturbances from their

operation to local resources. They support this commitment by insisting that all visitors are accompanied by a trained and licensed guide at all times. Lodge staff receive education regarding King Pacific's environmental and social principles, and strive to educate guests concerning impacts to local resources.

King Pacific Lodge recognizes Gitga'at title to their territory, and is committed to working with the community to both provide financial and employment benefits and to build capacity for increased community involvement in the tourism industry (King Pacific Lodge representative pers. comm.). Senior management of King Pacific recognize the importance of building a relationship with the Gitga'at, whose stewardship of the natural and cultural resources in the territory help create the unique sense of place on which the Lodge depends (King Pacific Lodge representative pers. comm.).

4.1.3 The Gitga'at – King Pacific Lodge Relationship

King Pacific Lodge senior management approached the Gitga'at Band Council in 1999, during the construction of the new lodge (King Pacific Lodge representative pers. comm.). Signaling respect for Gitga'at title to their territory, King Pacific brought a salmon gift for the Gitga'at chief councillor. They also offered financial resources (equal to that of an annual provincial foreshore tenure fee) for the community (Gitga'at representative pers. comm.). King Pacific was received favourably by the Gitga'at Council. The Lodge was the first tourism operator to have formally recognized Gitga'at title to their lands and resources in such a manner (Gitga'at representative pers. comm.).

The Lodge communicated their commitment to be 'best guests' in Gitga'at territory, to respect the lands, waters and resources by minimizing impacts, and to learn and respect Gitga'at culture and history. The Gitga'at then introduced the president of King Pacific Lodge to their community negotiator. This individual is responsible for negotiating all resource management issues on behalf of the Gitga'at. The Gitga'at negotiator and the president of King Pacific Lodge then met to further discuss future King Pacific Lodge operations in their territory (Gitga'at representative pers. comm.).

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Much negotiating ensued. While principles of cooperation and relationship values were agreed upon without conflict, there was misunderstanding regarding how Gitga'at title would translate into economic benefits for their community (Gitga'at representatives pers. comm.). The Gitga'at were not interested in receiving an annual fee, rather they wished to see benefits which correlated directly with the impact visitors would have on their territory. In other words, they wished to see financial benefits based on per-person visitation (Gitga'at representative pers. comm.). Other areas requiring further negotiation included employment and training opportunities. Rather than having the Gitga'at community members limited to menial jobs, employment benefits had to include training and skill development opportunities which would truly increase Gitga'at tourism capacity (Gitga'at representative pers. comm.).

After much discussion, the Gitga'at – King Pacific Lodge protocol agreement was signed in May of 2000. The protocol signified the first written agreement between the Gitga'at Nation and a resource business operating in their territory.

4.2 Case Study Findings

4.2.1 Defining the Gitga'at – King Pacific Lodge Relationship

The Gitga'at – King Pacific Lodge relationship began with the protocol. The relationship's initial purpose was to reflect Gitga'at rights and title to their territory (Gitga'at representatives pers. comm.). King Pacific Lodge was required to sign the protocol if they wished to operate in a positive, supportive business environment. A positive, supportive business environment includes consideration of present and future Lodge resource needs.

Since then, relations have evolved from what was primarily a command and control type of agreement. As a result of efforts by both sides to educate themselves concerning the other's culture, both the Gitga'at and King Pacific Lodge have a greater understanding of each other's goals and objectives. They are beginning to truly trust one another. This

increased trust and understanding has allowed the relationship to evolve into a friendship (Gitga'at and King Pacific Lodge representatives pers. comm.). However, neither party believes it is a full partnership, as there is no co-investment, sharing of risks and benefits, or joint decision making (Gitga'at and King Pacific Lodge representatives pers. comm.).

The Gitga'at – King Pacific Lodge relationship does not fit the tourism - organizational behaviour definition of a partnership (King Pacific Lodge representative pers. comm.). The Gitga'at have no financial investment in the Lodge and share no risk. They only benefit from Lodge profits through employment and the per person visitor's fee. While King Pacific Lodge's land and resource needs are considered during management decision making, they are not part of a joint decision making process.

While not considered a full partnership, the relationship is considered a success and may yet evolve into a full partnership. Both parties have discussed future partnership opportunities for joint ventures, involving shared ownership and joint decision making (Gitga'at and King Pacific Lodge representatives pers. comm.). For this to successfully occur, Gitga'at tourism capacity and King Pacific Lodge cultural understanding must increase.

The Gitga'at must increase their human resource capacity for tourism. Presently, the community lacks the skills and experience to share ownership and management of a tourism operation. Similarly, the Lodge must develop a better cultural understanding and respect for the Gitga'at people and the resources in their territory (Gitga'at representative pers. comm.). For example, Lodge management and staff must increase their efforts to understand and respect the role that natural resources play in the spiritual, social and economic lives of the Gitga'at. It is felt that this understanding will develop as a result of following established protocol rules and guidelines. Spending time with Gitga'at resource staff and representatives, and listening to their interpretations of natural and cultural resources will also facilitate understanding and trust building.

According to the Gitga'at, a full partnership will only occur between their people and King Pacific Lodge if a solid foundation of trust continues to build and a lasting friendship ensues (Gitga'at representative pers. comm.). This trust will be gained when the Lodge management and employees follow protocol responsibilities signaling that they understand why they are necessary (Gitga'at representative pers. comm.). "Only then can the two parties bond and walk together" (Gitga'at representative, pers. comm.).

4.2.2 Gitga'at – King Pacific Lodge Relationship Benefits

The relationship between the Gitga'at and King Pacific Lodge provides benefits for both parties. Of the possible benefits identified in the literature review, seven were confirmed by Gitga'at and King Pacific Lodge employees. An additional four relationship benefits were also identified by interview respondents.

Gitga'at Benefits

Benefits from the relationship to the Gitga'at community supported the findings from the literature review. All three benefits to aboriginal communities (from relations with tourism operators) were confirmed by Gitga'at representatives. These included:

- Increased employment and training opportunities;
- Access to human, physical and financial capital; and,
- Access to tourism industry knowledge and experience.

Additional benefits were identified by the interviewees. These included:

- Assertion and accommodation of rights and title; and,
- Increased community awareness, understanding and interest in the tourism industry.

The Gitga'at – King Pacific Lodge protocol fully recognizes the Gitga'at community's right to assert their governance over lands and resources in their territory. It provides employment and training opportunities, allowing the Gitga'at to achieve social and economic objectives for their community. Individuals interested in working in the tourism industry are able to gain valuable experience through employment at the lodge and are also able to take advantage of training opportunities, for which the lodge provides

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support. For example, all Lodge guides receive wilderness first aid training and learn important hospitality skills by shadowing experienced employees for their first season. These skills will be an asset to Gitga'at individuals interested in furthering their tourism industry experience.

Gitga'at people employed at the Lodge communicate employment benefits and training opportunities to their families and friends within the Gitga'at community. This results in increased community awareness, understanding and interest in the tourism industry (Gitga'at representative pers. comm.). For example, benefits from a consistent salary and the end-of-the-season gratuities schedule create increased community interest in working at the Lodge.

Much needed financial support for community projects is provided through the per-guest fee. These resources are then used for projects within the community. For example, the Lodge fee is used to provide financial support for tourism planning, ecological research, and monitoring of natural resources in the territory (e.g. monitoring of Kermode bear, grey whale, and grizzly bear populations by the Gitga'at Resource Development Corporation). Lastly, additional support from King Pacific Lodge owners and managers has been provided for large scale community development projects. For example, King Pacific Lodge made substantial donations to the last two longhouses built by the Hartley Bay community, including their new cultural centre.

King Pacific Lodge Benefits

Benefits from the relationship to King Pacific Lodge supported the findings from the literature review. All four possible benefits to tourism operators (from relations with aboriginal communities) were confirmed by Lodge representatives. These included:

- Increased cooperation with a politically powerful group that controls land and resources;
- Satisfaction of legal requirements;
- Improved business image (regarding socially responsible behaviour); and,

- New market advantages from adding an authentic cultural component to traditional tourism products.

Additional benefits were identified by the interviewees. These included:

- Improved consideration of operation resource needs in land use planning; and,
- Increased access to new tourism product and service opportunities.

For King Pacific Lodge, the relationship with the Gitga'at means their business can operate in an environment of cooperation with a group that has significant rights to the land and resources on which their operation depends (King Pacific Lodge representative pers. comm.). At a minimum, the protocol meets the Lodge's legal consultation requirements to operate in Gitga'at territory. Beyond that, the relationship offers a mechanism for King Pacific to voice its concerns to a group with increasing political power (King Pacific Lodge representative pers. comm.).

King Pacific Lodge has received public recognition for building a relationship with the Gitga'at community. For example, the Lodge's operators were nominated to serve as a tourism industry representative on several politically important land and resource boards. This public recognition improves King Pacific Lodge's business image.

The Gitga'at are aware and amenable to King Pacific Lodge's business needs for ongoing operations in the future. Mechanisms for King Pacific Lodge representatives to provide their input for consideration within Gitga'at resource management processes are ensured by the protocol agreement (King Pacific Lodge and Gitga'at representatives pers. comm.). For example, Lodge activities and resource requirements were recently mapped for community consideration in the official Gitga'at Land Use Plan.

In addition to the legal, political and planning benefits from the relationship, King Pacific Lodge receives additional access to areas in the territory that would otherwise be off limits, increasing the range of products they have available for guests (King Pacific Lodge representative pers. comm.). For example, if accompanied by a community guide, the Lodge is able to utilize a Gitga'at bear viewing platform and a cultural longhouse.

These opportunities, available to only a select number of operators, result in new, previously unavailable adventure experiences for guests.

Lastly, but perhaps most importantly from the Lodge's perspective, ongoing relations with the Gitga'at allow King Pacific Lodge to provide a unique, and authentically cultural context to their operations (King Pacific Lodge representative pers. comm.). "Gitga'at culture creates the sense of place that shapes the King Pacific Lodge product" (King Pacific Lodge representative pers. comm.). King Pacific Lodge has used their knowledge and experience in the international tourism market to translate the 'Gitga'at sense of place' into a world class tourism product.

4.2.3 Challenges to the Gitga'at – King Pacific Lodge Relationship

While providing many benefits, the Gitga'at – King Pacific Lodge relationship is not without its challenges. Six of the challenges identified in the literature review were confirmed by Gitga'at and King Pacific Lodge representatives. These include:

- Increased coordination and consultation requirements (time, human and financial resources, skills);
- Increased frustration from fears, hidden agendas and other biases;
- Lack of trust and loyalty;
- Misunderstanding of, and lack of respect for, cultural norms;
- Lack of concern for integrity of natural and cultural resources; and,
- Historical differences.

These, and additional challenges identified by Gitga'at and Lodge representatives, relate to three overriding themes:

- **Communication**

There is a lack of communication both between the Gitga'at and King Pacific Lodge and within the Hartley Bay community (Gitga'at representative pers. comm.). While communication channels between the Gitga'at and the Lodge are open, there is only one formal mechanism for discussing relationship challenges and ongoing management strategies. The mechanism relates to an annual meeting between the Gitga'at and the

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nine tourism operators who have signed Gitga'at protocols. (This meeting was held for the first time in November, 2002.) There are no private scheduled meetings between King Pacific Lodge management and Gitga'at representatives to discuss their specific challenges and strategies. Scheduling individual meetings would allow each tourism operator to voice individual concerns regarding controversial subjects to Gitga'at representatives. For example, many other tourism operators in Gitga'at territory feel that King Pacific Lodge's use of helicopters impacts their businesses. Individual meetings would allow the Gitga'at to play a mediating role in this conflict.

Overall awareness within the community regarding the King Pacific Lodge relationship is also limited (Gitga'at representative pers. comm.). This lack of awareness increases misunderstandings among community members in Hartley Bay, and prohibits community members from fully benefiting from relationship opportunities. For example, many community members do not understand the details of the Gitga'at – King Pacific Lodge protocol (Gitga'at representatives pers. comm.). Without understanding the elements of the protocol, individuals only see the impacts that Lodge operations have on the natural resources in the territory (e.g. from helicopters). Community members are not made aware of the benefits that accrue to their community as a result of this relationship (e.g. employment and training opportunities, and financial revenues).

- **Human Resources**

Individual and community capacity in Hartley Bay for involvement in the tourism industry is lacking. Many of the hospitality and management skills and experience necessary for working at King Pacific Lodge cannot be found in the community. In addition to skills, a lack of interested, able individuals is also a challenge to the relationship. King Pacific Lodge provides more employment and training opportunities than the Gitga'at are able to fill (King Pacific Lodge representative pers. comm.). This challenge is related to the lack of awareness within the community of the elements included in the Gitga'at – King Pacific Lodge protocol. It is also related to a lack of understanding of the tourism industry itself. For example, many community members

have only a vague understanding of what tourism is, what its impacts and benefits are, and how they can equip themselves with the skills required to become involved in the industry.

While there is increasing interest in the tourism industry, the community is presently unable to fully capitalize on the tourism opportunities within their territory. Increased communication within Hartley Bay may result in enthusiasm for the opportunities that the industry can offer. This increased enthusiasm would likely result in interested individuals pursuing employment and training opportunities through King Pacific Lodge and other operators in the territory.

- **Cultural Misunderstanding**

Cultural and natural resources in Gitga'at territory are sacred to the Hartley Bay community. Their stories and legends that focus on these resources are also sacred (Gitga'at representative pers. comm.). The tourism protocol is meant (in part) to communicate the importance of these resources to the operators so that they respect the lands, waters, resources and people in the territory. It is up to the King Pacific Lodge operators to show respect for the resources and rich culture and history found in Gitga'at territory, and to communicate this respect to their staff and visitors. In the past, this has not always been the case (Gitga'at representative pers. comm.). For example, Lodge staff have not always respected the guidelines for viewing wildlife in Gitga'at territory (e.g. disturbing whales by cruising too close in fishing boats to view them) and have tried to interpret Gitga'at stories and legends themselves (Gitga'at representative pers. comm.). This displays a lack of understanding of how the Gitga'at value the wildlife in their territory, and a lack of respect for principles outlined in the tourism protocol. However, increased understanding and cultural awareness has played a significant role in the evolving relationship between the Lodge and the Gitga'at, and misunderstandings are becoming less frequent (Gitga'at representative pers. comm.).

4.2.4 Gitga'at – King Pacific Lodge Relationship Principles

Many of the principles found to have fostered the development of the Gitga'at – King Pacific Lodge relationship supported those identified in the literature review. However, respondents believed that, although useful from a traditional business perspective, the phases of the partnership development models outlined in the literature did not fully describe the Gitga'at – King Pacific Lodge relationship building process (Gitga'at and King Pacific Lodge representatives pers. comm.). Two main reasons for this were cited.

Firstly, the Gitga'at – King Pacific Lodge relationship is only four years old and could only be considered to be at the preparation and possibly initiation phases of Rodal's (1999) partnership development model. Secondly, the Gitga'at – King Pacific Lodge cooperative relationship does not meet full partnership requirements (with joint risk and profit sharing and joint decision making). And, it is uncertain whether the relationship will ever evolve into a full partnership.

Many respondents felt that a model that described the Gitga'at – King Pacific Lodge relationship building process would have to focus on the legal and political reasons for beginning a relationship with a First Nation. The model would also require much more lengthy time periods to build trust, cultural understanding, and friendship (Gitga'at and King Pacific Lodge representatives pers. comm.). Building these three things would take place throughout the relationship building process, rather than simply during the initiation phase.

Many principles identified within Rodal's (1999) partnership development model that were deemed to be critical to the successful development of partnerships were confirmed by Gitga'at and King Pacific Lodge representatives. These include:

Preparatory Phase

- Clearly identified partnership need;
- Understanding of own agenda;
- Understanding of own strengths, weaknesses and needs;
- Understanding of partnership benefits; and,
- Recognition of Aboriginal Rights, traditional knowledge and community governance.

Initiation Phase

- Increased trust and respect;
- Increased patience;
- Awareness of partner's culture;
- Knowledge of partner's organization and history;
- Commitment to similar values;
- Commitment (resources and time) to a long-term relationship; and,
- Understanding of, and commitment to build, partner's human and financial resource capacity.

Planning Phase

- Support of senior community members/staff;
- Ongoing access to human and financial resources;
- Leadership;
- Written documentation of partnership; and
- Clear goals and objectives.

Implementation Phase:

- Commitment to ongoing communication; and,
- Facilitation and conflict resolution skills.

Monitoring and Evaluation Phase:

- Regulatory threats.

Many of the principles not confirmed by Gitga'at and King Pacific Lodge representatives were those that applied to the latter phases of Rodal's (1999) partnership development model. At the time of this study, these types of principles were not found to apply to the Gitga'at – King Pacific Lodge relationship building process. For example, principles such as clear, transparent, quantitative targets, clear timelines, and interim objectives were less evident while the importance of building trust, understanding and friendship

was more apparent. However, the more business-driven principles may be useful to the Gitga'at and King Pacific Lodge if their relationship continues to evolve over time.

Principles deemed to be critical to the evolution of the Gitga'at – King Pacific Lodge relationship related primarily to ten overriding themes. These included:

- Increased trust and openness;
- Increased patience and commitment to education;
- Commitment to complementary values;
- Increased knowledge and respect;
- Recognition of mutual benefits;
- Leadership with vision;
- Understanding of personalities;
- Access to sufficient resources and ongoing communication;
- Written documentation and ongoing evaluation; and,
- Flexibility.

- **Increased trust and openness**

The Gitga'at – King Pacific Lodge relationship has developed because it has been built on trust over time (Gitga'at representative pers. comm.). Both the Gitga'at and King Pacific Lodge appear to be open with one another regarding their own development objectives and individual needs. At the beginning, the relationship was chiefly concerned with recognizing and accommodating Gitga'at rights and title to their resources. The relationship is now based on trust and understanding and has evolved into a friendship (Gitga'at and King Pacific Lodge representatives pers. comm.).

This change was assisted by both parties' adherence to the rules and responsibilities outlined in the protocol (Gitga'at representative pers. comm.). Adherence to protocol rules signaled understanding and respect, and allowed the parties to begin to trust one another. A special event that illustrates the trust and understanding that has developed between the two parties was when both the owner and president of the Lodge were given Gitga'at names at a traditional feast in 2002. They are the only tourism operators in the territory to have received Gitga'at names (a very important traditional ceremony). This event would not have taken place had relations not evolved past the roles and

responsibilities outlined in the protocol agreement. This trust and understanding should continue to strengthen the foundation of the relationship needed to develop a full partnership.

- **Increased patience and education**

The Gitga'at – King Pacific Lodge relationship has been building for four years, and is still in its infancy (Gitga'at representative pers. comm.). Cross-cultural relationships require much learning by all parties (Budke 2000). The Gitga'at are learning how to work with business interests in their territory so that they can begin to benefit from the development of their resources. King Pacific Lodge is learning what an honour it is to be given formal approval to operate in Gitga'at territory, what the lands and resources in the territory mean to the Gitga'at people, and how the Lodge can alter its business operations in order to make the relationship more sustainable. The learning curves being experienced by both parties require patience.

- **Commitment to complementary values**

While the value systems of the Gitga'at and King Pacific Lodge are not identical, they are complementary. The Gitga'at Nation supports tourism development that respects their rights and title and increases community employment opportunities and revenues. For them, development cannot be short term, and must support, rather than degrade, their cultural and natural resources. King Pacific Lodge is committed to ensuring economic viability, as well as upholding their social and environmental responsibilities. They wish to see their business operate profitably while benefiting the Hartley Bay community and minimizing negative impacts on local resources. While not identical, these values are compatible, and offer somewhat different paths to similar ends.

- **Increased knowledge and respect**

King Pacific Lodge respects Gitga'at rights and title to the lands, waters and resources in their territory. They support Gitga'at resource management decision making, and understand that to operate in the territory, they must abide by Gitga'at rules and support

Gitga'at development principles. This knowledge and respect comes from education. Lodge management have made a considerable effort to educate themselves regarding Gitga'at culture and history, and recent legal decisions that continue to define aboriginal rights and title in British Columbia. For example, lodge management has developed a much greater understanding and respect for the Gitga'at's cultural links with natural resources. This respect has resulted in renewed programs for educating guests regarding whales, bears and other natural resources in the territory. Guests to the Lodge watch an introductory video on the Lodge and the territory when they first arrive. This video emphasizes the role that the Gitga'at play in the management of the area's resources and the respect that should be displayed when enjoying them.

- **Recognition of mutual benefits**

Both the Gitga'at community and King Pacific Lodge operators understand how the relationship benefits all involved, and how they fit in with each other's development objectives. Benefits from the relationship are mutual (Gitga'at and King Pacific Lodge representatives pers. comm.). The Gitga'at are able to fully assert their rights and title, and have access to employment and training opportunities, increased revenues, and other capacity building programs. King Pacific Lodge is able to operate in Gitga'at territory in a spirit of cooperation while benefiting from Gitga'at resource planning and management and the sense of place that Gitga'at culture creates. These benefits act as incentives to further commitment to developing the relationship.

- **Leadership with vision**

The Gitga'at relationship has worked to date because five individuals with solid leadership skills share a vision of future relationship possibilities and opportunities. These individuals are the Gitga'at Chief Councillor, negotiator, and resource coordinator, as well as the president and general manager of King Pacific Lodge. All are committed to long term economic development that provides benefits to local community members while not degrading natural and cultural resources (Gitga'at and King Pacific Lodge

representatives pers. comm.). This vision is the common bond between senior Gitga'at representatives and King Pacific management.

- **Understanding of personalities**

Because the Gitga'at – King Pacific Lodge relationship is dependent upon a core group of committed individuals, an understanding of different personalities is paramount. Individuals involved in this relationship (and now friendship) are strong, motivated people. Both the Gitga'at and Lodge management have developed an understanding of what drives the other, and what commits them to the relationship.

- **Sufficient resources and ongoing communication**

The Gitga'at – King Pacific Lodge relationship has needed, and continues to require, many hours of coordination and management. Commitment to increasing communication, fostering learning and developing respect between upper management and community representatives has succeeded in driving the protocol relationship into a friendship development phase. However, communication and coordination amongst King Pacific Lodge staff and most of the Hartley Bay community continues to be a challenge that will require a commitment of further time and resources. Assigning an individual within the community to coordinate tourism activity and development could be a first step to increasing communication and overall awareness of tourism and the Gitga'at – King Pacific Lodge relationship.

- **Written documentation and ongoing evaluation**

The Gitga'at – King Pacific Lodge protocol was signed in 2000. This written documentation was a priority to the Gitga'at community, who have had unsuccessful verbal agreements with resource operators in the past (Gitga'at representative pers. comm.). Ongoing evaluation of the relationship by the Lodge and the community has been identified as a priority, but has yet to be formalized (Gitga'at representative pers. comm.). Evaluation by both Lodge and Gitga'at management would provide both parties

with an opportunity to communicate their needs and challenges in an ongoing fashion, and would facilitate new future relationship endeavors.

- **Flexibility**

Both Gitga'at and King Pacific Lodge representatives identified flexibility as an important principle of their relationship (Gitga'at and King Pacific Lodge representatives pers. comm.). While both parties have written responsibilities, it is important for both to have flexibility in how they meet their obligations on a day-to-day basis (Gitga'at and King Pacific Lodge representatives pers. comm.). For example, King Pacific Lodge has succeeded in providing many employment opportunities to the Hartley Bay community (Gitga'at representative pers. comm.). However, there has never been a consistent number of Gitga'at employees at the Lodge throughout any one season.

Flexibility in the number of Gitga'at staff allows the Lodge to maintain its operations while continuing their commitment to training new community members. While flexibility is important, both groups identified that there must be full commitment to protocol core principles. Core commitments, such as respect for Gitga'at rights and title and minimal impacts to natural and cultural resources in the territory, must never falter (Gitga'at and King Pacific Lodge representatives pers. comm.).

4.3 Summary

The Gitga'at – King Pacific Lodge is a positive relationship between a First Nation community and tourism operator that continues to evolve. Initially based on legal requirements, the relationship is now a strengthening friendship that is built on mutual trust and understanding. Both parties agree that many of the principles that have lead to successful relationships in other contexts also apply to their arrangement. However, the traditional partnership development models do not necessarily fully describe the process that resulted in the Gitga'at – King Pacific Lodge relationship. The following chapter focuses on themes stemming from the Gitga'at – King Pacific Lodge relationship. It

includes a model for Gitga'at tourism relationship building and seven management recommendations.

5.0 MANAGEMENT IMPLICATIONS

5.1 Gitga'at Cooperative Relationship Building

A new evolutionary model of Gitga'at cooperative relationship building is proposed here. It is based on both the literature review and the Gitga'at – King Pacific Lodge case study. The model emphasizes support and respect for Gitga'at rights and title to the lands and resources in their territories.

Figure 1: Evolutionary model of Gitga'at cooperative relationship building
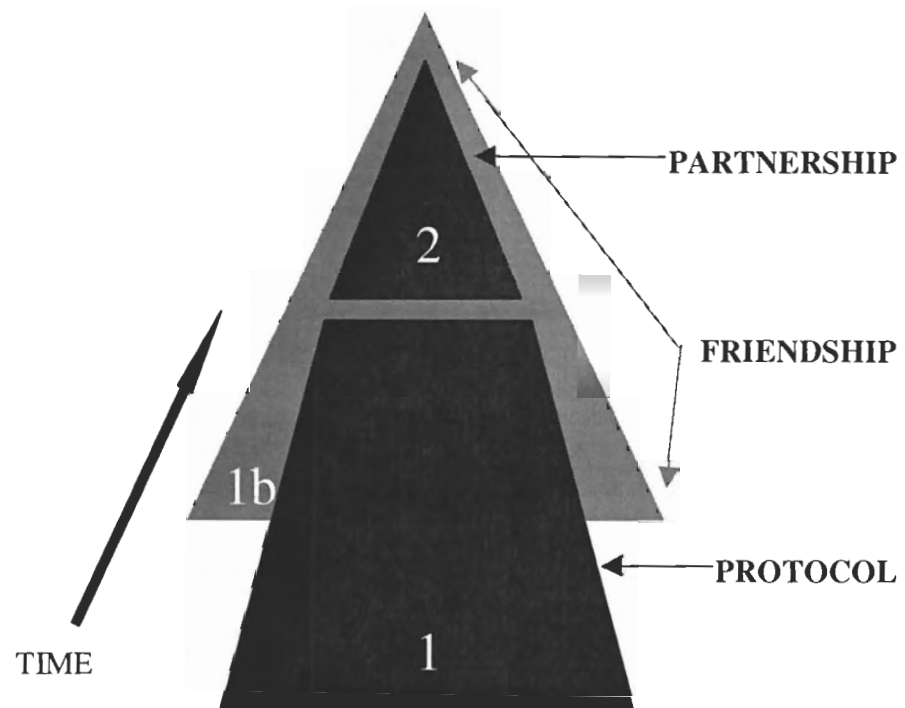
This model entails two main stages of relationship development between the Gitga'at and tourism operators in their territory: protocol relationships and partnerships. Moving from a protocol relationship to a partnership requires friendship, which is built over time. Parties begin at phase 1, the protocol relationship phase. Over time, and by both adhering to protocol rules, roles and responsibilities and committing to relationship building

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principles, the parties begin to form a friendship (phase 1b). While still based on a protocol, the relationship evolves into something more substantive. If the protocol relationship successfully evolves into a friendship, and both parties have the required capacity, trust, and understanding, it can become a partnership. Benefits of doing so must be obvious to both parties.

5.1.1 Protocol Relationships

Protocol relationships are based on Gitga'at rights and title to the lands and resources in their territory. They must support Gitga'at resource planning and decision making. Protocols are a mechanism for the community to manage their resources while achieving their social and economic development objectives. They allow the Gitga'at to maintain the integrity of their natural and cultural resources, while preparing for future community involvement in the tourism industry through capacity building.

Protocol relationships are not based on shared power and decision making authority. As such, they do not meet the requirements for a full partnership (e.g. shared risk and benefit sharing and joint decision making) However, successful protocol relationships bring benefits to both the Gitga'at and the tourism operators in their territory. Benefits for the Gitga'at include respect for their title, as well as increased employment, training opportunities and community revenues. Benefits for the tourism operators include cooperation, mechanisms to provide input into Gitga'at land and resource planning processes, assured access to resources in Gitga'at territory, and an enhanced cultural element to their traditional tourism products.

Adherence to protocol rules, roles and responsibilities is paramount to the success of the relationship at this stage. Ongoing commitment to elements of the protocol allows both parties to build trust in one another. It also indicates that the parties are beginning to learn, understand and respect each other's cultures. Five cooperative relationship principles (outlined in section 5.1) facilitate successful protocol relationships. These include:

- Increased knowledge and respect

  Tourism operators and their visitors must abide by Gitga'at resource rules and support Gitga'at development principles. Doing so will signal respect for the community's cultural connections to the land and resources in their territory.

- Increased patience and education

  Relationship building and cultural understanding takes time and requires patience. Tourism operators can facilitate this process by making efforts to educate themselves regarding local history, culture and development objectives.

- Written documentation and evaluation

  Written documentation of relationship principles, roles, and rules formalizes both tourism operator and community responsibilities. Protocols should outline precisely what each party will bring to the relationship, and what they can expect in return. Written documentation should also include what actions are considered inappropriate in Gitga'at territory. Ongoing evaluation of the relationship by both parties will facilitate its success by assuring that challenges are addressed satisfactorily.

- Access to sufficient resources and ongoing communication

  Relationship building requires many human resource hours and financial resources. The Gitga'at people can facilitate the success of tourism development and operator relations by committing both human and financial resources to the early stages of protocol development.

  There must be ongoing communication between Gitga'at representatives and the tourism operator. There must also be communication amongst Gitga'at representatives directly involved in the tourism industry and the remainder of the community.

- Flexibility

  There must be an understanding between the Gitga'at and tourism operators that while commitment to core protocol principles is necessary, there will be flexibility in how day-to-day responsibilities are met.

5.1.2 Friendships

Over time, a protocol relationship can also become a friendship. While the relationship is still based in part on a written agreement, a friendship means much more. Three principles are necessary for the protocol relationship/friendship at this stage. They are:

- Increased trust and openness

  The tourism operator and the Gitga'at community must work to establish an open, trust-based relationship by adhering to protocol rules and responsibilities and increasing cultural education and understanding.

- Complementary values

  The Gitga'at and the tourism operator must understand one another's core values. These values must be complementary, if not identical.

- Compatible personalities

  The personalities of the core group of individuals that are committed to the relationship must be compatible, and their commitment must be long term.

While ongoing sharing and learning continues to solidify the protocol relationship, a full partnership has not yet been attained. Individual personalities are very important at this level, as it takes a core group of committed individuals to contribute to the friendship. Significant time and resources are still required to ensure commitment to communication between the two parties. Ongoing evaluation remains important at this stage, as it is necessary to consider whether the parties should move forward in their relations, and expand their relationship into a full partnership.

5.1.3 Partnerships

Sufficient trust and loyalty must grow between the Gitga'at nation and the tourism operator for the relationship to move into a full partnership. Trust and loyalty are a result of ongoing adherence to protocol rules, roles and responsibilities, as well as increased cultural understanding. As a full partnership requires mutual investment, joint benefit,

risk sharing and decision making, both parties must have adequate capacity to fully meet their responsibilities. Two more principles are important at this stage, including:

- Leadership with vision

  The core group of individuals within the community and the tourism operation must share a vision of partnership possibilities and opportunities.

- Recognition of mutual benefits

  Both the Gitga'at and the tourism operator must recognize mutual benefits of moving the relationship into a partnership. Perceived benefits must outweigh perceived costs of the relationship.

This model appears here as a linear process with one beginning and one end. However, cooperative relationships between the Gitga'at and tourism operators in their territory may never evolve past the protocol stage, and may fail to fulfill protocol responsibilities, resulting in the termination of the relationship. As identified in this research report, if tourism development does not support Gitga'at sustainability principles (implemented through the protocol) then it is not welcome in the territory.

The proposed evolutionary model for Gitga'at cooperative relationship building applies to relationships between the Gitga'at community and tourism operators in their territory. It also has implications for relationships between the Gitga'at and other resourced-based industries, such as forestry. While the model was developed based on the principles and processes for successful tourism relations in Gitga'at territory, it may contribute to a better understanding of, and assist in furthering, other relationships between aboriginal communities and tourism and other resource-based operators in British Columbia.

5.2 Management Recommendations

Additional principles and procedures (identified both in the literature review and during the Gitga'at – King Pacific Lodge case study) that will help facilitate cooperative

relationships between aboriginal communities and tourism operators are outlined here. These include:

- Establish early contact;
- Learn community customs;
- Respect community governance systems and traditional knowledge;
- Increase communication and coordination effort;
- Facilitate ongoing evaluation and adaptive management;
- Foster cultural education; and,
- Written documentation.

5.2.1 Establish early contact

Tourism operators should initiate contact with local aboriginal communities (whose territory they operate in) as soon as possible. Efforts to establish a relationship will signal respect for the aboriginal community's legal rights to the lands and resources in their territories. If the community is interested in pursuing a relationship with the operator, early contact will be appreciated. The community can then direct the operator towards the appropriate individual or group that will negotiate future relations.

5.2.2 Learn community customs

When contacting the community, it is important that tourism operators recognize local customs. For example, when King Pacific Lodge approached the Gitga'at, they brought a salmon for the Chief Councillor, thanked the Gitga'at for allowing them to operate in their territory, and recognized the Gitga'at's role in the ongoing management of their resources. Gifts for community elders and elected representatives are norms in many aboriginal communities. Tourism operators can learn many of these customs by contacting other tourism operators who have already developed positive relations with the local aboriginal community.

Respect for community norms should continue throughout the relationship. Tourism operators can increase their knowledge of community customs by spending time with community representatives, by reading available literature on community culture and

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history, and by paying close attention to details outlined in protocol documents. Learning community norms will signal to aboriginal communities that the operators are willing to make an effort to understand the community's culture.

5.2.3 Respect community governance systems and traditional resource use

Tourism operators should be prepared for new, unfamiliar power and governance structures within aboriginal communities. For example, decision making power in Hartley Bay is shared amongst the elders, the band council and band management. It is important not to assume that decisions will be made immediately by those that are first contacted. Often, much time and discussion will be necessary to come to conclusions that the community is willing to support.

Tourism operators must also show respect for aboriginal communities' traditional resource use and sacred sites. In many cases, aboriginal communities will identify areas that are off-limits to tourism operators and their visitors. For example, there are several sites in Gitga'at territory that are meant for Gitga'at use only. These include their summer seaweed and halibut camp, and their historical village site. Tourism operators must respect the community's right to prohibit or limit access to these areas.

5.2.4 Increase tourism communication and coordination effort

Aboriginal communities that wish to take advantage of tourism opportunities should commit substantial time and resources for managing local and non-local tourism development in their territory. While the Gitga'at have committed such resources, more will be required to coordinate new tourism development and further current relationships with operators.

Communication amongst the community stakeholders must also be facilitated. Depending upon the situation, a community meeting or monthly tourism report may be

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necessary to ensure that interested members are up to date regarding tourism relations, challenges, and opportunities available for community members. Communication with community youth should also be a priority, particularly with highschool students and recent graduates who can benefit from summer employment and training opportunities with operators.

Relationship building requires effort, particularly during initial contact and negotiation stages. Communication, coordination, human resource management, facilitation and conflict resolution skills are required to foster positive relations between community members and tourism operators. Relationships would benefit from an assigned or elected community tourism representative. This representative could act as the liaison between tourism operators and the community. Having one person to coordinate relations would assure operators of a constant link between their businesses and the community. Responsibilities of the tourism coordinator could include:

- Scheduling regular meetings with tourism operators to discuss issues, concerns, strategies etc.,
- Contacting tourism operators who have yet to sign protocols with the community;
- Coordinating community meetings to discuss tourism development and relationships with operators; and,
- Compiling tourism monitoring data to integrate into future management strategies.

5.2.5 Facilitate ongoing evaluation and adaptive management

Ongoing evaluation of the relationship is important. Past challenges should be revisited periodically to ensure they have been sufficiently and satisfactorily addressed. Strategies to overcome new challenges should be developed. Possibilities for new relationships or furthering of present ones should also be considered. The relationships should be managed adaptively by incorporating new information and changing needs. While evaluation can happen in an ongoing, ad hoc fashion, formal evaluation will benefit both parties. Issues can then be documented and tourism operators can be assured of a time period of personal contact with a community tourism representative to voice more sensitive concerns.

The Gitga'at have facilitated one group meeting with the tourism operators in their territory. While useful, this meeting did not address several sensitive issues and concerns that many of the operators wished to discuss with Gitga'at representatives. For example, the conflict between operators opposed to helicopters and King Pacific Lodge was not openly addressed. Ongoing, individual meetings would allow both parties the personal contact necessary to address these issues.

5.2.6 Foster cultural education

Relationships between aboriginal communities and tourism operators are more likely to succeed if both parties understand one another's development objectives and underlying principles. Community social and economic development objectives (e.g. recognition of aboriginal rights and title, employment and training opportunities, and conservation of ecological resources) will likely be different from tourism operators' business objectives (e.g. economic profitability and social responsibility). It is likely that both parties will need to interpret their objectives to the other. Ongoing cultural education will help increase both parties understanding of one another.

Education programs for community members and operation staff should be developed. Community members would benefit from an increased understanding of the tourism operations in their territory, and operations staff would benefit from an introduction to local knowledge and customs, including the underlying reasons for the contents of the protocol. Topics for operation staff programs could include an overview of the Nation and its ancestral groups in the territory, a description of historical and present-day economic activities (including fishing, hunting, and harvesting of other non-timber products), and an introduction to how to show respect for lands and resources in the territory. Such information will increase staff understanding of, and respect for, community rules, roles and responsibilities for tourism operators in their territories.

5.2.7 Written documentation

Relationship principles, goals, rules and responsibilities should be documented by both the community and the tourism operator. This affirms each party's commitment to work together towards a common end. Relationship challenges should also be documented to monitor progress towards relationship goals.

The Gitga'at – King Pacific Lodge protocol outlines elements that were originally negotiated in 2000. Over the past four years, there have been both successes and challenges, none of which have been documented. As a result, the relationship has become even more dependant on the same group of core individuals, who are the only ones who truly understand the intricate details of how the relationship evolved from a protocol to a friendship.

5.3 Summary

This chapter has proposed a new evolutionary model for Gitga'at tourism relationship building and seven additional management recommendations. The Gitga'at and King Pacific Lodge parties might consider these in future relationship planning. From a more theoretical perspective, the model and recommendations build upon tourism, organizational behaviour and aboriginal development literature concerning cooperative relationships by identifying both similarities and differences in partnership theory and its practice between an aboriginal community and a tourism operator.

6.0 CONCLUSIONS

Cooperative relationships between tourism operators and aboriginal communities offer great potential for both parties. However, careful planning, coordination and consideration of potential relationship challenges are necessary for parties to successfully build relationships that meet both parties' social and economic development objectives. While some of these challenges are unique to aboriginal communities, many are similar to relationship challenges found throughout the tourism industry.

6.1 The Gitga'at – King Pacific Lodge Case Study

All four research questions were answered by analyzing both the literature and the Gitga'at – King Pacific Lodge case study. Research questions and findings are summarized in Table 4.

Applying the partnership development models and principles found in the literature review to the Gitga'at – King Pacific Lodge relationship identified both similarities and differences between theory and practice. There were numerous similarities between the benefits, challenges and principles identified in the literature and those emanating from the Gitga'at – King Pacific Lodge relationship. Several key differences were also identified.

The largest difference illustrated by the case study was between business-like partnership development models and the underlying motivations that resulted in the Gitga'at – King Pacific Lodge relationship. The Gitga'at and King Pacific Lodge did not begin their relationship to achieve mutual benefits; rather it was respect and recognition for the Gitga'at's rights and title that initiated contact between the two parties.

Table 4: Research questions and findings

Question	Findings
1. What are the benefits of relationships between aboriginal communities and tourism operators?	*Benefits to aboriginal communities:* • Increased employment and training opportunities; • Access to human, physical and financial capital; • Access to tourism industry knowledge and experience; • Assertion and accommodation of rights and title; and, • Increased community awareness, understanding and interest in the tourism industry. *Benefits to tourism operators:* • Increased cooperation with a politically powerful group that controls land and resources; • Satisfaction of legal requirements; • Improved business image (regarding socially responsible behaviour); • New market advantages from adding an authentic cultural component to traditional tourism products; • Improved consideration of operation resource needs in land use planning; and, • Increased access to tourism product and service opportunities.
2. What are the barriers and challenges to successful relationships between aboriginal communities and tourism operators?	• Inadequate communication and coordination (increased human and financial resource needs); • Lack of human resource capacity (inadequate human resources, skills); and, • Cultural misunderstanding (lack of trust, concern for natural and cultural resources, historical differences).
3. What principles are critical to the success of building and maintaining relationships between aboriginal communities and tourism operators?	• Increased trust and openness; • Increased patience and commitment to education; • Commitment to complementary values; • Increased knowledge and respect; • Recognition of mutual benefits; • Understanding of personalities; • Access to sufficient resources and ongoing communication; • Written documentation and ongoing evaluation; and, • Flexibility.
4. What are the mechanisms for implementing and maintaining effective relationships between aboriginal communities and tourism operators?	• Establish early contact; • Learn community customs; • Respect community governance systems and traditional resource use; • Increase tourism communication and coordination effort; • Facilitate ongoing evaluation and adaptive management; • Foster cultural education; and, • Written documentation.

The Gitga'at – King Pacific Lodge relationship (and friendship) has not yet evolved into a partnership (as defined in the literature), and may never do so. Also, the relationship is only four years old, and can only be considered in its infancy. Thus, the usefulness of applying Rodal's (1999) partnership development model (in terms of analyzing all five of the phases) to the relationship was limited. However, important information regarding protocol-based relationships between the Gitga'at and tourism operators in their territory was gained.

6.2   Study Limitations

While this study provides important insight into relationships between aboriginal communities and tourism operators, there are limitations to this research. The Gitga'at – King Pacific Lodge relationship has only been in effect since 2000. Support for many principles summarized in Rodal's (1999) partnership development model was found, however a complete assessment of all five phases was not possible. Thus, some of the principles identified in Rodal's latter partnership development phases may still be realized between the Gitga'at and King Pacific Lodge over time.

The use of a single case study greatly limits the transferability of this research project's recommendations and conclusions. The study was also limited by the number of possible interview respondents, as few individuals have detailed knowledge of the Gitga'at – King Pacific Lodge protocol relationship. While providing useful information for Gitga'at decision makers and local operation managers, additional insight is required to validate the relevance of a modified development model for relationships between aboriginal communities and tourism operators.

6.3   Future Research

Many new questions arose from this research project. Several of them suggest the need for further inquiry into models of relationship building amongst aboriginal communities and non-local resource operators. Research opportunities include, but are not limited to:

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- The need to (in time) reassess the Gitga'at – King Pacific Lodge relationship if and when it has evolved into a full partnership (with shared benefits and risk and joint decision making). If possible, the study findings could be further validated by a multiple case analysis of relationships between the Gitga'at and the eight other tourism operators in their territory who have signed protocols, all of which are at different stages of development.

- There is also a need to assess relationships between the Gitga'at Nation and other (non-tourism) resourced based operators in their territory to see if there are similarities and/or differences in their relation-building principles and processes.

- Further analysis of relationships between resource operators and other aboriginal communities would illustrate whether principles and processes are similar amongst groups facing different socio-economic circumstances in different geographical areas.

- Lastly, this research suggests that a modified model of Gitga'at Nation relationship building is necessary. Study findings indicate that this model would be initially based on assertion of aboriginal rights and title and would require increased time for building trust, respect and mutual cultural understanding. Further analysis of the Evolutionary Model of Gitga'at Cooperative Relationship Building is required.

6.4 Final Remarks

This study identified key similarities and differences between principles and processes leading to the successful development and management of the Gitga'at – King Pacific Lodge relationship and those found in the tourism, organizational behaviour and aboriginal development literature. Findings show that successful relationships must be supported by solid foundations of trust, respect and mutual cultural understanding.

This study also emphasizes the importance of key individuals in the creation of the Gitga'at – King Pacific Lodge relationship. Future analysis could look at how the relationship's success depends on these individuals, and if they should change, how this would affect the relationship's evolution.

This study provides useful information for Gitga'at decision makers and Lodge managers. Additional insight is required to confirm that the principles found to facilitate the Gitga'at – King Pacific Lodge cooperative relationship are also useful to operators and aboriginal communities in other geographical jurisdictions.

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8.0 Appendices

8.1 Gitga'at Territory Map[1]

Gitga'at First Nation
Land Use Planning Map
Gitga'at Placenames
(Draft March 15, 2002)

☐ Territory Boundary

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[1] © Gitga'at Development Corporation, used by permission.

8.2 Interview Questions

Questions	Interviewees
OBJECTIVES	
1. What are the Gitga'at's objectives for tourism development in their territory and community?	Gitga'at Council, Gitga'at Resource Staff
2. What are the Gitga'at's objectives for their partnership with KPL?	Gitga'at Council, Gitga'at Resource Staff
3. What are KPL's corporate objectives?	KPL Management
4. What are KPL's objectives for their partnership with the Gitga'at?	KPL Management
BENEFITS	
5. What benefits will the Gitga'at realize from tourism development in their territory and community?	Gitga'at Council, Gitga'at Resource Staff
6. What benefits will the Gitga'at realize from their partnership with KPL?	Gitga'at Council, Gitga'at Resource Staff
7. What benefits will KPL realize from their partnership with the Gitga'at?	KPL Management
CHALLENGES & CONSTRAINTS	
8. What challenges and constraints do the Gitga'at face in developing tourism in their territory and community?	Gitga'at Council, Gitga'at Resource Staff
9. What challenges and constraints do the Gitga'at face in developing and managing their partnership with KPL?	Gitga'at Council, Gitga'at Resource Staff
10. What challenges and constraints does KPL face in operating in Gitga'at territory?	KPL Management
11. What challenges and constraints does KPL face in developing and managing their partnership with the Gitga'at?	KPL Management

Questions	Interviewees
PARTNERSHIP EVOLUTION	
13. How did the Gitga'at – KPL partnership evolve?	Gitga'at Council, Gitga'at Resource Staff, KPL Management
14. Were there distinct phases in the Gitga'at – KPL partnership cycle? For example, were there preparatory, initiation, planning, implementation, and monitoring & evaluation phases?	Gitga'at Council, Gitga'at Resource Staff, KPL Management
PARTNERSHIP PRINCIPLES **PARTNERSHIP PRINCIPLES**	
13. What are the principles critical to the successful development and management of the Gitga'at – KPL partnership?	Gitga'at Council, Gitga'at Resource Staff, KPL Management
14. Were the following principles important to the development and management of the Gitga'at – KPL partnership? If yes, how important (not very important, important, very important)? • Preparatory Phase: – Clearly identified partnership need. – Understanding of own and partner's agenda – Understanding of partner's strengths, weaknesses and needs – Understanding of partnership benefits – Understanding of, and recognition for, Aboriginal Rights, traditional knowledge and community governance – Other? • Initiation Phase: – Relationship between equals – Trust and respect – Patience – Awareness and understanding of partner's culture – Knowledge of partner's organization and history – Similar values – Commitment (resources and time) to a long-term relationship – Understanding of, and commitment to build, partner's human and financial resource capacity – Other?	Gitga'at Council, Gitga'at Resource Staff, KPL Management

• Planning Phase:
   – Common vision
   – Support of senior community members/staff
   – Ongoing access to human and financial resources
   – Leadership
   – Written documentation of partnership
   – Clear goals and objectives
   – Clear, transparent, quantitative achievable targets
   – Interim objectives
   – Understanding of benefits and costs
   – Clear timelines
   – Other?
 	
• Implementation Phase
   – Communication
   – Facilitation and conflict resolution skills
   – Clearly defined obligations and responsibilities
   – Conflict resolution mechanisms
   – Overall flexibility
   – Other?
 	
• Monitoring and Evaluation Phase
   – Credible and reliable monitoring
   – Transparent, communicated results
   – Third party evaluation
   – Regulatory threats
   – Other?	

15. Do you consider the Gitga'at – KPL partnership a success?	Gitga'at Council, Gitga'at Resource Staff, KPL Management

8.3   Gitga'at Tourism Protocol[2]

(Source: Gitga'at Development Corporation n.d.)

Agreement made this _____ day of _____ , 20____

BETWEEN: Gitga'at Nation
(also known as the Hartley Bay Band)
455 Hayimiisaxaa Way
Hartley Bay, BC   V0V 1A0

(the Gitga'at)

AND: Ecotour Ltd.[3]
Commercial Drive
Vancouver, BC

(Ecotour)

(the Parties)

WHEREAS:

A.   Ecotour wishes to conduct profitable, sustainable commercial wilderness recreation and tourism activities within the Territory of the Gitga'at Nation.

B.   The Gitga'at wish to develop an ecologically sustainable economy based on the land and resources within their Territory.

C.   Ecotour seeks the permission of the Gitga'at to use wilderness recreation and tourism resources within Gitga'at Territory.

D.   The Gitga'at continue to maintain their aboriginal rights and title within their Territory. Gitga'at aboriginal rights and title are recognized and affirmed by section 35 of the *Constitution Act, 1983.*

E.   The Gitga'at have entered into treaty negotiations with Canada and British Columbia under the BC Treaty Commission process with the intention of reconciling Gitga'at aboriginal rights and title with the Crown Title.

F.   Both parties seek to develop a strong working relationship that respects each other's needs and interests, including their respective rights.

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[2] © Gitga'at Development Corporation, used by permission.
[3] Ecotour Ltd. is a generic name used here to provide a non-confidential example of a Gitga'at tourism protocol.

THEREFORE, the Parties agree as follows:

1. Principles

1.1. The Gitga'at and Ecotour agree that commercial wilderness recreation and tourism generates change and impacts that are positive and negative on the environment and the social and cultural development of local people.

1.2. The Parties agree that tourism in Gitga'at Territory should develop at a pace and in a manner that respects Gitga'at culture and that protects Gitga'at heritage resources.

1.3. The Parties agree that tourism and related commercial wilderness recreation operations in Gitga'at Territory should provide viable and sustainable economic opportunities for Gitga'at people.

1.4. The Parties agree that tourism and related commercial wilderness recreation operations in Gitga'at Territory should occur in a manner which sustains land and marine resources.

2. Relationship

2.1. Ecotour and the Gitga'at will enter into this agreement with respect to Ecotour's use of foreshore, marine and wilderness recreation resources within Gitga'at Territory.

2.2. The Parties agree to work to develop a strong relationship that is based on trust, respect and performance, and which will provide stability for the parties.

2.3. Ecotour, as a tourism company operating in British Columbia, will contribute its knowledge of business and the commercial wilderness recreation industry.

2.4. The Gitga'at, as long term inhabitants of the region, will contribute their experience, local knowledge and land use planning support.

3. Support to Ecotour

3.1. The Gitga'at will support Ecotour's operations in Gitga'at Territory for the term of this Agreement as long as Ecotour is not otherwise in breach of this Agreement.

3.2. Gitga'at's support to Ecotour will include the following:

    a. Granting Ecotour the right to pass and re-pass within Gitga'at Territory free of any fee so that Ecotour may effectively carry on it's operations within Gitga'at Territory.

    b. Making presentations, including written and verbal submissions, supporting Ecotour's operations and applications for Permits and/or Licences to governing agencies and other organizations whose support is material to the needs of Ecotour's operations.

    c. Providing public support for Ecotour's operations during the term of this agreement.

3.3. The assistance and support specified in sections 3.2.b and 3.3.c will be provided on reasonable request and at Ecotour's cost and expense.

4. Tourism and Marine Recreation Resource Use

4.1. Ecotour will abide by the reasonable requests of the Gitga'at to refrain from passing and re-passing over cultural heritage areas and such other land and marine areas that Gitga'at may designate for their exclusive use.

4.2. Ecotour agrees to work with Gitga'at to develop and implement, within 2 years and before renewal of this Agreement, mutually agreed to provisions governing Ecotour's use of wilderness and marine resources in Gitga'at Territory. The provisions may include:

    a. Sportfish catch limits and area restrictions.

    b. Wildlife and marine mammal watching protocols.

    c. Cultural heritage resource protocols.

    d. Access management protocols.

4.3. Activity or resource specific understandings and commitments will be appended to this general Agreement, or to a renewed general Agreement, as separate schedules.

5. Annual Planning

5.1. Ecotour agrees to work with Gitga'at to jointly plan for tourism in the sites and areas Ecotour wishes to use in Gitga'at Territory.

5.2. To conduct joint planning, Ecotour and Gitga'at shall meet during the off-season of each year to:

    a. Review the previous season's wilderness recreation and related tourism activities including site use, infrastructure development, and any service contract and employment arrangements.

    b. Determine whether wilderness recreation and tourism activities proceed using the same goals, strategies and arrangements as the previous year or whether new arrangements must be developed.

6. Monitoring and Assessment

6.1. Ecotour agrees to work with the Gitga'at to monitor tourism and to assess the environment in Gitga'at Territory. This work will involve at a minimum documenting and providing to Gitga'at:

    a. Guest information, including: number, origin, length of stay and places visited in the Territory.

    b. Sportfish landings, including: location, number, size and species.

    c. Location and number of notable wildlife, bird and marine mammal sightings.

6.2. Other information the Parties agree is relevant.

7. Service Contracts

7.1. Ecotour agrees to offer First Right Refusal for any ancillary contracts or sub-contracts to Gitga'at for services required within Gitga'at Territory, for the term of this agreement, provided:

    a. The rates of the services contracted are competitive with identical services available from arms length third parties.

    b. The management, crew and equipment for service must be capable and qualified to provide the service.

8. Training

8.1. Ecotour will work with Gitga'at in developing a training program that will provide Gitga'at people with the knowledge, skills and experience necessary to participate in wilderness tourism hospitality. The Parties will approach relevant agencies and organizations to secure support and funding for the program.

9. Land-based Guiding

9.1. Ecotour agrees to award guiding contracts for land-based activities such as wildlife viewing and cultural feature interpretation to Gitga'at guides, based upon a principle of availability and competency.

10. Resourcing

10.1.   Ecotour agrees to institute a "Sustainability Fee" of $12.50 for each day a guest of Ecotour stays in or visits Gitga'at Territory to a maximum of $50.00 per guest. Ecotour will pay the resulting funds to Gitga'at at the end of each operating season.

10.2.   Gitga'at agrees to direct the Sustainability Fee funds toward activities that will further the relationship between the Parties, and toward activities that support precautionary and sustainable management of tourism and wilderness recreation resources in Gitga'at Territory.

10.3.   Gitga'at will designate one or two resource staff as tourism planners who will represent Gitga'at's interests and needs in implementing this agreement and in developing plans and resource protocols with Ecotour. The tourism planners will also assist in developing a strong working relationship between Gitga'at and Ecotour.

14. Indemnities

14.1.   Ecotour indemnifies and holds Gitga'at harmless from any and all suits, actions, claims or damages arising from Ecotour 's commercial operations in Gitga'at Territory.

14.2.   Additionally the Parties grant to each other the following rights of Indemnity:

a.   Gitga'at shall indemnify Ecotour and its affiliates and hold each of them harmless from and against all losses which are incurred or suffered by any of them by reason of the failure by Gitga'at to perform or comply with any of the covenants or agreements contained herein.

b.   Ecotour shall indemnify Gitga'at and its affiliates and hold each of them harmless from and against all losses which are incurred or suffered by any of them by reason of the failure by Ecotour to perform of comply with any of the covenants or agreements contained herein.

15. Non-Derogation

15.1.   Nothing in this Agreement in intended to derogate or abrogate the Aboriginal rights or title of the Gitga'at or to limit the scope, timing or resourcing of their treaty negotiations. This Agreement is not intended to replace the obligations of the Crown to respect, secure and conduct good faith negotiations respecting the claimed Aboriginal rights and title of the Gitga'at.

15.2.   This Agreement may be cited as evidence of Ecotour's intentions to satisfy the right of the Gitga'at to be consulted in respect of Ecotour's wilderness recreation and tourism activities within Gitga'at Territory.

16. Limits to Court Use

The Parties agree that this Agreement will not be used by either Party in Court with respect to the Aboriginal rights or title of the Gitga'at except that this Agreement may be referred to and relied upon by either party in Court for the enforcement of this Agreement or any term thereof.

17. Governing Law and Jurisdiction

This agreement will be governed and construed in accordance with British Columbia law and applicable Canadian law and will be treated in all respects as a British Columbia contract.

18. Modification

This Agreement may not be modified or amended except by an instrument in writing signed by the parties hereto or by their heirs, executors, administrators, successors and permitted assigns.

19. Term of Agreement

19.1.   The Term of this Agreement is for 2 years commencing from the date of signing, as evidenced on the first page.

19.2.   The Parties agree that if Ecotour duly and regularly pays the Sustainability Fee and performs all and every covenant, proviso and agreement herein, and desires to renew this Agreement on the same terms and conditions, save and except for the amount of Sustainability Fee and the Resource Use protocols specified in section 4 herein, it shall give notice to Gitga'at not later than 6 months before the expiration of the term of this Agreement.

19.3.   Gitga'at will work with Ecotour to agree upon the amount of the Sustainability Fee that will be paid during the renewal period and to develop Resource Use protocols that are acceptable to the Parties. In no event shall the Sustainability Fee determined by agreement be less than the Sustainability Fee payable hereunder.

20. Events of Default

20.1.   Each of the following is a default and may become an Event of Default hereunder:

    a.   Ecotour fails to make any payment required hereunder and such default has not been cured by Ecotour within 30 days of notice thereof by Gitga'at to Ecotour.

    b.   Ecotour fails to respond to reasonable requests by the Gitga'at to avoid culturally important sites or areas designated by the Gitga'at for their exclusive use.

    c.   Ecotour breaches any environmental law, regulation or covenant to which it's operations are subject (the "Environment Breach") provided that Ecotour shall not be in breach of this Agreement if Ecotour immediately takes all steps necessary to cure the Environment Breach or takes legal steps to reverse the finding of the Environment Breach. In the event Ecotour takes legal steps to reverse the finding of an Environment Breach, Ecotour shall be in default when Ecotour has exhausted its legal rights to appeal such an order or the time to appeal such an order has expired.

20.2.   It shall not be an Event of Default if a default has been cured within 30 days of written notice by Gitga'at to Ecotour specifying the default, or in the case a default cannot be cured within 30 days, Ecotour has acknowledged the default in writing, has set forth the steps which it is taking to cure the default, and is taking steps to cure the default.

21. Termination of Business

This agreement will be null and void if for any reason Ecotour terminates its operations within Gitga'at Territory.

22. Notice

All notices, demands and payments required or permitted to be given hereunder shall be in writing and may be delivered personally, sent by facsimile transmission or may be forwarded by first class prepaid registered mail to the addresses set forth below:

If to Ecotour Ltd.:

Ecotour Ltd.
Commercial Drive
Vancouver, BC
Fax:
Attention:

If to Gitga'at Nation:

Gitga'at Development Corporation
445 Hayimiisaxaa Way
Hartley Bay, BC V0N 1Vo
Fax: 250 841-2604
Attention: Art Sterritt
Attention: Dan Cardinall

IN WITNESS WHEREOF the Parties have hereunto set their hands as of the dates inscribed at a place within British Columbia:

SIGNED, SEALED, and DELIVERED by

Ecotour Ltd.

_____
Authorized Signatory:

Gitga'at Nation

_____
Authorized Signatory