Community-based Ecotourism in the Broadback Valley, Quebec

by

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A thesis submitted in conformity with the requirements for the degree of Master of Forest Conservation
Faculty of Forestry
University of Toronto

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1 Abstract

The Broadback River Watershed harbors intact areas of boreal forest and it is considered an important wetland to be preserved. It is also the home of Cree First Nations communities, who demand the protection of their heritage lands in the Broadback Valley from forestry operations. My research project is about sustainable ecotourism in the Broadback Valley, owned and operated by Cree communities interested in protecting the last intact forest areas and diversifying the economy in a sustainable manner.

Aboriginal ecotourism development is based on the empowerment of indigenous people, conservation of natural resources and economic independence. To develop this capstone project, I conducted a case study analysis of First Nations in Canada who developed community-based ecotourism in order to provide the Cree communities of the Broadback Valley with an overview of community ecotourism and its feasible and sustainable features. To achieve my goal, I focused on sustainable tourism as a framework for community development, and its connection to conservation and community well-being.

The results of my research show that ecotourism could become an economically-positive development for First Nations communities in this region. This will require demonstration of the feasibility of an ecotourism initiative and using a sustainable ecotourism approach in which conservation of the Broadback Valley and the well-being of the local Cree communities are compatible.
First of all, I want to thank God, for allowing me to complete my degree at the prestigious University of Toronto.

I want to dedicate this work to Lucia Real, a dear friend of mine who passed away recently.

I also would like to dedicate my capstone project to my family in Ecuador and express my sincere gratitude for their support during the MFC program. My mother Magdalena Nolivos, my father Fernando Palacios and my brother Rafael Palacios had faith in me. I have fulfilled a dream, thank you!

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I also would like to thank Greenpeace Canada for the opportunity to do my internship with them, specially my supervisor Shane Moffatt who supported me throughout my research. As well as to Steven Blacksmith from the Waswanipi Cree community.

Special thanks to the MFC 2016 class, a supportive and friendly cohort. I wish you all the best in your future careers!

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7  Introduction

The present research is based on a review of case studies of community-based tourism and sustainable ecotourism, to investigate ecotourism as a sustainable development option for the Cree First Nation communities in the Broadback Valley. The motivation for my research comes from my experience as an intern at Greenpeace Canada in the summer of 2017, where I learned about the conflict over conservation of the Broadback River Watershed, a boreal wetland of conservation focus in Quebec (Boreal Songbird Initiative, 2017). Environmental groups believe there is a need for alternative economic development opportunities to the forestry and mining industries, which can be sustainable for Indigenous communities who inhabit the boreal forest.

7.1  Importance of the Boreal Forest

The Canadian boreal forest contains 90 per cent of Canada's remaining intact forest landscapes of lakes, rivers, marshes and pine, spruce, fir, aspen and poplar forests (Ferguson et al, 2008). Nevertheless, its ecosystems and habitats have less than 5% coverage as protected areas and National Parks (Bricker, et al, 2012).

According to Wells, et al (2010) the boreal forest in Canada contains a significant part of the freshwater on the planet. However, the exploitation of freshwater resources and ecosystems has consequences for climate and nutrient cycles (Wells, et al 2010). The boreal forest plays an important role in global climate regulation and climate change mitigation (Pohjanmies, et al 2017), as well as in the provision of other ecosystem services such as recreation, timber and non-timber forest products, water purification, air-quality regulation and maintenance of soil productivity (Pohjanmies, et al 2017).

Numerous species of wildlife inhabit the boreal forests in Canada, these include mammals such as brown bears, moose, caribou, lynx, wolverine and wolves (Ferguson et al. 2008). One of these mammal species, the woodland or boreal forest caribou (Rangifer tarandus caribou) has retreated towards the North in the past decades (Leblond, et al 2014). Woodland caribou dwell in mature conifer-dominated forest where they find plenty of lichens, their primary food source in
the winter (Leblond, et al 2014). But, mature coniferous forest are disappearing in historical ranges of the woodland caribou due to industrial activities such as large-scale logging and the related actions that accompany the forest industry, such as road building and operational camps (Leblond, et al 2014). This has caused a change in the behaviour of the woodland caribou and it is threatening its survival (Leblond, et al 2014). As a result, the conservation of the boreal forest caribou represents one of the biggest conservation challenges, not only in Quebec but across Canada, as development impinges some of their territories (Hummel and Ray, 2008).

Canada's boreal forest wetlands are an important ecosystem within the boreal forest, containing approximately 25% of the world's wetlands (Wells, et al 2010). A specific type of wetland, peatlands, are widespread across the boreal forest and store vast amounts of carbon (Boreal Songbird Initiative, 2017). According to Wells, et al (2010), around 10 wetland sites within and near the boreal forest have been recognized by the "Ramsar Convention on Wetlands", a treaty among governments that promotes international cooperation and action for the appropriate use and conservation of wetlands (Ramsar, 2014). The function of wetlands in the ecosystem can be critical because they absorb and filter pollutants, and as a result the water is purified (Boreal Songbird Initiative, 2017), they also provide habitat for fish and birds, for instance waterfowls, and area a breeding and migratory stopover for shorebirds (Wells, et al 2010). One of the boreal wetlands of conservation focus is the Broadback River Watershed (Boreal Songbird Initiative, 2017). This watershed is a summer breeding habitat for several songbirds including Canada Warbler, Evening Grosbeak and Rusty Blackbird (Boreal Songbird Initiative, 2017).

### 7.2 The Broadback River Watershed

The Broadback River Watershed is located in northern Quebec, see Figure 1, about 600 kilometers north of the city of Montreal and it has been identified as one of the last refuges in the province of Quebec of the woodland caribou, as well as a conservation hotspot of biodiversity (Greenpeace, 2016). It comprises waterways that harbor species not often found elsewhere such as the Quebec emerald dragonfly (Boreal Songbird Initiative, 2017).

The Broadback River has not been affected by hydroelectric development, but the forestry and mining industries developed large parts of the Broadback Valley (Eeyou Protected Areas and
Conservation, 2014). However, there still exist intact forest areas within the Broadback Valley, and the Cree communities that inhabit the region want to conserve these areas to maintain the ecological and cultural values of the land (Eeyou Protected Areas and Conservation, 2014).

Within the Broadback Valley there is a protected area: the Assinica National Park Reserve, covering approximately 3200 km² in which industrial activities such as forestry and mining are not allowed (CPAWS, n.d.). Although the creation of the Assinica National Park Reserve was a celebrated achievement, two Cree communities of the region: Waswanipi and Nemaska demand the expansion of the Reserve to achieve the protection of 10 000 Km² in total (CPAWS, n.d.).

### 7.3 The Cree Nation of Waswanipi

The Canadian boreal forest is also the home for the indigenous peoples belonging to the First Nations and Metis, and who depend on the natural resources and wildlife of the boreal forest to sustain themselves and their culture (Ferguson et al. 2008).

The Waswanipi community has a population of 1400 people, located in the central part of the Province of Quebec – Canada, on Highway Route 113 near the confluence of the Opawica, Chibougamau and Waswanipi rivers (Cree First Nation of Waswanipi, n.d.). One of the main towns in the area is Chibougamau, located 90 km northeast from the community (Cree First Nation of Waswanipi, n.d.).

In the Waswanipi community and surrounding areas there has been extensive forestry and mining since the 1960's which provided the main economic activity (Ettenger, 2012). One of the areas logged is the Broadback Valley watershed, which is 20,800 km² and it supports the traditional hunting territories of several Cree communities including Waswanipi (Broadback Watershed Conservation Plan, n.d.).

Some of the forestry history within the traditional territories of the Cree Nations involved in my project, show that forestry operations have expanded in the Cree Nation traditional territories in Quebec, since 1975, the year in which the Aboriginal Treaty: James Bay and Northern Quebec Agreement (JBNQA) was signed (Lajoie and Bouchard, 2006). The JBNQA’s included an environmental and social protection regime, but there has been a significant increase in forestry
operations and the construction of a dense road system since. For example, in 1975, land allocated to timber supply was 25,000 km\(^2\), compared to 68,000 km\(^2\) by 2006 (Lajoie and Bouchard, 2006). More details about this are provided in Appendix #1.

The Grand Council of the Crees and the Cree Regional Authority created the Broadback Watershed Conservation Plan in order to promote the protection of the Broadback River Watershed (Eeyou Protected Areas and Conservation, 2014), which was impacted by the development of forestry roads and harvesting (Broadback Watershed Conservation Plan, n.d.). As a consequence, the Waswanipi community wish to conserve the intact, undeveloped forest area of Mishigamish, Lake Evans and the Broadback River. Indeed, the people of Waswanipi believe that the conservation of these areas will help to protect the traditional Cree way of life and wildlife species such as woodland caribou. The size of the proposed conservation area is 4,536 Km\(^2\) (Cree First Nation of Waswanipi, n.d.).

Similarly, the Cree Nation Nemaska, proposes the protection of an area adjacent to the one proposed by the Waswanipi community. It is called Chisesaakahiikan and covers 2,906 Km\(^2\) in “Old Nemaska”, Lake Evans and the Broadback River (Cree Nation of Nemaska, n.d.). By protecting intact old-growth forests from industrial development, the Nemaska community intend to preserve important habitat for wildlife, maintain the high quality of the water and sustain the traditional Cree way of life (Cree Nation of Nemaska, n.d.). At the same time, the proposal shows the interest of the Nemaska community in future economic opportunities for tourism, which, could only take place if the ecological integrity of the Broadback Valley is protected (Cree Nation of Nemaska, n.d.).

7.4 Woodland Caribou (\textit{Rangifer tarandus caribou}) in the Broadback Valley

A report of the Status of Woodland Caribou (\textit{Rangifer tarandus caribou}) in the James Bay Region of Northern Quebec, by Rudolph, et al (2012), concluded that the Assinica and Temiscamie caribou herds, which inhabit the Broadback Valley area (Brooks and Moffatt, 2013), are declining and are not self-sustaining populations (Rudolph, et al 2012). Overall the recommendations go towards habitat restoration of disturbed areas that are part of caribou habitat
within this region. The authors agree with the Waswanipi and Nemaska Cree Nations for protected areas in the Broadback Valley because they are also important conservation areas for woodland caribou (Rudolph, et al 2012). The report by Rudolph, et al (2012) mentions that expanding the Assinica National Park Reserve would protect a portion of “high quality habitat” for caribou located southeast of its boundaries. It also recommends restricting harvesting to already disturbed areas and to avoid building more roads in untouched areas of caribou range. This is due to the consequences of changes in predator-prey dynamics, which could eventually result in the extirpation of a population of woodland caribou. The report stresses the importance of the incorporation of ecosystem management concepts for this region (Rudolph, et al 2012).

7.5 Ecosystem-based management

The report by Rudolph, et al (2012) on the status of woodland caribou recommend using different forest management strategies in the James Bay Region, including ecosystem management concepts. The latter approach involves the management of ecosystems and human activities, addressing "ecological integrity and human wellbeing" (Price, et al 2009). Ecosystem-based management is defined as “an adaptive approach to managing human activities that seeks to ensure the coexistence of healthy, fully functioning ecosystems and human communities. The intent is to maintain those spatial and temporal characteristics of ecosystems such that component species and ecological processes can be sustained, and human wellbeing supported and improved” (Price, et al 2009).

In the province of British Columbia (BC), ecosystem-based management has resulted in the co-management of 6.4 million hectares of western North America’s coastal temperate rainforest, an area known as the Great Bear Rainforest (Price, et al 2009). This area is co-managed by the provincial government of British Columbia and First Nations (Price, et al 2009). A detailed account of how ecosystem-based management was achieved in BC is attached in Appendix #2.
7.6 Ecotourism

Ecotourism is defined as "responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education" (International Ecotourism Society, 2015). Ecotourism projects, however, can either comply with sustainability principles to achieve conservation, the well-being of local people and create awareness, or they can follow different principles based on individual or group interests, such as economic development alone.

According to Hakim and Nakagoshi (2014), ecotourism is an industry with potential to mitigate climate change by contributing to carbon capture and carbon sequestration when natural ecosystems are preserved. Implementing ecotourism in intact ecosystems will most likely maintain those ecosystems for their scenic value, therefore, if forests are maintained they can fulfill their ecological functions such as carbon capture, which ultimately results in contributing to climate change mitigation (Bricker, et al 2012).

7.7 Current State of the Problem

The forestry industry that operates in the province of Quebec intends to expand logging roads and forestry operations in some of the last intact forest areas of the Broadback River Watershed, part of the traditional territory of the Waswanipi Cree Nation community (Natural Resources Defense Council, 2017). Meanwhile, the Waswanipi community opposes more logging roads and forestry operations in the Broadback Valley and demands its protection because this is where they conduct traditional activities such as hunting, fishing and trapping (Natural Resources Defense Council, 2017). The Cree communities within the Broadback Valley, also demand the expansion of the Assinica National Park Reserve, located in the heart of the Broadback Valley, to preserve important habitat for wildlife, maintain the high quality of the water and sustain the traditional Cree way of life (Cree Nation of Nemaska, n.d.).

During my Greenpeace Canada internship, I learned that the Waswanipi community might be interested in developing an ecotourism initiative. Given the disagreements about forestry operations and protection in the Broadback Valley, this could be the right moment to consider
different sustainable development opportunities that allow the environmental protection of the Broadback River Watershed and the cultural values of the Cree communities that live there. Therefore, my research project focuses on community-based ecotourism as an additional means of low-impact economic development in the Broadback Valley. Undoubtedly, ecotourism in such a high value conservation area needs to be sustainable: in my project I describe how to implement ecotourism in a sustainable way, based on the criteria for sustainable tourism described in a study by Krüger (2005). These criteria address local community involvement, effective conservation, revenue creation at the local, regional and national level and a positive conservation attitude.

Currently, the constraint on the Waswanipi community includes lack of experience in sustainable tourism. My research provides guidance on incorporating sustainability to a potential community-based ecotourism initiative. Additionally, it evaluates the feasibility of an ecotourism project in the Broadback Valley, owned and managed by the Waswanipi community. I focus on the Cree Waswanipi community, but my research also applies to other communities of the Broadback Valley. To summarize, my research intends to identify if ecotourism is a viable and sustainable activity to diversify the economy in the Broadback Valley, empower the Cree Nation communities of the area and protect the intact areas of the Broadback River Watershed.

7.8 Project Objectives

1. Explain how an ecotourism initiative can be sustainable and contribute to conservation

2. Analyze case studies of sustainable ecotourism and community-based ecotourism to inform a potential ecotourism initiative in the Broadback Valley

3. Examine what is necessary to make a community-based initiative in the Broadback Valley feasible and sustainable

4. Make recommendations for a potential community-based initiative in the Broadback Valley
8 Materials and Methods

My research focuses on a contemporary phenomenon within a real-life context (Yin, 2009): the conservation of the boreal forest of Canada and additional sustainable development opportunities for First Nations communities that live in it.

The approach that I selected is the Case Study Analysis (Yin, 2009). I began researching the problem in my study area. Then, I conducted a literature review of sustainable ecotourism, community-based ecotourism case studies in Canada and management of community-based tourism. On a regular basis I communicated with a professional involved in the field of community-based tourism, Jean-Pierre Chabot, Senior Development Officer of the Mo’Creebec Eeyoud Council, who was also my external supervisor. At the same time, I researched corporate websites for information related to the feasibility of a community-based ecotourism initiative in the Broadback Valley. Then I described the criteria for sustainable ecotourism according to the study of Krüger (2005) and analyzed examples of sustainable ecotourism, according to two relevant performance indicators for that criteria. Next, I analyzed the community-based tourism case study of the Mo’Creebec Eeyoud community through a Strengths, Weaknesses, Opportunities and Threats (SWOT) analysis. I also analyzed other First Nations community-based ecotourism projects by identifying their motivations and strategies. Lastly, I considered the opinions of Jean-Pierre Chabot and the authors of scientific articles and books I researched to arrive at my conclusions and recommendations.

The reason for choosing this research method is my motivation to understand the complexity of the environmental and social problems in the boreal forest of Canada. Analyzing case studies of similar nature could provide different perspectives (Yin, 2009).
9 Results

My results first describe the criteria for sustainable tourism from the study of Krüger (2005) to explain how an ecotourism initiative can be sustainable and contribute to conservation, to later put in perspective some ecotourism cases according to those criteria.

Ecotourism can bring positive and negative outcomes to a community and to the environment, therefore there are important guidelines to achieve sustainability when implementing ecotourism projects. For example, the principles of ecotourism by the International Ecotourism Society (2017) state it clearly that ecotourism should: "build environmental and cultural awareness and respect, construct and operate low-impact facilities, and recognize the rights and spiritual beliefs of the Indigenous People".

A study by Krüger (2005), analyses different ecotourism projects, their positive and negative effects and the perceived reasons for success and failure. The factors that result in ecotourism being unsustainable include: not involvement of local communities, not careful planning of a project, excessive number of tourists, lack of control and management, no environmental education in local communities (Krüger, 2005). Therefore, according to Krüger (2005), these factors result in:

- Exclusion of economic benefits to local communities
- Potential consumptive land-use
- No development of community capacity building
- Financial difficulties, not enough revenue generation
- No incentive for conservation
- Habitat alteration and wildlife disturbance

To avoid unsustainable projects, it is extremely important to carefully plan and manage an ecotourism initiative. The factors that lead to sustainable ecotourism projects include: local community involvement, effective planning, effective management and environmental education.
in local communities (Krüger, 2005). When these factors are applied, according to Krüger (2005), the results include:

- Capacity building and economic benefits for local communities
- Increased revenue generation at the local, regional and national level
- Conservation of new areas, reduced environmental and social impact
- More effective conservation of wildlife habitat and biodiversity
- Positive conservation attitude among the local people

9.1 Sustainable Ecotourism

In Norway, the Svalbard Archipelago National Park, demonstrates that nature tourism and conservation are compatible (Linking Tourism and Conservation, 2017). This success story began in 1995 when the mining industry proposed building infrastructure on the archipelago, so it could be exploited. A coalition of conservation NGO's and tourism bodies, started a successful campaign to avoid road construction in Svalbard, and through political action to get the attention of the government (Linking Tourism and Conservation, 2017). The goal was making Svalbard "the best managed wilderness area in the World" and the establishment of new national parks, in addition to the already existing ones in the archipelago (Linking Tourism and Conservation, 2017). Furthermore, the Svalbard Environmental Protection Fund was created, with the purpose of protecting Svalbard's wilderness and unique cultural heritage (Svalbard Environmental Protection Fund, n.d.). Visitors pay an "environmental fee" which goes to the Fund and it is used for initiatives and research focused in sustainable tourism, climate change impact, cultural heritage, management of tourism and protected areas, among others (Svalbard Environmental Protection Fund, n.d.).

It is important to note that the Svalbard's case, is an example of a successful initiative in a network called: Linking Tourism and Conservation, which was created with the purpose of having a platform for sharing expertise and best practices for sustainable tourism around the world, which helps to establish and manage protected areas (Linking Tourism and Conservation,
n.d.). Linking Tourism and Conservation points out that while the Svalbard Islands, an Arctic Ocean archipelago, are home to seven Norwegian national parks (National Geographic, 2017), and were created thanks to a conservation campaign, it caution that this destination must improve its relations with the local community on a regular basis (Innovation Norway, 2017).

According to two key performance indicators of the criteria for sustainable ecotourism from the study of Krüger (2005), the Svalbard Archipelago National Park meets the criteria. Svalbard achieved both: it expanded conservation through new areas and more effective management, and it involved local communities.

**The Nahanni National Park Reserve** in the Northwest Territories of Canada is another example of sustainable ecotourism that protects a variety of unique landforms and important wildlife habitat, as well as a significant portion of the South Nahanni River watershed, a traditional homeland of the Dehcho First Nations (Nahanni Management Plan, 2010). What is remarkable about Nahanni National Park (NP) is that the original Park was established in 1976 and protected 4,766 km², but it did not protect significant natural features, nor the habitat of various mammal species including grizzly bears and northern mountain caribou, which was under-represented (Nahanni Management Plan, 2010). In 2009, after years of efforts to increase the size of the National Park, Nahanni NP was expanded to 30,000 km², becoming the largest National Park in Canada and, most importantly, protecting significant wildlife habitat (Nahanni Management Plan, 2010).

Nahanni National Park works through cooperative management by the Dehcho First Nations and Parks Canada. Working together they follow co-management principles that include recognizing and respecting the traditional use of the land of the First Nations people and using traditional knowledge in the management of the Park (Nahanni Management Plan, 2010).

According to two key performance indicators of the criteria for sustainable ecotourism from the study of Krüger (2005), the Nahanni National Park meets the criteria. Nahanni National Park achieved both: it expanded conservation through new areas and more effective management and it involved local communities.
9.2 Community-based ecotourism case studies

9.2.1 Case study of Gitga’at First Nation community

First Nation communities in other parts of Canada work in tourism projects and have adopted objectives that not only focus on the economic aspect, but also on the socio-cultural, political and ecological factors. For example, the Gitga'at community, based within the Great Bear Rainforest in British Columbia has a community-based approach for tourism development that includes cultural integrity, local autonomy, self-determination, control of traditional territories and resources and quality of life (Turner et al, 2012).

The Gitga'at First Nation community believes that to reach development there needs to be a balance between three components: “cultural integrity, community integrity and environmental integrity because they consider them to be mutually dependent, non-interchangeable and essential to the wellbeing of the Gitga'at and their traditional territory” (Turner, et al 2012). See Figure 2.

The case of the Gitga'at First Nation has benefitted from the "First Nations- Government" agreements of British Columbia, in which both parties commit to a collaborative resource management regime (Turner et al. 2012). These agreements include benefits for First Nations communities such as funding packages to start economic development initiatives consistent with an ecosystem-based approach (Turner et al. 2012).

The case study of the Gitga'at First Nation by Turner et al, (2012) highlights the benefits that the participants of that study believed that eco-cultural tourism may bring to their community when ecological, cultural and community integrity are incorporated (Turner, et al 2012). See Figure 3.

Some of the motivations that the Gitga'at First Nation community had to start their own ecotourism company were the declines in the commercial salmon fishery and logging industries and the unemployment caused by it, as well as an interest for better approaches to local development and a desire of achieving objectives through entrepreneurship (Turner et al, 2012). According to this, the strategies they used for developing eco-cultural tourism include the incorporation of socio-cultural, political and ecological objectives (Turner et al, 2012). See summary in Table 2.
9.2.2 Case study of Mo’Creebec Eeyoud First Nation community

The Mo'Creebec Eeyoud First Nation community of Moose Factory Island in Ontario built a tourism initiative, the Cree Village Ecolodge (CVE), a not-for-profit organization that opened in the year 2000 Graci (2012). The Mo'Creebec Eeyoud community highlights the incorporation of community capacity as a key element for its success because it helped them become self-sustaining and less dependent on government aid, to develop skills and knowledge and to preserve the environment and their culture (Graci, 2012). It also helped them to increase community empowerment by providing employment, education and training (Graci, 2012). These community capacity building attributes include: ownership, community integration, building pride for cultural heritage and environmental preservation, community empowerment and creating partnerships (Graci, 2012).

According to J.P. Chabot (personal communication, August 28, 2017) the Cree Village Ecolodge brought highly prized employment to the Mo'Creebec Eeyoud community. But the path has not always been easy, the Mo'Creebec Eeyoud community faced several challenges associated with their tourism project, such as making efforts to get more people to visit the CVE and keeping occupancy capacity to financially break even on a regular basis (Cree Village Ecolodge, Revitalization Project Application, n.d.). Moreover, enduring the forces of nature, such as severe spring floods damaging their property in recent years has been challenging, but the community capacity attributes they have built over time have rendered them more resilient (J.P. Chabot, personal communication, December 8th, 2017). J.P Chabot added that the support from the Community Council Mo’Creebec Eeyoud helped the community to find the way to move forward with their community enterprise, making the CVE a symbol of pride for the Mo’Creebec people. The CVE it is described as the most environmentally friendly eco-lodge in Canada because of the materials used in the construction of the lodge, such as native wood and low emission paint, as well as for using organic products such as organic mattresses (Graci 2012).

According to Graci (2012) the success of the Mo'Creebec Eeyoud community and their ecolodge can be shared and modeled with other communities through multi-stakeholder partnerships among governments, tour operators and non-governmental organizations in association with best practices examples of community-based tourism projects (Graci, 2012). I did a “Strengths Weaknesses Opportunities and Threats” (SWOT) analysis of the Cree Village Ecolodge and the
results are shown in Table 1. The information for my analysis is sourced from the Cree Village Ecolodge Revitalization Project Application by FEDNOR et al, and Graci.

Table 1 SWOT Analysis Cree Village Ecolodge (CVE, Revitalization Project Application, FEDNOR et al, n.d.) (Graci, 2012).

<table>
<thead>
<tr>
<th>STRENGTHS</th>
<th>WEAKNESSES</th>
</tr>
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<tbody>
<tr>
<td>- Local employment generation</td>
<td>- Initial loan for the ecolodge needed to be paid back</td>
</tr>
<tr>
<td>- Development of community capacity building</td>
<td>- Remoteness of ecolodge</td>
</tr>
<tr>
<td>- Local control and ownership</td>
<td>- Low number of activities available to visitors</td>
</tr>
<tr>
<td>- Profits are put back into the community</td>
<td>- No traditional Cree food served for visitors</td>
</tr>
<tr>
<td>- Environmentally friendly ecolodge</td>
<td>- Investment needed for marketing is high</td>
</tr>
<tr>
<td>- Support from the Mo'Creebec Eeyoud Council</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>OPPORTUNITIES</th>
<th>THREATS</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Training and mentorship programs</td>
<td>- Assessment of return on investment in marketing</td>
</tr>
<tr>
<td>- Partnerships with multi-stakeholders</td>
<td>- Less revenue than expected</td>
</tr>
<tr>
<td>- Promotion through photo-reports, magazine articles and international tourism fairs</td>
<td>- Difficult to find local staff with experience</td>
</tr>
<tr>
<td>- Expansion of guest's market</td>
<td>- Time needed to develop service industry in staffing</td>
</tr>
<tr>
<td>- Alternative for socio-economic development</td>
<td></td>
</tr>
<tr>
<td>- Experience sharing with other communities</td>
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</tbody>
</table>
The SWOT analysis of the CVE shows that there are more Strengths and Opportunities than Weaknesses and Threats. These are analyzed in the discussion section.

To sum up, some of the motivations that the Mo'Creebec Eeyoud First Nation community had to start their own ecotourism company included a desire to create jobs and break the poverty cycle, as well as to create a sustainable livelihood that would help the community be self-sufficient and address basic needs such as education and health care (Graci, 2012). According to this, the strategies they used for developing community-based tourism include making the decision to invest community funds into a fully owned initiative and community capacity development (Graci, 2012). See summary in Table 3.

9.2.3 Case study of Wolf Lake First Nation community

The Wolf Lake First Nation (WLFN) is a community within the Algonquin Nation of Canada, who has faced many challenges related to self-determination and economic development (Van Schie and Haider, 2015). The WLFN endured difficult circumstances in the past, such as being dislodged from prime harvesting locations by the commercial sports tourism industry and being forced to search for permanent jobs in forestry, mining or transportation industries away from their homeland (Van Schie and Haider, 2015). In the 1990's when, the regional forest industry shut down mills and plants, the First Nation started to prioritise long-term strategies “to promote environmental and economic sustainability as an alternative to intensive resource extraction industries on their land” (Van Schie and Haider, 2015). One of the alternatives for economic development that WLFN explored is ecotourism. In the beginning they attracted summer passengers of the "Timber Train", to join a cultural tour and enjoy a traditional Algonquin lunch of moose stew and bannock, which proved to be successful (Van Schie and Haider, 2015). While this venture lasted a short period of time, the WLFN learned that culture-based tourism products are popular and most importantly, they realized that they had the capacity to work in the field of tourism which inspired confidence in them (Van Schie and Haider, 2015).

Some time later the WLFN decided to adopt a 10 – year tourism strategy, which aimed to develop community owned and operated tourism facilities. This strategy ultimately led them to the creation of the Algonquin Canoe Company, which maintains and outfits over 500 km of
traditional Algonquin canoe routes in the Ottawa River Basin (Van Schie and Haider, 2015). That was the first step of a multi-phase initiative to establish ecotourism as an additional element of its social, economic and cultural development (Van Schie and Haider, 2015). It is important to highlight how long-term planning can lead to successful achievements of long-term goals. One of the outcomes of the WLFN tourism strategy was the partnership with the Quebec Government to invest in the purchase of a tourism fishing lodge, restaurant and bar, and later in a cultural outdoor education-learning centre (Van Schie and Haider, 2015).

To sum up, some of the motivations that the Wolf Lake First Nation had to start their own ecotourism company came from the various difficult circumstances that the community had to face such as displacement from prime harvesting locations, or being impacted by the shutdown of mills and plants by the forestry industry (Van Schie and Haider, 2015). According to this, the strategies they used for developing community-based ecotourism include the prioritization of environmental and economic sustainability, long-term planning and the development of partnerships with the Quebec Government for funding (Van Schie and Haider, 2015). See summary in Table 4.

10 Discussion

Turning to ecotourism and how it can promote environmental and social responsibility, a case study in Costa Rica by Stem et al, 2003 relates to a discussion in previous studies about "deep ecotourism" and "shallow ecotourism" and states that what is considered “deep ecotourism” “emphasises nature's intrinsic value, the importance of community self-determination and participation, and a preference for small-scale operations ” (Stem et al, 2003). On the other hand “shallow ecotourism” involves management decisions based on functional or practical values, such as economic return. According to Stem et al (2003), only deep ecotourism can be sustainable in the long term. Thus, understanding the various factors that make ecotourism sustainable should be a priority before starting any ecotourism business.

Ecotourism, which is a “low-impact, non-consumptive resource use”, becomes counterproductive if it is not done in the right way (Stem et al, 2003). For example, bear-viewing tourism in the province of British Columbia is not necessarily sustainable because it involves
travelling to remote locations, either pristine forest areas or degraded forest areas, in many cases using logging roads to spot bears or increasing the number of commercial boats arriving for bear-viewing (Nevin et al, 2014). This can sometimes result in crowds of tour groups which can have a negative impact on the wildlife (Nevin et al, 2014), and so it becomes into a case of "shallow ecotourism".

The community-based tourism cases discussed in this research show how First Nations communities have developed an economy based on ecotourism and, according to interviews and the authors of each of the case studies, despite challenges, the communities found their way to succeed and move their community businesses forward. J.P. Chabot highlights the way in which the Cree Village Ecolodge created awareness about the environment in the community, as well as how the numerous challenges in the day-to-day running of the CVE led the ecolodge forward with the effort and dedication of the people (personal communication, December 8th, 2017).

Some examples of community-based ecotourism, such as the case of the Wolf Lake First Nation and the Mo'Creebec Eeyoud communities, showed that risk-taking strategies have led First Nation communities to create their own tour companies. Others, such as the Gitga'at First Nation show how ecosystem-based management provides a good framework for ecotourism development.

My SWOT analysis of the Cree Village Ecolodge (CVE) shows how the strengths and opportunities outweigh the weaknesses and threats in the Mo'Creebec Eeyoud community project, the Cree Village Ecolodge. For example, two of the most important strengths are local employment generation and development of capacity building attributes. They are important because they provide security to the community, first of all the community members know that they have a secure source of employment, their own ecolodge; and second, the community capacity skills, empower and prepare the community to face the challenges of running their ecolodge. Additionally, it can motivate the Mo'Creebec Eeyoud community by seeing how the profits from the ecolodge are invested in the development of other community projects. One of the opportunities in the SWOT analysis is the potential expansion of the guest's market. For example, when hosting a visitor target such as students in their annual school trip, and the experience turns out to be positive for the guests as well as for the hosts, it could lead to the promotion of the CVE as a desirable destination for school trips, given the range of activities that
can be organized with groups of young people in a place like the boreal forest. In this case, hosting student groups may be beneficial for the hosts and the guests, because it gives the Mo'Creebec Eeyoud community the opportunity to share their Cree culture and traditions, and to the visitors the opportunity to interact with the local community and learn. It also helps to promote the conservation of the boreal forest in the new generations.

To gain a better understanding of the feasibility and sustainability of an ecotourism initiative in the Broadback Valley, it is important to look at what other aboriginal communities, which currently have their own ecotourism companies, have done. In the Results section I described the motivations and strategies for developing ecotourism projects of three First Nations communities: Gitga'at, Mo'Creebec Eeyoud and Wolf Lake First Nations. These communities shared certain things in common: they were all facing poverty, unemployment or being forced to search for jobs in extractive industries such as forestry or mining away from their homeland. But these circumstances drove them to search for a different way of local development, to put it another way the challenges they were facing became their motivations. They wanted to achieve their objectives through entrepreneurship and create sustainable livelihoods, they learned that they had the capacity to do it. Thus, they used strategies to help them achieve their goals. Some of the important strategies shared by these First Nation communities, are: inclusion of socio-cultural, political and ecological objectives, the decision to invest community funds to create a fully owned initiative, community capacity development and enhancement of cultural integrity, local autonomy and self-determination, connection of environmental and economic sustainability, long-term planning and creating partnerships. To summarize, the Waswanipi community and other communities in the Broadback Valley should use some of these strategies to create their own ecotourism initiative, and in this way, create alternative economic opportunities to intensive forestry operations.

If the Cree communities within the Broadback Valley decide to develop an ecotourism initiative, there are opportunities for funding and promotion that might be useful for a community tourism project and which could help determine the feasibility of an ecotourism project. Funding for a community project in the Waswanipi community or other Cree communities could potentially be acquired through the Aboriginal Business and Entrepreneurship Development (ABED) organization. This is a federal government organization that "works with Aboriginal entrepreneurs and its partners to provide a range of services and supports that promote the
growth of a strong Aboriginal business sector in Canada" (Government of Canada, 2013). Some of the services they provide, include funding for starting a business, development of a business plan, marketing, development of products, and business advice. There is no need to repay the funding because these grants are provided to help aboriginal communities in business start-ups. (Government of Canada, 2013).

Some of the qualifications to receive a government grant include community full-time involvement in the proposed business in a management capacity, and provision of some level of cash equity to support the project. Also, the requests for financial support are evaluated according to the viability of the project and its merits (Government of Canada, 2013). Consequently, this could be an opportunity to increase the merit of a potential ecotourism project in the Broadback Valley, by connecting the ecotourism initiative to the conservation of the Broadback River Watershed given the broader public good associated with the protection of this ecologically important wetland.

The funding through ABED it is processed by the Aboriginal Financial Institutions (AFIs), which finance community-owned business for First Nations communities. The Native Commercial Credit Corporation (SOCCA - by its acronym in French -), a non-profit corporation based in Quebec City, offers financing products and services for First Nations in Quebec (Native Commercial Credit Corporation, 2017).

The eligibility criteria of SOCCA for financing a community project requires the applicant to: have a minimum of 10% of the cost of the project, present a viable business project, have a good credit rating, have experience and training in the field of activities and full-time involvement in the business (Native Commercial Credit Corporation, 2017). Currently, the non-refundable contribution that SOCCA provides for community projects is a maximum of CAD $ 1 million (Native Commercial Credit Corporation, 2017). This amount can be very helpful for starting a community-based ecotourism project; but, according to J.P. Chabot (personal communication, December 5th, 2017) it depends on the kind of project it will be invested on. For example, J.P. Chabot mentioned that “the Cree Village Ecolodge required about CAD $3 million to get started, and it is necessary to consider that the first year of operations requires cash flow and various other investments that need to be made up front for marketing”. He reflected that “CAD $3
million would be a minimum for a 20-room facility”, in his opinion (J.P. Chabot, personal communication, December 5th, 2017).

In relation to the promotion of community-based ecotourism initiatives in the Broadback Valley, there is a non-profit corporation called the Cree Outfitting and Tourism Association (COTA), which promotes tourism in the Eeyou Istchee James Bay region (Cree Outfitting and Tourism Association, 2017). The Waswanipi community, is a member of the COTA, as such it can benefit from the marketing and promotion services offered by the COTA. Also, COTA is one of the "Destination Marketing Organizations" of the "Agences réceptives et forfaitistes du Québec" (ARF). At the same time, ARF is recognized by "Tourisme Québec" and its function is to bring together receptive tour operators, travel agencies and wholesalers that specialize in trips to Quebec (ARF Quebec, n.d). Additionally, within the COTA there is a separate organization, the Eeyou Istchee Tourism, this organization positions and promotes the Eeyou Istchee region as a premier destination for aboriginal tourism, outdoor adventure tourism and outfitting (Cree Outfitting and Tourism Association, 2017). Also, the COTA website, has a link to a tourism website called "Escape like never before" with information about tourism in the "Eeyou Istchee James Bay" region (Eeyou Istchee Baie-James, 2016).

Promotion for community-based ecotourism can also be done through the Indigenous Tourism Association of Canada (ITAC), a non-profit organization that helps to create partnerships between associations, organizations, government departments and industry leaders to promote the Indigenous tourism industry in Canada. ITAC has a periodic publication, the "Guide to Indigenous Tourism in Canada" which highlights tourism initiatives of the different members of ITAC (Indigenous Tourism Association of Canada, 2017). Additionally, there is a marketing initiative known as "ITAC Itineraries" which has been created to promote an extension of an indigenous tourism experience to popular travel routes in Canada (Indigenous Tourism Association of Canada, 2017).

The opportunities for promotion and marketing of a potential community-based ecotourism initiative in the Broadback Valley, such as the Cree Outfitting and Tourism Association (COTA) and the Indigenous Tourism Association of Canada (ITAC) could be useful as initial marketing strategies. However, partnerships with a regional tour operator could have better marketing results because a tour company will connect the community-based ecotourism initiative to the
supply chain and will offer a direct tourist market to the community project (Bricker, et al 2012). A small regional marketing network's website such as the COTA website and its related promotional links for tourism in the Eeyou Istchee James Bay region might be best used as supplementary marketing tools (Bricker, et al 2012).

In the same way, opportunities offered by the Indigenous Tourism Association of Canada (ITAC) for members, may benefit a potential ecotourism initiative of the Cree communities by participation in the marketing, sales and business development programs of ITAC. Nevertheless, this does not mean that such marketing will bring immediate results. Also, it is important to consider that an ecotourism project in the Broadback Valley may be challenging to add onto a marketable tour package or established trip itinerary given its distant location (Bricker, et al 2012). Therefore, it is necessary to consider the best marketing approaches at the planning stages of the project (Bricker, et al 2012).

One of the advantages of creating partnerships with a local tour operator for marketing of a community-based ecotourism initiative, in comparison with tourism promotion through the regional marketing tourism associations, such as COTA and ITAC, is that the tour operators may be able to align the goals of a community tourism project with the goals of its potential clients (Bricker, et al 2012). Tour operators usually have a good knowledge of their market demand, they can design trip itineraries that meet the needs and expectations of their clients, for instance ecotourists looking for authentic interaction experiences with local people and the environment, would be a good match for a community-based tourism project in the Broadback Valley (Bricker, et al 2012).

It is also worth mentioning that marketing oriented directly to consumers, such as foreign tourists through a community website, may not have the desired impact. A community-based ecotourism product may be the type of experience that clients are more likely to participate if it is included in a trip itinerary (Bricker, et al 2012). Although if the community project specializes in developing a tourism product for a specific target of visitors, for instance bird-watchers or hunters, then finding the right partners in that particular sector of the tourism industry would be ideal for marketing purposes (Bricker, et al 2012).
All the factors explained above could potentially help the Cree communities in the Broadback Valley create a feasible ecotourism initiative. Additionally, it is essential to consider that financial performance in any ecotourism project must be at least adequate, in other words, reach the "break-even" point to be able to sustain itself in the long-term (Osland and Mackoy, 2004).

Next, I describe the ways in which a community ecotourism project in the Broadback Valley can have positive results and be sustainable. As mentioned earlier, according to Krüger (2005) it is essential to carefully plan and manage an ecotourism initiative, so it can produce the desired results. The reasons that lead to sustainable projects are local community involvement, effective planning and management, revenue generation (Krüger, 2005).

**Local community involvement:** This is a key element because it provides an opportunity for communities to develop community capacity attributes such as self-determination and community empowerment. According to Bricker, et al (2012) community-based tourism projects need support in training and capacity building skills throughout the development and implementation of a project, as well as for the long-term management of it. Therefore, an ecotourism project in the Broadback Valley should include full involvement of the local indigenous communities.

**Effective planning:** It includes assessing the attractiveness of the destination, in this case, how attractive is it to visit the Broadback Valley and what activities can visitors enjoy? For instance, exploring the wilderness of the boreal forest, having an opportunity to see flagship species of wildlife such as moose, beaver or woodland caribou can inspire conservation (Krüger, 2005). The Broadback River Watershed is a wetland of conservation focus (Boreal Songbird Initiative, 2015), so visiting the area can be attractive to researchers and, groups of university students, such as the Master of Forest Conservation program at the University of Toronto who conduct field trips, as well as to ecotourists looking for a combination of a nature and culture experience. For example, visitors to the Waswanipi community, could participate in some of the daily activities that the people do seasonally. In the summer the community picks blueberries and goes fishing, in the fall the people move to their fall hunting camps and traplines for moose, bear and small game hunting (Cree First Nation of Waswanipi, n.d.). Other activities performed in late fall are cultural, such as the preparation for the winter by gathering firewood, building winter camps, making traditional artifacts such as winter clothing from moosehide and snowshoes (Cree First
Nation of Waswanipi, n.d.). And in the winter the people go trap fur bearing animals such as beaver, otters, marten and mink (Cree First Nation of Waswanipi, n.d.). Some of these activities could potentially be included as part of a sustainable community ecotourism initiative. However, an evaluation of the feasibility of an ecotourism initiative is an essential part of the planning stage to increase the probabilities of success (Bricker, et al 2012).

**Effective management:** It includes managing the number of tourists that should visit an area at one given time to avoid environmental and social impacts (Krüger, 2005). An excessive number of visitors to a natural setting can cause habitat alteration, wildlife disturbance such as declines in flagship species or changes in animal behaviour, and it can impact local communities in a negative way (Krüger, 2005). Therefore, it is important that any ecotourism initiative in the Broadback Valley considers controlling the number of visitors.

Effective management can also create opportunities for the conservation of new areas or more effective conservation such as stabilizing threatened species' populations (Krüger, 2005). This means that development of sustainable ecotourism in the Broadback Valley could potentially contribute to the expansion of the Assinica National Park Reserve or to stabilizing the populations of the woodland caribou herds that inhabit the Broadback Valley.

**Increase in revenue creation:** When local communities generate economic benefits from ecotourism projects it can lead to changes in the land-use of the community lands, from consumptive use to non-consumptive use (Krüger, 2005) and, in this way, local revenue generation can contribute to conservation. Moreover, when there is considerable revenue generation at the regional and national levels conservation becomes an incentive that can ultimately lead to governments shifting priorities for land-use, and protecting more land (Krüger, 2005). Implementing ecotourism projects opens the opportunity to create a local 'conservation fund' such as the case of the Svalbard National Park.
11 Conclusions

During my internship at Greenpeace Canada, I conducted preliminary research of ecotourism as an economic opportunity for sustainable development in the Broadback Valley, a high value conservation area of the boreal forest in Quebec (Greenpeace, 2016). Finally, after doing my capstone project: a case study analysis of community-based tourism projects of First Nations in Canada and sustainable ecotourism, I conclude that the implementation of sustainable ecotourism, owned and managed by Cree communities in the Broadback Valley could become a sustainable way of economic development for First Nations communities in this region, if the feasibility of an ecotourism initiative is demonstrated and if a sustainable ecotourism approach is used.

Ecotourism has the potential to bring economic, social and environmental opportunities to the communities, as well as potential to conserve the intact areas of the Broadback Valley. It is true that its remote location, the need for a feasible ecotourism initiative, management knowledge and an initial investment to start-up a community ecotourism project are considerable challenges. Nevertheless, assets such as: partnerships, careful planning, and community decision-making power could make community-based ecotourism in the Broadback Valley possible. Consequently, bringing employment opportunities, self-determination and autonomy to Cree First Nation communities seeking to protect the last intact areas of the Broadback Valley and their traditions; something that intensive forestry operations have not yet provided to them.

Some of the opportunities to implement an ecotourism initiative in the Broadback Valley are: the support of Greenpeace and other ENGO’s such as the Canadian Parks and Wilderness Society and the Natural Resources Defense Council for the community of Waswanipi in their efforts to achieve the conservation of the Broadback Valley watershed; the funding opportunities with the Aboriginal Business and Entrepreneurship Development (ABED) a federal government organization that supports aboriginal businesses in Canada; the experience from other sustainable ecotourism initiatives, for example the Svalbard National Park case in Norway or the Nahanni National Park in the Northwest Territories; the experience from community-based tourism projects such as the Cree Village Ecologe of the Mo'Creebec Eeyoud community, which, according to J.P. Chabot, would be happy to share knowledge and expertise with their Cree "brothers" (personal communication December 5th, 2017).
Finding partnerships in the tourism and environmental sector that share common goals would be helpful. The common goals of more conservation in the Broadback Valley and the need for sustainable development opportunities for the communities in the boreal forest may result in the possibility to develop a sustainable ecotourism project. What is more, partnerships could potentially engage the different Cree communities in the Broadback Valley, in the development of a regional tourism product. Leslie, (2012) refers to cultural heritage as a tool for empowering communities through partnerships between citizens, government agencies and the private sector, and he also mentions that creating "heritage routes" that link places to share and celebrate what they have in common could be a way to encourage the cooperation and partnership between local areas (Leslie, 2012). At the same time, this action could inspire tour companies to develop partnerships with communities that wish to work together.

12 Recommendations

The Waswanipi and other Cree communities within the Broadback Valley could pursue the following actions:

1. Work with other Cree communities interested in ecotourism in the Broadback Valley, create partnerships among communities

2. Develop closer working relationships and partnerships with environmental and conservation organizations for public support, research assistance or potential funding opportunities

3. Develop partnerships with tour companies that may be interested in community-based tourism initiatives

4. Explore relationships with the private sector and industry leaders to be involved in an ecotourism project

5. Confirm the eligibility for meeting the criteria of the Aboriginal Funding Institutions, learning if the communities qualify for financial credit, would be an incentive for moving forward with a proposal
6. Learn from the case studies discussed in my research, the motivations and strategies of each of the First Nations communities to start an ecotourism venture. See summary in Tables 2, 3 and 4.

7. Develop a closer relationship with the Mo’Creebec Eeyoud community of Moose Factory Island to understand the strengths and weaknesses of their project: the Cree Village Ecolodge

8. Create an ecotourism initiative with the cooperation of partners from environmental and tourism organizations

9. Evaluate the feasibility of an ecotourism initiative before implementing it

10. Create a proposal/business plan with the cooperation of partners in the tourism industry, the Aboriginal Funding Institutions services or through a consultant firm

11. Submit the proposal to the government and conservation organizations

Possible Extension of the Work: Further research of a specific ecotourism initiative in the Broadback Valley is needed, as well as the subsequent evaluation of its feasibility.
13 References


Wetland Wonders: From Climate Change to Caribou and Common Loons, Canada’s Boreal Wetlands offer surprising solutions. Boreal Songbird Initiative, 2017


Photographs:


14 Tables and Figures

Figure 1 Broadback River Watershed wetland and its location in the Province of Quebec (Boreal Songbird Initiative, 2017).

Figure 2 Local priorities for development mechanism based on Gitga’at perspectives (Turner et al, 2012).
<table>
<thead>
<tr>
<th>Type of service</th>
<th>Example</th>
<th>Details</th>
</tr>
</thead>
</table>
| Local employment and economic benefits              | Direct employment                | Create culturally relevant and satisfying jobs (e.g. as guides, interpreters, etc.)  
|                                                     | Local spin-off opportunities      | Subsidize and/or employ elders’ assistants  
|                                                     | Other economic benefits           | Gitga’at community members in management positions  
|                                                     | Local infrastructure              | Small business and local entrepreneurship (e.g. service sector, retail opportunities and other tourism activities)  
| Material benefits                                    |                                   | Subsidize cost of living at harvest camps  
|                                                     |                                  | Infrastructure needed for tourism, such as boats, accommodation, local retail and consumer services, could also be used by community members and their families  
|                                                     |                                  | Revenue to build and improve local infrastructure  
| Guest experiences                                    | Spiritual and therapeutic benefits| Therapeutic value of being out in the fresh air  
|                                                     | Cultural experience and learning opportunities | Recharge spirituality by seeing how the Gitga’at live  
|                                                     |                                  | Talking with elders and other community members  
|                                                     |                                  | Seeing and participating in cultural activities, including at the harvest camps, during feasts, etc.  
|                                                     |                                  | Experience of helping with food harvest and processing  
|                                                     | Ecological and wilderness experiences | The beauty of the Gitga’at Territory and Hartley Bay  
| Two-way learning with the outside society           | Environmental awareness           | Abundance of wildlife  
|                                                     |                                  | For guests, to see the relationships that the Gitga’at have with their territory and the resources within it  
|                                                     | Intercultural awareness           | For Gitga’at, to see environmentally friendly behaviour of guests  
|                                                     |                                  | Exchange of life experiences, culture, and world view  
| Learning, skill building and way of life             | Cultural learning and practice    | Complement between building Gitga’at cultural literacy and teaching/interpreting for visitors  
|                                                     | background                       | Provide opportunities for Gitga’at to (re)habitate and build expertise in culturally specific knowledge/skills learned at school and through training courses  
|                                                     |                                  | Create opportunities for Gitga’at, other Tsimshian, and other First Nations individuals to rebuild knowledge and skills through participation in cultural activities  
|                                                     | Human capital development         | Encourage pursuit of higher education  
|                                                     |                                  | Improve interpersonal skills, communication skills, etc.  
| Community cohesion                                   | Common goals and interests        | Reduce conflict within Hartley Bay and wider Gitga’at community by encouraging cooperation  
|                                                     |                                  | Create social networks to help the community in the future  
|                                                     |                                  | Build individual and community pride through teaching and sharing about Gitga’at culture and society  
|                                                     | Identity                         | Opportunities for young people to gain respect and confidence as local knowledge holders  
|                                                     |                                  |  
| Autonomy, self-determination and sovereignty         | Financial independence           | Help reduce dependency on outside revenue sources (e.g. Indian and Northern Affairs Canada)  
|                                                     |                                  | Flexible financial capital to be invested where the community deems appropriate  
|                                                     |                                  | (e.g. stipends/subsides for elders, including support for assistants); local employment creation; subsidies for harvest camps (e.g. fuel, food, housing) and other community-based cultural activities (e.g. button blanket program, etc.); increased local infrastructure (e.g. boats and housing); new local development projects and programs)  
|                                                     | Territorial claim and resource    | Capture more of the revenue from economic activities, particularly tourism, taking  
|                                                     | control                          | place in the territory  
|                                                     |                                  | Demonstrate and assert Gitga’at use and ownership of their territory  

Source: Modified from Turner (2010, pp. 129-30)

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**Figure 3** Summary of possible benefits associated with eco-cultural tourism (Turner et al, 2012).
14.1 Photographs

Picture 1 An intact stretch of Canada's boreal forest in Cree territory.  
Photo by Greenpeace

Picture 2 Canada Eco-Tourism Initiatives. Photo by Smithsonian.com
**Table 2 Motivations and Strategies for developing ecotourism - Gitga'at First Nation (Turner et al, 2012).**

<table>
<thead>
<tr>
<th>Motivations for developing ecotourism</th>
<th>Strategies for developing ecotourism</th>
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<tbody>
<tr>
<td>Declines in the commercial salmon fishery - underemployment/unemployment</td>
<td>Placement of economic outputs as one goal amongst many</td>
</tr>
<tr>
<td>Declines in commercial logging - underemployment/unemployment</td>
<td>Inclusion of socio-cultural, political and ecological objectives</td>
</tr>
<tr>
<td>Drawbacks of resource availability and sustainability</td>
<td>Enhancement of cultural integrity, local autonomy and self-determination</td>
</tr>
<tr>
<td>Interest for better approaches to local development</td>
<td>Control and stewardship over traditional territories and resources</td>
</tr>
<tr>
<td>Desire of achieving local objectives through entrepreneurship and economic development</td>
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</tbody>
</table>
Table 3 Motivations and Strategies for developing community-based tourism - Mo'Creebec Eeyoud First Nation (Graci, 2012).

<table>
<thead>
<tr>
<th>Motivations for community-based tourism</th>
<th>Strategies for community-based tourism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Break the poverty cycle</td>
<td>Decision to invest community funds into a fully owned and operated initiative</td>
</tr>
<tr>
<td>Initiate community development projects that contribute to the economy</td>
<td>Control and ownership of their tourism initiative</td>
</tr>
<tr>
<td>Create a sustainable livelihood to help the community be self-sufficient</td>
<td>Community capacity development</td>
</tr>
<tr>
<td>Create jobs for the present and future generation</td>
<td>Good use of skills/knowledge and resources to create a community project</td>
</tr>
<tr>
<td>Address basic needs such as education and health care</td>
<td>Inclusion of Mo'Creebec Eeyoud values</td>
</tr>
</tbody>
</table>
Table 4 Motivations and Strategies for developing ecotourism - Wolf Lake First Nation (Van Schie and Haider, 2015).

<table>
<thead>
<tr>
<th>Motivations for developing ecotourism</th>
<th>Strategies for developing ecotourism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Being displaced from prime harvesting locations</td>
<td>Prioritize environmental and economic sustainability</td>
</tr>
<tr>
<td>Being forced to search for permanent jobs in forestry and mining away from their homeland</td>
<td>Long-term planning and adoption of a 10-year tourism strategy</td>
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<tr>
<td>Being impacted by the shutdown of mills and plants by the forestry industry</td>
<td>Establish ecotourism as an additional way of development</td>
</tr>
<tr>
<td>Experience working in tourism taught them that they had the capacity to work in this field</td>
<td>Partnerships with the Quebec Government for funding</td>
</tr>
</tbody>
</table>
15 Appendices

1. An overview of forestry in the traditional territories of the Cree First Nations of James Bay and Northern Quebec

Forestry operations have risen in the Cree Nation traditional territories in Quebec, since 1975, year in which the Aboriginal Treaty: James Bay and Northern Quebec Agreement (JBNQA) was signed (Lajoie and Bouchard, 2006). The JBNQA included an environmental and social protection regime for the "Section 22" which is the territory in which the Waswanipi community and part of the Broadback Valley are located (Lajoie and Bouchard, 2006). According to "Section 22", the Crees' traditional way of life would be maintained, as well as their determination in decision-making regarding their future economic development (Lajoie and Bouchard, 2006). However, despite the JBNQA's environmental and social protection regime, there has been a significant increment in forestry operation and the construction of a dense road system. In 1975, land allocated to timber supply was 25,000 km2, by the time the article of Lajoie and Bouchard was published (2006), it had increased to 68,000 km2 and it was affecting 100 family traplines (Lajoie and Bouchard, 2006). The area harvested each year, until 2006, was around 800 km2 and according to the authors, the impacts of such operations had a deep impact on the Cree Nation (Lajoie and Bouchard, 2006). The Cree people believed that their rights, such as their right to harvest, were priority over forestry operations (Lajoie and Bouchard, 2006). But in some places the allowable cut affected more than 70% of the hunting territory and in 1998 the Cree Nation brought the case to the courts; they were claiming the recognition of their rights in areas of forestry operations (Lajoie and Bouchard, 2006). The Cree Nation litigated against the federal and provincial governments and 26 forest companies operating in its territory, one of the aspects the Cree Nation to action for in the lawsuit was that forestry operations needed to go through an environmental assessment procedure (Lajoie and Bouchard, 2006). After a long process in the Superior Court, in 2002, the Crees signed a complementary landmark agreement with the Government of Quebec in which they settled unresolved issues of concern to them including forest management. After that forestry plans needed to include a set of measures to mitigate the impacts on the Cree way of life and on wildlife (Lajoie and Bouchard, 2006).
2. Ecosystem based-management framework - The Great Bear Rainforest

The way in which ecosystem-based management was achieved in BC, started with environmental groups launching international market campaigns to buyers of wood derived from old growth temperate rainforests in the coasts of BC, which forced logging companies to negotiate with the environmental groups (Price et al., 2009). This conflict resulted in the formation of two coalitions: the forest companies operating in the Great Bear Rainforest and the environmental groups; conversely, the two coalitions agreed to work together and create solutions to then propose them to the provincial government (Price et al., 2009). Meanwhile, First Nations groups also formed a coalition and in 2001 they signed a protocol with the Province of BC, in which both parties agreed to interact as governments (Price et al., 2009).

As stated above, the Great Bear Rainforest ecosystem-based management approach addresses human wellbeing and ecological integrity (Price et al., 2009). This is how it has been done: To address the wellbeing of the communities within the Great Bear Rainforest, a conservation financing initiative was formed with funds from the private and public sector, including the federal and provincial governments (Price et al., 2009). It is worth mentioning that the private funds were raised by environmental non-governmental organisations. Half of the amount became a permanent conservation fund, which interests were used to protect and manage ecosystems (Price et al., 2009). The other half was used over a few years period to support “ecologically sustainable” projects and businesses of First Nations as well as the economic development within the communities of the Great Bear Rainforest without damaging the ecosystem (Price et al., 2009).

To address the ecological integrity of the Great Bear Rainforest, protected areas and other reserves where resource extraction was not allowed, were created (Price et al., 2009). In 2006, 1.3 million hectares were added as protected areas and a special land-use area known as “biodiversity areas” where logging operations were permitted but not mining, was expanded by 297,000 hectares (Price et al., 2009). What is remarkable is that most of the new area protected entire watersheds or enlarged existing protected areas (Price et al., 2009).