

A Study of Alishan Indigenous Tribal Tourism Development in Taiwan

Abstract

The purpose of this study is to analyze the government's tourism development planning, the visits of Chinese tourists, and the perception of the impact of tourism development by the indigenous people on the development of tribal tourism. In this study, the Alishan tribes as objects, at Chiayi City, Taiwan, and qualitative research method was used. After analysis, this study has the following findings: 1. The government's tourism planning has an important impact on the development of indigenous tribes; 2. The decrease of Chinese tourists has little impact on the tourism development of the Alishan tribe; 3. The development of tribal tourism has a positive economic impact. Based on the above findings, this study not only provides suggestions for government and tribal tourism development, but also provides directions for future research.

Keywords: indigenous tourism, tribe, planning, Chinese tourist, Alishan

1. INTRODUCTION

The indigenous culture is an important intangible cultural asset in Taiwan, and the tribe they live in is a cultural heritage. But under the impact of modern life, not only the traditional culture of the tribe is affected, but also the traditional life is not easy, and the employment is difficult, therefore resulting in the outflow of the tribal population [1,2]. There are 16 indigenous peoples in Taiwan, with a population of about 530,000. However, each tribe has its own characteristics and does not necessarily need tourism to promote employment opportunities for the indigenous people. Some of the tribes close to the urban areas have different conditions for economic development, but some of them have poor economic development conditions, resulting in an extra-population situation. Serious flow requires the development of tourism to provide tribal residents with opportunities for employment. Alishan is an important tourist and recreational area in Taiwan. It not only has natural resources, but also possesses a rich Tsou indigenous culture. Furthermore, it has become an internationally famous tourist destination. The development of tribal tourism is closely related to the indigenous policies of the government. Therefore, different political parties in power will have different indigenous policies, and the relative will have different degrees of influence. During the KMT (Kuomintang of China) regime (2008-2016), the Taiwan government made tourism development an important policy, and used it to improve the lives of the aborigines, thereby enhancing the tribal economic development capacity. Especially after the opening of mainland Chinese tourists to Taiwan in July 2008, Alishan has become a must-see spot for most mainland Chinese tourists. However, in June 2016, Taiwan's political parties took turns (Democratic Progressive Party DPP, won the election), adopted a "new South-oriented policy" and shifted the focus of tourism

development to the people of Southeast Asian countries, thus possibly affecting the development of Alishan tourism. Therefore, the purpose of this study is to analyze the government's tourism development planning, the visits of Chinese tourists, and the perception of the impact of tourism development by the indigenous people on the development of tribal tourism. It is hoped that the results can provide a reference for other countries to develop indigenous tourism.

2. LITERATURE REVIEW

2.1 Theoretical Approaches

There are three important theories that can be used to explain the tourism development attitude of the tribal residents, such as the tourist area life cycle (TALC) [3], the social exchange theory (SET) [4,5,6,7], and the extrinsic/intrinsic framework [8]. The TALC has been posed by Butler [3]. Butler point outed that tourist areas are dynamic and will continue to change and develop with time. This evolution is caused by different factors, including the original natural and cultural attractions, progressive changes in tourist needs and preferences, the depression, replacement of facilities and equipment, and changes in or disappearance of the original area of popular choice [3]. SET is like a general theory of sociology and is concerned with the exchange of resources between individuals and groups in the context of an interaction [4,5]. Each person's way of feel exchange is different. When individual feel exchange is positive, each person will evaluate the exchange in different ways, but if the feel exchange is negative, they will give up the exchange [6]. The framework for monitoring community impacts of tourism was proposed by Faulkner and Tideswell [8] pointed out that the negative impacts of tourism will appear at a tourist destination in the mature stage of tourism development, where there is a high proportion of tourists, and that emphasis should be placed on international tourism during the peak season. In the early stages of tourism development, when a destination has a low number of tourists, a domestic tourism orientation and a low season, a more positive community reaction is expected. However, when these effects take place at the same time, it is expected that there will be some changes in community member views on tourism, which are also influenced by the characteristics of the residents [8].

2.2 Foundations of Indigenous Tourism Development

Tourist areas have the basic characteristic includes: attraction, service, transportation, information, and promotion [9,10]. Foundations of the indigenous tourism development, the most important is the indigenous culture and nature resources to provide the elements of tourism development. In the indigenous tribal tourism, a cultural resource is the most important, because it providing elements of the tribes on the development of tour. According to Johansena and Mehmetoglu [11] studied result found that tribe consisting of indigenous tourism products, mainly consists of four elements, habitat, handicrafts, heritage, and history;

while this factor has influence for tourists' experiences and perceptions. McIntosh and Ryan [12] research result show that tourists visiting indigenous tourist attractions have a unique interest in five central dimensions of a culture: gazing, lifestyle, authenticity, personal interaction, and informal learning. Yang, Ryan, Zhang [13] studied found that the Tuva minority of Kanas Scenic Area (China) image as figures in the landscape, a landscape that is attractive to Han tourists for aesthetics and relaxation reasons. In Taiwan, the related indigenous tourism studied findings the tribe to attract tourists to visit of the main reasons, includes: the tribe itself is a residents and attraction [14,15,14]; has characteristics and culture of the indigenous [15,10]. However, indigenous tourism development, not only have attractions and cultural resources, but also the tribe should be providing tourist hospitality services, complementary and recreational facilities to fulfill the needs of tourists, combination of local tourism resources, and travel products [11,14,15]. In addition, the tribe have a convenient external transportation [15], the tribal indigenous people can friendly welcome outside visitors, and for the development of tourism has a positive attitude [11,14,15,16].

2.3 Tourism Impact

Because tourism development will deliver positive and negative impacts on a tourist area [17,18,19], whether residents support the tourism will highlight its importance [20]. Whether in the development of the local tourism industry or in the establishment of a governmental tourism policy [21], the influence of sustainable development on the community is the most important factor when determining tourism impact [22,23]. Tourism impact can be divided into three main classifications: economic, sociocultural, and environmental [24,25,26,27].

2.3.1 Economic impact

For positive economic impact, the most important factors are: increased employment opportunities [28,29,30,31], the income of residents increased [30,31,32], the tribe's income increased [29,33], enhanced material welfare, living standards are improving [28], increased sale of local agricultural products, outside investment and improved public facilities and services [34]. In terms of the negative impact of the economy, there are includes: income inequality, widening of the gap between the rich and the poor [32], residents borrowing money to invest (liabilities), resources used in conflict with traditional production activities, indigenous people loss of land ownership, indigenous people serving as laborers and tourists being unable to pick up crops [35].

2.3.2 Sociocultural impact

On the positive sociocultural impact, there are includes: for proud of own indigenous culture [29,34,36,37], let our culture revive [28,34,38], let the continuation and preservation of culture [31,33,16,39], enhance others' understanding of different cultures [19,28], let the

outside people know the aboriginal culture better [20,37,38], tribal people can work together [28, 34], closer interaction between community residents, increased leisure and entertainment opportunities and promotion of local popularity [34,37]. On the negative sociocultural impact, there are includes: cause traditional culture to disappear gradually [34,37], the lack of cultural authenticity [19,40], cultural devolution [19,28], the interaction between tribal people decreases and sometimes conflicts [28], the tribal people's attitudes were transformed into utilitarianism, [28], tribal people values change [28], the traditional daily necessities and ritual turned into commercial performances, the disturbance of daily life by outsiders, the lack of respect for indigenous culture by outsiders and the production of low-quality, counterfeit or non-local cultural products.

2.3.3 Environmental impact

On the positive environmental impact, the main items are: wildlife and plant habitats are protected [41,42], environmental awareness improvement [43], protection of the environment and natural resources [43], the appearance of the tribe is not only beautified but also improved [35,39] and the road traffic from the tribe to the outside has been improved [31, 43]. On the negative environmental impact, there are includes: noise increased [43], community overcrowding [43], traffic congestion, environmental pollution [43], increased garbage, destruction of natural resources [36] and improper and illegal development of tribes [28].

3. METHOD

3.1 Research area

Alishan township is located in the eastern part of Chiayi County, Taiwan, from 360 meters to 3952 meters above sea level. There are eight Tsou tribes: Dabang, Tefuye, Leye, Laiji, Lijia, Shanmei, Xinmei and Chashan. Six of the tribes are on the south side of the Alishan Highway, and only the Laiji tribe is on the north side. Lijia is the most remote tribe in Alishan. It is about an hour's drive from Alishan Highway. Alishan is composed of eighteen mountains, covering the main mountain systems of Alishan Mounts. The landscape is diverse. It can enjoy flowers in spring and summer. It can see sunrise in autumn and winter and cloud sea all year round. Alpine railways, forests, sea of clouds, sunrise and sunset all year round.

3.2 Data Collection Methods

In this study there are two main steps in the collection of data: (1) Construct the research outline and framework from the literature review; through induction and deduction, summarize the different role of indigenous tribes, in different periods of planning changes and regional industrial development of the causal relationship. (2) Interview with the main decision-makers or opinion leaders of tribal local property, government and academia in depth to find out the problems, countermeasures and development direction of the regional tourism industry under

the development of political party rotation.

3.3 Interview Manuscript

Interview manuscript of the study mainly based on the tourism development theory, elements of indigenous tourism development [9,10,11], and tourism impact [19,20,21,22]. Interview manuscript includes: Since the different political parties came into power in 2016, how did the indigenous policies of the government affect the tribe's tourism? What is the current situation of tourism in your tribe? What positive and negative impacts does the government have on the development of indigenous tourism on tribal livelihoods?

4. The process of indigenous tourism development of Alishan

The development of tourism in Alishan was attributed to the fact that after the establishment of the Alishan Forest Railway by the Japanese colonial government in 1910, the production and tourism of Alishan did not become a major symbol. In 1927, the Nippon Newspaper held a "New Eight Scenic Views of Taiwan" ballot campaign, which resulted in one of the eight famous scenic spots in Alishan. In addition, the guidebook of Alishan tourism published in Japan also showed pictures of "Talking with the savages", meaning that the indigenous people appeared in the development of Alishan tourism very early. In 1949, the Kuomintang government was relocated to Taiwan because of the defeat of the Civil War. In an era of political and social instability, coupled with the stagnation of post-war economic development, tourism could not be developed. On November 1, 1956, the "Taiwan Provincial Tourism Commission" was formally established and became the first administrative body in charge of Taiwan's tourism. Therefore, 1956 marked the beginning of Taiwan's post-war tourism industry. On January 25, 1957, the Second Plenary Committee of the Taiwan Provincial Tourism Commission adopted the Outline of the Three-year Plan for the Development of Tourism in Taiwan, which is expected to promote the development of tourism in Taiwan in the next three years. In this plan, Alishan is listed as one of the key development areas. In 1963, in order to protect natural resources, the Taiwan Forestry Bureau designated more than 39,600 hectares of "state-owned" woodland in Alishan and Yushan areas as "Alishan Forest Recreation Area" and formulated a plan for annual budget reconstruction and maintenance. In 1975, the Taiwan provincial government renamed the "Alishan Scenic Area" as "Alishan Forest Recreation Area". In 1999, the Forestry Bureau was transferred to the "Agricultural Committee of the Executive Yuan" and became the "central organ", still responsible for the management, planning and construction of the Alishan Forest Recreation Area and tourist services, but the name was changed to "Alishan National Forest Recreation Area". In July 2001, Alishan National Forest Recreational area was included in the planning area of the "National Scenic Area" in Alishan. Alishan is a famous tourist attraction; after found the National Scenic Area in 2011, it has not only actively promoted the characteristics of the

Tsou culture, but also localized the tribes according to their characteristics. In southern Alishan, the Xinmei tribe has developed organic agriculture, the Shanmei tribe has the famous Danayiku Natural Ecological Park, and Chashan, the southernmost tribe, has a wooden thatch pavilion surrounded by rich ecological resources. Among them, the "Leye tribe" mainly consists of alpine tea, coffee, multi-eco-trails and ancient roads, and the "Dabang" and "Tefuye" also retain the men's assembly hall (called Kuba), which is the unique architecture of the two tribes of Dabang and Tefuye. The Lijia tribe still has many ancient roads and rich ecological systems, but the external traffic is inconvenient, far from the Alishan Highway. Laiji tribe is located under the Tsou sacred mountain - Ta mountain. It is a tribe featuring wild boars. It mainly provides tourists with crafts and crafts featuring the Tsou culture.

5. Analysis of current situation of tourism development

5.1 Analysis of Alishan tribal tourism resources

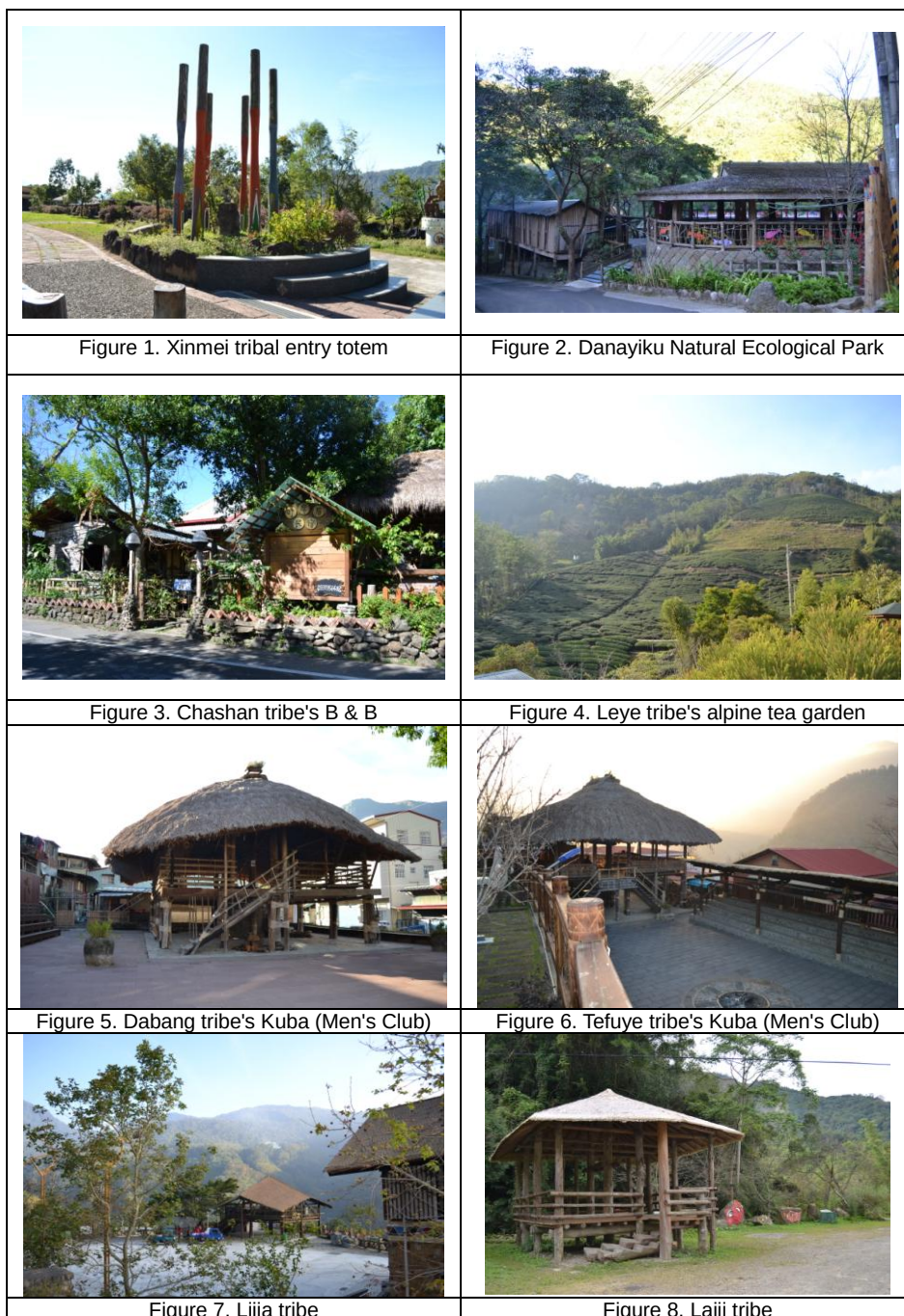
The researchers actually visited all the tribes and, referring to a brief introduction to the National Scenic Spot and instructions from the tribal community development association, summed up the tourist attractions of the various tribes in Alishan as shown in Table 1.

Table 1. Alishan tribes attractions

Tribe	Attractions
Xinmei	Camphor tree forest hiking trail, camellia oil, teaching and making of indigenous handicrafts, indigenous characteristic hunter meal, camping and mountain outdoor experience. (see figure. 1)
Shanmei	Danayiku Natural Ecological Park (see figure. 2)(In the park, there are river fish reserve, huge suspension bridge, natural ecological experience, indigenous traditional food and beverage, and aboriginal traditional singing and dancing performances.)
Chashan	Thatched pavilion festival, Tounarbana ecological hiking trail, The same source of water and fire (biogas phenomenon), pottery and moon peach weaving DIY, big stone wall. (see figure. 3)
Leye	Yuyupas (Thou culture park, including: cultural and historical museum, Aboriginal restaurant, five clan tea house, Princess house, performance theater, Millennium wood museum, thatched house, handicraft center), Blurred trail (bird watching and cherry blossoms), Yawumasi trail (hunting trail), Alpine tea garden (see figure. 4), coffee, indigenous hand-made leather carving.
Dabang	Kuba is built mainly of thatch, timber and rattan, and can only be seen in the Dabang and Tefuye tribes. Tsou people hold important ceremonies, educate young men and discuss tribal affairs in this area, which is the center of political, economic and cultural education of the Tsou people (see figure. 5); Homeyaya (Millet harvest ceremony), Mayasvi (War ceremony: The site of the sacrifice is Kuba in the tribe, mainly praying for God of War to bless the warriors and encouraging the people of the tribe to protect the whole tribe with all their spirit and life.), Tefuye ecological hiking trail, Bird occupant pavilion trial, Chou Natural and Cultural Center, tribal camping, holiday market, the traditional diet of Chou people and the handmade of traditional leather decorations.
Tefuye	Kuba is built mainly of thatch, timber and rattan, and can only be seen in the Dabang and Tefuye tribes. Tsou people hold important ceremonies, educate young men and discuss tribal affairs in this area, which is the center of political, economic and cultural education of the Tsou people (see figure. 6); Homeyaya (Millet harvest

	ceremony), Mayasvi (Battle sacrifice: The site of the sacrifice is Kuba in the tribe, mainly praying for God of War to bless the monks and encouraging the people of the tribe to protect the whole tribe with all their spirit and life.), millet seed sacrifice, Tefuye ecological hiking trail.
Lijia	Watch maple leaves hiking trail, firefly ecology, ten thousands stone slab, organic crops, indigenous specialty meals, tribal Guardian God - the stone of Gong Li. (see figure. 7)
Laiji	Tashan (sacred mountain of Tsou), wild boar's decorative tribe (see figure. 8), Making wild boar wooden handicraft production, Lily and cherry blossom ecology, experience in archery and hunting, indigenous traditional food and beverage.

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5.2 Analysis of tribal tourists

At present, the number of tourists to Alishan is still based on the Alishan National Forest Recreation Area, and there is no detailed statistics on the tribe. For example, the B & B operator of the Xinmei tribe said: *"The tribe does not count the number of tourists. We don't have many tourists here. Some come to climb mountains, some live in B & B. When the number is large, it is a continuous holiday."* In Laiji tribe, the owner of a B & B mentioned: *"Originally, we had backpackers from Mainland China, which gradually declined after 2017, and now we don't have any backpackers. But it has no effect on our operation, because our tourists are mainly Taiwanese, sometimes some foreign backpackers."* The researchers visited seven other tribes in the same way, with only the Shanmei tribe, Danayiku ecological park, having a detailed number of visitors, as shown in Table 2.

Table 2. Annual tourist statistics for Alishan

Recreational Spot/Year	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
Alishan National Forest Recreation Area	842,251	1,064,742	710,354	1424,986	2,080,500	2,063,566	2,761,479	2,713,389	2,245,787	1,730,948
Danayigu	105,455	78,752	0	42,573	49,451	57,775	121,061	159,406	227,217	281,493
Yuantan Ecological Park	-	135,664	37,189	59,214	108,330	100,076	125,345	139,027	164,574	172,242
Rueili-Taihe Visitor Center	51,091	51,811	15,686	18,227	32,276	36,434	43,852	35,879	-	-
Chukou Visitor Center	-	-	-	-	-	-	-	-	-	150,105

Sources: Annual visitor statistics of Taiwan Tourism Bureau.

Since Chukou Visitor Center was established, Rueili-Taihe Visitor Center no longer counts tourists. The number of visitors to the Alishan National Forest Recreation Area in 2015 was 2,713,389, compared with 2,245,787 in 2016, a decrease of 46,7602. The main reason is that in 2016, the DDP won the presidential and congressional elections in Taiwan, and the number of Chinese tourists to Taiwan decreased due to political factors. By 2017, Alishan National Forest Recreation Area had 982,441 fewer tourists than in 2015. But in the Shanmei tribe of Danayigu, the business was suspended except in 2010, when typhoons damaged the landscape. But after the regime swap, the DPP's indigenous policy did not change, and was not affected by the decline in Chinese tourists. Instead, the number of tourists grew to 281,493 in 2017. In the Xinmei tribe, restaurant operators interviewed said: *"There are few tourists in our tribe. Some of them are hiking on mountain trails and stopping by to take pictures of the tribal Tsou buildings, ... visitors mainly go to Danayiku in the Shanmei tribe."* The actual visits to the Chashan, Lijia, and Laiji tribes were not many, like Xinmei, because they were far from the Alishan Highway. And the Leye tribe, because it is the administrative center of Alishan township, plus Yuyupas Tsou indigenous cultural park, so the local tourists will be more. In fact, interviews with Chashan, Lijia, and the indigenous people of the Laiji tribe have the same answer: *"We have very few tourists"* and most of them are working, but not relying on tourism.

5.3 Tourism impact

On the issue of indigenous tribal tourism development, the most frequently discussed issue is the impact of scholars, people are concerned about how much positive and negative impact. In the promotion of tourism, the most important thing is the attitude of the director of the tribal community development association and the tribal leaders. At present, with the guidance and assistance of government sectors, eight tribes welcome tourists, but some require that tourists abide by the tribal traditions during the festival. In the promotion of tourism, the most important thing is the attitude of the director of the tribal community development association and the tribal leaders. At present, with the guidance and assistance of government departments, eight tribes welcome tourists, but some require that tourists abide by the tribal traditions during the festival. For example, in the Dabang tribe, the leader says: "*Kuba, where Dabang men gather to meet and discuss important things, is built entirely in accordance with Tsou tradition, and is well worth seeing, except that female tourists are not allowed to enter. Every year, visitors are welcome to attend the festival. You can feel the special cultural significance of Tsou*". The director of the Community Development Association of the tribe emphasized that: "*at present, it is based on the combination of traditional industries, culture and tourism of the tribe, and the inheritance of the wisdom of the elders of the tribe, and the development of diversified industries, so that young people can leave tribal development, and let the outside people understand Tsou's culture better*".

Tefuye, like Dabang, is an important tribe of Tsou and holds important ceremonies in Kuba every year, which attracts many tourists to visit. The leaders of the tribe pointed out: "*Tefuye is a traditional matriarchal social tribe, where men gather for meetings - Kuba, the assembly center of the community in Tsou, Alishan. In addition, the natural forest is the lifeblood of Tsou, Tefuye's surrounding environment is very beautiful, tourists can explore Tefuye trails, hunting trails, century-old camphor tree trails, enjoy the beauty of primitive mountains and forests. Tourists can learn more about Tsou's culture and life through our guide, explanation and tour planning*". "We welcome visitors to visit our tribe, as well as to buy our coffee and mountain vegetables, as well as the tribal handicrafts," the local indigenous farmer said. Another elderly female respondent said: "*The tribe is still dominated by agriculture. Most of the young people work and study in the cities. Most of them return to the tribe during the festival, and many tourists come to visit the tribe*".

In the Shanmei tribe, you can actually see from Table 2 that it is a favorite attraction for tourists, but the eco-park is not in the tribe, but in the valley outside. Danayiku is Taiwan's unique indigenous autonomous ecological reserve, which is rich in natural ecology, as well as Tsou indigenous cultural park. Researchers actually visited and interviewed twice, and found that although mainland Chinese tourists had visited before, the attraction was not affected after their number decreased. "*Our development of tourism not only protects the natural environment in which we grow, but also preserves our culture, but also provides jobs for us*

and the indigenous people of the nearby tribes," she said in an interview with indigenous people in the handicraft shops in Danayiku.

6. Conclusion and suggestion

6.1 Conclusion

1.From the perspective of the indigenous policy of the Taiwan government, it has little impact on the tribal tourism development. The most important impact is the "tourism policy", because the ruling party wants to use tourism to promote the tribal economy and employment opportunities. The focus of Taiwan's indigenous is still on "returning my land" (the aborigines want the government to return their land) and "autonomous region" (autonomy of the aborigines). Even though Danayiku is a successful example of indigenous people running their own tourism, after the Typhoon Morakot struck in August 8, 2009, the overall construction relied on the government to complete (repair works billions of Taiwanese dollars), the Shanmei tribe itself cannot be completed, so Danayiku can only be said to be a case.

2.From the perspective of tourism development of Alishan indigenous tribes, in fact, the indigenous culture is the most important tourist resources, but also tourists want to see, in addition to the tribal ecological resources are very important. Although many academics and non-governmental cultural figures have argued about the so-called "authenticity" of indigenous tourism. In fact, from this study, we can learn that the other tribes of the Tsou tribe, Tefuye and Dabang, will also attend the festival. It is not deliberately performed for tourists. It is held according to their ancestors' time, so it is also an important opportunity to show their culture to the outside world. Therefore, in the process of developing tourism, we can also achieve the goal of preserving the indigenous culture without losing our own culture due to complete modernization.

3.The Tefuye and Dabang of the Alishan tribe, apart from a large number of tourists visiting during the festival, do not have many tourists on weekdays and holidays, and the negative impact is not high. In addition, the tribe welcomes visitors from outside. Indigenous people believe that not only do they show their cultural characteristics, but also the consumption and shopping of tourists in the tribe can bring them some economic income. Therefore, tribal development tourism is a "small group tourism", because the number of visitors is not large, does not cause negative impact on the tribe, the relative can also bring some economic income for the indigenous people, and let the elderly stay in the tribe to increase some job opportunities.

4. In addition, from the number of tourists in this study, we can find that the decrease in the number of tourists in Alishan National Forest Recreational Area is due to the decrease in the number of Chinese tourists coming to Taiwan. But for the tribe, it has little impact, because only a very small number of backpackers from mainland China come to B&B to

stay, and the tribe's main source of tourism is still the people of Taiwan.

6.2 Suggestion

1. For the government, although the development of tourism has a positive impact on the tribal economy, it is not entirely possible for all tribes to develop tourism. So, for the tribe to develop tourism, there is no indigenous cultural characteristics, as well as rich ecological resources. For over-modernized tribes, the government should provide timely financial assistance, together with professional counseling. First, the investigation of tourism resources will help the indigenous gradually present their own cultural features and totems in the tribe, and restore the traditional sacrificial activities, so that the indigenous people can preserve their culture, and can be displayed in front of outsiders.

2. In this study, the Alishan tribes welcomed the arrival of tourists, and were proud that their culture could be displayed in front of outsiders, and increased their employment and economic income. From then on, it can be found that tribal tourism development is not entirely a negative environmental and cultural impact, so it is suggested that tribes in other areas can strengthen the maintenance of tribal culture on the premise of the development of "minority tourism", such as tribal decoration and totem display of Aboriginal democracy, the holding of sacrifices, tribal Taoism and interpretation. Arts and crafts teaching, manufacturing and sales, and the supply and service of B & B can bring positive impact on the tribe.

3. As this study only focuses on the aborigines of the Alishan tribe in Taiwan, it is suggested that future studies should consider analyzing the tribes of different countries, regions and countries to understand the impact of indigenous and tourism policies of different governments on tribal development and tourism. In addition, the positive and negative impacts of tourism development are also comparable issues, so as to analyze whether the indigenous people need tourism development to improve the economic situation of the tribe.

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