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# A Study on "Conservation and Use of Traditional Culture" in Indigenous Tourism

## -A Case Study of the Chashan Azumaya Festival-

Chiu Mingwei

School of Knowledge Management,  
Japan Advanced Institute of Science and Technology  
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Regarding the reasons for the transformation of culture, Shikita (2016) states that instead of extracting fragmented meanings from traditional culture and being able to respond to the needs of tourists and the services they want to provide freely to tourists, culture loses its connection to the local community and culture itself is transformed. As Shikita pointed out, the fragmented use of culture generates the problem of cultural transformation. And in order to prevent that transformation from occurring, Shikita (2016) proposed the concept of "cultural redaction". The author's understanding of cultural redaction is that the whole of culture, not just fragments, are edited as the local residents wanted them to be. "Staged authenticity" is something or a phenomenon that a region intentionally creates in response to the needs of tourists in order to develop tourism (MacCannell, 2012).

Studies on indigenous tourism in Taiwan have used "tourism impacts" and "authenticity" since 2002, with the highest rate of occurrence, each appearing in 13 and 5 articles, respectively. In this study, we focus on "tourism impacts" as mentioned above. In this study, we focus on "tourism impacts," which is the transformation of the culture and natural environment of indigenous villages due to tourism development. In this study, we focus on this transformation and investigate how local people preserve and use their own culture in response to the issue of cultural transformation caused by tourism development. Prior research has included arguments that focus on the target tourist (Zou, 2006) and arguments about how cultural resources should be coordinated by considering their attractiveness and authenticity (Li et al., 2014). However, since it is people (residents) who use culture for tourism in the first place, we believe that research that focuses on how people (residents) use and preserve culture is also necessary. Shikita (2011) pointed out that it is important to

manage rather than prohibit the use of resources in order to successfully use local resources without altering them. Furthermore, Ota (1998), Amuro (2020), and Ohashi et al. (2014) state that when culture is used as a resource, change is inevitable, but how to change it is more important than denying cultural change. Therefore, this study will focus on how local residents manage cultural resources.

The purpose of this study is to investigate how festivals created based on traditional culture affect the inheritance of traditional culture when they are used for tourism, using the case of the "pavilion festival" in the Chashan region of south-central Taiwan. Furthermore, the use of traditional culture in indigenous tourism will be understood. Specifically, we will identify what kind of culture is the "pavilion culture" in the pavilion festival, and investigate how the "pavilion culture" is transforming as the pavilion festival, which was not previously held, progresses. Furthermore, we will discuss the use of pavilion culture for tourism.

This paper consists of six chapters. Chapter 1 describes the purpose of the study. Chapter 2 describes the social background of indigenous peoples' tourism and its cultural use issues, and summarizes the development status and challenges of indigenous peoples' tourism in Taiwan. Chapter 3 summarizes the issues of cultural preservation and utilization in indigenous tourism based on the trend of research on indigenous tourism in Taiwan. Chapter 4 describes the research methodology, reasons for selecting the research sites, and an overview of the research sites. Chapter 5 provides an overview of the Azumaya culture and the Azumaya Festival, as well as an analysis of the current situation, and discusses the changes in the Azumaya Festival as a cultural resource. Chapter 6, based on the contents of Chapters 1-5, discusses the linkage between agricultural industry and tourism in Chashan Village, the cultural use of the Azumaya Festival and its changes, and the management for using Azumaya culture. Finally, the concept of "cultural redaction" presented by Shikita (2016) was used to explain the case study and the results of the analysis in this study.

Through the case study of the use of pavilion culture in Chashan Village, the author argued that Chashan Village has turned the pavilion culture into a resource and offers it to tourists as a service or product. The services and products based on this culture are linked to agriculture, the main industry of the region. For example, every year at the Azumaya Festival, "promotion, exhibition and sale of agricultural products" and "Azumaya Gastronomic Experience" were basically held. In terms of the content of this "pavilion food experience" activity, it uses the concept of sharing in pavilion culture to provide tourists with free agricultural products of the village and DIY agricultural products making.

And through the case of the pavilion festival, as the activities of the festival changed, the pavilion culture attached to the festival also changed temporarily, but eventually returned to normal. Specifically, the evening banquet (meal) was temporarily moved away from the belief

of "sharing without selfishness" by charging tourists an "闖關任務包" (service fee) in 2016 and 2017, but is now provided to tourists free of charge (free of charge). Finally, I discussed how Chashan Village has managed to maintain or "re-edit" the belief and behavior of "sharing without selfishness". Chashan Village created products and services based on the Azumaya culture, but as shown in Fig. 36, when the residents did not want to provide products and services based on their cultural beliefs and behaviors for one reason or another, or in other words, when there was a "cut-off of cultural transmission," Chashan Village's collaboration among residents through "mutual cultural transmission" prevented the "cut-off of cultural transmission" and the The concept was restored to its original state.