

參加國際觀光與休閒研究學術會議成果報告書

謝世忠

2023-7-8

一、參加會議始末

國際觀光與休閒研究學術會議(the Eighth International Conference on Tourism & Leisure Studies)是當今世界頂尖的相關領域研討場域，歷年均由歐美各主要大學主辦，今年(2023)第8屆，由西班牙南部安達露西亞(Andalucia)自治區最大城市，亦為中古時期原自北非之伊斯蘭在歐洲最大據點 Granada 的格拉那達大學(University of Granada)主辦，會場地點設於該校校園內的經濟與永續發展學院。本人自去年(2022)下半年獲知 2023 年會議主題從原本的文化觀光，調整為「後疫情時期的觀光景象」之訊息後，立刻興起以臺灣本地之變遷發展為對象的研究旨趣，期望找來更多學者一起參與。經過聯繫，最後有國立臺灣史前文化博物館前副館長林志興博士(Agilasay Pakawyan/卑南族)、國立東華大學的楊政賢副教授與張希文助理教授(Lenglengman Rovaniyaw/排灣族)、以及桃園市原住民族行政局原福科科長李慧慧博士(Aho Batu/泰雅族)等四位的積極響應。於是，自此開啟了將近一年的準備，在 6/11 出發之前，大家都已經向大會繳交了 ppt 或論文。

我們五人被安排在同一場次。除了在臺灣曾有 3 次排練之外，自上飛機之後，直到 6/15 日下午正式上場之前，大家繼續不斷練習，相互提問，養成英文談話的習慣。雖然西班牙的 Granada 此地，英語並不很流行，但，作為會議的二種官方語言(西班牙文與英文)之一，我們仍期盼可以演練到最顛峰狀態，畢竟，這是類似代表臺灣的出席，當然就肩負著某種深具意義的學術使命。

會議自 6/14 起始，到 6/16 正式結束。我們全程參加活動，廣泛結識國際學人，也遇到了部分曾造訪過臺灣的友人。會議採實體與視訊雙重參與，實際到場者有將近百人，除了有一團來自馬來西亞之外，我們 5 人大體上就是東亞的唯一現場團隊。由於資訊全面電子化之關係，會議並未準備紙本資料，各項文件均以 QRcode 掃描或上網頁搜尋。除了開幕與閉幕，平時的會議設有 3 個場地，每一場地分別報告不同主題，參加者可以任擇自己感興趣者與會。會議場次間備有簡單餐點，午餐和晚餐則安排於特定地方，不是可以觀賞到全市市景，就是緊鄰古代皇城城邊，大家都趁此留下許多影像紀錄。同時，大會也準備了在地美食以供來自各國學者們品嚐南歐的味道。閉幕式時候，大會宣布明年(2024)第九屆將於

英國利物浦市的利物浦約翰·摩爾大學(Liverpool John Moores University)舉辦。該校與格拉那達大學世界排名均在 600-650 名上下，與我國的國立中央大學和國立中興大學等級。總之，這是一次成功的國際會議參與，除了順利的完成報告，為國家留下一份優質學術紀錄，更帶回許多珍貴的學理知識與國際友誼。

二、臺灣場次實錄

我們 5 位臺灣學者於 6/15 14:30-16:10 在論壇/Colloquium 名下，以「原住民族社區的文化觀光：後疫情時期的臺灣情境」(Cultural Tourism in Indigenous Communities: Taiwan Situation during the Post-Covid-19 Pandemic Era) 為主題，進行報告與討論，以下為大會議程表上的報告人名錄。

Lenghengman Rovaniyaw, Assistant Professor, Indigenous Affairs and Ethno-Development, National Dong Hwa University, Hualien, Taiwan

Hui Hui Lee, Section Chief, indigenous Welfare, Taoyuan City Government Indigenous Peoples Administration, Taoyuan, Taiwan

Cheng Hsien Yang, Associate Professor, Department of Indigenous Affairs and Development, National Dong Hwa University, Hualien, Taiwan

Chih Hsing Lin, Deputy Curator Retired, The National Museum of Prehistory, Taitung, Taiwan

Shih-chung Tristan Hsieh, Professor, Anthropology Department, National Taiwan University, TAIWAN, Taiwan

我們依照議程順序，逐一上臺報告 20 分鐘，接著一起坐於前臺，接受與會者提問。提問與答問時間約 20 分鐘，舉手踴躍，所提出之問題包括將來的臺灣原住民族博物館是否有被商品化的危機？博物館與文化存續是正面關係還是負面效應？商業帶進原民社區的影響？以及國際旅遊與原民觀光的依存關係等等。我們都予以充分的回答。會後陸續有學者前來詢問問題，大家對談熱絡。

三、謝世忠的論文

Does Culture Always Come with Tourism?— on Harvest Festival of the Amis throughout the Covid-19 Impact

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Adjunct Professor of Anthropology
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A paper for the Eighth International Conference on Tourism & Leisure Studies, Jun 14, 2023 –Jun 16, 2023 at University of Granada, Granada, Spain

I. Introduction: Cultural tourism as a professional but popular term

Since the late 1970's right after Dean MacCannell's book *The Tourist* (1976) published, tourism gradually became an important sphere for anthropological studies. Nelson Graburn's research especially on the different definitions for both natural and cultural tourism (1989) was another cornerstone to push up advanced discussion on the essence of tourism. From then on most of scholars had concentrated on meaning of authenticity which is in relation to complicated interaction between tourists and tourees. Tons of debates brought people to the theme by the question "Is what the tourist sees real? Or more specifically if "culture" the tourists contacted is "true culture" under the premise of entering into situation of cultural tourism? Simply to say, what the authenticity is? (cf. Cole 2007; Knox 2008; Wang 2007; Cohen E. & S. A. Cohen 2012; Martin 2010:537-554)

Tourism had been often criticized by media, educational circle and academic community about its harmfulness to the daily life of the local people, and a distorted culture was one of the worst items among others (see e.g. Greenwood 1989; McKean 1989; Wang & Morais 2014:74-87). However tourism plus culture become cultural tourism in some ways on the contrary gained positive reaction from the voices of government or leading class of relevant enterprises. The point is that it is no more low value performance in touristic situation as long as the core attraction is so-called "culture". That is to say bringing tourists to contact local culture is exactly an action of expressing respect to the host society. Such a touristic environment on indigenous culture is especially evident in contemporary Taiwan.

In this paper I will firstly describe the activity attended by crowd participants for the most famous festival of the Austronesian indigenous people in Taiwan, .ie., *ilisin* or

the Harvest Festival among almost all Amis sub-groups. Then I am going to discuss a special phenomenon of lacking tourist for attending this colorful dancing and singing performing festival under the name of cultural tourism financially supported by local government. This particular situation simply to say is culture there completely indeed but without visitors coming to appreciate. A revenge travel wave began since 2021 say post-Covid 19 era in Taiwan but still found few observers from other places to join Amis' Harvest Festival under governmental encouragement with the slogan of cultural tourism. In general Taiwanese like to enjoy leisure tourism but culture itself may be never an attractive center, therefore the case of Amis' Harvest Festival tells us a story of ethnic distance existed in Taiwan, even the easy leisure time still cannot bring indigenes and people from main society together then to indicate an expected full picture of multi-culturalism.

II. Amis' *illisin* or harvest festival as the typical expressive culture of indigenous people in Taiwan

There are totally sixteen national indigenous groups in Taiwan. They all belong to Austronesian linguistic family and more and more scholars accept a theory to contend Taiwan having an ancestral position for all Austronesian peoples in pacific region. Most of the groups have maintained well on main traditional annual festival and ritual even though both Japanese colonial regime and KMT Chinese government had ever seriously practiced policy of assimilation for totally around 100 years. An ethnic-social movement had started since mid-1980s initiated by young indigenous student leaders in metropolitan area and then became a huge wave in following decades that forced the government to abandon original assimilation ideology. A democratic and multicultural value became the major ideology in this island country since the time moving into a new century. It drove both the government and the main society appreciate multi-ethnic reality and the importance of indigenous culture.

Amis are the largest group among the Taiwan indigenes. Their main dwelling area is in valley and coastal plains in east Taiwan. The Harvest Festival or *illisin* in most of the Amis local dialects is in association with a typical new-year-like celebration which was held continuously in confirmed three days averagely during the months from July till September. Such an Amis festival in Chinese "*fung-nien-chi/fongnianji*" today has been called by commoners for all indigenous annual ceremonial days (Photo 1 & Photo2). Many residents in Taiwan thought every indigenous group has a Harvest Festival as what the Amis did. In a word whenever indigenous important traditional festival had been mentioned the Harvest Festival or *fung-nien-chi* in highly probability

would be proposed to match each other by the information receiver. What the expressive culture was performed during the period of Harvest Festival of the Amis has been imagined exactly as the same meaning of referring to all Taiwan indigenes.

III. Cultural tourism with *ilisin* defined by the government

As I mentioned above *ilisin* or the Harvest Festival of the Amis has been well known long since the period of Japanese domination. All members of tribal communities returned home and participated in preparations guided by leaders of the group. There are around one hundred Amis sub-groups or local groups and most of them are small or medium size but several bigger one distributed in valley area of Hualien County such as Fata'an and Tafalong. Younger people are the most important attendants for the celebration because they, in accordance with different age-grades, have to be responsible for all major works. *Kakita'an* or the head of community is taking in charge. Ordinarily the whole of festival had continued for at least three days. Crowded people with laughing, talking, singing, dancing, and having good food with alcohol is a typical landscape in the community. Happiness probably will be the most suitable word to describe all people's daily life during the particular moment (Photo 3 & Photo 4).

In Taiwan both central government and county or city administration set up a bureau or department for the tourism affair. This kind of public units in hierarchical system of the government has been defined as a main role of developing tourism. The civil servants at this particular department have to make policy to create touristic hot wave which as a matter of fact is for providing leisure activity for civilians to having a good time in weekend or holidays. Meanwhile the indigenes themselves have used to applying financial support from the tourism department when an important traditional festival or ritual day is approaching. In the present without collecting money from the government it is hard for a tribal community to hold a successful festival. Amis' *illisin* or Harvest Festival is the one that needs bigger money usually in comparison to other ritual performances among other indigenous groups due to its far-famed effect to be able to attract much more attendants theoretically.

As long as the Hualien local administration gave money and the tribal community smoothly finished holding a festival that meant an activity of cultural tourism had been accomplished well. And a crucial evidence for such an activity well-down was usually some photos of showing the head of county to give speech at established stage in an open field displayed through TV program, internet report, or next day newspaper. The

public side won't collect data of the numbers of external visitors for judging if the activity under the name of cultural tourism was operated nicely down after the end of Harvest Festival. An only public propaganda came up soon at this time was to report Amis colorful culture through traditional rituals and loud singing and dancing with beautiful clothing.

IV. Culture performed by the Amis at the tribal community

The whole of *ilisin* or Harvest Festival was totally organized by local Amis people. Under the circumstances we probably should look at it as a complete ethnoscape of the Amis in the sense of cultural performance. Everyone wore traditional clothes although almost all materials coming from modern factory instead of by hand-made loom. Each age-grade had one's own base and all members were requested to be there all the time during the era of festival. The main gate of any age-grade house was decorated for emphasizing their special emblem or lucky symbol (Photo 5, Photo 6, Photo 7). When the time for any particular age-grade to go to the field center was up all members lined up walking orderly to enter in. Then people sang or danced following the leading person for matching the arranged schedule.

There were several times for all the tribal members joining together in the center of ritual field to respect the head of community and hand by hand to dance in a couple of circles. That symbolized re-union of all Amis people in this particular community and everyone wished to own good health and received warm blessing from the supernatural power including ancestral spirits. Songs and dancing programs were told inherited from ancient time except for some modern composed popularized folk songs. A number of songs were limited to be able to sing at this sacred moment and it became taboo for other non-festival time if someone wanted to sing. The whole picture of sacredness had been created by all participants who were local Amis in different generations. Other sub-groups of the Amis in general were not allowed to join it unless a special invitation had been sent off in advance. The main reason is that in the past each tribal community played as an independent self-defense unit and all activity to represent their spiritual solidarity was in secret. Every member had to keep secret about military power of their community.

There are one hundred tribal communities or sub-groups among the Amis People so that one can imagine very hot and crowded days during the festival almost everywhere in east Taiwan in summer. It is indeed a perfect time for urban residents especially the students in Taiwan to visit any Harvest Festival in school break season.

That is why local government always claimed series of cultural tourism arranged in summer mostly and some people might believe that it is easy and comfortable to contact other culture, say Austronesian indigenous culture during *illisin* time. The festival was found all the time everywhere indeed.

V. Lacking of internal tourism by indifferent neighborhood

The indigenous community in Taiwan in a great percentage is absolutely not a “pure” indigenes residential district. The Han-Taiwanese/Chinese had lived in this island for more than four hundred years since the first group migrated from southeastern China in the 17th century with *Koxinga* troop for reaching their goal of anti-Manchurian occupation on mainland China. The Han firstly completely assimilated the various indigenous groups in plains area where the dwelling setting or contact zone is overlapping for those two racial categories, say, the native Austronesians and newly-moved Sino-Tibetan linguistic group. Then the latter little by little found opportunities to settle down in non-plain indigenous area where are regarded as high latitude mountainous tribal communities and those peoples living in eastern part of the island that the Han’s step was slower to touching down. Nevertheless most of the tribal communities are able to maintain original local ethnicity due to the unpleasant experiences in the hill for the Han with plain adaptation and causing an outcome of small population then bring limited influences to the indigenes.

The Amis in contrast to their Austronesian cousins have been used to living in plain area so that their knowledge of plants are counted as the best one that can be compared to the capability of hunting wild animal in mountainous region for the other indigenous peoples. A “lucky” element for the Amis to avoid from being assimilated by the Han was their remote dwelling place in east Taiwan where was faraway to the location of most of the Chinese immigrants landed in western ports of the island. However still got some individuals owned land or house within Amis’ tribal territory. And those newcomers actually have rooted at this particular village with their descendants. They are residents without question but being isolated from all of indigenous grouping no matter what it is automatic or passive.

Did those non-indigenous residents joined daily life of the indigenes or participate in cultural activity of the Amis? The answer based on my field research is “no”! Those Han residents always showed an attitude of neglect to the rituals or festivals of the Amis so it is not common for them to attend *illisin* or Harvest Festival although some

might go to the celebration center to say hi to the people like classmates or friends but no way to wear Amis' clothes and danced with the age-grade members. Most of the temporary participants just come and go. The ethnic gap between the indigenes and the Han in fact are clearly set up and kept by cultural distance. Even for those inter-marriage family of the indigenes and the Han, the Han side mostly male usually indicated opponent opinion to kid's attendance of the activity with fully-dressed Amis clothes. In a word an internal tourism within the village was problematic not mention to expect the Han resident supporting the development of cultural tourism of the indigenes.

VI. Few non-indigenous participants at all in all ritual situation during the era before Covid-19 impact and after it under the wave of revenge travel

One may feel that most of the Harvest Festival were perfectly held if related information only came from governmental announcement through public or private media. And a successful cultural tourism with educational value and cultural preservation of the indigenous people was the final outcome defined by the local administration. All photos and videos shot by camera men appointed by the government indicated splendid traditional colors of the Amis and happy participants with smile and satisfaction of having good food and alcohol. Such a picture of *ilisin* activity had become a stable impression among most of the Taiwan residents because they didn't have motivation to check the correctness of the related news by the reason of missing those Harvest Festivals held in Hualien through the whole of summer.

The true situation is totally different from report of the local officials actually. I had conducted fieldwork on Amis' Harvest Festival since 2003 and visited many subgroups during *ilisin* moment with my team members. Half of the Amis have migrated into urban areas and a great parts of them set up tribe-like community at the corner of city or suburban neighborhood. The first thing for Amis immigrants in the city to do was to elect a leader of the group in Chinese *tou-mu* and in Amis *kakita'an*. Since a *tou-mu* had been appointed formally then the group would think of organizing an *ilisin* in next summer time. *Tou-mu* and *ilisin* are two key cultural elements to confirm the independence of an Amis sub-group when they had moved to new place and re-set a traditional cultural life. Thus in both tribal communities in Hualien area, the original hometown and dwelling place in urban location we can find *ilisin* performed popularly. No Harvest Festival no Amis. All members of the Amis completely identified themselves as true indigenous people under the premise of owning the holding of *ilisin*.

However it is true that there was a landscape of crowded people in almost every tribal community in the moment of Harvest Festival but almost all of them were their own tribal friends, family or clan members, say all Amis (Photo 8, Photo 9, Photo 10). People sang and danced following the schedule arranged by the organizing committee and the leader of age-grade, or they with close friends and relatives who returned to join such an activity enjoyed local snacks like fried snails, salted raw fish, clams, and beer at any opened table nearby an acquainted food vendor alongside a street of good-for-eat operated for three days.

It is understandable that perhaps some of outsiders passed by and might eat something or stopped at a corner close to the ceremonial field to watch a short time. But they in my observation were not being there on purpose. In other words the external visitors were not attracted by the Harvest Festival itself to be the *ilisin* plaza. They instead incidentally found something special there when driving through the main highway and decided to pull over to take a look. They mostly left fast in a very short moment. I had attended several times either in urban area or in homeland Hualien but never found any group brought by a commercial travel company to appreciate a Harvest Festival in previous ten years.

A so-called “revenge travel” phenomenon had been formed since 2021 when the Covid-19 threat was gradually not so serious. People were still not allowed to go abroad for sightseeing or touristic purpose at that time. Many Taiwanese decided to leave homes to farther country side especially for the eastern coast of Taiwan. Hualien was the number one target for tourists. But one would be wrong to have an expectation for seeing a great number of visitors crowding in watching Amis’ Harvest Festival. In August 2022 when the tour buses were all full of passengers and running in the roads of Hualien I got no meeting to any one from cities in west Taiwan in *ilisin* location.

VII. Is ethnic interaction true?--cultural tourism without authentic culture and culture without external observers

The story of *ilisin* or Harvest Festival of the Amis tells us the matter of a broken line between the indigenes and the main society whose administrative representative is the government. The Amis mostly have enjoyed celebrating this biggest festival which includes some crucial rituals for the supernatural world, important grouping activity for connection of the same age-grade members, performances of traditional

and newly-composed songs and dances, refreshing all kinds of good ethnic food by opened street vendors, and best opportunity to call back all residents and emigrants of this particular tribal community to symbolize indigenous solidarity. Crowded people and atmosphere of happiness are full of the era of festival. Anyone who is interested in indigenous culture should not miss such an Amis traditional *ilisin*.

The local government has clear idea about the importance of Harvest Festival among the Amis people, and related administrative sessions begins to do preparations about the coming of *ilisin* since the early spring every year. There are more than one hundred Amis tribal communities in Hualien County, some are smaller and a couple of them are with high population and occupying broad territory. The latter communities usually are famous and have been reported by media often and certainly received much more attentions. The government more or less will financially supports every community for the big day as long as an application sent off to the public office in time. The bigger the community the higher the budget. Many *ilisin* have been decorated with colorful and beautiful banners and all sorts of paintings, temporarily bamboo or wood buildings, and evident ethnic emblems through the contribution of public money.

“Cultural tourism” began to be publicly claimed through governmental documents at the time of making first step to support *ilisin*. Both electronic and traditional media somehow would summarize main points of the documents and it is no doubt that this term “cultural tourism” become a must-be cited one. This situation has created a probability of connecting culture and tourism together, and it is certainly for people to be able to having optimism to approve positive interaction between indigenous culture and Han-Taiwanese/Chinese society. However unfortunately things won’t follow such a route to develop, and as a matter of fact the Han tourists under the journey of internal tourism either before Covid-19 time or post-pandemic era indeed passed by Hualien but see nothing on indigenous traditional culture through the holding of *ilisin*. The matter of cultural tourism without authentic culture and culture without external observers may be a suitable definition for the relationship between superficial cultural tourism and lonely local cultural performance.

VIII. Concluding remarks—from ancient xenophobia to contemporary neglect to other culture and minority people

For the purpose of cumulating political achievement or government performance a local government must propose policies for proving their success of serving civilians well. Cultural tourism thus became a never ending public affair in terms of respect and

develop various kinds of local cultures (cf. 謝世忠 1992, 1994a, 1994b; 謝世忠與蘇裕玲 1998). In Hualien area the indigenous culture without question is always the most important item due to the fact that this special mountainous county is absolutely a typical territory of the original homeland of the Amis. The Han immigrants and the Amis have mutually interacted for at least three hundred years. However the Han people have shared a long-lasting thousand years tradition of contacting non-Han “barbarians” since they began to move southward to the region mostly around Mekong River in mainland of Asia and the insular area especially Taiwan where is the nearest new land from the home in southern China by local Han residents. The Confucianism ethics had seriously separated its members from non-Han ethnic groups in the south including Taiwan indigenes. “*Huan*” or barbarians was a long-recognized word to call Taiwan indigenes. *Yuan-chu-min/Yuanzhumin* or the people who originally live in here is now a formal term to call indigenes, but some inferior terms like “mountain people” or even *huan* still used by the Han occasionally.

In my interpretation an ancient xenophobia rooted in history of Chinese people has transformed its way of performance to contemporary Taiwan. It is true that Taiwan is a democratic and free country with good development of high technology and successful international commercial network. People have enjoyed full and good quality education and formed a huge group of middle class who are backbone of the nation. Theoretically a well-praised multi-ethnic and cultural social environment can be easily found in this particular island country. However through an observation on *ilisin* and cultural tourism in Amis communities described above Hualien surprisingly tells us a different story. The Han people including the local villagers who had been neighbor long time in my point are not just without interest to see the Harvest Festival of the Amis but an inner ancient xenophobia still occupying deep minds of human body. They in fact are “scare” instead of merely “no interest”. Civilization shared by the Han people has been imagined to be out of non-civilized barbarian world. Amis are people belonging to another world which is totally not part of the world established by Han’s Confucianism. No touch is promise of safety, so to speak.



Photo 1 *ilisin* dancing of an Amis group in east Taiwan 2005-7-12 provided by the author



Photo 2 *ilisin* of *Fata'an*, one of the largest group 2022-8-20 photographed by the author



Photo 3 dancing with happiness in *ilisin* for an Amis group 2005-7-12 provided by the author



Photo 4 ready for dancing of the Amis residents 2005-7-12 provided by the author



Photo 5 the *Fata'an ilisin* 2022-8-20 photographed by the author



Photo 6 a main gate of age-grade 2022-8-20 photographed by the author



Photo 7 a main gate of an elder age-grade 2022-8-20 photographed by the author



Photo 8 people gathered in a vendor 2022-8-20 photographed by the author



Photo 9 people watched and chatted around the *ilisin* field 2019-9-12 photographed by the author



Photo 10 people enjoyed food at a vendor 2019-9-8 photographed by the author

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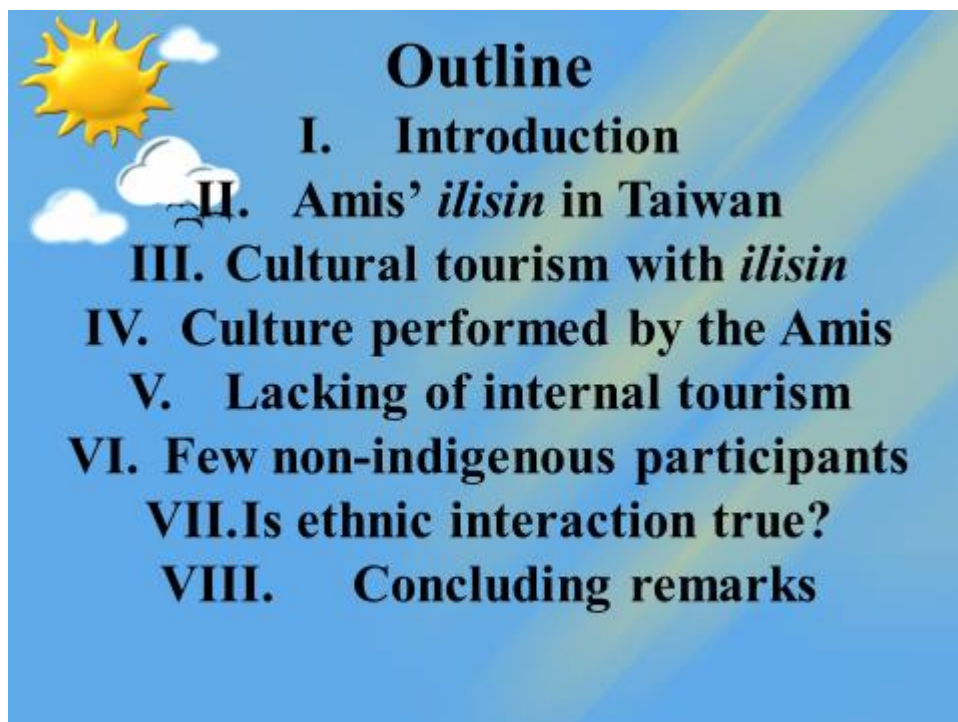
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四、謝世忠的 ppt





I. Introduction

1. Tourism plus culture become cultural tourism in some ways on the contrary gained positive reaction from the voices of government or leading class of relevant enterprises.
2. The point is that it is no more low value performance in touristic situation as long as the core attraction is so-called "culture".



II. Amis' *ilisin* in Taiwan

1. Amis are the largest group among the Taiwan indigenes. Their main dwelling area is in valley and coastal plains in east Taiwan.
2. The Harvest Festival or *ilisin* in most of the Amis local dialects is in association with a typical new-year-like celebration which was held continuously in confirmed three days averagely during the months from July till September.
3. What the expressive culture was performed during the period of Harvest Festival of the Amis has been imagined exactly as the same meaning of referring to all Taiwan indigenes.





III. Cultural tourism with *ilisin*

1. Crowded people with laughing, talking, singing, dancing, and having good food with alcohol is a typical landscape in the community.
2. Happiness probably will be the most suitable word to describe all people's daily life during the particular moment.
3. As long as the Hualien local administration gave money and the tribal community smoothly finished holding a festival that meant an activity of cultural tourism had been accomplished well.







IV. Culture performed by the Amis

1. The whole of *ilisin* or Harvest Festival was totally organized by local Amis people. Under the circumstances we probably should look at it as a complete ethnoscape of the Amis in the sense of cultural performance.
2. There are one hundred tribal communities or sub-groups among the Amis People so that one can imagine very hot and crowded days during the festival almost everywhere in east Taiwan in summer.
3. It is indeed a perfect time for urban residents especially the students in Taiwan to visit any Harvest Festival in school break season. That is why local government always claimed series of cultural tourism arranged in summer mostly and some people might believe that it is easy and comfortable to contact other culture, say Austronesian indigenous culture during *ilisin* time. The festival was found all the time everywhere indeed.







V. Lacking of internal tourism

1. Did those non-indigenous residents joined daily life of the indigenes or participate in cultural activity of the Amis?
The answer based on my field research is “no”!
2. Those Han residents always showed an attitude of neglect to the rituals or festivals of the Amis so it is not common for them to attend *illisin* or Harvest Festival although some might go to the celebration center to say hi to the people like classmates or friends but no way to wear Amis' clothes and danced with the age-grade members.
3. Most of the temporary participants just come and go.
The ethnic gap between the indigenes and the Han in fact are clearly set up and kept by cultural distance.







VI. Few non-indigenous participants

1. It is true that there was a landscape of crowded people in almost every tribal community in the moment of Harvest Festival but almost all of them were their own tribal friends, family or clan members, say all Amis.
2. It is understandable that perhaps some of outsiders passed by and might eat something or stopped at a corner close to the ceremonial field to watch a short time. But they in my observation were not being there on purpose.
3. In other words the external visitors were not attracted by the Harvest Festival itself to be the *ilisin* plaza. A so-called “revenge travel” phenomenon had been formed since 2021 when the Covid-19 threat was gradually not so serious. Hualien was the number one target for tourists. But one would be wrong to have an expectation for seeing a great number of visitors crowding in watching Amis’ Harvest Festival.







VII. Is ethnic interaction true?

1. The story of *ilisin* or Harvest Festival of the Amis tells us the matter of a broken line between the indigenes and the main society whose administrative representative is the government.
2. The Han tourists under the journey of internal tourism either before Covid-19 time or post-pandemic era indeed passed by Hualien but see nothing on indigenous traditional culture through the holding of *ilisin*.
3. The matter of cultural tourism without authentic culture and culture without external observers may be a suitable definition for the relationship between superficial cultural tourism and lonely local cultural performance.









VIII. Concluding remarks

1. The Han immigrants and the Amis have mutually interacted for at least three hundred years. However the Han people have shared a long-lasting thousand years tradition of contacting non-Han “barbarians” since they began to move southward to the region mostly around Mekong River in mainland of Asia and the insular area especially Taiwan where is the nearest new land from the home in southern China by local Han residents.
2. The Confucianism ethics had seriously separated its members from non-Han ethnic groups in the south including Taiwan indigenes.



VIII. Concluding remarks

3. In my interpretation an ancient xenophobia rooted in history of Chinese people has transformed its way of performance to contemporary Taiwan.
4. Theoretically a well-praised multi-ethnic and cultural social environment can be easily found in this particular island country. However through an observation on *ilisin* and cultural tourism in Amis communities described above Hualien surprisingly tells us a different story.
5. The Han people including the local villagers who had been neighbor long time in my point are not just without interest to see the Harvest Festival of the Amis but an inner ancient xenophobia still occupying deep minds of human body.



VIII. Concluding remarks

6. They in fact are “scare” instead of merely “no interest”. Civilization shared by the Han people has been imagined to be out of non-civilized barbarian world. Amis are people belonging to another world which is totally not part of the world established by Han’s Confucianism.
7. No touch is promise of safety, so to speak.



End of Presentation

**Thank you very much!
Tada-aray to ko
widawidang ako anini!**

五、專案活動照片



圖 1 研討會會場外觀 攝於 University of Granada 2023-6-14



圖 2 研討會報到處現場 攝於 University of Granada 2023-6-14



圖 3 研討會午餐現場 攝於 University of Granada 2023-6-14

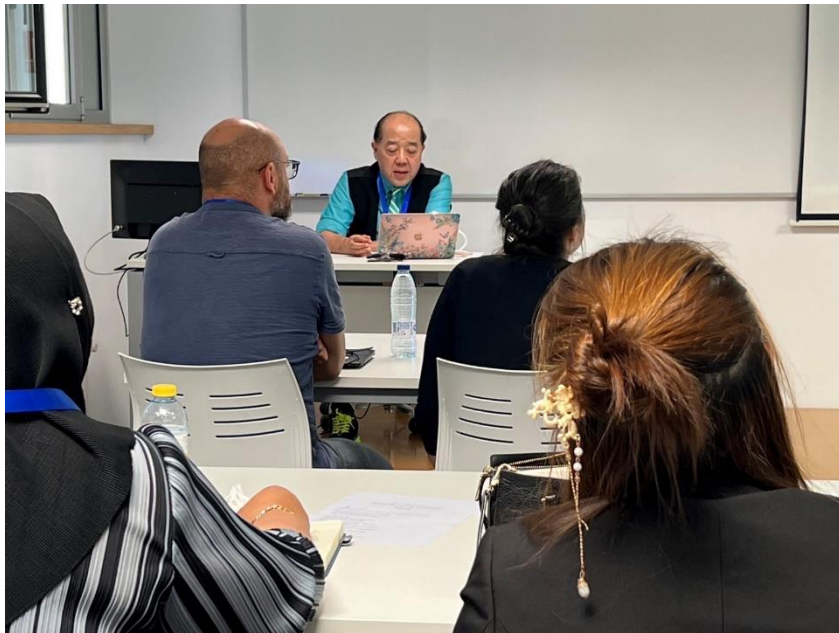


圖 4 謝世忠教授宣讀論文 June 15, 2023 at University of Granada, Spain



圖 5 西班牙國際會議臺灣學者團隊 2023-6-15 西班牙格拉那達大學



圖 6 閉幕式主辦單位報告 攝於 University of Granada 2023-6-15



圖 7 大學紀念品專賣店 攝於 downtown of Granada 2023-6-14



圖 8 穆斯林清真寺 攝於 University of Granada 2023-6-14



圖 9 和與會國際學者合影 攝於 University of Granada 2023-6-14

六、會議邀請信函



tourismandleisurestudies.com

Letter of Acceptance

November 23, 2022

Dear Shih-chung Tristan Hsieh,

On behalf of the Review Committee for the **Eighth International Conference on Tourism & Leisure Studies**, Jun 14, 2023 – Jun 16, 2023 at University of Granada, Granada, Spain, this letter confirms your presentation proposal “Does Culture Always Come With Tourism?: Harvest Festival Of The Amis People During The Covid 19 Impact Era” has been accepted. We believe that your presentation and participation in general discussions will make a significant contribution to the conference.

The annual conference is an integral component of the Tourism and Leisure Studies Research Network. Founded in 2015, the Tourism & Leisure Studies Research Network is brought together to explore the economic, cultural and organizational aspects of tourism and leisure.

You can find regularly updated information about the conference on our website: <https://tourismandleisurestudies.com/2023-conference>

Should you require further information or have any questions, please visit the Knowledge Base: https://cgscholar.com/cg_support/en

We do hope you will be able to attend this important and timely event.

Yours Sincerely,

Dr. William Cope
President, Common Ground Research Networks, USA
Professor, Department of Education Policy, Organization & Leadership, College of Education, University of Illinois, Urbana-Champaign, USA



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九、會議參與總結

此次有幸與國內 4 位優秀人類學者一起前赴西班牙格拉那達大學參加國際觀光與休閒學術研討會，深感不虛此行。主要是，其一，每位學者都全力以赴，發表精彩觀點，為臺灣原住民族在後疫情時段裡對觀光情境與自身文化維護課題的用心，做了深度闡釋，無形中，已然是一項外交成績；其二，國際學者方面的各項議題研究，同樣也深具價值，大家都有許多學習心得；其三，與世界各國學者建立了聯誼據點，對將來本土學術的國際化，當有不可限量的貢獻；其四，會議所在地是西班牙的一個伊斯蘭與多個文化混合共處的自治區，人文景觀極具風姿，到訪者無不感受到多元文化共榮相處之可貴。總之，每一位參加者，均帶著飽滿的收穫，踏上歸程。我們臺灣 5 人，尤其感受最深。

明年的會議將於英國利物浦舉行，接辦的單位也表示非常歡迎大家造訪。我們認為，此一頗負盛名之國際會議，的確值得更多臺灣學者參加。因此，回到各自服務單位，當會積極宣揚會議的高度價值，期望屆時可以看到更多我國學人的身影。我們更會設法將發表之文章正式出版，以饗更多讀者。