



Does Tourism Development Bring Positive Benefit to Indigenous Tribe? Case by Dongpu in Taiwan

Hui-Chuan Huang¹, Liu Chia-Hao² and Hsiao-Ming Chang^{3*}

¹Department of Leisure Management, Yu Da University of Science and Technology, Taiwan.

²Department of Athletics, National Chin-Yi of Technology University, Taiwan.

³Department of Kinesiology, Health, and Leisure Studies, Chienkuo Technology University, Taiwan.

Authors' contributions

This work was carried out in collaboration between all authors. Author HMC designed the study, wrote the protocol, and wrote the first draft of the manuscript. Authors HCH and LCH managed the literature searches, conducted interview and analyses of the interview results and wrote discussion. All authors read and approved the final manuscript.

Article Information

DOI: 10.9734/AIR/2015/15030

Editor(s):

(1) Simone Domenico Scagnelli, Department of Management, University of Torino, Italy.

Reviewers:

(1) Anonymous, Taiwan.

(2) Ali Aminian, Tourism and Hospitality, University of Applied Science and Technology, Iran.

(3) Anonymous, Turkey.

(4) Anonymous, Malaysia.

Complete Peer review History: <http://www.sciencedomain.org/review-history.php?iid=970&id=31&aid=8430>

Original Research Article

Received 3rd November 2014

Accepted 3rd March 2015

Published 13th March 2015

ABSTRACT

Indigenous tourism in Taiwan in recent years has become a favorite way to in-depth travel, but in this development process, whether it is for the tribe to bring positive benefits? In this study, Dongpu tribe as object located at Nantou County, Taiwan, qualitative research method for analysis. After analysis, this study has the following findings: From the research development of the Dongpu tribe hot spring resources, because the Government was used powerful development for Hans enterprises to enter directly, indigenous was unable to resist the Government, resulting in the tribal culture ceased to exist, to return to the previous tribal life environment has been very difficult. Highlight any tribal tourism development, require participation and programming of indigenous, and the Government's position should be on assistance and counseling role. Tribal tourism, however, is not always a negative impact, in terms of positive impact, but also infrastructure improvements in the area of Government pay more attention to indigenous rights. The findings in this study not only provide government with recommendations for the development of indigenous tourism, but also serve as references for relevant future research.

*Corresponding author: E-mail: cmchang9@ms23.hinet.net;

Keywords: Indigenous tourism; tribe; impact; hot spring; Dongpu.

1. INTRODUCTION

In recent years, Taiwan tourism industry are booming, coupled with the holiday family traveling by car culture to flourish, people began to in-depth travel patterns. Especially indigenous tribes rich with ethnic characteristics of the cultural resources, and some remote tribe has retain many of the traditional building, social systems, handicrafts, and ritual, which for people living in the city, the formation of a strong attraction [1,2]. Chang and Liao [3] pointed out that important indicators for the development of Aboriginal cultural tourism products, it is the indigenous living areas of culture as its main contents are developed into products, and is one of the indigenous income source of. Hinch and Butler [4] pointed out that the indigenous tourism means the indigenous people directly involved in the operation of the tourism industry or the tourism industry as a way to attract tourists to come to the aboriginal culture.

The current "indigenous tourism" in Taiwan has become one of popular holiday favorite activities, especially many tribes located in mountainous areas, with plenty of natural and cultural resources, and develops tourism, has also attracted people to vacation. As a result of these factors, some tribes in remote areas through the development of tourism has improved lives and promoting employment opportunities, such as the Smangus [5], Cinsbu [6], and Bokiu tribes [7], because tourism lets tribes to improve their living environment, and to preserve the traditional culture. But some tribes did not develop smoothly and remote indigenous tribes there is a problem, is that employment is not easy, and thus caused outflow of young people, tribal weekday only the elderly and young children [1].

Due to the success of some tribe's tourism development, improve their living environment, so Taiwan Government wants to through tourism development, to increase indigenous employment and improvement tribal life. This policy starting point is good, but after it is promoted, some tribes oppose, but some support, and raised some indigenous protest against the Government's mass event. In the protest, Dongpu tribe failed example, always referred to and protest of the indigenous tribes they don't want be a "big business"-controlled areas. In fact, there are to developed tourism a problem has existed for a long time, but have been lacking in

research to discussion. Such as Cheng's research explores the impact of sport tourism development on the Hsinyi Township [8], Haivangang et al. study of tourists satisfaction of ecotourism in Dongpu [9], although results is valuable, but less in Dongpu tourism development issues discussion. Based on the above mentioned, the purpose of this study is to analyze the Dongpu for tourism, the cause of the problem? Analyze positive and negative impacts of tourism development for the tribe? Hoping the findings will provide reference for government and tourism planners to promote indigenous tourism.

2. LITERATURE REVIEW

In the literature review section, according to this study purpose and relative tribes research framework [1,5,10,11], first, this study to analyze the tribal element of tourism development, followed by discussion on the impact of tourism development for the tribe. Finally, researchers were used social exchange theory to explain residents how to support or against the tourism development, based on relative tribal studies.

2.1 Element of Indigenous Tourism Development

Tourism areas have the basic features includes: attraction, service, transportation, information, and promotion [12,13]. Elements of the indigenous tourism development, the most important is the indigenous resources to provide the elements of tourism development. In terms of indigenous tourism, an Aboriginal cultural resource is the most important, providing elements of the tribes on the development of tour. Johansena and Mehmetoglu [14] empirical studies indicate 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 [15] research shows that tourists visiting indigenous tourist attractions have a special interest in five central dimensions of a culture: gazing, lifestyle, authenticity, personal interaction, and informal learning. Yang, Ryan, Zhang [16] 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 aesthetic and relaxation reasons. In Taiwan, the related studied findings the tribe to

attract tourists to visit (or vacation) of the main reasons, including: the tribe itself is a residents and attraction [1,5,14]; has characteristics and culture of the aboriginal [5,10]. However, indigenous tourism development, beside attraction and cultural characteristics, the tribe to provide tourist hospitality services, complementary and recreational facilities to meet the needs of tourists, integration of local tourism resources, and travel products [1,5,10]. In addition, the tribe have a convenient external transportation [10], the tribe residents can friendly welcome outside visitors, and for the development of tourism has a positive attitude [1,5,7,10].

2.2 Tourism Impacts

Although tourism for the economic development of indigenous tribes, plays an important role, but not every tribe are suitable for the development of tourism, or must rely on tourism to sustain life tribal residents. And tribe tourism development also tend to give a negative impact on indigenous life, the impact is greatest is the cause of the collapse of tribal culture, plus the majority of indigenous tribes in remote areas, due to the large number of tourists come to visit, also have a negative impact on the ecological environment and animal habitats [17]. For example, Yang 2009 [18] studies tourists' perceptions of Mosuo ethnic tourism in Lugu Lake, Yunnan, China. Result found a small number of tourists were disappointed the commercial setting, inadequate tourist facilities, poor service, and limited tourism programs. Many tourists are argued there are losses Mosuo of traditional customs. Ryan [19] pointed out that indigenous culture has often had to adapt to the values and norms of tourists, who are normally Western oriented. However, the tribe development of tourism does not necessarily have a negative impact on indigenous culture, through appropriate protection and maintenance, can maintaining the preservation of indigenous culture [20], to promote tribal economic development [21], such as cultural/identity revival and socioeconomic [22,23], and can provide tourists with an opportunity to gain a better understanding of the historical and contemporary aboriginal life [21], such as exotic cultural experience [24]. For example, Kayoko Ishii [25] studied impact of ethnic tourism on hill tribes in Thailand, the results show that ethnic tourism provides income to the local minority community.

2.3 Social Exchange Theory

The social exchange theory (SET) is frequently applied in the study of the local residents' attitudes toward tourism development [11]. SET provides a framework that individual actions can depend on other people's award [26]. Is central to this theory assumes that people can be all social life in exchange for tangible and intangible rewards and resources [27], the major premise is based on a reciprocal relationship [28]. Tourism development study also confirmed the attitude of SET valid interpretation of the residents of tourism development. The majority of residents believe that tourism would have a positive impact, but also have a negative impact, especially for residents not engaged in the tourism industry, will hold the cold-shoulder treatment attitude tourism development [29]. And Leonard's study pointed out, residents the cognitive and views for tourism developing; they will affect the attitude of local tourism development [30]. Wang and Pfister studied were conducted in a small rural community where tourism is still at its emerging stage. It was found that residents' perceptions of personal benefits from tourism were closely associated with their attitudes toward tourism in a positive direction [31]. Nunkoo and Ramkissoon developed a model of community support based on the social exchange theory. Results indicated that support was influenced by perceived benefits, perceived costs, and community satisfaction. Perceived benefits were affected by community satisfaction, institutional trust, power to influence tourism, and neighborhood conditions [32]. From above-mentioned, SET implies that residents' support is based on their evaluations of the benefits and costs resulting from the industry [22].

3. METHODOLOGY

In the methodology section, this research brief description of the study area first, followed by object that describes methods of data collection and interviews subjects, then it shows the content of the interview manuscript, as well as methods for data analysis, and content of this study will also interview data, explains how to conduct analysis on reliability and validity.

3.1 Overview of the Research Area

Dongpu tribe located at the Taiwan's highest Springs Scenic Area (see Fig. 1)- Dongpu Village, Sinyi Township, Nantou County. Beside

the province road No. 21, the main ethnic group of Bunun, the language used for the Bunun language as well as Pekingese, in religion, mainly the Christian and Catholic. Dongpu tribe by geography is divided into six neighbors, which is located in Dongpu a no.1 Neighborhood within the Yushan National Park, also known as Dumbu-Daigaz tribes, Dongpu no.2 and no.5 Neighborhood in tourism hot spring area, a no.3 Neighborhood called Valanaw tribe, the no.6 Neighborhood called Habilan tribe. According to the geographical distribution of the Bunun tribe, most of the Bunun tribe is "converged" the faces of common life, but it are a rare tribal Dongpu belong to "diaspora" type special tribe [33].

3.2 Data Collection Methods

This study used qualitative method; the first was document analysis, gathering relevant information. Mainly collect about Dongpu introduced by the internet, and again to collect reports of government tourism brochures and tourism magazines, as well as academic research papers. Second-step was interviews with local hot spring hotel manager and staff, produce and souvenir shop owner, restaurant

manager, as well as residents, and also interviews the tourists go to the ground at the time, in order to increase the reliability of the data (respondents profile see Table 1). In addition, researchers and field visits to various attractions, in order to understand the contents of the authenticity of the interview.

3.3 Interview Manuscript

Interview manuscript of the study mainly based on the elements of indigenous tourism development [1,5,7,10], tourism impact theory [17,19,20,21] and social exchange theory [27,28,29,30]. Interview manuscript includes: 1. Where are the main tourist attractions in the local? Tourists mainly visit these attractions? Engaging in those activities? 2. For tourist hospitality services as well as complementary recreation facilities are those? 3. In the developing tourism situation, the local how to enhance appearance and service? 4. Since tourism development on the local, which bring what impact on this tribe? 5. Since tourism development on the local, here go outside traffic are improvement?

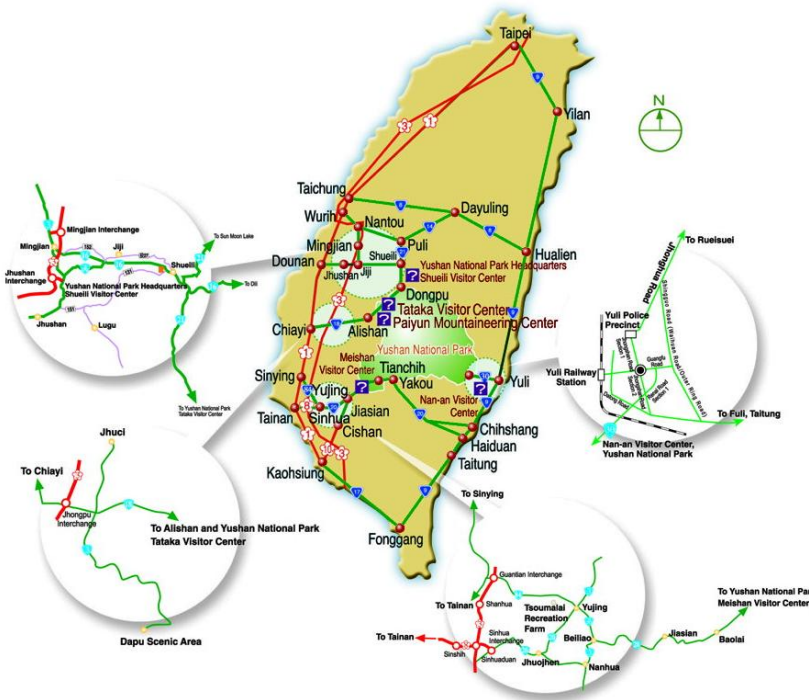


Fig. 1. The Dongpu tribe is famous hot spring scenic area, geographically located in Taiwan's central and 1st neighborhood of within the Yushan National Park [34]

Table 1. The respondents profile

Respondent	Gender	Age	Explanation
HM	Male	56	Hot spring hotel manager(non indigenous)
LS	Female	62	Local produce and souvenir shop(non indigenous)
RM	Female	65	Restaurant manager(non indigenous)
RS1	Female	28	Resident (hot spring hotel staff, indigenous)
RS2	Male	65	Resident (famer, indigenous)
RS3	Female	61	Resident (homemaker, part time worker, indigenous)
T1	Female	38	Tourist (service, who came from Taichung city)
T2	Male	55	Tourist (financial, who came from Taichung city)

Interview data of this study are based on respondents' identity number (HM, LS, RM, RS1, RS2, RS3, T1, and T2), title of interview (AT=attraction, HS=hospitality service, EA= enhance the appearance, LR= local residents and community, and TR=Transportation.), and arranged by the selected sentences. For example, T101AT066, T1 is a tourist (female) short title 01 represents the first question and AT= attraction, 066 which means researchers interviewed answered connected with attraction of the sentence

3.4 Data Analysis Methods

Data analysis step of the research are as follows:
 a. After completion of the interviewed, according to the order of the interview respondents, data processing and analysis.
 b. The researchers listened to sound recording of interviews, and compared the recorded interview notes, used to check for subsequent data analysis.
 c. Proceed with the classified and coded of data, based on the purpose of inducing useful sentences, for analysis and discussion purposes.
 d. Analyze the data after induction and consolidation, and researchers come together to discussed, modify and sort out the analytical framework and the fact that the results, and finally presents the conclusions and recommendations of this study.

3.5 Reliability and Validity for Interview Data

Data reliability and validity analysis step of the research are as follows:
 a. Prior to the interviews, the researchers prepared to complete a manuscript, first to other indigenous tribe pilot interviews, to understand the relevance of the interview focused on.
 b. Secondly, the respondents' intentions and interview locations, this study will be taken into account, the most important thing is the willingness of respondents surveyed.
 c. In this study, the entire interviews process carried out by the researchers, in a relaxing and stress-free environment, accomplished by manuscript guide respondents used chat interviewed.
 d. After completion of the interviewed, researchers arrange interviews data immediately, in determining the grouped data is correct.
 e. In the analysis, the researchers not only come together to discuss, but also

discussed with the visitors who have to get to the place, avoid the conclusion will turn out to be the authors' subjective judgment.

4. RESULTS

4.1 Attraction

Tourists travel to the Dongpu Hot Springs Scenic are the main aim(see Fig. 2), enjoy hot spring, mountain hiking, and experience aboriginal culture, major attractions include: Yushan National Park, Batong Guan Ancient Trail, Father-Son Cliff, Rainbow Falls (Lovers Valley) and Dongpu Suspension Bridge(see Fig. 3). Local resident said: "Yushan is Taiwan's highest mountain, before going to climb this mountain is from our tribe, but after its foundation in Yushan National Park, mountaineers were climbing from the Tataka Recreation area (RS301AT024)". Researchers also found that some tourists from the Tataka Recreation area trails climb Yushan, but down from Dongpu, but this type of climbing is not much because relatively far away. Local hot springs manager were mentioned: "tourists come here most enjoy spas, as well as to Batong Guan Ancient Trail hiking, but now tourists are mostly hot springs (HM01AT021)". In terms of interviews with tourists, they replied: "we are here to Batong Guan Ancient Trail hiking, Dongpu hot springs recreation area, as well as the New Central Cross-Island Road day trips (T101AT013)". Another accommodation of tourists mentioned: we are group tours, here one night, mostly hot spring, and walk around this recreation area, for example, Dongpu suspension bridge, Batong Guan Ancient Trail hiking and visits to Bunun indigenous tribe (T201AT026).



Fig. 2. Dongpu hot spring scenic



Fig. 3. The Dongpu suspension bridge

4.2 Hospitality Services

According to data of Taiwan Tourism Bureau the legal accommodation of webpage, in 2014 Dongpu tribe a total of five large hot spring hotel, 6 legal bed and breakfasts. However researchers to the Dongpu to do interviews, found that there are a numbers of leisure farms, hot springs resorts, hotels and so on, and even restaurants are providing accommodation. Dining and shopping in the local context, local have restaurants and the sale of local produce and souvenirs shops, offer tourists shopping needs. Respondents mentioned that "area of Dongpu hot springs, under the Japanese colonial rule in Taiwan has already developed, but limited development, and indigenous would still be able to enjoy hot springs. But Kuomintang (KMT) to Taiwan, not only ignored aboriginal of right, they introduction Hans Chinese of big business to here development hot spring, built hotel, farming trout, and reclamation hillside to planting tea, consequences current in here just see of is large spa hotel and resort village, also has a whole row of house are selling local of produces and the souvenirs (RS202HS118)". Long time living and

working in Dongpu Hot Spring Hotel manager he said: "had tried to take care of the local people, employees work on indigenous priorities. But often there is a problem, is that some indigenous not accustomed to regular work hours, sometimes poor work attitude, and sometime occurred drinking situations. Of course, this does not imply that all tribal people do, because tribal higher level of education of young people in recent years, with back tribal employment, appointment objects is generally preferred, but this is not high (HM02HS068)". Interviewed local indigenous, she is back hometown employment after college graduated, her noted: "in fact, there's a lot of job opportunities, most of it services, because of the characteristics of our indigenous people, for service work, most people cannot adapt and don't like (RS102HS072)".

4.3 Enhance Appearance and Service

Because of the Dongpu tribe to developed tourism earlier, the characteristics of indigenous communities it is hard to see; only Dongpu 1st Neighborhood remains a feature of Aboriginal housing. In 2012, the Government at the entrance of Dongpu a third Neighborhood decorated the Bunun cultural images "calendar stone" shaping a cultural space in order to upgrade the quality of local tourism attractions. Respondent mentioned: "that apart from the Bunun tribe calendar code and then path side wall has Bunun life calendar, tribe tradition, the eight-part harmony sound historical source navigation, such as stone, allowing tourists to appreciate more deeply the Bunun cultural characteristics (HM03EA016)". Tourist said: "I've been here, has changed a lot, added a lot of statues of native, and the show closed in Habilanming tunnel of the Bunun culture mural, let us understand the Bunun cultural characteristics (T203EA102)". But such a change, the local indigenous do not agree, respondent referred to: "here is looked doesn't like an aborigine tribe, like a scenic area, the Bunun tribe was not. Although outside the village in recent years Government on old tunnels, to do the mural to full description of the Bunun culture, and at the entrance to the village, and has also established many of the Bunun tribe totem with decorations, but we older people think that this is not true of culture, it's just an illusion (RS203EA121)". And another of the tourist interview also mentioned: "this doesn't feel like an indigenous tribe, looks like on the side of the bridge (Dongpu 1st Neighborhood, see Fig. 4), because there are some Bunun traditional stone

houses (T103EA092)". But she also said: "the Dongpu suspension bridge go up quite stimulating, and the old tunnel walls, drew the Bunun and customs, give us a better understanding of Aboriginal culture (T103EA112)".



Fig. 4. Dongpu 1st neighborhood

4.4 Local Residents and Community

Local resident said: "as indigenous are simple farmers with no money at all, so that the development of the Dongpu, we do not have the power and money involved, only outside big business into developed. Because this time for indigenous employment and there is no protection scheme, coupled with our low level of education, so that these hotels and resorts of middle and senior managers are "Hans people", indigenous can be reduced to do low-level work with labor (RS104LR154)". Due to regulatory restrictions, Hans's people cannot purchase and sell indigenous land, in order to develop tourism in some Hans use leasing, development of indigenous lands, as hotels, resorts, and B & B etc. Local resident interviewed said: "in some indigenous, of course, be happy to have some income, but soon ran out of money, because there is no work, and drinking frequently, so even if they own land, but someone is in use, currently our indigenous most farming (RS304LR072)". Respondent are not indigenous, but lived on the tribe for a long time, she said: "some tourists to here sometime like criticism of local indigenous lifestyle; we are service industry, so I just listen to it. In fact, the tribes are mostly dominated by farming, income instability, and agriculture must be depend on weather, high risky. In addition wants to stay and work in the tribal young people, but face no work to do, just only far from home, to work in other cities (LS04LR129)". In fact, in recent years, local residents have been protesting a land-use issue, and also the problem of hunting, respondents mentioned that "Dongpu

1st Neighborhood located in Yushan National Park, received financial assistance from the Government, improving the living conditions of tribal, but they are also subject to regulations of the national parks, resulting in limited land use (RS304LR169). Another local resident said: "early I can work together with tribal elders in the hunt on the mountain, which is the traditional indigenous, but because the mountain was designated by the Government as a National Park, so much so that we are now hunting becomes illegal activities (RS204LR181)".

4.5 Transportation

Dongpu tribe located along the provincial road 21st, before 2012, go to tribe of county roads, frequently hit by typhoons and torrential rains that road collapse, high risk, affects tourists visiting the tourist's wishes. Tourist interviewed said: "didn't come here for a while, and knows the way the situation has improved a lot, because often saw a report on TV when the typhoon hit, here because the roads are cut off and landslides caused by heavy rains hit (T105TR046)". Other one tourist answered: "I've been here, has changed a lot ...tunnels often collapse issue here also improved because built two large iron bridge (T205TR026)". The reaction of local resident, because the causation of tourism development, that made the road conditions have improved a lot (RS105TR008), to outbound traffic are convenient, not just here on the roads outside of (because "Dongpu Sun Bridge" and "Dongpu Moon Bridge" is constructed (see Fig. 5), and the provincial road of 21st improved a lot (RS305TR010); the road is improved, more convenient (RS205TR005).



Fig. 5. The Dongpu Moon Bridge (The figure on the left is the original tribes outside of the road, as the attacked of earthquake and typhoons, road side the hillside collapses, the tunnel collapsed and fall into river.)

A tourist mentioned two iron bridges were built in 2012 to complete the "Dongpu Sun Bridge" as well as "Dongpu Moon Bridge" now into the tribe is very convenient, the risks are reduced "see Fig. 4". Interviewed manager said: "at present there is still a very serious problem, is that during typhoons or heavy rain season, Hsinyi Township road links outside of the 21st, often occurred road landslides and falling rocks and road debris flows that occur along some of the streams in this season have affected the here tourism development (HM05TR038)".

5. DISCUSSION

The results of this study found that attraction of Dongpu tribe is mainly dominated by natural resources. Dongpu tribal characteristics as Taiwan's highest altitude Hot Springs area, and the neighboring mountains, national parks, natural landscape, provide the main conditions for tourism development. Above results same as relative to tribe developed tourism studies [5,6,8,10], which is located in the suburbs or the indigenous tribes because of the mountains, mainly the development of tourism the conditions are based on natural landscape [16], while became to attracting tourists main attractions. Because tribal tourism is predominantly Aboriginal culture, such as Johansena and Mehmetoglu [14] empirical studies indicate tribe, consisting of indigenous tourism products, mainly consists of four elements, Habitat, handicrafts, heritage, and history. McIntosh and Ryan [15] research shows that tourists visiting indigenous tourist attractions have a special interest in five central dimensions of a culture: gazing, lifestyle, authenticity, personal interaction, and informal learning. But these elements, these cultural characteristics are not often seen in Dongpu tribe even now the build the Bunun Cultural feature of murals and totem, but lacks the authenticity of indigenous culture.

In interviewed, the researchers found that not only tourists that don't see authentic indigenous cultural identity and local residents were the same reaction. As Ryan [19] pointed out that indigenous culture has often had to adapt to the values and norms of tourists, who are normally Western oriented.

In fact, the researchers also think Dongpu indigenous culture have been lost across the region seem to be a scenic area, despite the Government's efforts to put the whole area decorated with Aboriginal cultural characteristics,

to no avail. And in interviews, also found that tourists are dissatisfied with the lack of authenticity of Aboriginal culture, because there seem like a hotel are. Actually, as the above cases, in Yang 2009 [18] studies tourists' perceptions of Mosuo ethnic tourism, has similar found that tourists were disappointed the commercial setting and many tourists are argued there are losses Mosuo of traditional customs. In the Dongpu, these reasons were not caused by indigenous, although in the Japanese colonial Taiwan periods they have been developed, but underdeveloped, and not scenic. However after the KMT government to Dongpu developed into tourism hot spring area, Local indigenous was not resisted to the Government's policy, especially during the development period, when Taiwan in the period of martial law, can only be used by the external large enterprises entering the tribal lands and construction of hot spring hotels.

Because the development of hot spring resort area, indigenous did not participate in the planning, and most also have no money to invest in a hotel or resort, even restaurants and leisure farms, so just only looked external enterprises to developed their own land, indigenous people was unable to benefit.

Researchers give Taiwan three tribal tourism success stories, all indigenous tribes of assist by the Government, they using the surrounding natural resources and Aboriginal culture, transformation into the tourist industry and success. For example, located at Hincsu county, belongs to the Atayal tribe's Smangus tribe (tribe implement mode of co-operation, includes provide Atayal cultural experiences, mountain hiking and restaurant) [5], as well as the Cinsbu tribe (there are operating B & B by individual business, and provide Bunn cultural experiences as well as to guide climb mountaineering) [18]. Also is same Bunn people with Dongpu and located in Hsinyi Township's Bokiui tribe, there are operating B and B, and provide Bunn cultural experiences as well as to guide climb YuShan and other mountain activities. The success of these tribes engaged in tourism, mainly because there is no external large enterprises to enter tribal land use and development.

As the Dongpu Hot Springs area at development time, and didn't make a sound planning resulting from excessive development issues, resulting in seasonal typhoons or torrential rains, mudslides and road landslide problems that often occur. In

addition to the development, indigenous did not actually getting a lot of interest, the main benefit for external large enterprises. And most Dongpu tribal land is all Hans tenants to use, limited opportunity for indigenous use of land, especially the Dongpu 1st Neighborhood located inside the National Park, there are more restrictions exist. Because of the above reasons, so that local indigenous, disagree with tourism in local development, because they have no real interest. From the viewpoint of SET [27], due to tourism development should be conducted under conditions of reciprocity [11,28]. Local residents – are developing actual feelings for tourism industry, that negative impacts than positive impacts, they would not be in favor of developing [30,31,32]. Due to tourism development will often have both positive and negative impact on local [20,21,22], although indigenous respondents said they feel the negative impacts than positive impacts. For example, when on holiday and tourist season, a large number of vehicles and tourists come to scenic area; the most serious problem caused by air pollution and traffic jam, and affects the lives of local residents.

Because of the tribal peoples in most farming, coupled with the outward migrant of young people seriously, within the tribe are mostly old people and children, even though the hot spring industry in local development, but the population of operation is limited. These problems, in many tribes of Taiwan, there are the same [1,10], the fact that it is difficult to change because tribal employment is not easy. Since the development of tourist areas usually have positive and negative impacts, but according to the residents of the respondents said they feel the negative impact than a positive impact. And the majority of tribal population dominated by farming, coupled with the young population outflow, tribe mostly are elderly and children, although the hot spring industry in the local development, but it can engage into service limited population. While some young people to return tribal services, but this situation is not much, young men still tend to urban development. The reason is that traditional culture cannot be maintained, the whole tribe is a modern building, and not the original style of the tribe, but does not promote local economic development. Although, the development of tourism can through appropriate protection and maintenance, tribal tourism development, in addition to maintaining the preservation of indigenous culture [20,21], to promote tribal economic development [17,25] and can provide tourists with an opportunity to gain a better

understanding of the historical and contemporary aboriginal life [15]. But this situation in the Dongpu never sees and making young population outflow to city. Overall, the Donghu now will be hard to change, and cannot return to the tribe's previous building and living environment. Although tourism can help tribal infrastructure development and external transport links improved [12,14], increasing employment opportunities and residents' income, to maintain aboriginal culture [14,15,24]. But unfortunately in the case of this study, is not a positive impact than negative impacts. On account of time and space background resulted in status of the Donghu, so tribal tourism development, under the wrong policy decisions, and does not improve the lives of indigenous people, just only caused loss of aboriginal culture.

6. CONCLUSION AND SUGGESTION

6.1 Conclusion

This study found that indigenous tourism is the most important natural resource environment, followed by the Aboriginal culture. Tribal tourism, however, relates not only to the State-owned natural resources development, there are tribal indigenous ' rights to maintain. From this study of Dongpu tribe, when indigenous rights will be sacrificed, even if no matter how hard the Government after, built with the totem of the Bunun culture and frescoes, but lack the cultural authenticity, characteristics of indigenous also have disappeared. Because Dongpu tribe was also difficult to come back to the past, the Government and the local tourism industry, by far the most important thing is to assisting indigenous employment, encourage young people to return to the hometown engaged in tourism services, as well as the development of leisure agriculture and eco-tourism.

6.2 Suggestion

According to the findings of this study, after discussion and analysis, the following recommendations:

As Dongpu tribal status, often in indigenous protest of the Government in the development of tourism as an example of the failure, because the external large enterprises into development, the local residents does not benefit and tribal cultural heritage is also a impacts. Today, however, has been a lot of development Dongpu cannot be reinstated. Therefore suggested that government

departments should further strengthen local Bunun cultural image of the shape, not just in the Dongpu third neighborhood, follow-up should include the entire spa area can be decorated with indigenous cultural characteristics of the landscape and streets, combined celebration and hot spring promotion activities, let Bunun culture continued in the local heritage.

Although the local hot springs hotel and resort buildings, but there is still a shortage of human resources, the industry also hopes to hire local residents to services to enhance employment opportunities for indigenous people. Therefore, this study suggests that the current indigenous youth, college education is increasing, the initiative directly to the department of tourism and leisure universities, provide employment opportunities to attract young people to be able to return to tribe services. Researchers suggest the business owners to provide scholarships for tribal youths indigenous students, encouraging they obtain university degrees, and then return hometown to employment. The move not only can solve the problem of lack of human resources, can also solve the problem of outflow of young people.

In terms of land use, based on the ecological conservation and Dongpu is located in the National Park, so prohibit any hunting action by the law, even though hunting relative with their culture. Due to local indigenous for National Park ecological environment is well known, also suggested that the Government help within the tribe of indigenous, combined with local tourism industry, to do eco-tourist guide services. On the one hand can conservation the local ecology, and also allows indigenous people to maintain and promote their culture, on the other hand can also increase their chances of working income.

In this study, only cross-sectional analysis of Dongpu tribal way of the development of the current situation and the hot springs in the Japanese colonial time Dongpu been developed, and several years of development history, so the inadequacies of the present study is that the whole development cannot be fully explained background, as well as resulting in the development of today's financial group into the causes. Therefore recommended that future researchers can investigate the external large enterprises and then deep into the tribal tourism development, brought about positive and negative effects, and then understand the tourists for local tourism development point of view.

ACKNOWLEDGEMENTS

This study thanks Mr. Jyh-Feng Chen and Dr. Hsin-Mei Lin to assisted presentation of original paper at the International Conference, and brings back some indigenous tourism researchers for its valuable advice and provides rewrote and revised specific direction for this study.

DISCLAIMER

This manuscript was presented in the conference “2014 International Conference on Innovation and Management” available link is [“http://webcache.googleusercontent.com/search?q=cache:0IXuBZXBuc8J:report.nat.gov.tw/ReportFront/report_download.aspx%3FsysId%3DC10301433%26fileNo%3D001+&cd=1&hl=en&ct=clnk&gl=in”](http://webcache.googleusercontent.com/search?q=cache:0IXuBZXBuc8J:report.nat.gov.tw/ReportFront/report_download.aspx%3FsysId%3DC10301433%26fileNo%3D001+&cd=1&hl=en&ct=clnk&gl=in)

COMPETING INTERESTS

Authors have declared that no competing interests exist.

REFERENCES

1. Chang Hsiao-Ming, Huang Hui-Chuan. A study of indigenous tribe tourism planning and developing—case by Tamalung in Taiwan. *Journal of International Management Studies*. 2014;9(2):87-94.
2. Colton J. Indigenous tourism development in northern Canada: Beyond economic incentives. *The Canadian Journal of Native Studies*. 2005;1:185–206.
3. Chang J, Liao Yu-Hsin. Community: Perspectives of attitudes of residents and entrepreneurs. *Journal of Hospitality and Home Economics*. Chinese. 2009;6(4): 327-352. Chinese.
4. Hinch T, Butler R. Indigenous tourism: A common ground for discussion. London: International Thomson Business Press; 1996.
5. Chang Hsiao-Ming, Chang Cheng-Fun, Wu Cheng-Lung. Aboriginal tribal tourism development critical success factors-Case by Smangus in Taiwan. *World Academy of Science, Engineering and Technology*. 2013;77:1361-1367.
6. Huang YT. A study of aboriginal tribal adventure recreation products planning and developing – Case by Cinsbu Tribe in Taiwan. *Journal of International*

- Management Studies. 2013;8(1):187-199.
7. Lin Ching-Hui, Chang Hsiao-Ming. Indigenous tribe tourism development critical success factors- Case by Boki in Taiwan. *World Academy of Science, Engineering and Technology*. 2013;83: 1072-1078.
8. Cheng Kuei-Mei. The influence of the perceived sports tourism impact of indigenous people and their attitude toward the development of local sports tourism industries. *Journal of Leisure, Tourism, Sport & Health*. 2013;3(2):174-185. Chinese.
9. Haivangang Bagkai, Chao Chia-Min, Chung Yi-Chang, Huang Liang-Ying. A study on services quality, perceived value, satisfaction and post-visitation behavioral intentions for eco-tourism- A case of Tonpo area. *Journal of Sport and Recreation Research*. 2011;5(4):34-49. Chinese.
10. Chang Hsiao-Ming, Chang Liao Li-Chu. A study of indigenous tribe tourism planning and developing-Case by Huanshan in Taiwan. *The Journal of International Management Studies*. 2014;9(1):146-155.
11. Ap J. Residents' perceptions on tourism impacts. *Annals of Tourism Research*. 1992;19(4):665-690.
12. Blank U. *The community tourism imperative*. Stage College, PA: Venture; 1989.
13. Gunn C A, Var T. *Tourism planning: Basics, concept, cases*. 4th ed. New York: Routledge; 2002.
14. Johansena TE, Mehmetoglu M. Indigenous tourism from a visitor's perspective: An empirical examination of Valene L. Smith's 4Hs at a Sámi festival in Norway. *Journal of Heritage Tourism*. 2011;6(2):129-141.
15. McIntosh AJ, Ryan C. The market perspective of indigenous tourism: Opportunities for business development. In: Butler R, Hinch T, editors, *Tourism and indigenous peoples: Issues and implications*. Boston, MA: Elsevier; 2007.
16. Yang Jingjing, Ryan C, Zhang Lingyun. Ethnic minority tourism in China- Han perspectives of Tuva figures in a landscape. *Tourism Management*. 2013;36: 45-56.
17. Smith M. *Issues in cultural tourism studies*. London: Routledge; 2003.
18. Yang Li. Tourists' perceptions of ethnic tourism in Lugu Lake, Yunnan, China. *Journal of Heritage Tourism*. 2012;7(1):59-81.
19. Ryan C. Events and artifacts. In Ryan C, Aicken M, editors, *Indigenous tourism. The commodification and management of culture*. Amsterdam: Elsevier; 2005.
20. Colton J. Indigenous tourism development in northern Canada: Beyond economic incentives. *The Canadian Journal of Native Studies*. 2005;1:185-206.
21. McIntosh A. Tourists' appreciation of Maori culture in New Zealand. *Tourism Management*. 2004;25(1):1-15.
22. Andereck KL, Valentine KM, Knopf RC, Vogt CA. Residents' perceptions of community tourism impacts. *Annals of Tourism Research*. 2005;32(4):1056-1076.
23. Hipwell WT. Taiwan aboriginal ecotourism: Tanayiku National Ecology Park. *Annals of Tourism Research*. 2007;34(4):876-897.
24. Yang L, Wall G, Smith S. Ethnic tourism development: Chinese government perspectives. *Annals of Tourism Research*. 2008;35(3):751-771.
25. Kayoko Ishii. The impact of ethnic tourism on hill tribes in Thailand. *Annals of Tourism Research*. 2012;39(1):290-310.
26. Emerson RM. Social exchange theory. *Annual Review of Sociology*. 1976;2:335-362.
27. Zafirovski M. Social exchange theory under scrutiny: A positive critique of its economic-behaviorist formulations. *Electronic Journal of Sociology*. 2005;2:1-40.
28. Kaynak E, Marandu E E. Tourism market potential analysis in Botswana: A Delphi study. *Journal of Travel Research*. 2006;45(2):227-237.
29. Gursoy D, Rutherford DG. Host attitudes toward tourism-An improved structural model. *Annals of Tourism Research*. 2004;31(3):495-516.
30. Leonard AJ. Residents' perceptions of the impacts of special event tourism. *Journal of Place Management and Development*. 2008;1(3):240.
31. Wang YA, Pfister RE. Residents' attitudes toward tourism and perceived personal benefits in a rural community. *Journal of Travel Research*. 2008;47(1):84-93.

32. Nunkoo R, Ramkissoon H. Developing a community support model for tourism. *Annals of Tourism Research*. 2011; 38(3):964-988. [_detail3.asp?City_No=11&TA_No=&T_ID=71](#)
33. Taiwan's Indigenous People Portal. Dongpu Tribe; 2013. Available:<http://www.tipp.org.tw/Tribe>
34. Yushan National Park. Introduction of Yushan; 2013. Available:<http://zh.wikipedia.org/zh-tw/%E7%8E%89%E5%B1%B1>

© 2015 Huang et al.; This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Peer-review history:

The peer review history for this paper can be accessed here:
<http://www.sciencedomain.org/review-history.php?iid=970&id=31&aid=8430>