



A STUDY OF TOURISM DEVELOPMENT ELEMENTS AND IMPACTS ON INDIGENOUS TRIBE

Hui-Chuan Huang¹,

¹ Department of Leisure Management, Yu Da University of Science and Technology, Taiwan
Email: cy5321@yahoo.com.tw

Abstract

The purpose of this study was to explore the elements of indigenous tourism, as well as the positive and negative impact of the tribe. The Snuwil tribe are object in this study located at Ren Ai Township, Nantou County, Taiwan, qualitative research methods was used, including observation, document analysis, and interviews for investigation. Effective interviewed data through analysis and discussion, the findings of this study had the following: 1. Tribe's natural resources and cultural traditions is elements of tourism development; 2. The tourism development can bring tribal peoples work and income opportunities, 3. The commercialization of indigenous weaving crafts continued the tradition of tribal culture. Based on these results, this study not only gives recommendations for the future development of indigenous tribes to go tourism, but also support researchers in discussions on future directions.

Keywords: *Indigenous tourism, aboriginal cultural, tribe, Alang Snuwil.*

1. Introduction

In recent years, "developing tourism" has become the Taiwan one of the Government's major policies, the Government's not only to plan and improve the tourism infrastructure, but also develop into a "tourism island" as the main target. Taiwan is rich in aboriginal culture resources in the area, according to government statistics, there are 16 major ethnic groups, population of about 550,000 people, and a total of 604 tribes (TIPP, 2015). Because the rich and diverse aboriginal cultures and has developed a unique tourism resources, plus most of the tribes located in mountainous and remote areas, therefore the Government plan for tourist attractions, and become people living in the urban best destination for leisure and tourism.

But not every tribe is suitable for tourism development and some tribes since the early without appropriated planning, to become examples of failure, such as the Dongpu tribe, there are tribal culture not exit and land transfer to not indigenous operations, and the area has become a Hot Springs Resort (Huang, Liu & Chang, 2015). Although in the related research

to found the development of tourism can bring positive economic benefits for indigenous tribes (Chang & Chang Liao, 2014; Colton, 2005; McIntosh, 2004), but in Taiwan some Eastern tribes did not agree with the Government's tribal planning into a tourist attraction, because they think it will make the tribal culture and land disappears, so also led to several indigenous people protesting against the Government's activities.

So from the above, developing tourism for the tribe is present with positive and a negative impact, but from the perspective of tourism planning, tribe even if they do not develop tourism in the tourist region, will also be affected by tourists go through the areas. So situations like this, the tribe how to tie in with the regional planning and development of tourism, and minimize the negative impact of it? Based on the above issues, the main purpose of this study would like to understanding on the planning for tourist attractions, that the indigenous communities to develop tourism, needs to have those elements? In terms of tourism, what's impact on the tribe? And the residents how to accept the impacts? Hope that the results of this study will provide tribal



tourism development as reference.

2. Literature Review

2.1 Indigenous Tourism

Tourist areas of basic composes include: market (geographic areas, consumer types), linkage (transportation, communications), and destination (attractor, services, other community components) (Blank, 1989), the other side according to Gunn and Var (2002) pointed out that composes attraction, service, transportation, information, and promotion, and there are most important is attraction. But the transportation is important tool for lined tourists and attraction, according to Khadarooa and Seetanah (2008) studied found 28 countries, 1990-2000 transport infrastructure to attract tourists in the decision to choose the destination. On the indigenous tourism planning, the most important factors are the tribe retain their aboriginal cultural resources, and can contribute a tribe promotes tourism. Hinch and Butler (1996) pointed out that the indigenous tourism meaning is the indigenous people directly take part in the operation of the tourism business or the tourism business as a way to attract tourists to visit the aboriginal culture. According to the Johansena and Mehmetoglu (2011) empirical studied tribe tourism development results, they indicate the tribe consisting of indigenous tourism products, mainly includes of four factors, habitat, handicrafts, heritage, and history; while this factor has influence for tourists' experiences and perceptions. In fact, many tourists for aboriginal culture there is high interest in, they visit indigenous tribes, but want to enjoy the alien culture, included: gazing, lifestyle, authenticity, personal interaction, and informal learning (McIntosh & Ryan, 2007). Yang, Ryan, Zhang (2013b) studied results finding that the Tuva minority nationality of Kanas Scenic Area (China) image as figures in the landscape, a landscape that is attractive to Han tourists for

aesthetic and relaxation reasons. Huang, Liu and Chang (2015) studied found any tribes to develop indigenous tourism, require participation and programming of indigenous, and the Government's position should be on assistance and counseling role. In the related indigenous tourism planning studied results found that the tribe to attract tourists to visit of the main reasons includes: the indigenous tribe itself and residents is an attraction (Chang & Huang, 2014; Johansena & Mehmetoglu, 2011); have unique of the aboriginal culture in the tribe (Lyncha, Duinkera, Sheehanb & Chutec, 2010). In addition, tribe developing indigenous tourism, not only have tourist attraction and cultural characteristics, but also able to provide food and beverage, accommodation services; recreational activities and travel information service to satisfy the needs of tourists; and combine local other tourism resources become a suitable travel products (Chang, Chang & Wu, 2013; Chang & Chang Liao, 2014) ; convenient transportation to reach the tribe (Lin & Chang, 2013); the tribal residents hold friendly attitude welcome tourists and for the development of tourism hold agree and positive support standpoint (Chang & Huang, 2014; Johansena & Mehmetoglu, 2011; Lin & Chang, 2013).

2.2 Tourism Impacts

Although the development of tourism for the tribes of the economy plays an important role, but not every tribe are suitable to promote, or must rely on tourism to sustain life of tribal peoples. And tribe for developing tourism also often bring a negative impact on indigenous aspects of life, affecting the level of the greatest is to cater to tourists, residents, the introduction of Western culture and thought (Ryan, 2005), and cause the collapse of tribal culture. Coupled with tribes located in remote areas, because a lot of tourists come to visit and doing recreation activities, but also made negative impact on the ecological environment and animal habitats (Smith, 2003).



And transforming a community's culture into a commodity for the "tourist dollar" (Ryan, 1997; Whitford, 2009; Whitford, 2014), cultural traditions are exploited for tourism whereby performances, etc., are staged to meet tourists' expectations resulting in inauthentic representations of culture (Phipps, 2010; Ryan, 1997; Whitford, 2009; Whitford, 2014). For example, Yang (2012) studied Han tourists' perceptions of Mosuo ethnic tourism in Lugu Lake, Yunnan, China. Result found that few tourists were disappointed the commercial surroundings, inadequate tourist facilities, poor service, and limited tourism programs. Many tourists are argued there are losses Mosuo of traditional customs. Yang, Ryan, Zhang (2013a) spent 12 months and applied ethnographic studied while living among the Tuva and Kazakh people in Xinjiang Uyghur Autonomous Region, China. The result verified the conflict and negotiations between the groups and subgroups, thereby contributing to an understanding of the functions of social conflict on tourist areas development. According to Ryan (2005) research indicates that since the development of tourism reasons, some Aboriginal culture is integrated into the Western thought, and in order to cater to tourists, also used their value and norms, so that tribal cultures lacking authenticity. Indigenous 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. Consequently, the development of tourism does not necessarily have a negative impact on indigenous culture, through proper measure of protection and maintenance, it will be able to maintaining and conserving of aboriginal culture (Colton, 2005),

bring to economic benefits for the tribe (McIntosh, 2004), increase aboriginal cultural identity and socioeconomic revival (Hipwell, 2007; McIntosh & Ryan, 2007), give tourists with an opportunity to obtain a better **comprehend** of the historical and traditional aboriginal life (McIntosh, 2004), such as exotic cultural experience (Yang, 2008), and provides income resource for the local minority community (Ishii, 2012).

3. Methodology

3.1. Alang Snuwil

Alang (Sediq language means tribe) Snuwil (Sediq language means cherry blossom) is located at Ren Ai Township, Nantou County, Taiwan (see Fig 1) (Google, 2015), altitude 1200m, belong to the Sediq peoples. According to the government statistics in June 2015, the Snuwil tribe number of households living in 366 and populations are 1250. Tribe's main industries are divided into three categories, traditional weaving and tourism services, as well as agriculture, respectively. In traditional weaving heritage development, primarily on fabrics and rattan are two types, as tourists to visit and assist the Government, tribes have been established in weaving workshops and studios, and carry on products development and marketing, let it became a tribe-specific industries. Under the influence of tourism boom in recent years, tribal people have been operating bed and breakfasts, and the combination of hot spring to develop tourism farms. Main produce of the tribe, there are following: high mountain tea, cabbage, Chinese cabbage, green peppers, broccoli, tomatoes, peas, apples, peaches, California pears, New Century pears, lilies, roses, baby's breath, Star flower, carnation and Phalaenopsis.

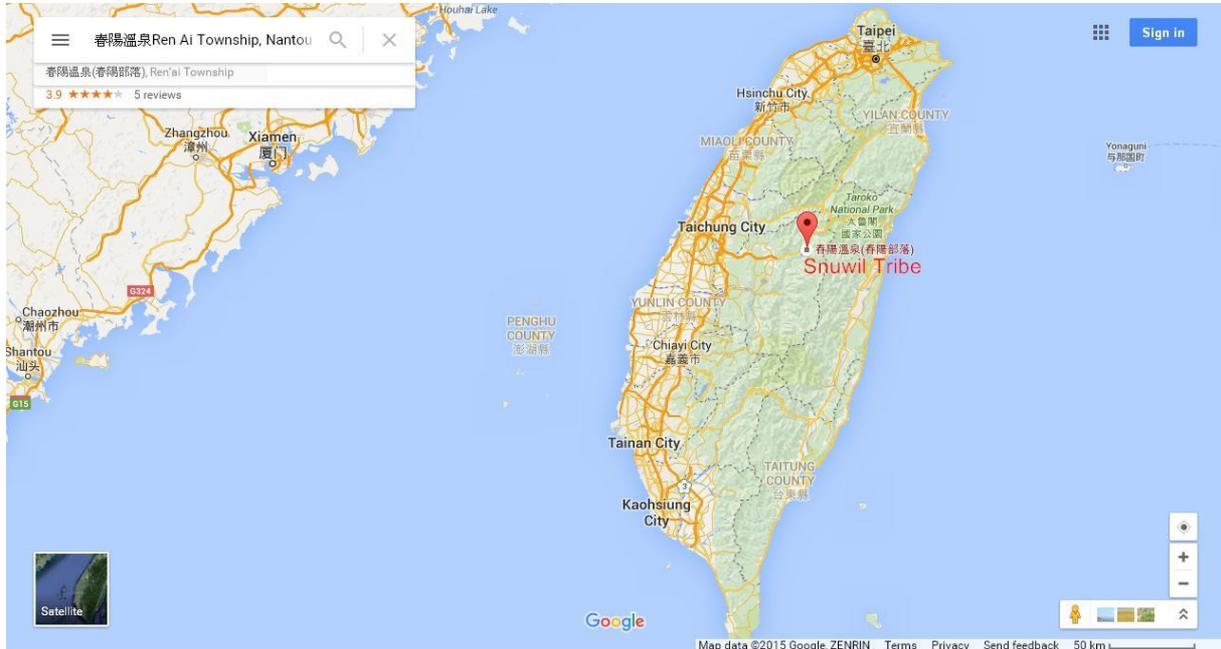


Fig. 1 Snuwil tribe location, Nantou county, Taiwan

3.2. Data Collection Methods

This study used qualitative method, based on observation, interviews, and document analysis. The first step is observation, because the researchers living and working place away from research tribes as long as 1 hour to reach by drive car, coupled with investigators for more than 20 years long term visit Chinjing tourist areas and carry out investigation and

research work, to have a deep understanding of tribal development. Next step is secondary

documents analysis, mainly gather about Alang tribe introduced by the website, and collect to research reports and local tourism information. Third-step was interviews local residents, includes aboriginal cultural studio, B & B, grocery shop, eatery, and indigenous (respondents profile see Table 1).

TABLE 1 THE RESPONDENTS PROFILE

Respondents	Gender	Age	Explanation
R01	Female	72	Eatery (indigenous)
R02	Female	68	Eatery (indigenous)
R03	Male	56	Tea grower (indigenous)
R04	Male	55	Grocery shop (indigenous)
R05	Female	48	Grocery shop (indigenous)
R06	Female	66	Aboriginal cultural studio (indigenous)
R07	Male	30	Aboriginal cultural studio (indigenous)
R08	Male	52	B & B Owner (indigenous)
R09	Male	62	Fruit and snack stand (non-indigenous)
R10	Female	58	Tea shop owner (non-indigenous)



Interview Manuscripts

Interview manuscript of this study is based on the purpose of the study and relative research papers (Chang & Huang, 2014; Hipwell, 2007; Huang, Liu & Chang, 2015; McIntosh, 2004; McIntosh & Ryan, 2007; Phipps, 2010; Whitford, 2014), and interviews using chat and guided by researchers, makes it easy for respondents to answer the question. In this study Interviews items includes: Tribal development and tourism reasons? Which reason attract tourists visit tribe? Develop tourism for the tribe brings which benefits?

3.4. Data Analysis Methods

Data collection and interviews in this study, on the handle procedure has the following steps: 1. To listen to audio files of all the respondents will convert all text files, and saved on the computer. 2. According to the purposes of this study, identify the respondents (ex. R01-R10) answer the questions of effective sentences (ex. A01, B06), and be numbered in the data. 3. All respondents answered effective sentences, researchers based on the field observations and related file data, after to do analysis and discussion.

4. Results

4.1 Element of Indigenous Tourism

Actual visits to Snuwil tribe, as a result of modernization, the tribe, unlike other tribes also retain their traditional indigenous architecture. However, some buildings still have native sculpture totem or Sediq with traditional architectural styles. Because Snuwil is located next to the road leading to the Bwarung hot spring area, and is divided into three areas, unlike other tribes in one area, and there are no attractions for tourists to visit. Respondents mentioned that "tribes are in the scenic or sightseeing, we are located next to the road to the hot springs area, so it can only be regarded as providing tourist services,like our tea in the region, as is tourist area, we also opened a tea shop, selling tea to visitors (R10A16)". Although the tribe have no attraction, but retains traditional handcrafts of Sediq, respondents said, "Because our tribe is the Taiwan aboriginal weaving handcrafts flourishing land (R02A05)".

Operation of tribal arts and crafts studio respondents said: "we provide visitors the opportunity to experience aboriginal culture ...to weave handcraft guests, accommodation for tourists, tourists, as well as other groups (R05A07) (R06A11)". Researcher mentioned about the tribe how to attract tourists to visit, respondents mentioned that "in fact, many visitors come to our tribe accommodation, mostly go mountaineering, because here is near the Nengao Cross-Ridge Historical Trail entrance [1], where the trail can be reach Hualien (R01A03)". Some tourists are living B & B and experience hot spring and go mountaineering (R08A07)". In fact, regardless of the people interviewed are, or researchers field observed tribal life, tribes and indeed without development of the tourist industry. As respondents noted: "actually, tribes are not depend on tourism, mainly farming, because this is our indigenous people's true nature (R01A12) (R02A08)". While other respondents mentioned that "our tribe and kindred tribes also continued for the traditional festival, will handle at least once every year, but it's not performing to tourists watching, it's thanked the ancestors spirit bless (R05A11)".

4.2 Tourism Impacts

Referring to the impact of tourism development on local residents doesn't think tourism will have a negative impact, because in the past time, the negative impact has been. Residents interviewed said: "Though we do not service in the tourism industry, but visiting the hot springs area visitors will go through the tribe, lots of vehicle will be environmental pollution, but not serious (R02B06)". Researchers' visits found that tribal business and tourism services of B & B and hot spring resort, but are fewer; others are employed by the restaurants or B and B in the Chinjing tourist area. Respondent said, "Because the tribe is located in the Chinjing tourist area, and develop tourism for decades, a number of hotels, B & B, shops, and restaurants, also provided employment opportunities for local



residents (R08B04)". Other respondents mentioned that "I'm service in garden coffee & restaurant at Chinjing, compared with other area of the tribes, not leave my native place to urban find the job, because here have a lot of tourist services jobs (R05B16)". Researchers observed in the field, found that from Snuwil to Sadu tribes, there are six tribes at this section, and only one road, so some residents or tourists driving must be use this way. Respondents mentioned that "my store is located on the road side, consumption of the customer not just tribal people, too many of them are outside tourists, so we welcome the arrival of tourists very much (R04B02)". However, because the impact of natural disasters, reduction in the number of local tourists, it is also slightly affected tribe. For example, respondents said: "of course, we also hope to have a lot of tourists to visit tribe, but now Bwarung hot spring area are decline, fewer visitors, is also affecting our tribe, but this influence is not high (R03B14)". Another is not indigenous respondent said: "our couples sell fruit and vegetables on the roadside for many years, some plant by self, other wholesale purchase from local indigenous, our main customers are local residents and tourists, of course, we also hope that the number of visitors to many can facilitate the sale of produces (R09B03)". While another tribal handcrafts studio of respondents mentioned: "the tribal people not engage in tourism services, under the guidance of the Government, the tribe has set up six studio, in addition to income opportunities for residents, but more importantly our cultural traditions can be maintain (R07B22). Because young people don't want to learn this, but depend on teach of tourists to experience make handcrafts, let our unique cultural heritage to the next generation of sustainable (R06B14).

5. Discussion

Based on the findings, first the researchers describe whole region situation, because the Chinjing is domestic and international well-

known tourist attractions, the construction of infrastructure have been completed, a number of diverse hospitality, convenient transportation and passenger service centers, etc., so conform to scholars (Blank, 1989; Gunn & Var, 2002; Khadarooa & Seetanaah, 2008) they referred to the basic features of tourism development. Researchers based the results of field observations and interviews, found that Snuwil development of tourism there are two elements, a natural resource - Hot Springs, and the other is the traditional weaving and handcrafts. First in the hot spring, Snuwil hot spring is located between tribe and Bwarung hot spring area, and did not suffer the impact of the decline Bwarung. Field visits and interviews in the Snuwil hot spring resorts, researchers found that they engaged in the item not only accommodation and hot springs, there are a number of outdoor adventure activities for visitors to experience. So from the above analysis, the study also verified (Hinch & Butler, 1996; Johansena & Mehmetoglu, 2011; McIntosh & Ryan, 2007; Yang, Ryan, Zhang, 2013b) noted that natural environmental resources and traditional aboriginal culture is tribal elements of the development of tourism. Whether researchers interviewed residents in the tribe or encountered, they are very friendly greeting us, and provided some tourist information to us. Because a key to the development of tourism, which is the attitude of friendly people (Chang & Huang, 2014; Johansena & Mehmetoglu, 2011; Lin & Chang, 2013), researchers believe Snuwil tribe meet this point. Because the tribe develop tourism most important is to have aboriginal cultural characteristics (Lyncha, Duinkera, Sheehanb & Chutec, 2010), or the indigenous tribe itself and residents is an attraction (Chang & Huang, 2014; Johansena & Mehmetoglu, 2011), but the researchers found Snuwil as are modern buildings, coupled with the lack of aboriginal cultural characteristics of the decoration, so only few visitors visit the tribe. Further development of tourism in terms of tribe,



provided food and beverage, accommodation and travel services is a necessary condition (Chang, Chang & Wu, 2013; Chang & Chang Liao, 2014), so Snuwil also meet the basic key elements of development.

Tourism development in terms of the impact on the tribe, even Snuwil not develop tourism, there will still be the impact of the presence, because the tribe is located within the tourist areas. The main reason is the tribe located in go to Bwarung hot spring area road side, before this area in prime period, every day, a lot of buses and cars through, in the busy season when it is more, relative to on the environment also made the negative impact. Despite the negative impacts, but a lot of tourists will bring positive benefits to the place (Ishii, 2012; McIntosh, 2004), the main is conducive to sales of tribal produces and tea, another increased grocery shop and eatery of consumption. But now the Bwarung hot spring area, because many times the attack of typhoons and rainstorms, declined throughout the hot spring area, there are only few hotel in operation, other resorts closed. For this reason, also affect the number of tourists by tribes, consumption also reduces the number of. But the tribal source of income is not dependent on its own tourism development, and in the Chinjing area, residents can easily find job of tourism services, it can be found as a result of tourism development in the district, created a lot of job opportunities. So from the above results, can be found in the most obvious positive benefits is to improve residents opportunities to work, also in fit to with the tourism development of expected. It pointed out that the development of tourism, the most important positive impact is the aboriginal tradition preserved their culture and continuation (Colton, 2005; Phipps, 2010; Ryan, 1997; Whitford, 2009; Whitford, 2014) in tourism-related studies. This study results demonstrate the above-mentioned research because Snuwil tribe where women make up between several workshops have their own

characteristics, superb weaving arts with great ideas, let Sediq cultural heritage can continue. And one important finding is that respondents that they will weave traditional handicraft work, performance culture for Sediq highly recognized, and that this is the wisdom of ancestors handed down. It can be seen, the commoditization of culture can not only save the traditional habits, also enhance cultural identity for indigenous self (Hipwell, 2007; McIntosh, 2004; McIntosh & Ryan, 2007). But regret is the tribe's population continued to drain, and the invasion of foreign culture made the tribal traditional technology has been lost, this skill in the tribal people, mostly elderly people age.

6. Conclusion and Suggestion

6.1. Conclusion

After analysis and discussion of this study found that develop tourism on the tribe depend on aboriginal cultural resources, but has the natural resources, the effect is added. This study examines the tribe, actually itself does not need to develop tourism, because located in tourist areas, will have both positive and negative impacts. And positive impact on the tourism higher than negative, not only provides work and income opportunities for tribal people, but also weaving crafts commercialization continuation of tribal traditions and culture.

6.2 Suggestion

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

- 6.2.1 As a result of modernization, tribal traditional architecture was no longer exists, in addition to lack aboriginal tribes' architectural style as a whole. This study suggests that the government and local tribal association for the development of communication, provided funds to tribal building decorate with Sediq peoples life characteristics, such as painted



aboriginal life style, hunting, festivals, etc, where visitors can immediately understand, and also allows young people to understand the culture and traditions of the ethnic.

6.2.2 For development of indigenous tourism, the most important element is to have aboriginal culture, followed by natural environmental resources, and friendly residents. So this study suggests that want to develop tourism tribe, first through tourism resources survey, understand these aboriginal cultures exist in tribe. Second decide which one can be commercialized, such as Snuwil tribe established six traditional handcraft studio, not only provided employment opportunities, but also to preserve the traditional culture. In addition for tribal environmental analysis of location, learn about natural resource for tourism development, under the concept of sustainable development, planning tourism commodities.

6.2.3 Because the decline of Bwarung hot spring area, is also affecting the Snuwil tribe, but the effect, not a detailed assessment of this study. Above mentioned, this study recommends that the future researchers can do more in-depth discussions on this topic and specific understanding of the impact of tourism on local situations. Because the capacity of researchers and financial factors cannot be carry out a large scale investigation work, it is recommended that capable researchers, investigated the six tribes of the Bwarung hot spring area in order to understand the impact of tourism.

Note

[1] Nengao Cross-Ridge Historial Trial

Length of trail: The entire trip extends some 83km. At this time, the leg of 27km between Tunyuan and Jiabeng Mountain remains in its flavor under the Japanese Occupation.

Time required for the trip: About 2-3 days.

Difficulty: Medium difficulty. Special care shall be taken as part of the trip sees collapses.

Available:

http://recreation.forest.gov.tw/RA_En_JP/NT_EN/TR_H_02.htm

Reference

- Blank, U. (1989). *The community tourism imperative*. Stage College, PA: Venture.Chang., H. M., & Chang Liao., L. C. (2014). A Study of Indigenous Tribe Tourism Planning and Developing– Case by Huanshan in Taiwan. *The Journal of International Management Studies*, 9(1), 146-155.
- Chang., Hsiao-Ming, Chang, Cheng-Fun & Wu, Cheng-Lung. (2013). Aboriginal tribal tourism development critical success factors-Case by Smangus in Taiwan. *World Academy of Science, Engineering and Technology*, 77, 1361-1367.
- Colton, J. (2005). Indigenous tourism development in northern Canada: Beyond economic incentives. *The Canadian Journal of Native Studies*, 1, 185–206.
- Google map search (2015). *Taiwan Map*. 1. October. 2015, Available: <https://www.google.com.tw/maps/search/%E6%98%A5%E9%99%BD%E9%83%A8%E8%90%BDRen+Ai+Township,+Nantou+County,+Taiwan/@23.5984268,121.4183647,8z?hl=en>
- Gunn, C. A. & Var, T. (2002). *Tourism planning: Basics, concept, cases*, (4th ed). New York: Routledge.
- Huang, H. C., Liu, C. H. & Chang, H. M. (2015). Does tourism development bring positive benefit to indigenous tribe? Case by Dongpu in Taiwan. *Advances in Research*, 4(4), 235-246.
- Hinch, T. & Butler, R. (1996). *Indigenous tourism: A common ground for*



- discussion*. London: International Thomson Business Press.
8. Ishii, Kayoko, (2012). The impact of ethnic tourism on hill tribes in Thailand. *Annals of Tourism Research*, 39(1), 290–310.
 9. Johansena, T. E., & Mehmetoglu, M. (2011). 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*, 6(2), 129–141.
 10. Khadarooa, J., & Seetanah, B. (2008). The role of transport infrastructure in international tourism development: A gravity model approach. *Tourism Management*, 29, 831-840.
 11. Lin, Ching-Hui., & Chang, Hsiao-Ming. (2013). Indigenous Tribe Tourism Development Critical Success Factors – Case by Boku in Taiwan. *World Academy of Science, Engineering and Technology*, 83, 1072-1078.
 12. Lyncha, Mary-Frances., Duinkera, P., Sheehanb, L., & Chutec, J. (2010). Sustainable Mi'kmaw cultural tourism development in Nova Scotia, Canada: examining cultural tourist and Mi'kmaw perspectives. *Journal of Sustainable Tourism*, 18(4), 539–556.
 13. McIntosh, A. (2004). Tourists' appreciation of Maori culture in New Zealand. *Tourism Management*, 25(1), 1-15.
 14. McIntosh, A.J., & Ryan, C. (2007). The market perspective of indigenous tourism: Opportunities for business development. In R. Butler & T. Hinch (Eds.), *Tourism and indigenous peoples. Issues and implications* (pp. 73–83). Boston, MA: Elsevier.
 15. Phipps, P. (2010). Performances of power: Indigenous cultural festivals as globally engaged cultural strategy. *Alternatives:Global, Local, Political*, 35(3), 217–240.
 16. Ryan, C. (1997). Carving and tourism: A Maori perspective. *Annals of Tourism Research*, 24(4), 898–918.
 17. Ryan, C. (2005). Events and artifacts. In C. Ryan & M. Aicken (Eds.), *Indigenous tourism. The commodification and management of culture* (pp. 151–154). Amsterdam: Elsevier.
 18. Smith, M. (2003). *Issues in cultural tourism studies*. London: Routledge.
 19. Taiwan's Indigenous Peoples Portal (TIPP)(2015). *Recognize indigenous in Taiwan*. 8. August. 2015, Available: <http://www.tipp.org.tw/tribe.asp>
 20. Yang, J. J., Ryan,C., & Zhang, L.Y. (2013a). Social conflict in communities impacted by tourism. *Tourism Management*, 35, 82-93.
 21. Yang, J. J., Ryan,C., & Zhang, L.Y. (2013b). Ethnic minority tourism in China-Han perspectives of Tuva figures in a landscape. *Tourism Management*, 36, 45-56.
 22. Whitford, M. (2009). Oaxaca's indigenous Guelaguetza festival: Not all that glistens is gold. *Event Management*, 12(3-4), 143-161.
 23. Whitford, M. (2014). Papua New Guinea's indigenous cultural festivals: Cultural tragedy or triumph? *Event Management*, 18, 265-283.