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【主題四】亮點整備與產業再生

子題 4-1：山岳與原住民生態旅遊

Ecotourism in Remote Mountain Villages: Anticipating Inevitable Growth

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ABSTRACT

Indonesia is an archipelagic country more than 17,500 islands with a wealth of biodiversity and extraordinary ecosystem characteristics and has high endemism. Indonesia is also rich in ethnic and cultural diversity. There are more than 300 ethnic groups in Indonesia, or about 1,340 ethnic groups. Those are the asset for tourism that needs to be maintaining in sustainable way. Tourism is essentially a phenomenon of human travel individually or in groups with various purposes to know, identify, learn and firsthand experience that is not in their place of residence or looking for a uniqueness or uniqueness of nature and culture. Tourism can become a strong leading sector to encourage the regional economy, if managed properly. However, if it is not managed, it will have many negative impacts on the environment and culture. Therefore, designs and strategies need to be developed from the beginning of development, with the aim of obtaining maximum benefits and minimizing negative impacts. The sustainability and resilience of village destinations is determined by strong, transparent tourism management and involving the community since the planning process and implementation. Collaboration with many parties is also the key to success. The integration of tourism with the various sectors which is the main livelihood of the community is essential to maintain the resilience of the destination. Building community-based tourism requires time and money as well as consistency in mentoring to achieve maximum result.

INTRODUCTION

Indonesia is an archipelagic country located between the continents of Asia and Australia. It has more than 17,500 islands with a wealth of biodiversity and extraordinary ecosystem characteristics and has high endemism. With a tropical climate, Indonesia is the fourth most populous country in the world. It stretches along 5120 km from east to west and 1,760 km from north to south, covering a total land area of 1,919,400 km². Indonesia is very rich in biodiversity, both land and sea. About 59% of the land area in Indonesia is tropical forest or about 10% of the world's total forest area (Stone, 1994). Indonesia's territorial waters are 3,257,483 km² and have about 50,875 km² of coral reefs, which include more than 500 coral species and protect 10,000 invertebrate and plant species. At least 12% of the world's mammals (36% endemic), 35 primate species (25% endemic), and 17% of the world's birds (26% endemic) live in Indonesia. Around 110 million Ha of Indonesia's total forest are classified as protected forest, of which 18.7 million Ha are conservation areas, including: National Parks, Marine National Parks, Nature Tourism Parks, Nature Reserves, and Protected Forests. (Indonesia Biodiversity Strategy and Action Plan, 2015). Geologically, Indonesia is traversed by two paths of the world's young mountains, namely the Mediterranean mountains in the west and the Sirkum Pacific Mountains in the east. These two paths cause Indonesia to have many active volcanoes, so it is known as The Pacific Ring of Fire.

As a country with a large number of islands, Indonesia is also rich in ethnic and cultural diversity. There are more than 300 ethnic groups in Indonesia, or about 1,340 ethnic groups (BPS census, 2010). The largest ethnic group is Javanese, about 41%, besides living on the island of Java, they have also migrated to many other islands in Indonesia. Remote tribes are widely scattered on the islands of Kalimantan and Papua. However,

there are still many traditional communities who live in remote areas at the foot of the mountains or on small islands. Indonesia is also rich in languages, at least more than 700 languages and dialects are recorded. All the richness of ecosystems, biodiversity, tribes and languages are unrivaled and valuable assets for Indonesian tourism.

Tourism is one of the priority sectors for the Government of Indonesia. Therefore, tourism is developed and utilized in accordance with the potential sources of Indonesia. Tourism is expected to be the main driver in accelerating economic growth through job creation, business opportunities, and foreign exchange earnings. In addition, tourism can be used to introduce national identity and culture. In total, the contribution of the tourism sector to the national economy is estimated to increase from 4.2 percent in 2015 to 4.8 percent in 2018. The number of foreign tourists visiting in 2015 reached 10.23 million, up from 2014 which was recorded 9.4 million tourists. In 2016 it increased to 11.52 million, in 2017 it was recorded at 14.04 million, in 2018 it reached 15.81 million and in 2019 there were 16.11 tourists. Meanwhile, foreign exchange earnings in 2019 reached 280 trillion rupiahs, an increase from 2018 which recorded 270 trillion rupiahs. (BPS, Statistics of International Tourist Visits in 2019)

Traditional villages that are widely spread in Indonesia, are also one of the strong attractions to attract both foreign and domestic tourists. Tribes in the interior of Sumatra, Sulawesi, East Nusa Tenggara, Papua and Kalimantan have become targets for tourists to visit. Changes in the paradigm of vacationing, where tourists are currently not only recreational for leisure, but traveling to get valuable experiences by actualizing themselves to learn new and unique things. This trend makes remote traditional villages also targets for tourists to visit, regardless of the level of difficulty they face during their journey to the location. On the contrary, a challenging journey becomes a valuable adventure choice. This article is written from the author's empirical experience with the

Indecon institution which has provided assistance in the Waerebo traditional village for 6 years. Sharing experiences about the process and also building a management system to maintain destination resilience, in anticipation of unwanted tourism growth.

Overtourism Phenomenon

Technological advances in the last decade have greatly influenced lifestyles, including changes in travel. People's consumption patterns have also experienced a shift, where people no longer consume a lot of durable goods, but do more entertainment activities, seek new experiences such as enjoying the taste of food and drinks in restaurants, watching music concerts, wellness and travel. This shift in consumption patterns provides benefits for the tourism sector, as people's interest in visiting new places increases. Traveling is becoming a trend because it is driven by more and more social media innovations that make it easy for tourists to share experiences while traveling. Upload good places to travel, or culinary experiences and other tourist activities, then get a response from friends or community partners or people who are connected on their social media pages. This encourages the development of the desire to travel for colleagues who are connected on their social media. In addition, social media has also become one of the effective media for the promotion of tourism products. Therefore, many tourism actors offer tour packages through social media.

The increasing interest in traveling in various parts of the world, encourages tourists to flood tourist destinations. This phenomenon also occurs in Indonesia, many new tourist attractions are viral on social media, flooded by tourists, without being able to be anticipated by the management. The condition of the abundance of tourists concentrated in one tourist destination at the same time is known as overtourism. One hand, this condition is used by destination managers in various countries to increase income, and

is used by the government to encourage increased investment in the tourism sector. But on the other hand, if the destination manager does not manage it properly, then the tendency for negative impacts on the environment, social and culture can occur. Various factors that encourage Overtourism include the ease of information, ease of transactions and also the existence of low budget flights. Applications that provide information and quick booking system for accommodation have even encouraged community in tourism destinations who have extra rooms in their homes, renting out his house to tourists. This condition develops very fast and government policies are usually too late to anticipate, so that one destination is crowded with tourists, with the number exceeding the available room capacity from the number of rooms recorded in the Government.

The phenomenon of overtourism also occurs in Indonesia, both in destinations managed by the private sector, government, communities and in several conservation areas. We will be very easy to see this condition from tracing digital traces. The social impact caused can also not be small, the social life of the community becomes disrupted. In urban areas, people will feel less comfortable because they have to share in the use of public facilities with abundant tourists, such as public transportation, city park spaces, and public firecrackers. In tourism areas that have beautiful landscapes and easy access, they usually grow fast, while management's readiness has not been able to anticipate it, including the lack of supporting facilities for tourist safety. The phenomenon of overtourism makes us aware that if tourism is not managed with the principle of a balance between the economy and ecology, it will strongly encourage managers to be oriented to the economy alone, which will threaten the sustainability of the destination itself.

ACHIEVEMENT AND DISTRIBUTION OF BENEFITS

Waerebo traditional village is located in an enclave area at an altitude of 1,200 above sea level, surrounded by hills with unspoiled tropical rain forests. Administratively, it is located in the village of Satarlenda, West Satarmese District, Manggarai Regency. Waerebo is the only living traditional village of the Manggarai tribe. There are 7 traditional houses or so-called Mbaru Niang. One the bigger niang in the center called as Niang Gendang, as the main house where all meetings are held by the traditional leader. Niang gendang containing 8 families, while other niang 6 niangs namely Niang Gena Ndorom, Niang Gena Jekong, Niang Gena Mandok, Niang Gena Pirung, Niang Gena Jintam and Niang Gena Maro containing of 6 families each. To reach the traditional village of Waerebo, tourists have to go through the village of Kombo by driving for 3.5 hours from Labuan Bajo, the capital of West Manggarai Regency which is one of the main gates of Flores Island. Labuan Bajo can be reached by air from various major cities in Indonesia, such as Bali, Jakarta, Surabaya, or Kupang. From the village of Kombo tourists can use the services of a motorcycle taxi to Waelomba which takes about 10 minutes. Waelomba as a starting point for guests to take a hiking trip in the tropical rain forest to the traditional village of Waerebo. Depending on the physical condition of the guests, usually tourists will hike for 2.5 or 3 hours to the Waerebo traditional village.

In 2006, when the author first set foot in Waerebo, the road to Kombo village was still rocky, forcing the journey by foot to Waerebo starting from the village of Dintor. Took up to 6 hours by walk to reach Waerebo. In that year the traditional house (Mbaru Niang) only had 4 buildings left, with a leaking roofs. At that time in their history, only 91 people had visited Waerebo village. The Waerebo community found it almost difficult for them to maintain their traditional houses and carry out traditional ceremonies which

required high cost, because their income from plantations was not sufficient. Climate change has affected their coffee bean yields, fluctuating sharply every year. In addition besides high cost for maintenance of traditional houses, they also think about the costs for their children's education. Through assistance for tourism development by the non-profit organization Indecon and then followed by the Rumah Asuh Foundation which focuses on the rehabilitation of traditional houses, Waerebo managed to get out of financial trouble. Tourism is able to increase people's income, help maintain traditional houses, maintaining forest roads, lighting and also rituals and education of their children. The number of tourist visits continues to increase from year to year until 2019 before the COVID19 pandemic entered Indonesia. From March 16, 2020 to September 2021, the village is closed from tourist visits. Table 1 presents a graph of the number of tourist visits from 2013 to 2019 (before pandemic).

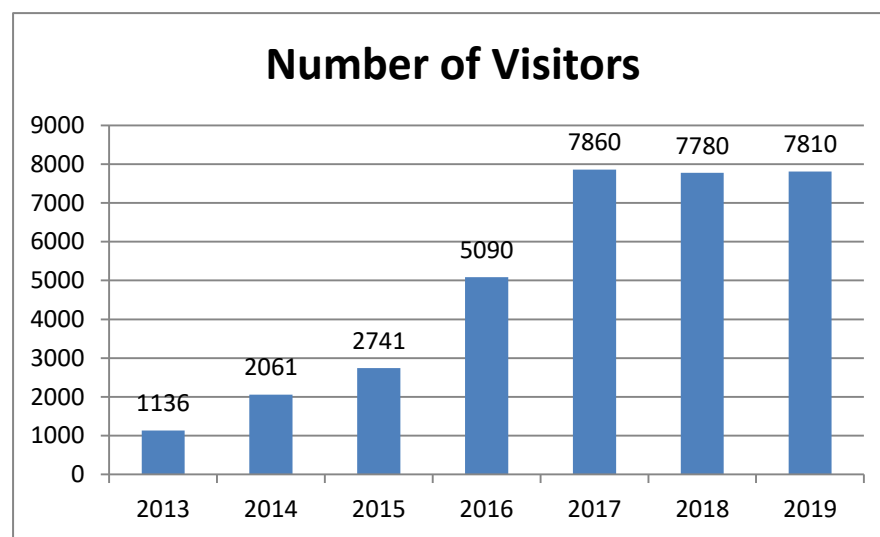


Figure 1. Number of Tourist Visits to Waerebo Traditional Village from 2013 to 2019. (source: LPBW)

The growth in the number of visits was also triggered by information and visitor comments on social media and tourism sites such as TripAdvisor, Lonely Planet. In

addition, the increasing number of television and online media coverage of Waerebo has a significant influence. In 2011 to 2015 foreign tourists still dominated the number of visits to Waerebo. However, since 2016 the number of visits by Indonesian tourists has exceeded the number of visits by foreign tourists. This proves that Waerebo's popularity at the national level is getting higher because of the large amount of national television coverage and the high number of people sharing stories about Waerebo on social media. Based on our observations, the increase in the number of visits could also be due to the opening of road access from the village of Kombo to Waelomba,

The number of tourist visits, which continues to grow from year to year, also increases people's income from tourism. Waerebo Cultural Conservation Institute (LPBW) which manages Waerebo tourism at the end of 2017 recorded income of Rp. 2.251.075.000,-. This figure is very high for a traditional village in the interior that has only start less than 12 years. The above income, excluding the sales of souvenirs and food-based products to tourists, amounted to Rp. 645,695,000,-. This figure certainly provides a significant increase in income for mothers who are members of the coffee, weaving and chips group. Other result, after assisted by profesional coffee plantation, quality and price increase almost double with effort to channel it to buyer. In this case, tourism shows its advantages, because this sector has a multiplayer effect, if the market is known and the number of tourists visiting is sufficient.

Maintaining sustainability requires strong institutions and management systems that pay attention to economic sustainability, environmental sustainability and socio-cultural sustainability. Economic benefits can be divided into direct beneficiaries (received by management and members of LPBW, including cooking group, chips group, coffee group, chicken group, weaving group, handicraft group, local guides, porters) and indirect beneficiaries (received people around Waerebo village, such as

accommodation owners in Dinthor, Denge, motorcycle taxis, market traders, farmers, and so on).

The number of people who receive economic benefits from tourism in Waerebo is quite a lot, including the cooking group consisting of 5 groups of cooking mothers as many as 42 people, the coffee group consisting of 7 core persons with more than 54 members of coffee farmers; the weaving and craft group is also a cooking member family, and porters around 72 people. In addition, there are also LPBW management, traditional elders, operators and the elderly as well as the community who work for the construction of facilities, environmental and road maintenance. Almost all communities receive non-financial benefits such as lighting at night, because the electricity generator financing is managed by the institution, the cost of annual traditional rituals. Along with the increasing number of visitors to Waerebo, then the opportunity to create new businesses by utilizing existing local resources is increasingly open. Some of the job opportunities created include working as a tour guide, porter, construction worker. Meanwhile, community businesses that have been successfully developed include craft-based businesses, weaving and t-shirt businesses, eating and drinking businesses, and food-based product businesses such as coffee, chips, and honey.

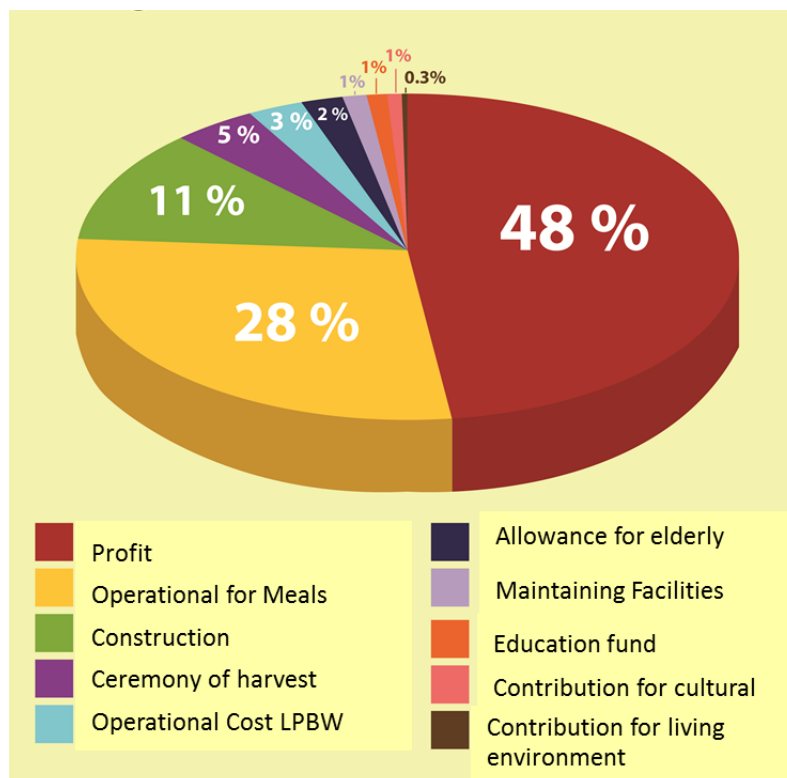


Figure 2. Distribution of benefits from tourism receipts in Waerebo village

(Source: processed from LPBW data)

activities that support sustainability and increase the resilience of the destination. If not regulated, its use can potentially be used for counter-productive activities with tourism activities. Below is presented the distribution of utilization from Waerebo traditional village tourism receipts in 2018. Tourism funds are distributed for various purposes, including operational costs, support for traditional ceremonies, support for environmental improvement.

The distribution of benefits from tourism results has always been a hot topic of discussion. In the design of community-based tourism development, it is important to consider who will receive the benefits?, what are the benefits allocated for tourism? how are the benefits provided?

Considering that finance from tourism needs to be directed to

APPROACH AND ACHIEVEMENT PROCESS

The achievement by the Waerebo Cultural Conservation Institute, of course, was obtained with hard work. One of the keys to success is the existence of assistance with a sufficient period of time for the Waerebo community to be confident and have the ability to manage tourism. Indecon uses a five-pillar approach that is implemented in parallel, namely Participatory Planning for Traditional Village Tourism, Capacity Building, Tourism Product Development, Tourism Institution Development, and Marketing.

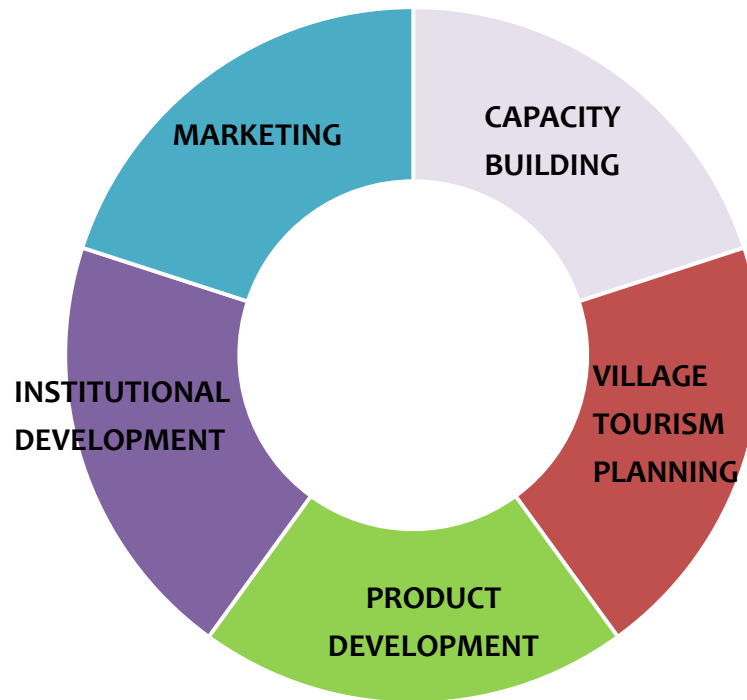


Figure 3. Five pillars in the approach used by Indecon in developing tourism in the Waerebo traditional village.

1. Participatory planning for traditional village tourism.

Planning is carried out in sufficient time and in stages. At the implementation stage, the community capacity building process regarding tourism and tourist attraction is also carried out. Embedding the concept of sustainable local resource management in the community is one of the best ways. In addition to reducing costs by maximizing the use of existing resources in the village, the community is also invited to consider the impact of a new activity. This perspective is important so that the community continues to maintain cultural sustainability and is not eroded by tourism activities. Planning activities begin by providing an understanding of tourism, including the positive and negative impacts of tourism, then sharing community stories about the potential of the Waerebo traditional village, such as historical excavations, people's daily activities, and time spent in the garden, work at home and so on. Also identify the seasonal calendar in the traditional village of Waerebo, including identifying the culture ceremony of the community, procedures for receiving guests, identifying things that guests can and

cannot do when they come to the traditional village. In this process, another important thing is that the facilitator and the community visit together to all the attraction they mentioned and participate in the practice in the daily activities of the community. Direct experience is the process in order to check wheater the activity suitable for tourist or not.

Space identification is one of the activities in planning. This activity aims to ensure the availability of sufficient and appropriate space for tourism activities. In addition, it aims to ensure that tourism activities do not interfere or coexist in harmony with people's daily lives. Each indigenous community has its own rules regarding space and its use, therefore it is very important to ascertain whether tourists are allowed or not allowed to carry out activities in the space. For example, in the space outside the traditional house, there is a "compang" which is the location for traditional rituals, round in shape with neatly arranged stone walls and has a height of half a meter. Guests are not allowed to be or go up to this location, except for the traditional elders when performing traditional ceremonies. Identify space for tourism activities in Waerebo, including trails in the forest, entrance to traditional villages, trails leading to tourist attractions around traditional villages, such as waterfalls, community coffee and corn plantations. In the spatial mapping process, a consultation process was carried out several times, by helping the community read the map and helping to recreate the map that was drawn by the community, in order to make it easier for people to understand.

Stakeholder involvement in the planning process is very important. Especially for traditional villages, key stakeholders such as traditional leaders and other customary stakeholders must be involved. Learn the customary rules well, to be accommodated in planning. In addition, it is necessary to explore the perspective of the community and also the expectations of the community towards tourism. The preparation of a shared vision and goals of tourism is also carried out in a participatory manner by involving all elements of traditional stakeholders and also the village.



Figure 4. Map of Waerebo traditional village as result (sources: Indecon report, unpublished).



Figure 5. Planning process through series of meetings and survey (photo: Indecon)

2. Institutional Development

In the process of building a management institution, various important understandings are given, such as the consistency and commitment of the community in the process of developing tourism, because building tourism takes time and the results cannot be directly felt, so high commitment and consistency are needed to survive. Community expectations are one of the considerations in shaping the organizational structure. The

process is not completed in one meeting, but carried out in a series of meetings until an agreement is reached with the community. During the meeting process also set the duties and functions of each division in the management structure, so that the people involved in it can understand well. The series of meeting resulted in the determination of the organizational structure, the determination of the roles and tasks of each division, and the institution's guidance.

Another process that is carried out through several stages is when developing a management system, because this system must be able to accommodate several principles, including: (1) distributing benefits as much as possible to the community; (2) opening up job opportunities as much as possible for the community; (3) open management, including in terms of financial management; (4) togetherness and mutual respect. Based on the above considerations, the management of tourism in Waerebo is regulated as follows (Suhandi, A 2018):

- 1) Tourism management in Waerebo is regulated by one institution, namely LPBW (Waerebo Cultural Conservation Institute), including all assistance coordinated with institutions and village heads.
- 2) Institutions hold regular meetings every 3 months and hold accountability meetings every year, in front of traditional leaders and the community.
- 3) Guests are received according to the Waerebo custom, each guest cannot do activities in the village, if they have not followed the reception ritual which they call the Wailu'u ritual, which is where guests are accepted as guests in the village by the community represented by elders in the village. The chairman is in communication with the ancestors, to be able to receive guests who are present. After doing Waelu'u, guests are allowed to visit people's homes and also take photos.
- 4) Guest services at the guest house are coordinated by the daily manager, which is the person assigned by the group to provide all the information needed by tourists. The daily manager of this guest house is like a "guest relation" in a five-star hotel. The task of the manager is to provide information about what tourists can and cannot do in the village, by reading out the tourist code of ethics that has been prepared in a participatory manner; It also ensures the comfort of tourists and responds to tourist complaints.
- 5) The management system is one of the keys in sustainability. In the traditional village of Waerebo, a rotation system is applied in daily service for guests. The

Management Agency formed 5 groups for tourist services. Each group consisted of 8 or 9 women, 3 groups consisted of 8 people and 2 groups consisted of 9 people, so the total number of mothers involved were 42 people. These five groups will be rotated every day, so that in a system each group will feel on duty on different days. This group is on duty for one day only, and the next day will be assigned to the next group and so on. This group is tasked with serving food and drink to guests, and is responsible for providing information to guests about what is served, as well as clean the guest house; This system is carried out so that one person who is directly involved in tourism activities only spends 1 to 2 days a week and the rest of the time the community remains focused on agriculture as the main livelihood. This design is a strategy to maintain the economic resilience of the village and at the same time increase the number of people who receive benefits from tourism. The more people involved, the stronger the resilience of the tourism business in community based tourism. This is because tourism is greatly influenced by external factors, including infectious disease factors, climate change, natural disasters and social conflicts. Therefore, the design of development of tourism in the village should still maintain income from the community's main livelihood.

- 6) Arrangement of sales of weaving products and souvenirs. Sales on that day only offered weaving or craft products from the family of the group's on duty that day. On the next day what is offered is the products of another group on duty the next day, and so on; In addition to building women groups to manage coffee products, chips, and handicrafts.
- 7) Tourists spend night at the guest house, the daily manager arranges where the beds of the guest groups come. Guests spend the night in one of the traditional houses that have been provided for guests. The conditions are like a dormitory, where tourists sleep in the same room with each cotton bed covered with woven pandanus, and a blanket. There are additional buildings for overnight tourists, so there are two buildings provided for overnight stays and can accommodate more than 50 people in one time;
- 8) Tourists will eat together with their group, if tourists come alone then the daily manager will arrange to eat together with the existing group. The food menu is arranged by a group of women who have been trained on how to cook and serve.
- 9) Tourists are allowed to visit the community in their respective homes to interact.



Figure 6. Series of meetings for institutional building and management training



3. Capacity Building

The capacity building program for the community is based on the results of studies during the planning process and the strategies developed. In an effort to maintain sustainability, one of the important pillars is the strength of governance institutions and management systems. Therefore, at the beginning of the development of the Waerebo traditional village, capacity building was focused on institutional development

including organizational training, bookkeeping and administration, communication channels and handling complaints and conflicts. Furthermore, when the management system has been mutually agreed upon, technical training is carried out to improve the ability of the community to be involved in their respective positions, such as excellent service training for daily managers at guest houses, guiding technique training, porter service cooking training, room maintenance training,

Meanwhile, in the advanced stages, series training was conducted for culinary, herbal drinks, packaged coffee, making packaged taro chips, training on weaving with natural dyes, bracelets, key chains from natural dyed threads. Product development training was strengthened along with an increase in the number of visitors to the Waerebo traditional village. In this case, tourists are seen as a source of new markets for handicraft products and processed products from the community's agricultural products. Coffee packaging is organized in 1 group with 7 managers who are trained to carry out the traditional roasting process, the pounding process to the packaging process. This is done in order to maintain the quality standards of the final product produced. However, the members of the coffee group reached 54 people, who take a small portion of their coffee to be processed by the coffee management group. They will get finances that are paid every month, with the amount depending on the packaged coffee sold.

In addition, refresher training was also carried out for porters, guides, English as well as special assistance to handle visitor management during the Penti ceremony, the annual planting period ceremony because it is usually attracted by many tourists. Specifically for strengthening the tourist services, Indecon placed a special assistant to help the group carry out the maintenance of guest houses. All of this training is carried out by in the room and also practicing directly in the field.



Figure 7. Series of meetings for institutional bulding and management training

4. Tourism Product Development

The development of tourism products in Waerebo is carried out in phase one of the program, where the community is trained to tell stories about their village and its daily activities. Initially many people were embarrassed to talk to guests, this process took a long time for mens or womens to talk and interact with guests. We strongly emphasize the importance of maintaining the cultural values and daily life of the community through sharing stories with tourists, because most tourists come to Waerebo not only to enjoy the natural beauty and the village of Waerebo, but more than that, they want to get experiences and stories directly from the community. Interpretation has power and provides great added value to a product. Waerebo village itself is unique, how people carry out their daily lives and how they maintain relationships with their ancestors, what is the meaning of the architecture of the waerebo traditional house, is very interesting for tourists to know. If tourists know more, then they will usually give more appreciation to the community. The table book about story of Waerebo made by Indecon and placed in the guest house for tourist to read during their stay.

One of the tourism products that has been successfully packaged is a cup of coffee trip, where tourists will be guided by coffee farmers, starting from them going to the garden, picking coffee cherries, hearing stories about how they treat coffee to dry beans. Tourists will also participate in choosing dry beans, pounding and brewing and enjoying them in front of the traditional house. The story of Luwak and Kopi Luwak is a unique product in Waerebo. The Civet in Waerebo is a sacred animal, so all Waerebo residents are forbidden to kill it. In the legend, the ancestors of the waerebo people used to seek refuge in the war era, The Civet was shown the way to finally find the location of the current village which is considered good and safe from enemy pursuit. Another tourism product is for those who are physically strong to travel down and up the valley to visit clear rivers and waterfalls as well as community farms, and then enjoy Waerebo village from a distance on a hill.



Figure 8. Journey a cup of coffee, one of community tour products

5. Marketing

Product marketing is one of the things that not many Waerebo people can do themselves at first. Indecon helps a lot in making information materials in the form of electronic flyers, brochures, posters and the wonderful flores website which contains information about flores and other villages that assist by Indecon. However, the strength of Waerebo's marketing lies in the stories of tourists who have visited, which they post through social media, on the comment or review pages of sites for travelers such as tripadvisor. Recently, there have also been many promotional materials for short films produced by the Ministry of Tourism, Regency and Provincial Governments.

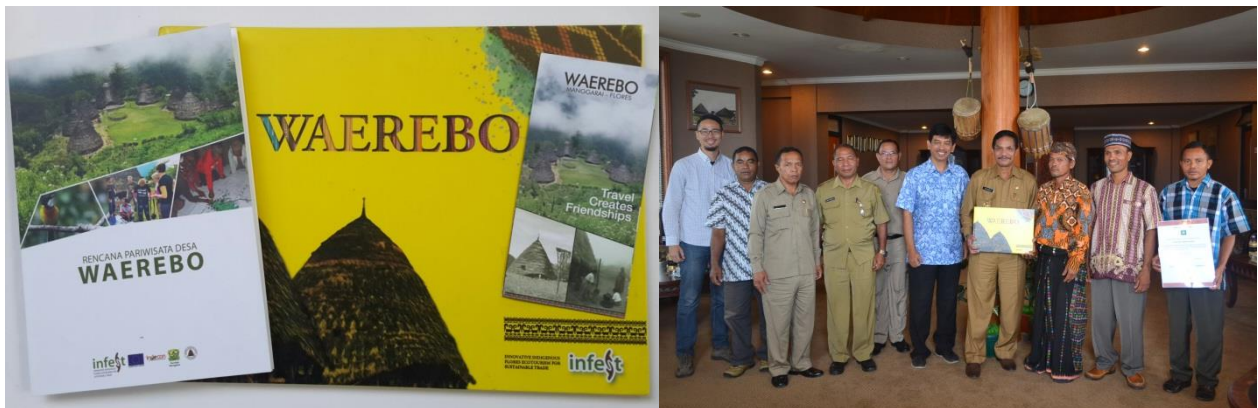


Figure 9. Table coffee book for tourist read and build relationship with local Government



Figure 10. Waerebo as a winner for Indonesia Sustainable Tourism Award 2018, people

Overcom the Challenges

The process that is passed above is not without obstacles, there are many challenges in its implementation. Not all of the LPBW board members live in the upper village, but some also live in Kombo village, adjusting the exact time for a large meeting is already a challenge. Second, most of the people involved in the early stages are old, so it takes a long time for the absorption process to take place. Third, in maintaining sustainability, a change in people's views and behavior is needed, so that they do not fall a sleep in the cradle of achieving economic improvement, but still pay attention to the preservation of culture and nature at the same time. That's way the name of institution who manage tourism is Lembaga Pelestari Budaya Waerebo or Waerebo Cultural Preservation Institute, as strategy to remain the local people that they should preserve their culture in order to get benefits for their prosperity. The fourth challenge is maintaining issues and conflicts that exist among community members. One of the conditions to stabilize conditions is transparency in management. The conditions above have made regular meetings which are expected to be held once a month, very difficult to be realized, and finally agreed to once every 3 months. The more frequent regular meetings are held, it is hoped that problems in management can be responded to and changes are made.

Another big challenge is the increasing number of visits. Currently, one mother with the management system in place spends an average of about 2 days a week to be directly involved in tourism. This means that they still have enough time to help their husbands in managing their garden, children and household. This is of course beyond the time for weaving which has been a part of her daily life since she was a teenager. Ideally Waerebo is managed with a reservation system, but we are still having problems because there is no communication signal with the Waerebo village above. If this is implemented, it is expected that the determination of the daily guest quota can be applied. This will certainly make it easier for people to manage their time for other useful things. We want the community's economic sustainability to survive by maintaining a balanced agriculture and tourism sector. Because after all the tourism sector still has external factors that will make it slump at one time. All parties involved are expected to pay attention to this, because if tourism cannot be managed, it will become a boomerang for management. Hopefully Waerebo tourism is resistant to challenges and continues to be sustainable.

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子題 4-2：林業鐵路與生態旅遊

阿里山林業鐵道的價值與前景

阿里山林業鐵路及文化資產管理處

一、前言

臺灣位處北回歸線，在亞熱帶海島型氣候的作用下，發展出適合物種生存的環境，豐富的生物多樣性亦使臺灣成為 19 世紀末、20 世紀初博物學家的探索天堂，各種發現的新物種，為人類打開一道穿越地質年代與國界的時空之窗。其中，終年雲霧繚繞的阿里山區所孕育的臺灣扁柏與紅檜，便是研究「東亞—北美間斷分佈」的重要歷史證據之一。然而，無盡藏的巨木被發現後，便在人類的歷史進程中成了可利用資源，各種技術與機具劃開神秘的霧林帶，為人類的阿里山近代史拉開序幕。

1912 年正式通車的阿里山林業鐵路，是人類為了進用山林資源而發展出的運輸工具，透過盤山展線與特殊動力設計的蒸汽機車，在 70 多公里的距離間克服了 2,421 公尺的海拔落差折返奔跑。鐵道聯繫著山林與平地，在阿里山停止伐木、轉型發展觀光與休憩後，沿途的林相與景觀、多樣而獨特的自然與人文價值持續帶給民眾特殊的搭乘體驗，具備著帶領我們重新探索山林知識的珍貴潛力。

2018 年 7 月 1 日，林務局阿里山林業鐵路及文化資產管理處(以下簡稱林鐵及文資處)成立，專責經營阿里山林鐵及其相應之文化資產，宣示了永續經營阿里山林鐵的決心；不同於臺灣其他的軌道運輸系統，不論一樣有百年歷史的臺鐵、年輕的捷運系統、或有二十倍速的高鐵，都是以載運乘客為主要任務，但阿里山林鐵另外肩負的使命，是要進行帶狀文化資產保存活化，提升沿線社區部落之生活，找回國人共同的記憶，與現代生活產生對話連結，透過多元的努力及資源挹注，積極推動阿里山林業鐵道及其動線所串聯帶動的各項生活、生產、生態內涵之保存工作，並整合林業文化與鐵路觀光，打造生態旅遊軸帶新亮點。

二、阿里山林鐵的文化價值

阿里山林鐵不只是鐵路而已，就如陳玉峯老師所述：「本質上，林鐵正是銜

接台灣自然史、台灣文明史、台灣的人地關係、台灣文化形塑的，一條具象的時空廊道，也代表或象徵台灣價值、哲學的歷史進程」。

阿里山林業暨鐵道相關設施共有 8 處古蹟、46 棟歷史建築，2019 年「阿里山林業暨鐵道文化景觀」並獲授證成為全臺第一個重要文化景觀。

林鐵透過鐵道技術串聯地方資源，提供遊客多樣且豐富的遊程，由沿線各站（點）、鐵路軌道（線）及整個林鐵周邊社群（面），構成阿里山林業與鐵道文化歷史軸帶豐碩的內涵。完整的林鐵文化包含了森林生態、鐵道技術、林業生產、產業生活，以及人文藝術：

（一）生態資源

阿里山林業鐵路由海拔 30 公尺的嘉義市升高到 2,451 公尺的祝山，從嘉義市區出發，經過百年林業聚落、遍植熱帶水果的嘉南平原，途經臨窗的龍眼樹進入淺山的竹林，繞行而上帶領遊客一窺開闊的茶園景觀，嚐過經典的奮起湖便當後，隨著鐵道爬升可見針闊葉林緩緩相會，最終駛入阿里山最著名的檜木林。世界上有不少比阿里山林鐵海拔高度更高的鐵路，但卻少有像阿里山林鐵所經路線之生態景觀變化如此巨大的鐵路。

（二）鐵道技術

為了克服從阿里山林場到嘉義之間複雜多變的地形，林鐵的興建以一百八十度大彎（馬蹄彎）的設計降低軌道的坡度，登山鐵路在山谷或溪流間蜿蜒鋪設，行走在這個些路段，頭尾車廂的旅客可以看見彼此、互相打招呼；從樟腦寮站開始，則以螺旋形路線的設計繞行 3 圈半爬過獨立山；從屏蔽那開始，為了克服坡度大、腹地不足的問題，則採用了之字形折返路線的設計，以一進一退，類似走樓梯的方式爬山，也就是屏蔽那至阿里山站之間最為膾炙人口的「火車碰壁」。

有些登山鐵路因為軌道不平整，又彎又陡，一般火車無法適應運行，因而開發出一些特殊設計的火車。阿里山林鐵的 Shay 直立汽缸蒸汽火車就是最經典的特殊設計登山火車。Shay 蒸汽火車與一般的蒸汽火車不同的是，它的汽缸是直立式的，且使用傘形齒輪，這兩種特殊的設計，讓火車可以以克服大坡度的地形，靈活地穿梭在林業鐵道上。

直到現在，林鐵仍是世界上唯一動態保存窄軌 SHAY 機車的地方。我們一共

有 2 台可運轉的 SHAY 蒸汽機車，並持續規劃修復其他現存的機車。嘉義車庫園區(日治時期舊名為「北門修理工場」)於大正元年(西元 1912 年)正式啟用，是阿里山小火車的大本營，有區分作業區域和開放區域，遊客們可以參觀開放區域內展示的數台退役蒸汽火車、柴油機車、動力客車、客貨車廂以及方便火車頭變換方向的圓形轉車台等，早年的檜木車廂、餐車也可以在這裡看到，更可以近距離觸摸，是鐵道迷絕不會錯過的地方。

(三) 林業生產

阿里山林業鐵路的興建，串聯了阿里山地區豐富的林業資源以及嘉義市區的製材產業。1914 年啟用的嘉義製材所是日治時期日本政府轄下佔地範圍最廣大的官營木材產業園區。採用歐美最先進的設備，幾乎全自動化的製程，擁有「東洋第一製材場」的美譽。

嘉義製材所共有 12 棟歷史建築，林鐵及文資處為了讓大家更具體的從這些歷史遺跡感受當年製材盛況，以歷年調查研究為基礎，將文獻及老照片轉換為 3D 動畫，製作「嘉義製材所 AR 導覽解說」APP。園區設置 10 處 AR 定位點，透過 AR 技術重現倒塌的第一代製材工場、消失的排煙道與煙囪、吊運木頭的天車、廣大的杉池等畫面。

作為展示及學習友善土地的載體，製材所每個月規劃辦理「木頭人市集」，透過藝術表演、DIY 活動、圖書閱讀等活動連結場域特色與精神，帶動產業發展、推廣林業文化。

(四) 產業生活

林務局嘉義林區管理處自 2009 年開始，歷經 4 年採用「原樣、原料、原工法」等原則修復日治時期臺灣總督府營林局嘉義林場宿舍，充分沿用舊木料，延續建物歷史價值整建，目前為台灣最具特色與規模之日式建築群——「檜意森活村」。自 2013 年開始以促參方式進行委託營運移轉，打造全國第一個以「森林文創」為主題的文創園區，至今已累積 1,500 萬遊客到訪。園區內除 31 棟日式木構造建築外，另有 1 棟英國都鐸式建築「營林俱樂部」，是日治時期阿里山林場招待所，主要是提供貴賓與員工休閒飲茶娛樂使用，見證了阿里山之繁榮世代。

(五) 人文藝術

林業鐵路的建置使大眾獲得能夠親近山林、進入高山懷抱更便利的機會。高山之美，也使得許多畫家、文學家來此朝聖，以阿里山為題材進行創作，將其所見、觀察和想像，透過創作展現。今日，我們可以透過這些文學、畫作、歌曲等創作為，重新體會不同時代的藝術家眼中所映照出的阿里山。

三、以鐵道為軸心的生態旅遊

林鐵及文資處自 2018 年 7 月 1 日成立以來，除林鐵營運及保存文化資產之責，亦肩負帶動林鐵沿線村落產業發展之使命。自 2020 年開始執行山村綠色經濟永續發展計畫，以阿里山林業鐵路為主軸推動沿線社區生態旅遊行程，結合山村、森林遊樂園區、林業文化園區、原鄉部落等資源，將在地特色、自然生態、環境、地理、人文串連並整合相關觀光資源，規劃出具地方特色的整合性生態旅遊，透過鐵路帶領旅客前往村落，每季更換區域性主題活絡地區發展。

（一）生態旅遊環境資源

林鐵路線橫跨海拔 30 至 2,451 公尺，沿途可見熱帶景觀至溫帶林相，具備豐富多元的生態環境。全線 72 公里，從嘉義站開始，有北門、鹿麻產、竹崎、木屐寮、樟腦寮、獨立山、梨園寮、交力坪、水社寮、奮起湖、多林、十字路、二萬平、神木、阿里山、沼平、祝山等 18 站，橫跨嘉義縣、市及南投縣，沿線生態旅遊以賞螢、賞鳥等活動具知名度且遊程成熟，山區以茶產業及文化、休閒農業旅遊為主要軸心。

（二）生態旅遊社區培力

為提升生態旅遊服務品質、增加旅遊深度、守護當地生態環境，並且透過遊程的推廣活絡社區產業發展，林鐵及文資處積極推動沿線社區的多元合作及培力工作，已初具成果，以十字路及鹿滿社區為例：

1. 十字路(社區輔導與農村再生計畫)

十字路站一帶在日治初期地形圖上被標示為「十字峠」，是鄒族達邦、特富野兩大社(Hosa)與來吉小社南北往來的重要通道。林場與林鐵的開發雖未直接衝擊鄒族的聚落空間，但不斷湧入的外來文化卻刺激著鄒族對現代化的接收度，亦影響日後的族群發展。十字路通車後，來吉、特富野、達邦、里佳...等各社

鄒族人開始利用林鐵上下山，而日本人在達邦後山製腦後，來此挑腦到車站的平地人，與鐵道工人一起依著車站定居，林鐵的建設與運輸功能如此造就了十字村聚落的成形。

嘉義林管處於十字路社區進行 3 年社區林業輔導，讓面臨廢校的十字國小師生，認識家鄉的一草一木與特色，林錦花校長更結合十字路人文歷史、地理特色創作台語現代詩歌，用藝文詮釋在地文化。2017 年林業鐵路延駛至十字路站，更喚醒居民改造社區的意識。為了接待來訪遊客，居民研發社區特色菜，如蜘蛛抱蛋粽、柴火直燒竹筒飯、愛嬌姨草仔粿、村長烤肉等。不僅如此，為了提升服務品質，在林鐵及文資處的建議下，全村動員以當地的竹子和現有的木材，美化攤位，妝點社區，甚至找出塵封 30 年的極具在地特色檜木洗手台，青年返鄉，不僅注入新活力，不斷研發特色商品，創造新亮點，更是社區自主營造之一例。

2. 鹿麻產(林鐵青春山腳線-鹿滿社區輔導再生計畫)

透過竹崎青年大使，以青銀共創模式進行社區關懷，激盪長輩的生活記憶庫，合作盤點轉化社區資源、促進文化觀光。前期以社區說明會與回春工作坊，接續進行特色社區見學交流、繪製文化資源地圖及製作林鐵厝邊報，爭取在地居民認同，落實居民回到車站、旅客走出車站之願景。

此外，林鐵及文資處透過 2020 年農村再生計畫完成社區資源評估，依據林鐵沿線社區現況盤點及潛力分析，2020 及 2021 年分別以樟腦寮、十字路車站，以及梨園寮、奮起湖站及周邊社區，進行輔導及亮點營造標的，並辦理座談會、店家產業升級課程，以彙整社區量能並導入生態旅遊觀點、區域合作模式，以常態性接待遊客或具發展潛力之店家進行現有商品分析、評估與建，提升旅客停留感受及旅遊品質。

(三) 生態旅遊導覽員

為提供遊客更深入了解鐵道沿線之景色變化與人文地理，2018 年招募第 1 期阿里山文化與生態列車導覽解說員，歷經兩週密集訓練和嚴格考評後，計有 18 位學員通過甄選，組成第一支橫跨阿里山林業鐵路、文化和生態的專業導覽解說員團隊，提供旅行業者、民間團體等預約付費導覽。2020 年辦理第 2 期導覽解說員招募，目前計 32 位專業導覽解說員。遊客均可透過電話或網站申請的方式進行導覽預約，對林業鐵路軸帶的生態、歷史及文化有更深入的了解。

此外，近年來因農村社區在地組織及團體愈發穩健，在文化保存、活用及產業活化愈加有共識，在地居民、店家愈發團結有秩序地推動社區導覽、觀光等遊程。林鐵處透過農再計畫打造具在地特色的觀光願望，並使在地解說人才與機關培訓導覽員彼此交流，進階更安排實地導覽案例參訪，經由成功案例經驗分享，居民更能掌握社區特色並聚焦未來發展願景，進一步建構完善且透明化導覽服務機制，讓自主造訪社區遊客及有需要導覽社會團體，深入瞭解社區豐富人文景緻。

四、執行現況

為推廣阿里山生態旅行，林鐵及文資處以攝取【山林之光與美】、聽見山林生命律動】，閱讀【森林心旅行】、踏勘【楓與櫻經典秘境】、【森林療育】高山瑜珈新體驗，賞味【茶與咖啡的對話】，透由達人領路走訪阿里山林間秘境，近距離感受自然生態之美，聆聽森林美妙天籟，暢快呼吸山林氣息，結合百年蒸汽火車及檜木車廂，暢遊山林感受迎風而行的愜意。

搭乘每天行駛的定期列車，可觀察林鐵沿線豐富的生態資源並體驗林鐵沿路多樣的鐵道技術，阿里山森林遊樂區內最經典的祝山線日出列車，是遊客不會錯過的遊程。人數較多的團體(80人以上)，則可以申請專開列車，以包車方式客製自己的林鐵旅行，搭配周邊景點自行安排停留點，彈性規劃遊程。

沒有時間自己安排遊程的旅客，除了可以透過每週六日〔嘉義-北門〕往返開行的「檜來嘉驛」乘坐檜木車廂，穿梭在城市中體驗林業及鐵道秘境，也可以選擇林鐵及文資處整合沿線資源配合四季季節與節慶，每季推出的不同行程主題列車。

(一) 生態旅遊示範遊程

1. 臺灣聆聽日 林鐵《森音旅行》帶您一起聆聽日出的聲音

本遊程以響應臺灣聆聽日為主軸，邀請臺灣聲景協會理事長、著名野地錄音師范欽慧與遊客一同在對高岳觀日坪《聆聽日出的聲音》、漫步水山步道《聽森音》及巨木群道《聽樹說》，用聲音與自然大地連結，用耳朵感受聲音的景致，用聲音寫下旅程的記憶。

《森音旅行》透過搭乘林鐵不但帶領遊客認識阿里山林業鐵路的歷史、文化、鐵路工法，更帶入人文與自然生態，並透過響應 717 臺灣聆聽日，期能喚起民眾

對自然大地的重視與珍惜。

2. 《藍色部落的秘境之旅》達邦、里佳文化體驗之旅

阿里山林鐵從海拔 30 公尺一路展延到 2000 公尺以上，囊括大阿里山地區豐富的生態景觀、人文歷史、山村聚落及原民文化，成為吸引國、內外遊客造訪嘉義的主因。《藍色部落的秘境之旅》透過搭乘百年小火車，深入達邦、里佳部落，藉由在地族人的實地導覽、手做環保竹杯、天然面膜 DIY、原民特色風味餐等，回歸純樸的旅遊型態，走入部落體驗生活，提升遊客深入認識台灣原住民文化及生態旅遊的豐富性。

（二）量身訂製的在地體驗

對於熱愛鐵道的鐵道迷們，林鐵及文資處亦能針對特殊需求，客製化專屬行程，完成鐵道迷的心願。2019 年，鐵道情報提出「SHAY SHAY 阿里山」的活動企劃，雙方合作行駛專開列車，讓兩台修復的蒸汽機車 SHAY 25 號和 31 號停靠在阿里山上的十字分道站，讓海內外鐵道迷興奮不已。

2018 年英國費斯汀尼旅行社首次安排高端鐵道旅行團到阿里山，我們同樣在平地段、高山段各以 SHAY 蒸汽機車接待他們，並帶英國旅客參訪車庫，這對沒有 SHAY 的英國來說非常珍貴，好評如潮，成為他們鐵道旅行團的必訪景點。2020 年再度規畫鐵道團前來阿里山，並搭乘專開列車遊程進行英文導覽，讓國外旅客讚譽有加。

（三）深耕教育鐵定成行【現地場域玩林鐵 文資教育零距離】

阿里山林業鐵路極具特色且世界聞名，早期的主要功能是運送木材與運輸生活物資，隨著林產業逐漸式微，後期轉型為觀光遊憩及文化資產載具。2019 年 7 月 9 日「阿里山林業暨鐵道」獲文化部公告登錄為全臺首處「重要文化景觀」，身為全臺第一個鐵路文化資產保存專責機構，為讓更多學童有機會認識及親近阿里山林業及鐵道文化，逐年規劃推展現地場域玩林鐵相關教案設計、教學資源開發、歷史調研轉譯，透由多視角、多媒材、多管道深耕林鐵文化教育，讓百年阿里山小火車，駛入沿線社區、聚落及每一個孩童的心中。

2019 年與嘉義市天文協會合作研發「林業鐵道體驗課程」，以嘉義車庫園區

為戶外教學場域，園區豐富的火車與鐵道的實體資源，結合新課綱素養教育，規劃跨領域的教學活動設計，透過 STEAM 教育(指結合科學、技術、工程、藝術，以及數學的跨學科教學方法)，應用機械原理，延伸語文、藝術與生活科技等跨領域知識，讓學生做中學習，引發對林業鐵道的好奇與想像。

「林業鐵道體驗課程」目前主推 3 組課程體驗，「機關車頭的秘密」結合自然領域摩擦力單元，透過實際操作的課程設計，認識火車的動力、剎車系統及阿里山小火車撒砂的功能；「機關車頭如何變換軌道」有讓學童驚豔的迷你版柴油機關車頭，學童分別負責揮動紅綠旗、化身列車長搬動轉轍器，在遊戲中了解機關車頭如何變換車道；「鐵軌架設的秘辛」透過課程研發設計輕量化的枕木，體驗素有鐵道醫生之稱的道班人員更換枕木的專業過程，並了解如何維護鐵軌的運行安全。

此外，自今年度起，林鐵及文資處更以嘉義製材所、北門車站、竹崎車站及奮起湖車站為文化據點，研擬開發林鐵現地課程，貼近現地文化資源，以親民的摺頁(手冊)帶領，除學校可以作為教學運用外，一般民眾、親子團體更可按圖索驥進行一套林鐵專屬鐵道文化之旅。

五、未來發展方向

今(2021)年 9 月，林鐵及文資處以「林鐵心旅行」形象動畫發表了全新視覺識別系統，在動畫中以火車帶領大家透由風景流動，穿梭過去、現在到未來，並以火車、高山、林業、雲海和飛鳥等林鐵核心元素構成，讓民眾從動態影像重新認識阿里山林鐵，體驗這座國際級百年高山鐵道的獨特魅力。LOGO 則以「穿梭山林歷史，細賞窗中景致風光」為概念，展現林鐵在鐵道運輸、林業文化及山林資源的三大特色。LOGO 線條靈感源於隨著火車行駛而變化的窗景，所見之高山、雲海與飛鳥，吸引民眾目光。另一方面，LOGO 透由經典款紅色機關車頭外型隱藏環抱高山、雲海及飛鳥之姿態，展現守護林業文化與鐵路沿線生態之決心。

為了將視野從鐵路本身擴展到鐵路沿線地區、林業歷史脈絡，以及文化景觀的全面性及完整性，將這條鐵路的豐厚文化資產傳承下去，林鐵處正著手整合鐵道沿線相關設施，成立一間以林業鐵路及產業設施為主題的博物館，重現林業歷史場景、展示林鐵文物。

作為博物館與大眾接觸的前導計畫，林鐵及文資處特別呼應 2021 在嘉義市

舉辦的台灣設計展，於嘉義林業文化園區與車庫園區配合推出了「林業暨鐵道特展」、「林鐵車廂特展」，藉以讓更多人能有機會一覽阿里山林鐵豐富多元的文化內涵。

在全新識別以外，更同步從設計與旅運體驗等多方面提升，正著手透過將美學融入新購車廂、改裝車廂，以及轄管場域之整修維護及整體規劃，打造全新的林鐵形象，希望能夠提供旅客更完整、舒適且美好的阿里山體驗。像是以「移動的美術館」為概念打造的木造車廂，結合早期嘉義「木都」與「畫都」美名，採用大板寬臺灣檜木，融入地方產業、族群人文及生態特色，提升乘坐舒適性，強化服務品質；以阿里山豐富的生態為發想改造的列車，則以「阿里山迎賓鳥」之稱的栗背林鴿為主要色彩，外觀以公鳥的深藍色加一抹橘(頸)，內裝則以母鳥的米色及淡黃色為主體，展現阿里山生動的生命力，回應了阿里山特色生態內涵。

全新識別系統為阿里山林鐵開展旅運新視野，期待能創造更多跨領域串連對話，在阿里山林鐵全線通車的 2023 年，再次吸引世界旅人來訪阿里山，一同體驗這座國際級百年高山鐵道的獨特魅力，重新感受歷史、自然生態、人文藝術等多層次旅遊體驗。

子題 4-3：生態旅遊的產官學跨界整合與實務推動

生態旅遊對臺灣觀光發展的影響

The Impact of Ecotourism on Taiwan's Tourism Development

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摘要

國家風景區管理處(以下簡稱管理處)為臺灣觀光發展的重要推手之一，全臺共計有 13 個國家風景區管理處，依據發展觀光條例規定將臺灣具有優美景觀、生態、與人文觀光價值之地區劃設，並於發展觀光的同時，禁止破壞生態環境，朝自然永續方式經營。

觀光發展八大思維樣態是初步評估的判斷依據，可為時間、性別、年齡、人數、區域、交通工具、消費程度、目的等項目，盤點轄內自然資源、人文環境、情境氛圍等條件，進而挑選出具備觀光發展潛力的示範點，並依該區域在地特色為發展主體，由管理處提供在地產業訓練、解說導覽訓練等課程，並同步改善場域周邊公共空間，整合當地自然特色及人文環境，營造屬於該場域的獨特情境，成為國內外遊客之旅遊首選。

行政院於 2002 年 1 月 16 日通過配合國際生態旅遊年，訂 2002 年為臺灣生態旅遊年，並於同年 9 月訂定生態旅遊白皮書，宣示推展生態旅遊的政策和作法，對於未來的觀光發展影響很深，然而生態旅遊的精神及內涵，存在於觀光發展建構計劃的每個環節當中。

管理處是一個常設的單位，作為觀光發展的整合平台，同時也是產業夥伴最強而有力的後盾，我們用「真誠」、「耐心」取得地方的信任及支持，並期許將臺灣的美好，從自然環境、人文環境，至獨有之情境、景色，讓來自世界各地的好朋友能夠看見、透過親身體驗在其中，最後愛上臺灣這塊寶島。

ABSTRACT

The National Scenic Area Management Office (hereinafter referred to as the Management Office) with its 13 regional offices is one of the most important administrations of Taiwan to promote its tourism. In accordance with the Tourism Development Act, those regional management offices are designated by valuable areas with their beautiful scenery, ecological environment, and humanistic tourism. In addition to tourism development, Management Offices prohibit any destructions on the ecological environment, and aim to achieve a sustainable management on those scenic areas.

There are eight mindsets for preliminary assessment on tourism development, of which includes time, gender, age, number of visitors, regions: source of business, transportation, level of consumption and purpose/travel destination. After conducting resource inventory on natural resource, cultural environment and local atmosphere, Management Offices would select those with the greatest tourism potential as demonstration sites, take local specific features as its development theme, provide training programs such as localized industry training and tour guide training, optimize surrounding public spaces, integrate local natural and cultural environment and create its own unique spatial atmosphere, and further lead them as the top destination either for the domestic or foreign tourist attractions.

To keep up with the 2002 International Year of Ecotourism, the Executive Yuan also set 2002 as Taiwan Ecotourism Year on January 16, 2002 and released Ecotourism White Paper in Sept., 2002, also announced the related ecotourism policies and practices, which had brought profound impacts on the following/future tourism development. Moreover, with the spirit and connotation of ecotourism exist in every link of the tourism development construction plan.

Management Offices are permanent agencies, serving as an integrated platform for tourism development, as well as the strongest supporting partners. Our "sincerity" and "patience" assist us to gain the locals' trust and support. We look forward to bringing the beauty of Taiwan, with its natural and cultural environment and its unique landscape, revealing all these to our friends all over the world to appreciate and experience its scenery and eventually falling in love with this treasure island, Taiwan.

生態旅遊對臺灣觀光發展的影響

馬惠達

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交通部觀光局東北角暨宜蘭海岸國家風景區管理處處長

一、 國家風景區成立與使命

國家級風景特定區，又稱國家風景區，係交通部觀光局依據發展觀光條例第 10 條規定，經與有關機關會商等規定程序後將臺灣具有優美景觀、生態、與人文觀光價值之地區進行劃設，並公告為「國家級」重要風景或名勝地區。

交通部觀光局規劃 13 個國家風景區，並設有國家風景區管理處(以下簡稱管理處)遍布全臺，在發展觀光的同時，禁止破壞生態環境，朝自然永續方式經營，致力於推動臺灣觀光產業發展。

依地域位置區分，如次：

- (一)北臺灣：東北角暨宜蘭海岸國家風景區(龜山島)、北海岸及觀音山國家風景區(和平島)等 2 處。
- (二)中臺灣：參山國家風景區(獅頭山、梨山、八卦山)、日月潭國家風景區等 2 處。
- (三)南臺灣：阿里山國家風景區、雲嘉南濱海國家風景區、西拉雅國家風景區(關仔嶺、烏山頭、虎頭埤、曾文、左鎮)、茂林國家風景區、大鵬灣國家風景區(大鵬灣、小琉球)等 5 處。
- (四)東臺灣：東部海岸國家風景區(東部海岸、綠島)、花東縱谷國家風景區等 2 處。
- (五)離島：澎湖國家風景區、馬祖國家風景區等 2 處。



圖一、風景區範圍圖(引用觀光局官方網站)

二、 觀光發展八大思維樣態

在發展觀光的思維上可由八個樣態切入探討，分別為時間、性別、年齡、人數、區域、交通工具、消費程度、目的等樣態，如次：

- (一)「時間」樣態：從四季變換、淡旺季變化、日出、日落到夜晚，隨著時間的演替，可融在環境中，進而判斷其價值，思考能發生那些旅程？什麼時間點遊客會感到開心？
- (二)「性別」樣態：常見的像是主體為女性的粉領族之旅、男性的冒險旅遊、情侶之間的浪漫之旅等。
- (三)「年齡」樣態：對象從小孩到年長者，可推出親子旅遊、銀髮族旅遊等，特別是小孩族群，往往大人會遷就於小孩，而有更多旅遊機會發生。
- (四)「人數」樣態：大眾、小眾旅遊，大眾旅遊就是坐遊覽車旅遊，小眾旅遊則是每個梯次 15 人以內；也考量環境的容納(承載)量，同時間有多少人是舒服、舒適的。例如：宜蘭縣知名觀光景點龜山島每日總量管制 1,800 人登島，並於每年 12 月至隔年 3 月休島。
- (五)「區域」樣態：國際旅遊、國內旅遊，國際旅遊有亞洲國家、歐美國家、國內旅遊分為北、中、南部，需思考客群來自於哪裡？
- (六)「交通」樣態：住宿於交通工具的旅遊模式，如：飛機旅遊、郵輪旅遊、鐵道旅遊等。例如：火車上提供臥鋪，可規劃沿線停留點，參觀完後再回到車上，往下個點出發。常見為交通工具的選擇，需思考遊客如何抵達目的地？

- (七)「消費程度」樣態：高、中、低消費型態，也可能是複合式的消費。高消費型態可結合中、低消費，例如：遊客至百貨公司買鑽石後，也會有機會到附近的市集購物等。
- (八)「目的」樣態：為判斷旅遊商品的重要依據，從產業風格、資源特色等，尋覓出一種情境，若目的性夠強，即可為旅遊發展的主軸，成為目的地旅遊。例如：茶文化之旅，從製茶過程、留宿茶園，讓遊客融入在這意境當中。

三、 觀光發展建構計畫

2002 年 1 月 16 日行政院第 2769 次院會中，通過配合國際生態旅遊年，訂 2002 年為臺灣生態旅遊年，並於同年 9 月訂定生態旅遊白皮書，宣示推展生態旅遊的政策和作法，對於臺灣未來觀光發展影響很深，然而生態旅遊的精神及內涵，存在於觀光發展建構計畫的每個環節當中，可將計畫分為 5 個推動進程，如次：

(一)資源盤點、凝聚共識

1. 尋覓靈魂人物(關鍵人物)

以廣交朋友的心情去認識在地夥伴，所謂的靈魂人物可能是當地里長、社區協會代表、公協會企業主、地方耆老等，透過傾聽，由他們口中說出當地的精采，它可能是自然環境的景色、在地的人文傳統故事等，這些即是「可運用的資源」。在尋覓產業夥伴的時候，瞭解其目前經營的狀況、認識他們，同時也要讓周遭的居民瞭解這個區域未來的觀光發展方向，並獲得他們的支持，與管理處共譜未來觀光發展的藍圖。

2. 凝聚地方共識

從個別登門拜訪至座談會舉辦，廣泛整理大家的想法、構想，結合在地的自然環境、人文環境等資源，逐步整合成旅遊主題、情境，甚至是未來觀光發展的主軸。例如：自然環境-大海、人文環境-漁業文化、漁民特質，整合成漁業體驗觀光的一種情境，在凝聚共識的過程中，要思考的就是「情境」，情境有時是天然的，像是遼闊的大海、心曠神怡；但有時是可以人為營造的，像是在某處放個躺椅、聽著海濤聲或音樂、喝個飲料，讓旅人感受愜意、舒服。然而，地區觀光發展主軸的訂定是沒有排他性的，可同時兼具不同的主題性，訂定的目的係針對目前最合適的發展方向，如同前述漁業體驗觀光的主題，也可以結合浪漫的元素，而推出浪漫旅遊的行程。

3. 實際案例

(1) 東海岸-靜浦部落：太陽部落與秀姑巒溪共生



圖二、靜浦部落

(2) 東海岸-奇美部落：文化泛舟、飄飄河、傳統火鍋



圖三、奇美部落

(3) 阿里山-太平四村：雲之南道、孝子路步道、十鼓打擊展



圖四、太平四村

(二)深耕、生根在地特色

1. 妥善運用在地資源

當我們進入一個場域，尋覓靈魂人物，廣交朋友凝聚共識時，也同步瞭解產業夥伴在何處，它所具備的在地特質為何，所能扮演的角色。曾有人說「越在地、越國際」，但也提醒不要被「越國際」所迷惑，身為這地方的人，運用身邊可運用之資源，扮演好自己的角色恰如其分，這是最棒的。

2. 機關扮演的角色

對於業者來說，管理處要成為強而有力的後盾，從業者的角度思考發展的機會，適當時機提供相關專業訓練，例如：茶旅達人、咖旅達人、浪漫達人等培訓課程。

提供讓產業夥伴彼此認識的機會，藉由舉辦參訪活動及專家學者的演說，彼此激勵、激發出對於地方的想法、心聲，一種愛鄉、愛國的心情，帶領他們如何面對未來。

3. 實際案例

(1)東海岸-水璉部落：吉籟獵人學校、草編、抓浪花蟹



圖五、水璉部落

(2)東海岸-新社部落：香蕉絲、有機稻作、竹編與染布



圖六、新社部落

(3)東海岸-都歷部落：沓互（竹鐘）樂團



圖七、都歷部落

(4)阿里山-里佳部落：部落森林餐桌



圖八、里佳部落

(5)阿里山-奮起湖：老街、車站



圖九、奮起湖

(6)阿里山-茶山部落：故事石板、部落餐



圖十、茶山部落

(7)阿里山-樂野部落：不插電咖啡 DIY



圖十一、樂野部落

(8)阿里山-瑞里：紫藤花季



圖十二、瑞里

(9)東北角-龍洞：潛水遊憩活動、海洋教育



圖十三、龍洞灣海洋公園

(10) 東北角-大坑：海景咖啡、龜山島賞景



圖十四、瀝咖啡

(11) 東北角-頭城農場、音樂米(市場之旅)



圖十五、頭城農場(左)、宜蘭菜市場(右)

(12) 東北角-卯澳漁村、菁(彩)桐(心)



圖十六、卯澳漁村(左)、菁桐(右)

(13) 東北角-牛頭司、溪和



圖十七、牛頭司(左)、溪和(右)

(三)觀光環境氛圍營造

1. 公共場域空間改善

凝聚共識的發展主軸結合產業夥伴的精心經營成果，由管理處整合成旅遊商品，並思考該環境中，屬於公部門的設施是否能協助在地業者，提供旅人適當的服務。管理處透過改善在地的公共場域空間，提供產業夥伴作為遊憩服務之運用，進一步滿足遊客遊憩行為的需求。例如：休憩廣場、停車場、步道及自行車道串聯等基礎建設。

2. 地方特色融入遊程

產業夥伴經過深掘在地特質，透過與管理處合作所呈現的模式，可評估將其放入遊程當中。例如：每一個業者各自所呈現的方式，包含其性格、價值有所差異，因此在安排旅程的時候，可適當提供 1-2 個予旅人做選擇。

3. 實際案例

(1)東海岸-比奇里岸：比西里岸：寶抱鼓、木羊 DIY、海上導覽



圖十八、比西里岸

(2)東海岸-磯崎部落：老屋與古道



圖十九、磯崎部落

(3)阿里山-逐鹿部落：梅花鹿園區



圖二十、瑞里

(4)阿里山-石棹：古厝茶會、春櫻夜



圖二十一、石棹

(5)阿里山-頂湖：森林茶席



圖二十二、頂湖

(6)阿里山-新美部落：獵人營



圖二十三、新美部落

(7)東北角-鼻頭步道：鼻頭聽濤、觀浪



圖二十四、鼻頭聽濤營區

(8)東北角-外澳服務區：飛行傘意象、衝浪勝地



圖二十五、外澳服務區

(9)東北角-壯圍沙丘旅遊服務園區：大地景建築美學、沙丘之美



圖二十六、壯圍沙丘旅遊服務園區

(四)整合行銷

行銷的主軸必須是由在地產業夥伴透過對自我的認知，提出專屬於這裡的活動，結合在地特質、文化，再透過管理處整合周邊食、宿、遊、購、行等產業夥伴，成為旅遊商品共同行銷；

除了透過傳統的平面、電視媒體作為行銷推廣的平台之外，因應網紅的風潮，管理處也提供給相關訓練課程，讓產業夥伴能夠學習如何自我展示及展售，順利通過這次疫情的考驗。

面對未來的發展，藉由拍攝的影片可以表達現有的資源、潛質，並期許未來能夠更加精采，讓旅人留下畢生難忘的回憶。

1. 東海岸：修繕打鹿岸(寮房)



圖二十七、修繕打鹿岸

2. 阿里山：萬鷺朝鳳



圖二十八、萬鷺朝鳳

3. 阿里山：取火傳說



圖二十九、取火傳說

4. 阿里山：那麼古謠



圖三十、那麼古謠

5. 阿里山：四季茶旅



圖三十一、四季茶旅

6. 阿里山：星光、神木下的婚禮



圖三十二、星光、神木下的婚禮

7. 東北角：壯圍沙丘生活節(自行車、小農市集、露天音樂會)



圖三十三、壯圍沙丘生活節

(五)銷售通路

妥善利用既有的電商平台，像是 KKDAY、KLOOK 等電商平台，管理處可媒合產業夥伴與平台業者，達到事半功倍的效果，例如：阿里山國家風景區管理處將在地特色遊程及產品於 EASY GO！網站上呈現，推出旅遊商品、伴手禮等，提供遊客即時的服務。

四、 結語

管理處與在地達成共識，尤其是推廣部落觀光時，第一讓當地文化得到尊重、第二在地生活不被干擾、第三遊憩秩序要規範，同時更強調在地優先、自主營運、產業生根、永續經營等 4 項原則，積極培訓營運團隊，協助成立合作社並取得經營權。這與生態旅遊回饋的觀念相同，由在地人維護及運用自己的資源，照顧在地居民，從年輕人的結婚禮金、生育補助、就學的獎學金等，到老年人的長照，讓營運團隊深知自己的義務及責任，並主動回饋鄉里。

從事觀光產業的夥伴應具備特質為「耐心」、「真誠」，管理處是一個常設的單位，作為觀光發展的整合平台，同時也是產業夥伴最強而有力的後盾，我們用「真誠」、「耐心」取得地方的信任及支持，並期許將臺灣的美好，從自然環境、人文環境，至獨有之情境、景色，讓來自世界各地的好朋友能夠看見、透過親身體驗在其中，最後愛上臺灣這塊寶島。

