

The tourism value of national heritages in the urban development in Kaohsiung City, Taiwan

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Abstract

The heritages in a city could be considered as one of the important carriers represents urban culture. They are the media which the culture distribute and interchange, and the testimonies which recorded the historical and spatial transformation of the city in the past hundred years. They are also the witnesses of the glory and the fall of the city, and are also the witness of development process of the city.

In Taiwan, cultural heritages, which had been built since almost 400 years ago and represented the different periods of the governances including Dutch, Qing Dynasty of China, and the Japanese, are preserved. Some of important cultural heritages had been designated as national heritages with its importance. While the tourism had been considered as the new trend of city development, the heritages in a city were also one of important elements of tourism. The promotion of the heritages tourism would also contribute to the competitiveness of a city. In this study, the cases in Kaohsiung City, a city full with the designated national heritages in southern part of Taiwan, would be analyzed. It will be also discussed that the tourism potential for these national heritages, and the tourism value within the development process of the city.

Keywords: tourism value, cultural heritage, urban development.

1. Introduction

A cultural heritage is a valuable monument or site with historical significance, and an important resource of cultural education and tourism. It also related tightly to the development of a city. A cultural heritage would represent a space with the collective memory of the life of the people, and also the track of city development. With the development, however, there had been more and more contradictions between the features of the places and the development demand of the economy. Under the trend of the globalization of the tourism, the cultural heritage has become one of the attractive components for the tourism. Since the establishment of the world heritage list in 1979 by World Heritage Committee, and the International Charter on Cultural Tourism in 1999 adopted by ICOMOS, the value of the cultural heritages, and the importance of cultural tourism as a means of sustainable development, has been noted by many countries. At the same time, more and more issues of the historic position of the cultural heritages, conflicts between

regional planning and cultural preservation, and the integral development of the heritage preservation and cultural tourism, are considered by the public and private sectors.

Since mid-1980s, a new aspect of tourism had been introduced in western countries. The cultural tourism, emphasized at the cultural issues during the experience of the tourism, is “excursion into other cultures and places to learn about their people, lifestyle, heritage and arts in an informed way.” (Craik, 1995) Thus, it is the major features of the cultural tourism that the exchange experience between different people and native culture, and the successiveness and the education of the culture. In the International Charter on Cultural Tourism (1999) also encouraged the attractive roll of the cultural heritages within the cultural tourism, and the possible advantages for the cultural heritage conservation along with the cultural tourism:

The natural and cultural heritage, diversities and living cultures are major tourism attractions. Excessive or poorly-managed tourism and tourism related development can threaten their physical nature, integrity and significant characteristics. The ecological setting, culture and lifestyles of host communities may also be degraded, along with the visitor's experience of the place. (ICOMOS, 1999)

In Taiwan, it had been seen by the government and local public that the cultural tourism as the important and efficient instrument for the local development. Therefore, the “local cultural industries” had become the main resources of local economic development. The revitalization of the local was implemented with the strategies of “community empowerment” and other activities, combined with several issues such as local productions, cultures, arts, recreations, and the life. The promotion of the cultural tourism is one of the instruments of the preservation of the local cultures. The identities of a place and the culture would be raised during the process with the visitors and the local people. (Lin, 2003)

The cultural heritage is not only a physical element in the space. People should not know only the existence of the heritage without understanding the background of that. Besides the conservation of the tangible structure, the management department of the cultural heritage should also pay more attention on the education. Exhibitions, activities, corporation with school and the promotion via internet, all will make local people understand and identity with the place, and make visitors understand the local culture and industries. The features, history, embed culture would be also understood by people with the various activities. As one of the resources of the cultural tourism, the cultural heritages would be more appreciate and protective by local people and visitors, with the experiences of the cultural tourism.

Actually, the tourism industry had been treated as the new strategy of city development. With tourism, local business, job opportunities, and living qualities etc, would probably be further improved. The cultural heritages are also included as part of the resources of the cultural tourism. The tourism value of these cultural heritage sites were noticed and discussed. In Taiwan, the Cultural Heritage Preservation Act was firstly adopted in 1982. Until now, more than 711 cultural heritage sites had been designated, and 89 sites among them were further designated as “national heritages” due to their significances.

Since the blooming of the economy of Taiwan in 1970s, the spaces context in a city had been changed. Different demands from the authorities and people in each era had also altered the space structure in the city. The preservation of the cultural heritage may sometimes conflict with the urban and economic development. Since a cultural property had been designated as “national heritage”, there is no doubt of its significance and historical importance. However, what will these national heritages would be integrated and treated in the strategies of city development, with the concept of cultural tourism? In Kaohsiung City, the largest city in southern part of Taiwan, 2 cultural heritages, “Old Fongshan City Wall” and “Takao (Dagou) Manufactory, Taiwan Tile Corporation”, were designated as national heritage. These 2 heritage sites had been included in the new strategy of city development, and their values within the tourism had been more and more noticed. In this paper, the tourism value of these national heritages will be analyzed through the different time in the history.

2. Kaohsiung City and the National Heritages

As an island situated at the western Pacific Ocean, Taiwan had been occupied and governed by different governments for more than 400 years. VOC (*Vereenigde Oostindische Compagnie*, Dutch East India Company) from Dutch, *Koxinga* from Ming Dynasty, and then Qing Dynasty, Japanese, and KMT, and each government had established its own specific buildings. These buildings would be the testimony of the history through time.

Kaohsiung City, with its various topographic and geologic advantages, had been an economic, industrial, trade city in the southern part of Taiwan. Since 1684 the Qing Dynasty conquered Taiwan, the area of Kaohsiung City today had been delimited in Fongshan County, with the administrative center in Xinglong village (Zuoying District in Kaohsiung City today). In 1895, Taiwan had been governed by Japanese. Kaohsiung City had become the major base of Japan for the ambition of further colonization in south eastern Asia. It was also built as an important military base in Taiwan since the colonization of Japan. Because of its position and topographic advantage, a new harbour was built, and the space and the economic structure in the city had been also transformed. The harbour and the other facilities had still influenced the city today even KMT government had governed since 1945. Now Kaohsiung City is the political, economic, and transportation center in southern part of Taiwan.

2.1 Old Fongshan City Wall

In 1684, Fongshan County was established with the administrative center in Xinglong village (Zuoying District in Kaohsiung City today). A city wall was built with adobe in 1722. However, this adobe wall had been destroyed during the revolt in 1786. A new stone wall was built in 1826, which was the first city wall built in stone, with a total length of around 2,592m. Nevertheless, the administrative center had been moved to another eastern village since the revolt, and the original center with new city wall had been declined.



Figure 1 The image of Old Fongshan City Wall in Qing Dynasty (Resource: Historical Taiwan Map during *Chien-Long* Emperor (1735-1795))

In 1937, Kaohsiung City had been planned by the Japanese Colonial Government as the military base, and further construction had been implemented. A new military harbour was planned in Zouying District, and most parts of the old city wall were planned as the military control district. Thus, parts of the city wall and gates were demolished.



Figure 2 The Old Fongshan City Wall in the map during the Japanese Colonial Period (Resource: Taiwan *Baotu* (Taiwan Towns Map) in 1904)

In the 1980s, the South Gate and North Gate of Old Fongshan City Wall had been designated as the 2nd grade cultural heritage. Furthermore, the East Gate, South Gate, North Gate and near by walls and fosse, ancient well and a temple of Earth God, all together had been designated as 1st grade cultural heritage. After the amendment of the Cultural Preservation Act in 2005, this 1st grade cultural heritage had been further designated as the National Cultural Heritage (compared with the Municipal Cultural Heritage). The “Lotus Pond Scenic Area” had been planned, in which the City Wall and the nearby Lotus Pond were included.



Figure 3 The North Gate of the Old Fongshan City Wall (Resource: Author’s Photo)

2.2 Takao (Dagou) Manufactory, Taiwan Tile Corporation (aka the Brick Kiln of Tang-Jong Company in Zhongdu District)

In 1899, Sameshima Brick Factory was founded in Takao (the former name of Kaohsiung City) and 3 traditional “climbing kilns” with multi chambers were built. It was the first brick kiln in Takao. In 1913, with the extraordinary demands of the brick, Taiwan Tile Corporation was founded in Taipei, and Sameshima Brick Factory was merged and re-named as Takao Manufactory. 6 Hoffman Kilns were founded, due to the increasing demands of the brick. Almost all bricks used in the important buildings in southern part of Taiwan during that time were manufactured in this factory. After 1945, the factory had

been renamed and sold to Tang-Jong Company. Although the demands of the bricks had not declined, especially in 1960s-1970s, the brick factory had been closed in 1985 due to the invention of new building materials and the increasing cost of manufacturing. In the factory, 1 Hoffman Kiln, 3 “down-draft kilns”, 1 tunnel kiln, 2 elegant chimneys were preserved. This factory was an important testimony of the brick production in 20th century in Taiwan.



Figure 4 The Hoffman Kiln of Takao (Dagou) Manufactory, Taiwan Tile Corporation (Resource: Author’s Photo)



Figure 5 The Interior Chamber of The Hoffman Kiln of Takao (Dagou) Manufactory, Taiwan Tile Corporation (Resource: Author’s Photo)

A cultural park of the brick kiln in Zhongdu District was planned, with the strategy of “redevelopment the city with the context of culture”. The factory was expected to evoke the redevelopment of the center of Kaohsiung City. However, the factory still remains close to public.



Figure 6 The Cultural Park of the Brick Kiln in Zhongdu District (Resource: Author's Photo)



Figure 7 The Appearance of the Factory and the Interpretation (Resource: Author's Photo)

3. The Role and the Position of the National Cultural Heritages in the Development Strategy of a City

The Old Fongshan City Wall was an offensive structure in the beginning. The City Wall was close related to the nearby villages and people. After the change of the government in different periods, the conflicts and contradictions between the wall and the city development had increased. The role of the City Wall had been valued increasingly, from margin to core, from conflicts to mutual benefit.

3.1 The Conflicts during the Japanese Colonial Period

The concept of urban planning was introduced by the Japanese Colonial Government when they governed the island. Old city walls in many places were demolished for constructing the new roads, and the stones of the walls were further used for the drain system. The old city walls would be the stumbling stone of the new city construction. Most parts of the Old Fongshan City wall were also demolished in this time due to the requirement of the new city planning and construction.

3.2 The Ignorance during the KMT Government

In 1945, the military and their families from Mainland China moved in Kaohsiung with KMT government. Due to the needs for housing and other purposes, some city walls were demolished, some were used as part of the wall of houses, and some were further used as part of ammunition depots. With the rapid expansion of the city, the role and the importance of the City Wall were ignored.

Although the concept of the cultural heritage preservation was introduced in 1980s, with the adoption of the Cultural Heritage Preservation Act, the cultural heritage was preserved fossilized. Besides, only the structures of the heritage were noticed, integral planning, with the consideration of the related setting and urban planning, was also absent. There seemed very few differences after the designation and preservation of the cultural heritage, even a National Cultural Heritage.

3.3 The Opportunity of “Challenge 2008 Six-Year National Development Plan”

“Challenge 2008 Six-Year National Development Plan” was implemented since 2002, which was the first time that the cultural heritage and tourism were considered jointly. In one of the sub-themes of the plan, a concept, the exploitation of the local cultural heritage and culture environment, was introduced. The cultural heritage preservation would be considered as the basic of the cultural tourism. The preservation and adaptive reuse of the local cultural heritage, would benefit local cultural and tourism industry, and enhance the cultural image of a place.

At the same time in the Tourism Bureau, the term “cultural tourism” appeared in the 2002 white paper. The first policy of the Tourism Bureau was “Diversity of the tourism content: to develop diverse tourism, with the feature of locality, culture, and ecology.” And the detail strategies were “local festival/carnival, local handicraft, local character, and international marketing”. The self-evidence of the cultural heritage had been linked with the development off the tourism. The role of the cultural heritage in city development had been irreplaceable.

4. The Cultural Tourism and the National Heritage

Tourism is widely recognized as one of important media of culture exchange. At the same time, it is also benefit to the economy of the host communities. Domestic and international tourism continues to be among the foremost vehicles for cultural exchange, providing a personal experience, not only of that which has survived from the past, but of the contemporary life and society of others. It is increasingly appreciated as a positive force for natural and cultural conservation. Tourism can capture the economic characteristics of the heritage and harness these for conservation by generating funding, educating the community and influencing policy. (ICOMOS, 1999) Cultural tourism is a way to know, improve, preserve and exploit the cultural resources, landscape, architecture, artistic activities and unique character of a particular place. The “culture” in the cultural tourism is a multi-aspect role: the culture could be a result of resource, products, and/or experience. The culture could be the additional value of tourism industry, the representation of local character, and the main strategy for the development of the cultural tourism. The cultural tourism would also be beneficial to the rehabilitation and reuse of the cultural heritage. Furthermore, the cultural tourism could be probably one of the solutions for local economy and population loss, with the new opportunities of jobs and commercial activities. Ultimately, the local culture could be preserved independently, with the ideas of the sustainable development and continuity of culture. (Lin, 2003)

The tourism value of the cultural heritage comes from the “authentic” presentation. This means the authenticity of the cultural heritage, both the physical/material parts and the meanings/contexts, should be further conserved. The tourist could further feel the culture of a place through an “authentic” cultural heritage. The cultural heritage, as a cultural symbol, would further create the economic demands in local area. This continuous process, with the social meaning, has consolidated the tourism value of the cultural heritage. On the other hand, the authentic conservation of the cultural heritage, would not be only the conservation of history, culture, technology, and knowledge, it would also become the important element and criteria of the cultural tourism.

In Taiwan, the cultural tourism had been seen as an important instrument of the revitalization of local development in recent years. The development of the local cultural industries had become the main

resource of local economy. With the implement of different issues - local industry, culture, recreation, and ways of life, local economy may be improved and revitalized. However, it is argued that the promotion of the cultural tourism would be just one of the means of the preservation of local culture. The ultimate purpose would be to evoke the self-evidence of local people, and the understanding from the visitors. (Lin, 2003) In Kaohsiung City, some tourism activities, such as specific festival and the planning of suggest travel rout, were also introduced for the national cultural heritages and their surroundings.

4.1 Wannian Folklore Festival

Wannian was the old name of Zuoying District. The Wannian Folklore Festival has been held for 11 years since 2001. Originally, it was only a religious festival celebrated among local temples. The festival is closely related to the local settlements and the national cultural heritage – the Old Fongshan City Wall. Since its promotion with the concept of the cultural tourism, the festival has become one of national importance festivals. Not only 1.5 million people visited the festival, the history, culture, and other tourism resources of this area are strongly integrated and preserved as part of the intangible cultural heritage.

The festival is now an activity both with tradition and creation. One of the most popular event is “attacking the gate of the wall”, which simulates the process of attacking the gate, with throwing the firecrackers. This would be the representation of the intangible legend and the empathy of the real tangible gate. In this term, the cultural heritage would be further internalized by local people and visitors. Besides, in 2011, a new topic was introduced in the festival. The stories and legends of the “New Fongshan” were included, and the link between “Old Fongshan” and “New Fongshan” were further interpreted with the concept of historic significance.



Figure 8. The webpage of Wannian Folklore Festival (<http://2010cabu.emmm.tw/>)

4.2 Cultural Bus Route

For the promotion of the cultural heritage, historic settlements, and the festival, a cultural bus route was opened since 2011. With the so-called cultural passport, visitors can take the bus to visit different part of the Old Fongshan City Wall. This will further increase the profit for the local people through the promotion of the cultural tourism. Although the bus route is a travelling route, there is also an interpreter along with the bus, who will introduce the history, culture, and almost all aspects of the Old Fongshan City Wall. Visitors will not only “understand” the city wall, but also “touch” and “feel” the city wall and its setting. The cultural education, cultural heritage, and cultural tourism had been integrated, and the economic activities and regional development around the heritage would be also improved.



Figure 9. The Poster of the Cultural Bus Route (Resource: <http://www.khcc.gov.tw/>)



Figure 10. The Bus Route Map of the Cultural Bus Route (Resource: <http://www.khcc.gov.tw/>)

5. Conclusion

A national cultural heritage in a city would be no longer just a remains or a structure with historical value. Under the concept of the cultural tourism, a cultural heritage would be seen as more role and value, and be demanded for more requirements. For the management, not only the management program of the

heritage, the urban development and related tourism activities should be also analyzed, and the further implementation and education should be introduced. For the planning of tourism, the heritage would be not only a spot of travel, but an element of a series of travel theme which will combine with the scenic area, landscapes, and festival. A cultural heritage would be no longer a negative element for the development of a city. With the concept of cultural tourism, it will become the best place for visitor to experience and interpret the place.

In the case of Kaohsiung City, the potentiality and importance of the national cultural heritage is further recognized. It had been considered in more and more projects and plans. From the case of the Old Fongshan City Wall, the tourism value has presented in various aspects: on the aspects of the social structure, it reconstructed the identity of local people, and became the new model for the promotion of the conservation of the cultural heritage; on the aspects of economy, it provided the highly economic profit through the cultural industry; on the aspects of the environment, it improved the historical context of nearby settlement, with the historical landscape planning; on the aspects of the urban planning, it provides a good experience of win-win solution between authorities and local people. It is argued that the value of the cultural heritage in the city would be not only the historical or cultural, but also the advantage for the self-identity of the local people, social structure, cultural context, and the economic activities.

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