



Aboriginals' Harmonic
Co-existence with Nature

澳洲烏魯魯——卡塔族塔國家公園

原民與大地和諧共生


Uluru-Kata Tjuta National Park, Australia

巨石的神秘身世

在澳洲中部，有個美麗的烏魯魯——卡塔族塔 (Uluru-Kata Tjuta) 國家公園，裡頭有座如山般的巨石座落在一望無際的紅沙塵中。有趣的是，它同時擁有愛爾斯岩 (Ayers Rock) 及烏魯魯 (Uluru) 兩種不同的名稱，毫無關係的身份命名又為這巨石多添了份神秘的色彩。

The Mystic Giant Rock

The beautiful “Uluru-Kata Tjuta Park” located in the center of Australia is home to a huge, mountain-like rock sitting on a grand, red sand desert. What is interesting about it is that it is known as “Ayers Rock” and “Uluru” at the same time, and these two names that are completely unrelated to each other give this rock another puzzling feature.



巨石的一部份。近拍，無法完全捕捉壯麗景觀 / 徐至能攝
A close-up of the giant rock that is too big to be completely seen here. / by Jones Hsu

西元1873年，歐洲探險家 William Gosse 從遠處眺望到一座山，前往攀登時才發現這座「山」實際上是一塊超級大巨石。當時南澳洲殖民地的總督名叫亨利愛爾斯 (Henry Ayers)，William Gosse 便使用 AYERS 為這塊巨石命名。其實，早在歐洲的殖民尚未進入澳洲之前，此巨石已在這紅沙土地上屹立了千萬年，它存在著許多澳洲中部原住民的傳統和神聖力量。當地的原住民是阿男姑人 (Anangu)，「烏魯魯」是他們原住民的語言，意思是「有水洞的地方」。巨岩下面的洞穴和風口，曾經是阿男姑原住民的集會所，現在仍保留著令人著迷的土著壁畫，畫作內容則包含各種事物的描述和過往的會議紀錄。

科學家的研究表示，6億年前因阿瑪迪斯盆地被造山運動推擠，原本在海底的山脈形成兩個沖積扇，3億年前的造山運動又將這兩個沖積扇推出海面，一個是呈現90度直角拱起的烏魯魯，另一個則是以20度的斜角聳立的卡塔族塔，經年累月後便形成了我們所見的獨立巨岩和岩群。但在阿男姑人的心中，烏魯魯和卡塔族塔並不是造山運動和沖積扇的結果，他們深信是先人在創世紀時，一邊征戰一邊創造了山脈和河流，而這塊巨岩則是先人所遺留下的能量匯集之地。站在科學角度的對立立場，這塊巨石延續的不僅是他們的神話歷史，更代表著對先人的崇拜與敬意。

傳統倫理與現代管理的融合

1930年起，外來遊客開始造訪烏魯魯地區，各項道路和機場等公共設施也陸續於1950年興建完成。為了能有效的發展和管理遊客，殖民政府對原住民施行強烈的同化政策，進行許多限制和控管。1975年澳洲聯邦政府通過了國家公園與野生生物保育法案，原住民面臨到更多的壓抑，例如禁止狩獵、收集新材，限制前往烏魯魯的範圍，甚至不時遭觀光客侵入村落，喪失了原有的尊嚴及權利。

於是，原住民開始跟政府展開長期的土地主權抗戰，直至1985年澳洲政府才正式將土地權狀遞交，並與新原住民土地擁有者簽訂長達99年的租約，來共同延續國家公園的政策與管理，其中原

In 1873, European explorer William Gosse saw this huge rock from afar and mistook it for a mountain. After realizing its true identity, Gosse named it after the governor-general of southern Australian colonies, Henry Anyers. In fact, way before European settlers arrived in Australia; this giant rock has been towering on this red sand land for tens of millions of years and was a symbol of Australian aboriginals' traditions and mystical powers. The aboriginals at that time were "Anangu" and "Uluru" means "a place with water and caves" in their language. The caves and wind tunnels at the bottom of the rock were gathering centers for the aboriginals, and to this day fascinating native wall paintings are still found here that depict different objects, events, and records of meetings.

According to scientists, Amadeus Basin was squeezed by an orogeny about 600 million years ago, and the undersea mountain ranges formed two alluvial fans, which were then pushed out of the sea surface by an orogeny about 300 million years. One is the Uluru that stands at a 90 angle, and the other is the Kata Tjuta that stands at a 20 angle. After ages of weathering, they form the independent rock groups we see today. To the Anangus, these two places are more than ecological products – they are the remain of the Anangu ancestors' energy after years of war and creation of mountains and rivers. In other words, these rocks are not just their mystical history but also their respect for their ancestors.

Integration of Traditional Beliefs and Modern Management

Foreign visitors started visiting Uluru in the 1930s, and roads and airports were also completed in 1950s. In order to develop and manage tourists more efficiently, the colonial government imposed mandatory assimilation policies on the aboriginals. In 1975, the Australian government passed national park and wild life regulations that put more limitations on the aboriginals, including the ban of hunting, gathering woods, or visiting Uluru, and their villages were also invaded by tourists without their approval.

The aboriginals started a long-term land war with the government, which then officially return the land rights to the former in 1985 and signed a 99-year land lease with the new aboriginal land owners in order to continue the national park policies and management.

住民佔有多數的管理委員會席次，成功改善過去的敵對局面，朝向並存合作的新關係邁進。共同管理的最基本精神是「協力工作」。協力工作必須基於彼此的互信關係，在此互信基礎之下，這些合作成果也積極地展現在由原住民與非原住民共同組成的各種諮詢委員會。對原住民而言，共同管理是一個能成功地在傳統倫理和現代管理之間建立合作關係的管道，不但承認了文化和生物多樣性的重要，也看到傳統知識的重視與運用。原住民社群的衆多資源以及生態文化因而得以延續、發展。他們的認真與努力，也開始喚回外地族人對原始家園的情感與認同。

在烏魯魯——卡塔族塔 (Uluru-Kata Tjuta) 國家公園裡，可以看到對於觀光客的妥善規範，原住民的傳統聖地現在都加圍籬以及張貼告示，避免褻瀆和損壞。卡塔族塔地區，將原住民所建議的步道路線規劃成為遊客行走的路線，嚴禁遊客未經許可進入原住民社區，鼓勵遊客前往原住民文化中心參觀，透過文化中心的各種展示與解說，讓遊客不打擾到原住民的生活作息之餘，還可更加認識當地原住民的生活與文化。而國家公園的生態之所以能有效經營，也是結合著澳洲原住民對於當地自然生態具有至少上萬年的歷史經驗，配以科學知識的技能，將當地的土地經營達到維護生物多樣性的極致目標，其管理模式也成為全球所關注與學習的對象。

Consisted mostly of aboriginals, the administration committee changed the past situations and now works towards future collaborations that require trust. Soon afterwards, aboriginals and non-aboriginals formed councils to work with each other. To the former, joint management is a channel that allows them to form collaborations among the conflicts between traditional ethnics and modern management, and has acknowledged the importance of cultural and ecological diversity as well as the use of traditional knowledge. Aboriginal resources and ecological culture got to live on and development, and these people's hard work is also winning respect from outsiders.

In Uluru-Kata Tjuta National Park, tourists are very well taken care of, and aboriginal sacred grounds are fenced with notices that keep tourists from damaging them. Based on the advice from the aboriginals, this park has tourist trails that keep them from entering aboriginal communities without approval; however, tourists can learn about the aboriginal way of life in the local cultural center in a more efficient manner. The reason why the national park's ecosystems can be managed effectively is because the aboriginals' accumulated, thousands of years of experience of the local ecosystems are combined with scientific knowledge and instruments. This allows the local land management to sustain eco-diversity, and the management model of which is also being learned by other countries.





在這樣的國家公園和原住民雙贏的經營模式下，不僅原住民的權益及傳統文化得以延續與保存，又能從國家公園獲得就業機會與可觀的收益。曾有服務於國家公園的原住民笑稱，烏魯魯——卡塔族塔(Uluru-Kata Tjuta)國家公園的原住民大概是世界上最富有的原住民吧。

家園和公園的結合

由於國家公園的用意起始於生態保育，在世界各地的國家公園裡，幾乎都會有原住民的存在，所以澳洲烏魯魯——卡塔族塔國家公園的原住民問題，幾乎各國都會遇到，而他們的合作共生模式，也成為國家公園研習的對象。

台南大學生態旅遊研究所的陳滢世教授表示，以玉山國家公園為例，有部份的原住民部落被保存，有部份是被切割於國家公園之外，兩邊落差很大，受到國家公園保存的部落，依舊保持著原本的樣貌，而在國家公園外圍、已成為觀光景點的部落，則幾乎已經完全改變。

在台灣，推動國家公園的成立，難免引發原住民抗爭動作，陳教授表示，大部分的問題並不是牽涉到生存，而是關於傳統的祭典和狩獵，像是祖傳的屋舍土地保存問題、原住民的權益等等問題等等。幾次和原住民的互動之後，陳教授發現，原住民對於土地的執著非常強烈，並不是政府用金錢補助或安排更好的居所，就可以讓原住民放棄自己族人生長的地方。

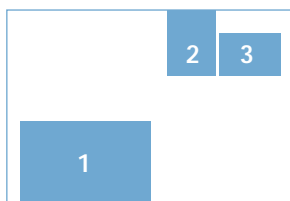
Under this win-win model for both the national park and aboriginals, the rights and culture of the latter are preserved, while the former provides job opportunities and income. Those who have worked here said that the aboriginals in Uluru-Kata Tjuta are probably the wealthiest ones in the world.

Home Combined with Park

Since the purpose of any national park is to preserve wild life, aboriginals are found in almost all of the national parks worldwide. This is why the problems encountered by the aboriginals in Uluru-Kata Tjuta are experienced by those in other countries, who are studying the experience of the former.

Prof. Ying-hsi Cheng in Graduate Institute of Ecotourism, NUTN, stated that some of the aboriginal tribes in Yushan National Park are preserved whereas those outside the park boundary are not. The protected ones have kept the original looks, but the ones not having the protection have been turned into tourists attractions that look drastically different.

In Taiwan, the establishment of national parks has drawn resistance from the aboriginals. Chen stated that the resistance is not about survival but traditional festivities, hunting, preservation of traditional houses and land, and people's rights. After interacting with them, Chen discovered that the aboriginals are very tenacious with the land issue, and they will not leave their land just because the government provides them with money or better living arrangements.



1. 在澳洲烏魯魯——卡塔族塔國家公園的沙漠風情中，枯樹也能展現美態 / 徐至能攝
In the desert of Uluru-Kata Tjuta, even withered trees have their unique beauty. / by Jones Hsu
2. 在澳洲烏魯魯——卡塔族塔國家公園，人與自然找到了平衡點
Mankind and nature reach a state of equilibrium in Uluru-Kata Tjuta. / by Jones Hsu
3. 巨石，襯著太陽落下地平線後的最後一道霞光。照片上的色彩再怎麼瑰麗，也不及現場的百分之一 / 徐至能攝
The rock with the last ray of sunlight No matter how dazzling the colors on the photo are, they are nowhere as exciting as the real thing / by Jones Hsu



對於原住民而言，國家公園是因自然保育的需求而產生的。然而，家園因為國家公園的規範，而被迫遷徙他處，或必須放棄傳統，才是他們最在意的事。其實，澳洲烏魯魯——卡塔族塔國家公園的例子讓人體會到，原住民才是對土地最用心最珍惜的人。陳教授說，如果可以用生態旅遊的觀點，讓自然景觀和原住民文化完整保存。要求遊客去適應當地的環境，而不是要求原住民來配合遊客作表演，由原住民提供旅遊服務是最有利於經濟改善，但仍須將環境衝擊降到最低，雖然目前國家公園的制度竭盡所能地要達到遊憩與保育平衡，但卻忽略原住民的生計問題與對土地的情感。

如果，國家公園的體制上和行政程序上，能多加入一些原住民適任的工作專長，同時，發展觀光和生態保育要能單一窗口化，才不會經常出現多頭馬車的狀況，有些事要問當地里長，有些問題則是國家公園管理處管轄範圍，有的又變成要請原住民開頭目會議才能解決。

To the aboriginals, national parks are there for the sake of natural preservation; however, they indeed mind the fact that they are being driven out of their homes because of the national park policy. In fact, the story of Uluru-Kata Tjuta shows us that aboriginals have the most love for land. Chen said that we should look at the issue from the ecotourism perspective and let nature and aboriginal culture stay together. Tourists should be asked to adapt to the local environment instead of asking aboriginals to perform and entertain the former. Services provided by aboriginals would have the most financial benefits, but environmental issues should still be solved. Today's national park policies often fail to notice aboriginals' needs.

If national park systems and administration could include more aspects that require aboriginals' skills and integration of tourism and ecological conservation, efforts required to solve relevant issues would be streamlined instead of having to consult local nationhood leaders, national park administrations, or aboriginal chiefs.

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1. 盛名遠播的巨石 / 徐至能攝

The famous giant rock. / by Jones Hsu

2. 在午後的陽光下，石頭呈現耀眼的金黃。巨岩顏色變化萬千，引人入勝 / 徐至能攝

The afternoon sunshine casts upon the rock, giving it a golden. The color changes frequently and attracts tourists. / by Jones Hsu

陳教授也指出原住民族加入國家公園管理團隊常見的問題。由於原住民居住的地方經常是資源缺乏的偏僻鄉鎮，學歷普遍不夠高，只有少數能晉升管理階層，但台灣國家公園屬於公家機關，欲進入工作團隊必須通過高考普考。未來，是否可以調整某些體制和規範，讓了解大自然的原住民族，能在國家公園擔任某些固定工作，已確保他們的工作權。另外，台灣原住民的族群多，每個部落都有屬於自己的文化，若以澳洲烏魯魯——卡塔族塔國家公園作為範本，則台灣的原住民族必須內部先團結有共識才行。

美麗景致與文明的和諧共存

烏魯魯——卡塔族塔國家公園已然成為原住民與國家公園攜手合作的良好範例，而廣袤大地的壯麗景色，每日更是吸引不少的遊客拎著相機、背著腳架，步行至愛爾斯岩的北邊守候著太陽從巨岩探出的日出美景。

晨曦中，愛爾斯岩以淡藍的天做背景，展現帶有橘色的壯麗色彩；隨著日出與日落，光影和大地的折射間，飄動的雲彩帶出各種時辰角度不同的炫目觀感。這阿男姑人心中的聖岩巨石，於1987年被認定為世界遺產。2004年日本知名電影〈在世界的中心呼喊愛情〉也曾將其納入為故事主題，定義它為「世界的中心」。

許多慕名而來的攝影師，此起彼落的快門按下了一幅幅震撼人心的自然奇景，獨立宏偉的烏魯魯以及群岩卡塔族塔這沙漠中兩個最美的紅色傳奇，靜靜地長年守候在澳洲的這片紅色大地，默默的觀望著人類和自然的互動，傳承著原住民的景仰和觀光客的讚嘆，綻放出魅惑人心的美景，也揉合了文明脈動的衝擊。

Chen also points out a common problem when aboriginals join national park administrations. Since aboriginals are often raised in areas that lack educational resources, only a few can enter the management level. However, Taiwan's national parks require governmental entrance examinations. We should consider adjusting the existing system to allow some aboriginals who fully know the natural environment work in national parks. In addition, Taiwan has many aboriginal tribes each with their distinct culture. By learning from Uluru-Kata Tjuta, we see that Taiwan's aboriginals need to reach a consensus first.

Harmonic Coexistence of Beautiful Sceneries and Civilization

Uluru-Kata Tjuta has become an excellent example of collaboration between national parks and aboriginal, and its grand sceneries attract large numbers of tourists everyday who walk to the north side of Anyers Rock and capture the beautiful sunrise with their cameras.

At the first ray of the sun, Anyers Rock stands against the blue sky and shows a dazzling color with a slight orange hue. With the changing angles of sunlight, Anyers Rock puts on different shows at different hours. This sacred rock of Anangus has become one of the World Heritages in 1987. A Japanese movie in 2004, "Call Loving in the Center of the World," was also filmed here, in which the rock was referred to as "the center of the world."

Many photographers travel here to capture images after images of Anyer Rock's brilliant views. Uluru and Kata Tjuta, the two beautiful, red legends, stand silently and guard the red desert. They have witnessed mankind's interactions with nature, received praises from the aboriginals and tourists, manifested mind-boggling sceneries, and absorbed the impacts from the pulse of civilizations.

陳澄世教授簡介 About Prof. Ying-hsi Chen

德國柏林工業大學都市暨區域計劃研究所工程博士，目前擔任國立台南大學生態旅遊研究所的助理教授。

專長都市設計、區域計劃和生態旅遊，擔任中華民國永續生態旅遊協會理事，曾應邀參與棲蘭、明池森林遊樂區暨神木園管制區環境與生態監測計劃。

2006年與王鎮宏參與海峽兩岸休閒產業發展學術研討會的研討主題「發展中的原住民社區生態旅遊——以達瑪巒部落為例」。

Graduated from the school of urban and regional planning, Technical University of Berlin, Prof. Chen is currently work as an assistant professor in Graduate Institute of Ecotourism, NUTN.

Chen specializes in urban/regional planning and ecotourism, and has worked as the president of Taiwan Sustainable Ecotourism and participated in ecological projects in Chilan and Mingchi forest recreation areas and Shen-mu-yuan Area.

In 2006, Chen and Wang Chen-hong participated in Cross Strait Recreation Tourism Development Seminar and worked on the topic of "Developing Aboriginal Community in Ecotourism – A Study of Da-ma-luan Tribe."

