

國立澎湖科技大學應用外語系

英文實務專題

English Tour Guiding Interpretation on Erkan Village

二崁聚落英語導覽解說

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二崁聚落英語導覽解說

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摘要

為了在澎湖地區應用文化觀光，大幅減少旅遊消費，本研究提出了以澎湖二崁傳統聚落為背景的導遊解說方案。研究成員採用行動研究方法進行了研究。該研究為以英文學習第二外國語言的學生提供了一個使用 Google 表單進行預訂和反饋的平台。研究一共剪輯了 4 個影片用於二崁促進文化旅遊。該研究對以下結果進行討論：1. 文本材料的收集和組織；2. 行程計劃；3. 實施口譯技巧；以及 4. 語言問題。結果顯示，在將事實資料應用於實際任務方面面臨很大困難，並未能有效的指引觀者對於導覽的目標，並且在文化方面缺乏關於旅遊和缺乏知識背景。這些結果可以做為教學和課程計劃的改進以幫助學習者內化所學知識，並且不斷評估學習目標的實際應用以便日後在業界得以成功。

關鍵字：澎湖，文化觀光，二崁，導覽解說

English Tour Guiding Interpretation on Erkan Village

Abstract

In the hope of widely applied cultural tourism and significantly reduction of tourism consumption in Penghu area, the study proposes a scheme of tour guiding interpretation in the backdrop of Erkan traditional village in Penghu. The study members conducted the study adopting Action Research methodology. The study gives a platform for EFL students to perform the task using Google sheets for reservation and feedback. There are four output of videos used for promoting culture tourism in Erkan. The study exams the results in a) text material collection and organization b) tour planning c) enforcement of interpretation techniques and d) language problems. The results indicate major problems in terms of applying factual information to the real task and the lack of directional guidance on tour and deficiency knowledge in cultural aspects. These results suggest that the needs of pedagogical and curriculum planning to help learners internalized the learned knowledge and the necessity of constant assessments of real application of learning objectives are essential for a success.

Keywords: cultural tourism, Penghu, tour interpretation, Erkan village,

Chapter One

Introduction

Since 2001, the government implemented two days off for the working week. Since then, tourism has become one of the means for leisure activities. Domestic economic growth has also contributed to the booming tourism industry.

The members of the study who studied at the Applied Foreign Language Department hope to implement what has been learned at school and also to help with the promotion of Penghu where they studied.

There are two purposes of this study. One is to employ what has learned at school by providing an English guiding tour interpretation to international visitors with a focus on the cultural interpretation of the target place. The other purpose is to investigate the quality and problems during the interpretation to improve English communication skills and interpretation skills.

Chapter Two

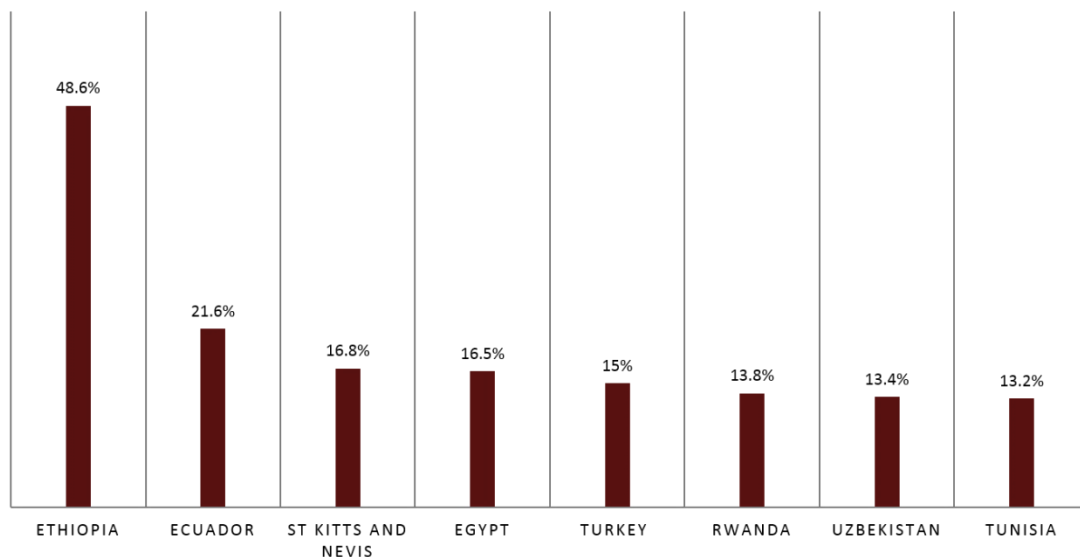
Literature Review

2-1 Tourism as a Backbone of the Economy

The development of Artificial Intelligence, big data analysis, and 5G technology all contributed to the growth of the global tourism industry. In the annual report of The World Travel & Tourism Council's (WTTC), the total contribution to the global economy in 185 countries and 25 regions reached US\$8.8 trillion (equating to 10.4% of global GDP), increasing 319 million jobs and 10% of total employment in 2018. (WTTC Travel & Tourism Global Economic Impact & Trends, 2019)

Follow Chart 1, WTTC reveals the world's fastest-growing countries in 2018 in terms of Travel & Tourism GDP showcases tourism has become the backbone of the economy. Ethiopia shows the most significant growth (+48.6%), followed by Ecuador (+21.6%), and other developing countries.

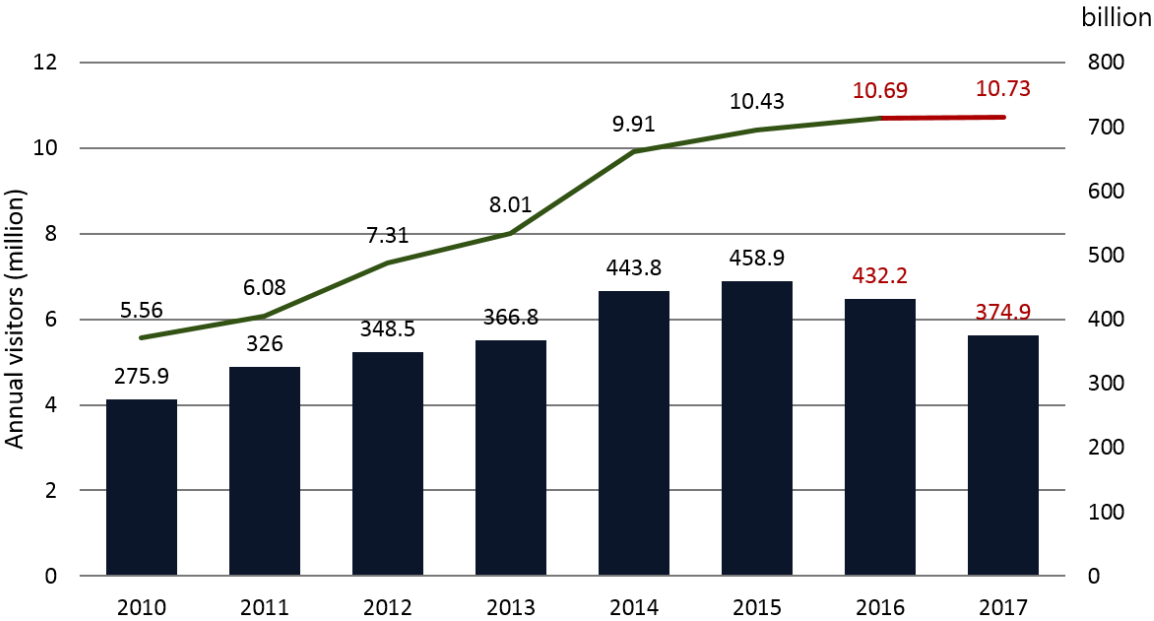
Chart 1 Top 8 Countries – Travel & Tourism GDP Growth, 2018



Tourism has helped to support a wide range of business and private sectors ranging from accommodation, transportation to food & beverage, retail leisure recreation. Booming travel and tourism creates jobs, drives exports, and generates prosperity across the world. “Travel & Tourism becomes even more critical as an engine of economic development and as a vehicle for sharing cultures and building mutual understanding.” (WTTC, Travel & Tourism Economic Impact World, 2019)

In the case of Taiwan, according to Taiwan Modern Tourism (2018), international visitors have increased by 7.96% annually from 2013 to 2017, reaching NT\$10.73 million Taiwan dollars (see Chart 2). The foreign exchange income from tourism also increased from NT\$366.8 billion in 2013 to NT\$374.9 billion in 2017, with an average annual growth rate of 0.5%.

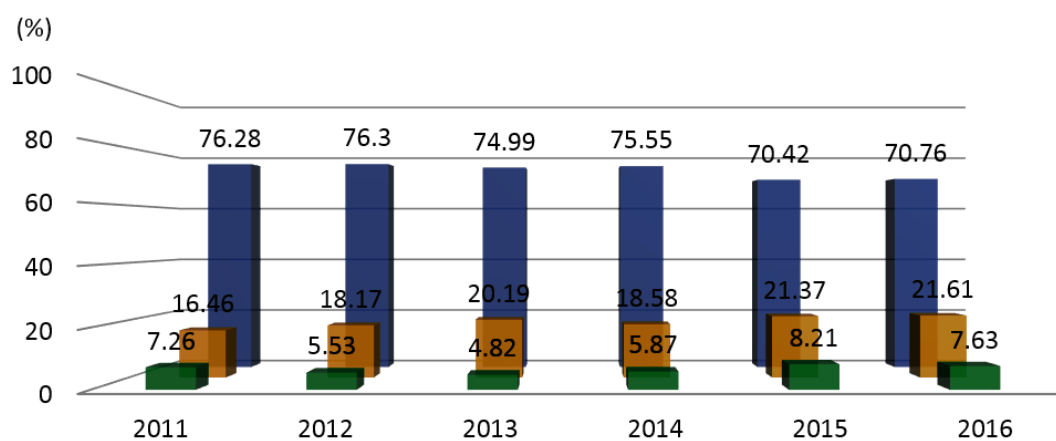
Chart 2 Changes in Passenger Arrivals and Tourism Foreign Exchange Income



2-2 Penghu Tourism Development

Human resources analysis in Penghu County shows the county's agriculture, forestry, fishery, and animal husbandry has shrunk, and in recent years, has been transformed into a tourism-related service industry development. The population accounted for 70.76% of the employed population, ranking second in Taiwan, second only to Taipei (80.75%).(Penghu County 2017)

Chart 3 Ratio of Employment to Employment in Various Industries in Penghu County

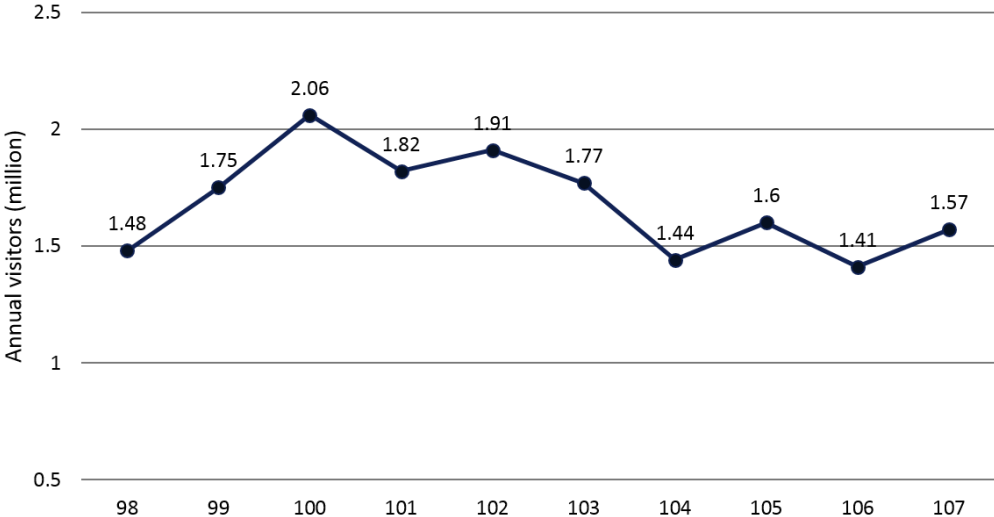


	2011	2012	2013	2014	2015	2016
■ Agriculture, forestry, fishing, and animal husbandry	7.26	5.53	4.82	5.87	8.21	7.63
■ Industry	16.46	18.17	20.19	18.58	21.37	21.61
■ Service industry	76.28	76.3	74.99	75.55	70.42	70.76

According to the statistical report issued by Penghu County (2018), the retail, catering, and accommodation industries are the major private industries in Penghu. The employees in the accommodation and catering industry related to sightseeing and tourism account for 17.3% of the county.

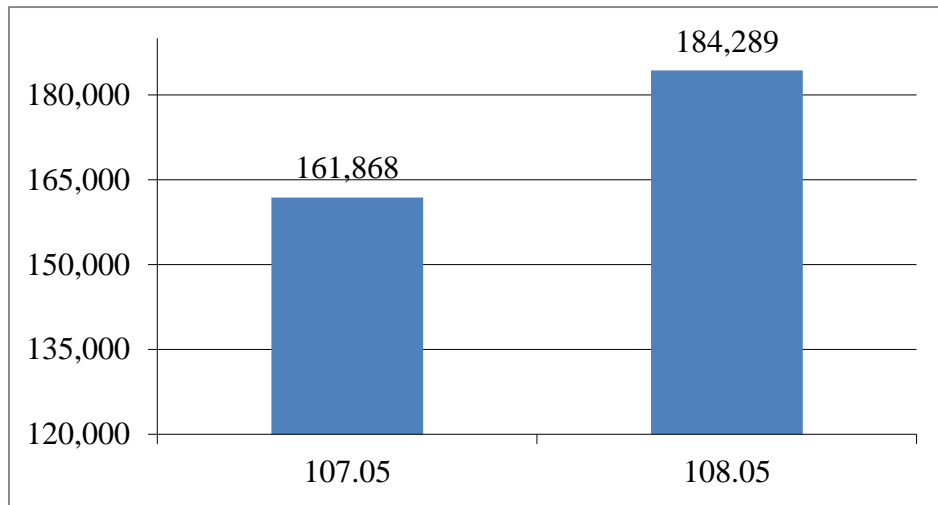
In the annual statistical report of the Penghu County (2018) , as shown in Figure 1,the number of tourists in the main tourist recreation area in the county in 2018 was 1,566,000, 546, which was 11.45% higher than the 1,465,654 in 2017.

Figure 1 The Number of Visitor Changes in Penghu over the Years



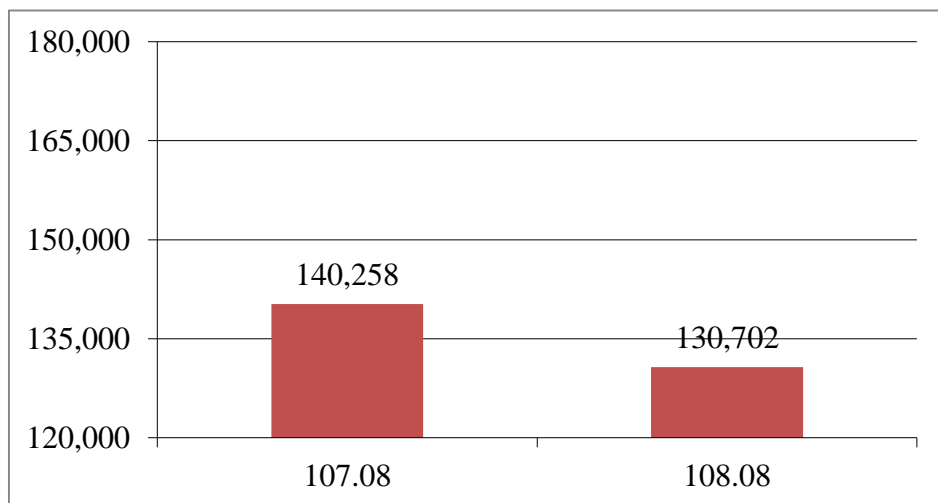
The county's fire festival in 2019, plus the novel elements of the drone, has drawn the 184,000 visitors to the county in May, compared to the same month last year (2018) grew by 22,000 people (up 13.85%). The survey conducted by Fengjia University (2009), shows backpacking tourists spend an average of NT\$2,291 per person per day, and the group travels about NT\$2,738 per person per day, account for a tour of three days and two nights per person per day. The average consumption is about NT\$5,000, which is estimated to create a monthly sales value of about NT\$900 million.

Chart 4 Statistics on the Number of Tourists in Penghu in May 2017 and May 2018



The sightseeing season in Penghu is mainly summer, and the development of related tourism service industry is relatively active in high season. The endless white-sand beaches, magnificent basalt, and abundant marine resources and a historical and cultural landscape and the beauty of Penghu culture. However, in winter, without the attraction of firework festival and sports activities, the numbers of visitors have dropped to Chart 5.

Chart 5 Statistics on the Number of Tourists in Penghu in August 2017 and August 2018



2-3 Cultural Tourism

Cultural tourism, according to the definition of World Tourism Organizations (2017): in addition to consumption, the primary purpose is to learn, explore and experience tangible and intangible cultural attractions, which cover a wide range of arts, music, architecture, history, cultural heritage, cooking. Heritage, creative industries, lifestyles, beliefs, and traditions.

According to Article 4 of the Global Code of Ethics for Tourism (1999), tourism resources belong to the common heritage of humanity. The cultural attractions mentioned above should be respected, protected, and passed on. Cultural monuments and historical buildings should be opened to visitors and planning handicrafts. Moreover, the survival and development of folk activities, lest these traditional cultural relics be forgotten.

UNWTO's Tourism and Culture Synergies released in 2018 are shown in Table 1. Cultural tourism travel accounts for the main content of international tourism consumption in 2014. The narrow definition includes study tours, participation in festivals or cultural events, visits, and ruins. After conducting statistics in a broad definition, any activity carried out found that tourists who used cultural tourism accounted for 39% of the visitors.

Table 1 Estimates of International Cultural Tourism Arrivals, According to Definition

Method used to estimate cultural tourism (number of respondents)	Total number of international arrivals (UNWTO)	International cultural tourism arrivals	
		(from Member states survey)	(%)
Narrow definition	223,290,000	30,743,000	13.7
Broad definition	144,666,000	56,584,274	39.1

According to the statistics of the estimated value of cultural tourism output released by the Ministry of Culture in 2016, as shown in Chart 6, the number of visits to Taiwan and the satisfaction of tourists for sightseeing in 2012-2016 has grown significantly, and surveys on tourism factors can be made. It was found that tourists coming to Taiwan were mainly attracted

by scenery and dishes, and the factors of the dishes had a breakthrough growth in 2016. In 2016, the number of tourists attracted to Taiwan by folk culture was 19.67%; historical relics were 13.83%, and festival activities were 0.53%. Taiwan still has room for improvement in the activation of cultural resources.

Chart 6 Passengers and Satisfaction Ratio to Taiwan in 2012-2016

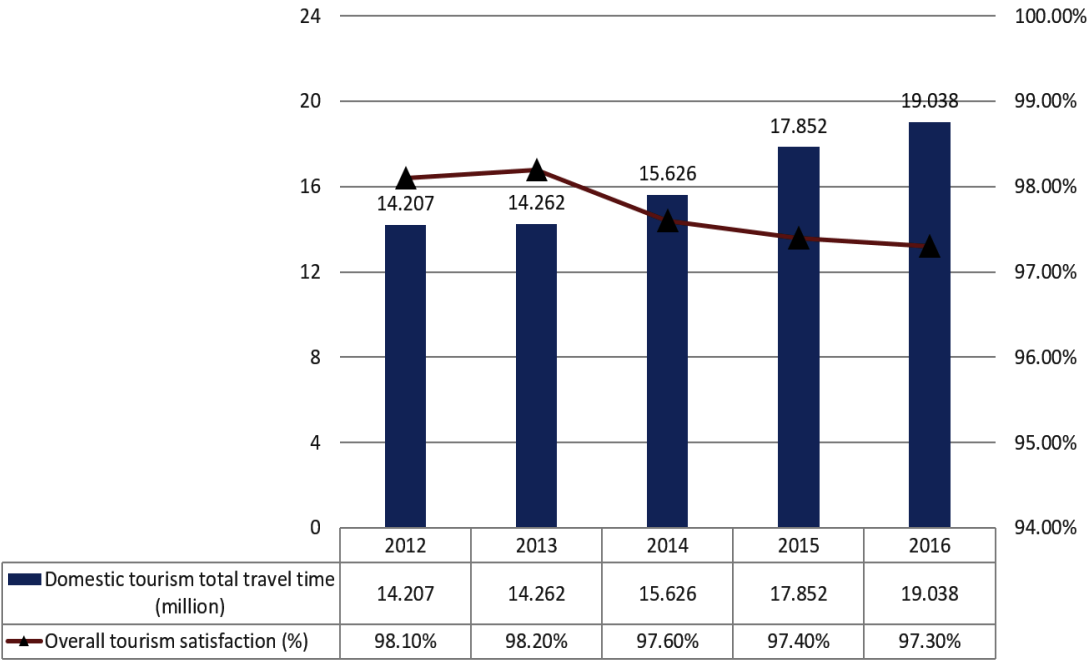
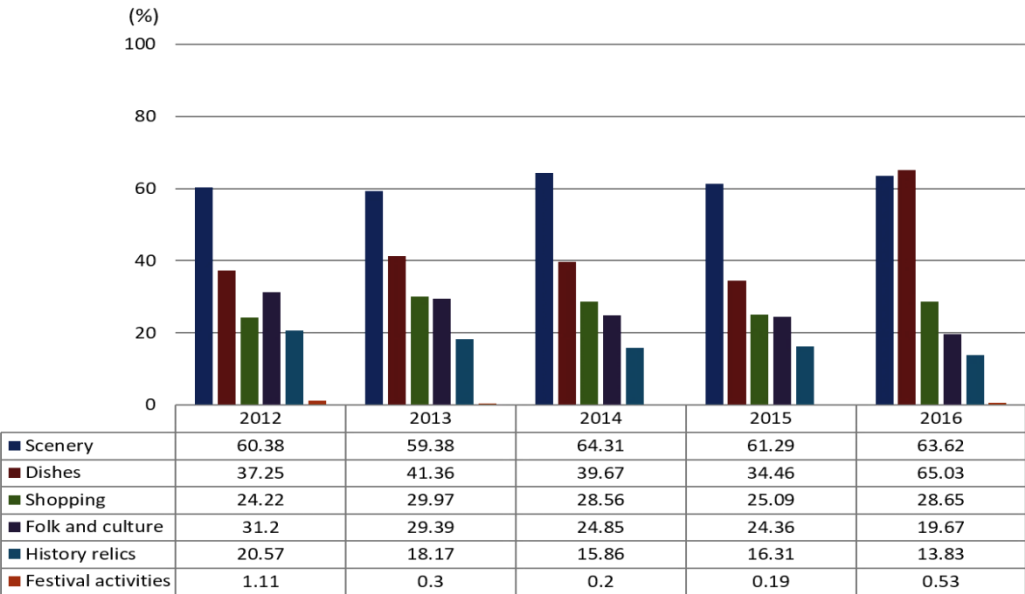
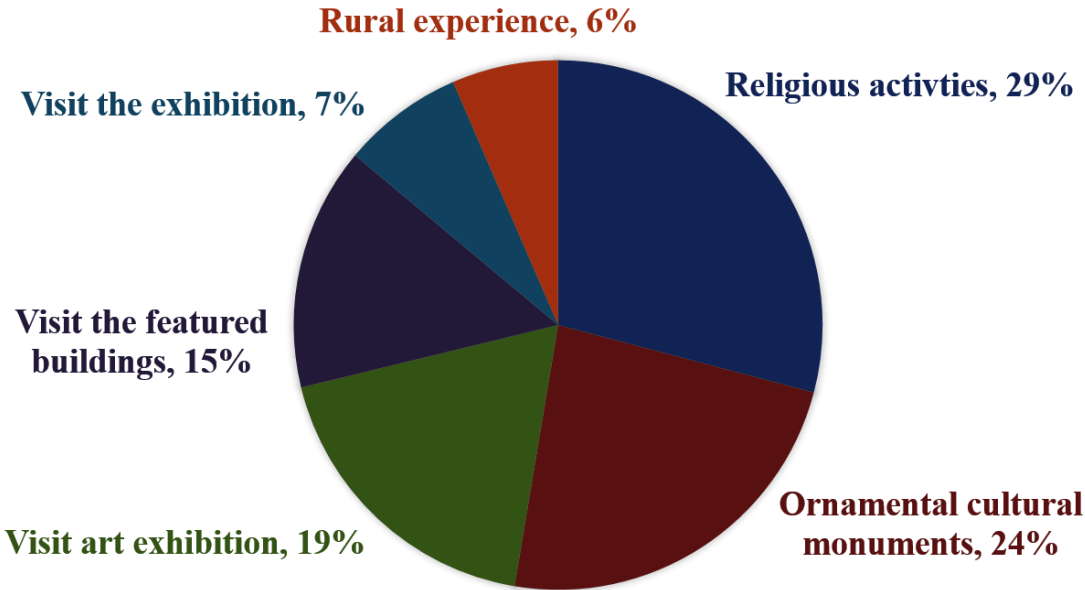


Chart 7 Factors Attraction to Visitors to Taiwan in 2016



The purpose of Taiwanese tourism includes natural scenery activities, cultural experience activities, sports activities, food activities, other leisure activities, and visits to relatives and friends. The cultural experience in 2016 accounted for 29.9% of the purpose of tourism, as shown in Chart 8, for religious activities (9.4%), cultural monuments (7.6%), and art exhibitions (6.0%) are the three primary purposes of cultural activities.

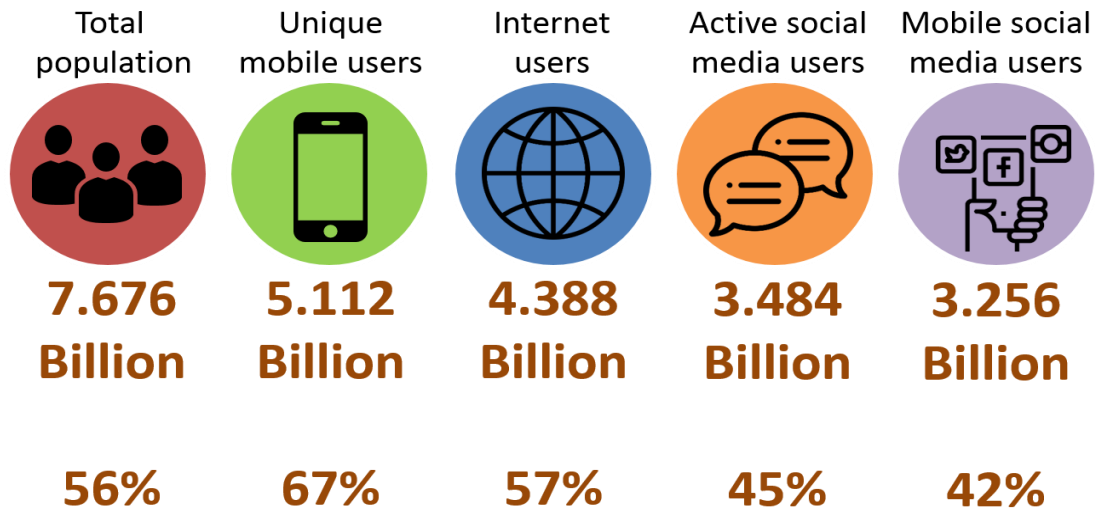
Chart 8 2016 Chinese People Engaged in Cultural Experience Activities



2-4 Media in Tourism

"Digital 2019: Global Digital Overview" published by the data website Data Reportal (ref) provides data for the use of the network in Figure 2 with a population of 7.676 billion people worldwide, Unique mobile users are 5.112 billion, accounting for 67% of the total population, Internet users are 43.88 100 million people (57%), active social media users are 3.484 billion people (45%), and mobile social media users are 3.256 billion (42%). mobile social media users are 32.56 billion(42%).

Figure 2 Key Statistical Indicators for the Region’s Internet, Mobile, and Social Media User



Facebook's Happy Farm in 2009 instantly increased Facebook's arrival rate from 4.23% at the beginning of the year to 69.95% at the end of the year (see Chart 9). The total arrival rate is the total population of the Internet. In 2009, there were about 1.7 billion people online. It accounts for 26% of the world's population. The arrival rate of 69.95 means that while everyone is online, 69.95% (that is, 1.18 billion people) will browse Facebook. All of these show the success of online media.

Chart 9 Facebook Monthly Active Users over Time

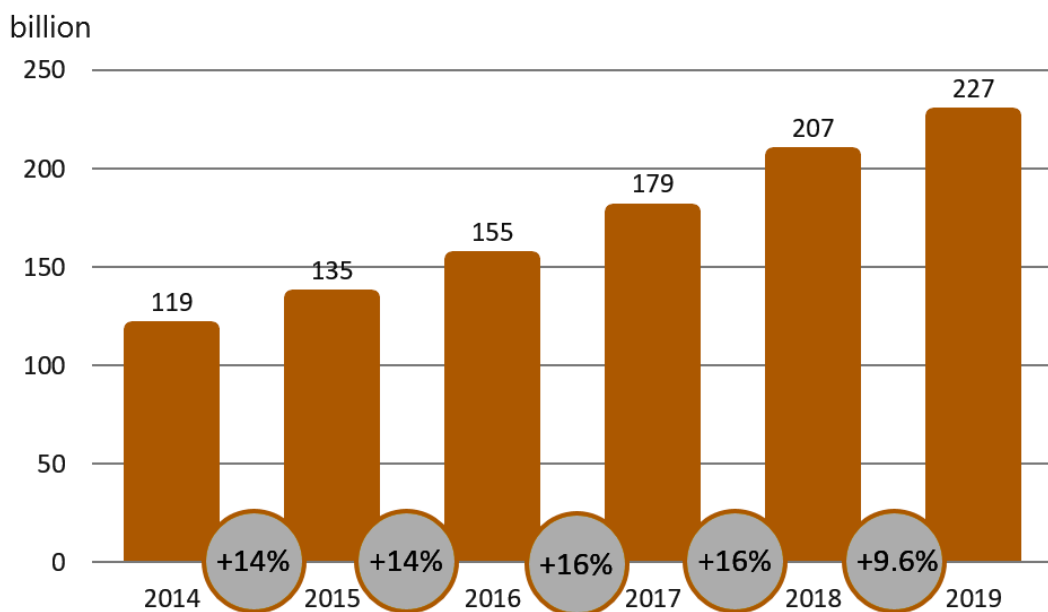


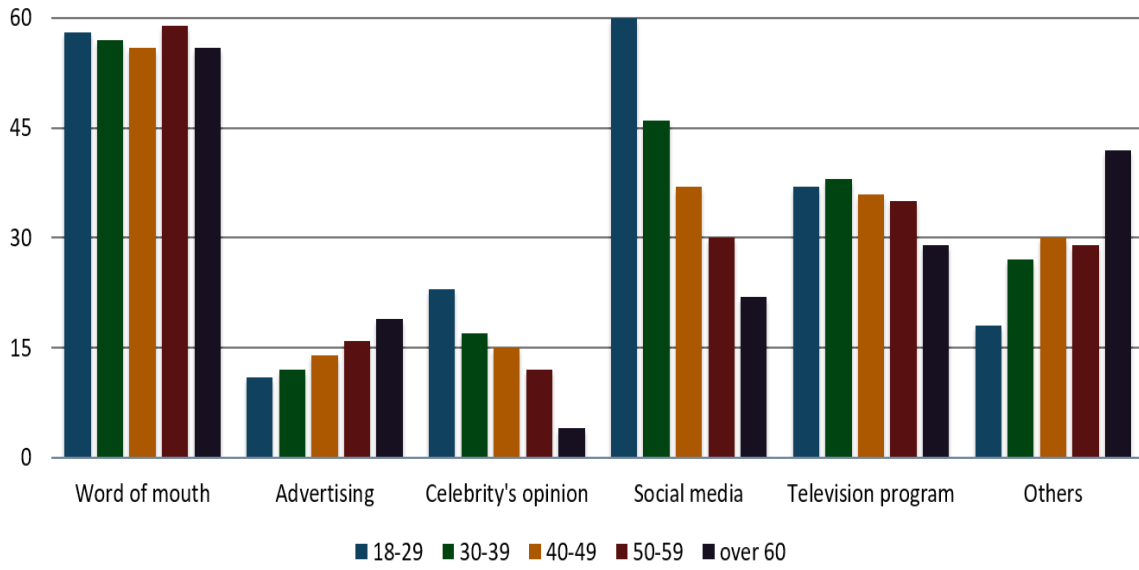
Exhibit Table 2 is the website with the most visits in 2018. The most extended stay on YouTube is 21 minutes and 36 seconds for each visit to YouTube, while the time to visit YouTube is 11m44S for half of YouTube, (2019). One significant advantage is that there is no cost to put on the movie, just as Facebook has a mobile app, and more importantly, because YouTube is part of Google and links to Google's vast community, the visibility of the film is more extensive.

Table 2 World’s Most Visited Websites in 2018

Website	Category	Time per visit
Google.com	Search	09M 12S
YouTube.com	Video	21M 36S
Facebook.com	Social	11M 44S
Baidu.com	Search	06M 53S
Wikipedia.org	Reference	03M 45S
Yahoo.com	Portal	06M 26S
Twitter.com	Social	09M 14S
Yandex.ru	Search	10M 43S
Instagram.com	Social	06M 25S
Amazon.com	Shopping	06M 18S

The above results show that social media has become a part of life. Visitors choose channels through social media channels, such as social platforms, reviews, videos, celebrity propaganda, so social media is indirectly responsible for tourism. The significant impact, according to Skyscanner's Asia-Pacific trend report released in 2018, shown in Chart 10, shows that tourists choose to travel because they trust first-hand information, regardless of age, the word-of-mouth is the main reason, in 18 More than 29-year-old travelers trust social media.

Chart 10 Distribution of Travel Inspiration Sources for Different Ages



Chapter Three

Methodology

3-1 Participants

The study aims to provide international visitors who use English as a medium of communication with a detailed understanding of the local culture and lifestyle in the Penghu area via English tour guiding interpretation.

3-2 Location

The study chose Erkan traditional village in Xi-Yu County as the backdrop of this study for tour interpretation. Erkan Village was designated as the first traditional settlement preservation area in Taiwan by the Ministry of the Interior in 1990 and has been a famous tourist attraction since. Every year 250,000 visitors will go to Erkan to enjoy its architecture and atmosphere. (Penghu County Government, 2016)The tour interpretation was provided by the members of the study, who also participated in a government-funded Erkan project (now referred to as the Erkan project) in promoting the culture and tourism in Erkan village.

3-3 Instruments

The study adopts Action Research Methodology which emphasizes the solution of practical problems, rather than emphasizing the development of theory and the universal application of research results. It is a research method of practical education. The purpose is to combine specific situations and research purposes in these ways (collecting information, cooperative study, and self-reflection, multi-party summary) to improve the quality of students' research.

3-3-1 Questionnaires

The study uses two Google sheets. One is a reservation form and the other satisfaction feedback form. QR code was also used as an option to download good sheets. The questionnaire with QR Code was placed at some Bed & Breakfast for international visitors who would like to have this free tour guiding interpretation.

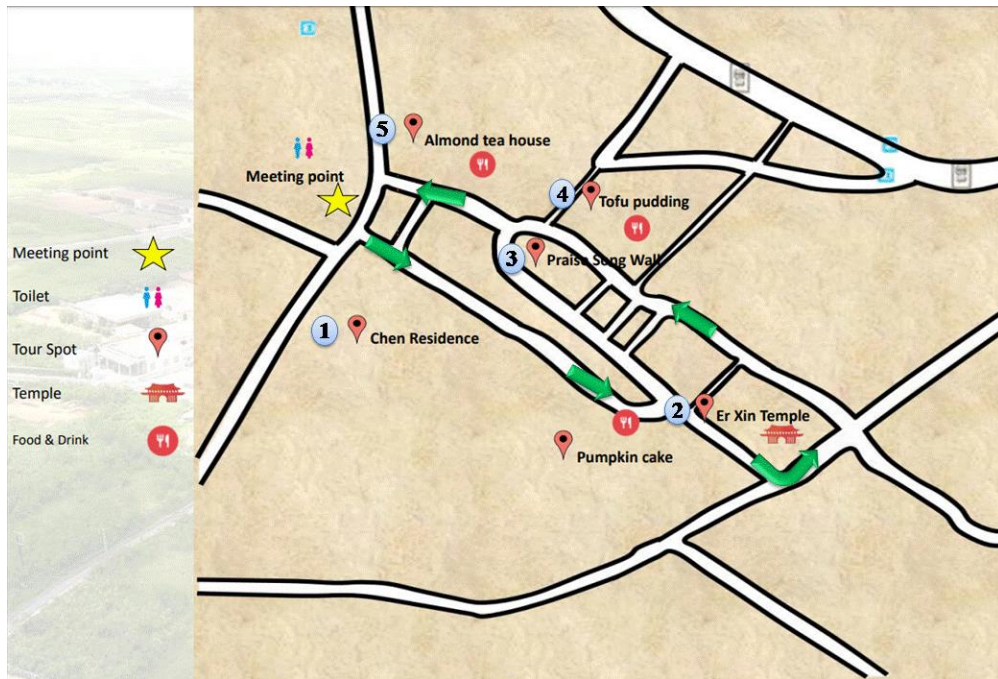
3-3-2 Video Making

During the event of guiding the guests in Erkan, pictures, and videos of on-site guiding are taken and recorded for future short films used in this project and the Erkan project. Pictures were taken by the members of the study and then were used in producing four videos edited using the software of Coral Video Studio.

3-4 Routes and Choice of Places for Tour Interpretation

The study chooses five significant places for tour and interpretation. In the order of interpretation taken place, they are 1) Chen's residence, 2) Er-Xin temple and 3) Praise songs wall, 4) Tofu pudding house and 5) Almond Tea House and. Each place was introduced for 15-30 minutes according to the availability of the place and interests of the visitors. The total time spent on was about 1 to 1.5 hours. The route planning was shown in Figure 3.

Figure 3 Routes and Places of Erkan Tour Interpretation

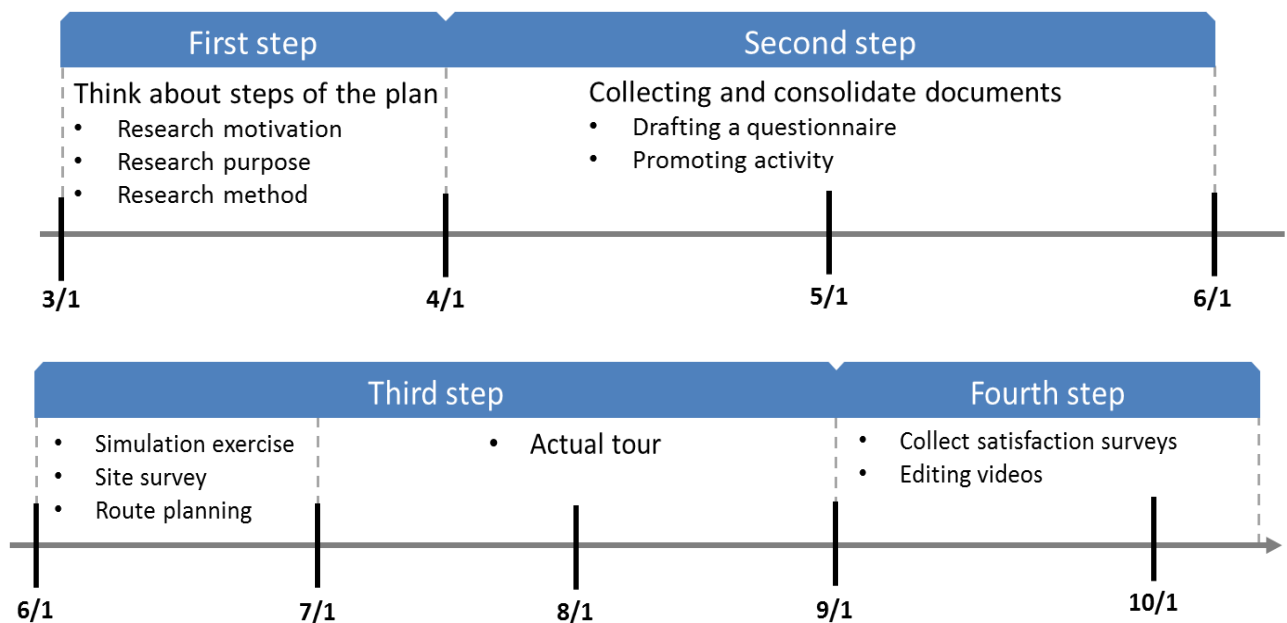


3-5 Timeline of the Study

The tour guiding was carried out from July to September in 2019. However, the planning and preparation started as early as March and ended around October.

The timeline for the study was shown in Table 3.

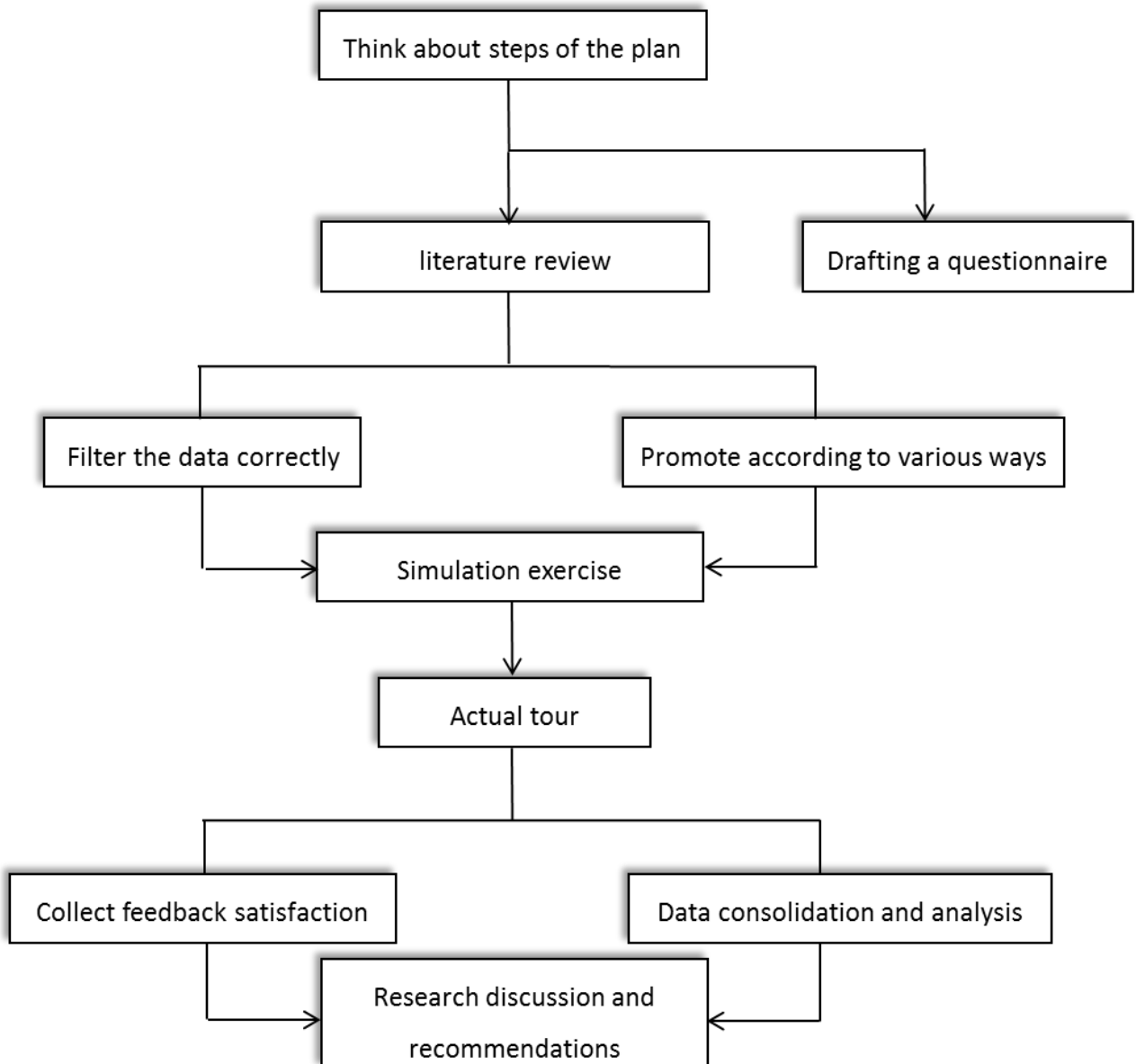
Table 3 Timeline of Tour Guiding Interpretation in Erkan



3-6 Study Frameworks

Figure 4 shows the study frameworks of the study.

Figure 4 Study Frameworks



Chapter Four

Results and Discussion

The study utilizes what the study group has learned in tourism guiding and interpretation in English to English speaking visitors in Erkan. The other purpose is to find out the problems and solutions to the problems in this practicum as a learning reference to improve interpretation skills and knowledge for future practice.

4-1 Collecting the Text Reference and Preparing the Scripts for Interpretation

The interpreters in this study (from now on will use the first person plural *we* to refer to the study group who provided the service of the tour interpretation) try to integrate our factual resources of the places with added interpretations according to Tilden (2008) principles of interpretation, and he emphasizes that interpretation should focus on the direct experience of the visitors through the original objects and also the delivered message through interpretation must go beyond the factual information.

Table 4 shows the original message collected from various sources and classified according to the nature of the resources for the application of this study in the case of Chen's residence. Table 5 shows the contrast of factual data and the modified version for interpretation of Chen's residence.

Table 4 Factual Information on Targeted Spots and Resources of Reference

Venue	Factual information	Source
Chen's residence	1. Date of built 2. The meaning of the stone objects at the façade 3. The architecture of the place	1. Government published books 2. Local residence 3. Tour guides 4. Website tourist comments

Er-Xin Temple	<ol style="list-style-type: none"> 1. Date of built 2. The main deity of God 3. The importance of the temple 	<ol style="list-style-type: none"> 1. Government published books 2. Web resources
Praise song wall	<ol style="list-style-type: none"> 1. The origin of Praise Songs 2. Themes of praise songs 	<ol style="list-style-type: none"> 1. Government published books 2. Website resources
Almond tea drink	<ol style="list-style-type: none"> 1. The effect of almond tea 2. The products of the place 	Website resources
Tofu pudding	<ol style="list-style-type: none"> 1. The products of the place 2. The deco of the place 	Website resources

Table 5 Contrast of Factual Data with Modified Interpretation on Chen's Residence

Chen's residence	Sample of factual data	Words and phrases with underlined are interpreted messages beyond the factual message.
The eagle	The eagle represents the owner of the house, and hope that future generations will be a success	The eagle represents the owner. <u>The eagle symbolizes the ferocity and supremacy, preaching the power of the family-like an eagle,</u> and hopes that future generations will be a success.
The lamp urn	燈甕, the lamp urn has the meaning of having a long line of generations.	In Taiwanese, <u>燈甕</u> the lamp pronounced as <u>丁旺</u> (din-won). The Chinese word <u>丁</u> din means <u>man force,</u> and <u>旺</u> won means <u>prosperity.</u> Therefore, lamp urn has the meaning of having a long line of future generations.

The fish	Fish means have something left every year	Fish means to have something left every year, <u>魚 (fish) pronounced as YU, which is the same pronunciation as 餘 (surplus) YU. 年年有魚 (餘), is the auspicious phrase often mentioned in the Chinese New Year Eve hoping there will be a surplus, that is to have something left every year.</u>
The pumpkin	Pumpkins mean many children and grandchildren	Pumpkins mean many children and grandchildren <u>because there are lots of seeds in the pumpkin. In Chinese, we say 多子多孫 (many sons and many grandsons) means t have a long line of offspring.</u>
The clock	This word in Chinese is 鐘, it can be disassembled into 金 and 童, meaning golden boys and beautiful girls.	This word 鐘 in Chinese can be disassembled into 金 (Jing) and 童 (Tong), meaning golden and boys. In Chinese, 金童玉女 meaning Golden boys and beautiful girls. Therefore, the clock symbolized as hoping to have great generations.

4-2 Reinforcement on Interpretation Skills

- A. Learning from the interpretation videos or join a tour group so that we can learn some ideas and skills in tour interpretation. For example, <https://www.beabetterguide.com/interpreting-tips-for-guides-the-tore-methodemphasizedthat> TORE is essential in a successful interpretation. TORE stands for theme, organization, related and joyful. The concept of TORE was developed by Professor Sam H. Ham (University of Idaho).

- B. Oral reading training with storytelling: we try to find stories, then read out loud and record what we have read at the same time; after recording, we listen to the recordings to find out the mistakes in this oral practice.
- C. Practicing pronunciation: the website (<https://kknews.cc/zh-tw/education/ae2myb6.html>) gives us some tips that said by imitating English movies or songs to make one's mouth muscles adapt quickly to English pronunciation so that speaking practice gets more fluently and clearly.
- D. Cultivation of English mindset: use pictures to understand the meaning of new words and get familiar with them. And then use English sentence patterns rather than translating sentences from Chinese to English.
- E. In class simulation training: takes pictures or find pictures of the places for interpretation. Arrange these pictures in the sequence of interpretation and practice how to introduce and interpret once in the real world.
- F. Dual practice: before taking on the real tour, rehearse with a group of two people doing dialogue exercises; Exercises for some time to exchange roles.

4-3 Problems in Tour Guiding and Interpretation

- A. Spontaneous interpretation ability

Difficulties in spontaneous interpretation appeared on many occasions during the tour interpretation regarding some questions raised by the visitors. For example, we introduced Chen's Residence which combines Western, Japanese, and Southern Chinese architecture. When the first time, a visitor asked why there were so many places in Erkan influenced by the Japanese. At that moment, we were unable to answer the question in English because we were so nervous when the visitor asked questions we were not prepared.

- B. Unfamiliarly of ancient objects

We were not familiar with many of the ancient objects in the places we introduced. There could be many questions asked by curious visitors. For example, what is the meaning of the word on the stone? Why were there some clay dolls on the top of the wall? Why was the urn used as a signpost in the shop? Why was there a word 囍 on the window frame? Is it not the word used at the wedding? Many times, there were more questions than our prepared answers. These questions were new to us as well, and we never thought about it, nor did we find the answers in our resource. We had to read and research more in order to cope with the questions raised by curious visitors.

C. Unexpected accidents

In order to provide new experience as mentioned in the guidelines of Larry Beck and Ted Cable. We offered a local famous cactus drink to one guest who accidentally stains his brand new shirt with a cactus drink, and this accident shadowed his following tour. As a tour interpreter, we did not anticipate that kind of accident on the spot and were not able to offer help immediately when that happened.

D. Language problems

During the tour interpretation, our volume would go weaker and weaker and caused problems for the audience, especially when we made mistakes in pronunciation, and we were asked to repeat it. Sometimes we spoke too slowly and fell into deep thought and forgot about our audience because we were trying to recall what we remembered. Our body language became very awkward because we were aware that we had made mistakes or when we could not remember our lines. Our intonation became rather flat or unnatural, and the audience sometimes felt confused. For example, when introducing praise songs, we tried to recite and chant the poetry. We chanted it happily, but then we realized that it should be quite sad as the poem was about the separation between lovers. We watched our teacher did a demonstration and realized that we were quite stiff both in our body language

and facial expression when we made our interpretation. We also have excessive body language like we did not know what to do with our hands.

E. Directorial signal

During interpretation, we began the introduction without directing the audience to the objects we were introducing. For example, when introducing the three figures on the roof of the Er-Xin temple, we said that the figures represented blessing, wealth and long life. We did not realize that the audiences were not familiar with our culture. So the three figures (shown below) to us were easy to tell (representing 福祿壽, in English, the God of Blessing, Wealth and Long life) but to the foreigners, they did not know where to look as we did the introduction if we did not direct them to see which three figures as there were many figures on the roof of the temple. (see picture below)

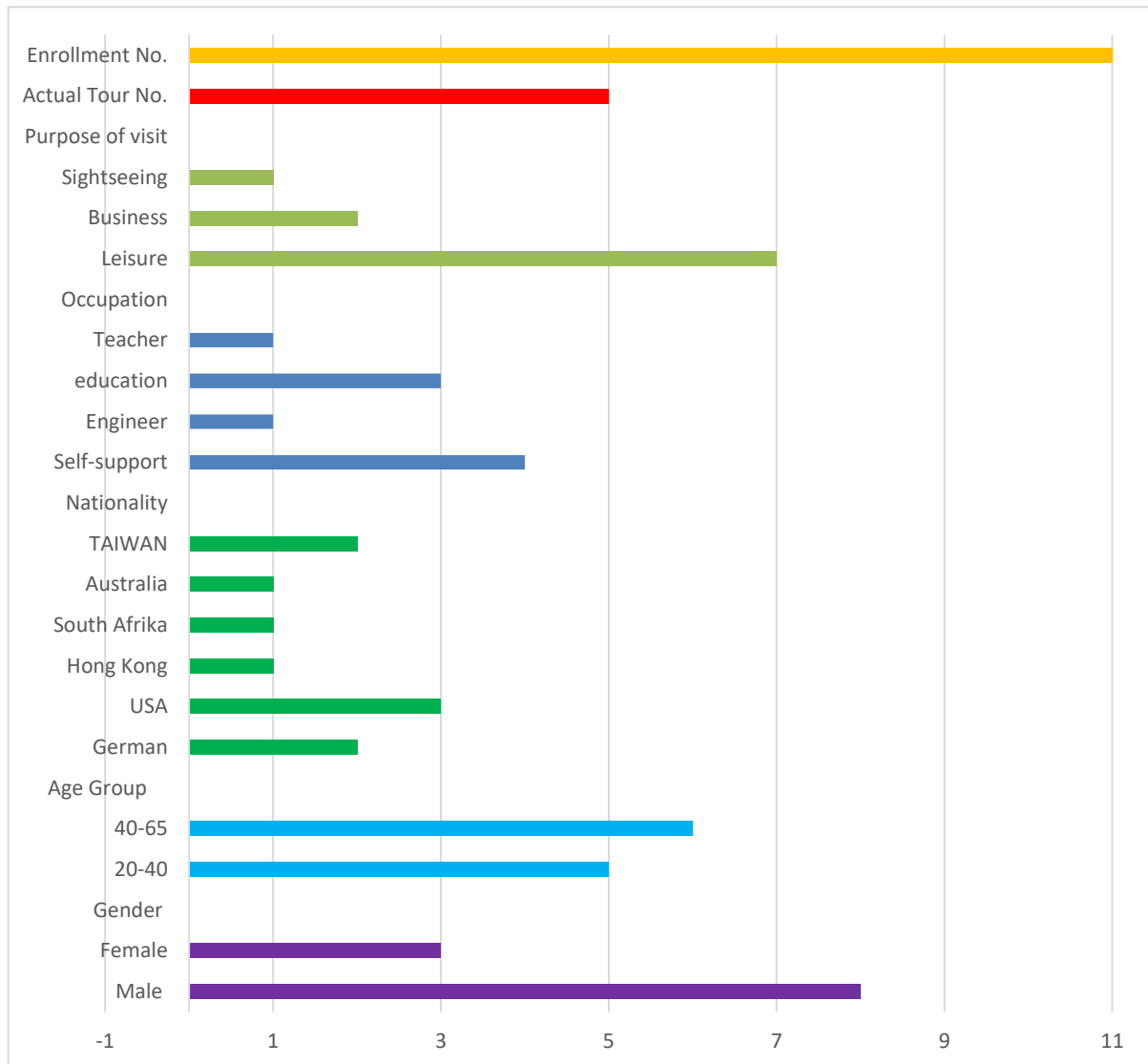
Picture of the Roof of Er-Xin Temple



4-4 Demographic Profile and Feedback Questionnaire

The following shows the demographic profile of the international visitors on this study, which includes 11 entries. 4 of them are not English speakers so there are 7 valid entries. Of which, 5 of them joined the tour, 2 of them did not make it to the tour.

Figure 5 Demographic Profile of the International Visitors to Erkan



In this study, foreign tourists who participated in our guided tours did a satisfactory questionnaire in the evaluation of our tour service. In the questionnaire, there are three main sections and each section with a few questions shown in Table 6.

Table 6 Contents of Feedback Questionnaire

Section	Questions
On the quality of personnel and amenity	<p>A1. The appearance (clothing and tidiness) of the tour guide</p> <p>A2. Clarity of content of reservation form</p> <p>A3. The maintenance of various tourist spots</p> <p>A4. Free Wifi facilities</p> <p>A5. QR-code registration system</p> <p>A6.Praise Songs in digital format</p>
On the quality of tour services provided by the tour guide	<p>B1. The routing arranged by the tour guide</p> <p>B2. The length of the guided tour</p> <p>B3. The knowledge of the tour guide about the scenic spots</p> <p>B4. The ability of the tour guide in handling your questions</p> <p>B5. The communication skills of the tour guide</p> <p>B6. The attitude and initiative in responding to questions</p>
The overall quality of the tour guide	<p>C1. The overall performance of the tour guide in explaining the reservation procedures</p> <p>C2. The overall services provided by the tour guide</p> <p>C3. The explanations and descriptions given by the tour guide</p> <p>C4. The quality of the facilities used in/ available for the guided tour</p> <p>C5. The overall impression experienced in the guided tour</p> <p>C6. Other related services experienced in the guided tour</p> <p>C7. Other related services experienced in the guided tour</p>

In the first section, all questions were satisfactory except question A1. In the second section, most of the questions are satisfactory, but question B3 is general. The third section received all over all satisfactory. Detailed of feedback can be found in Appendix B.

4-5 Contents of Videos

The study produced 4 videos introducing 1) Chen's Residence; 2) Er-Xin Temple; 3) Praise Songs Wall and 4) General Introduction of Erkan Village.

In Chen's Residence, the major features of the house is the stone statues on the façade of the house. Each statue has a symbolic meanings which lead to the general hope of the prosperity of this Chen's family. The foreigner visitors took a lot of interests in knowing this symbolic meaning as they are quite unique and different from their cultures. Some who knows English asked about the relics displayed in the house. Some visitors complained about the very modern renovation of the Er-Xin Temple and commented it as the "Macdonald of temple". The praise songs on the wall interests the visitors as the poetry has to be chanted in Taiwanese. One of the praise song was translated into English below. Transcripts of Chinese and English of the videos and videos information can be found at Appendix C.

阮君出外真好名 My husband has gone far away from home to get good fame.

誰知某因的心肝 No one knows how the wife would have felt

早期無看君的影 In the day time without seeing his sight

日暗無聽君的聲 At night without hearing his sound

Chapter Five

Conclusion

In this study, the study group provided with a tour interpretation service to International visitors to historically important place of Erkan village because Penghu can no long undergo consumptive tourism. The limitation of this study is that the study only gets very few numbers of international visitors anticipated this study due to time arrangement and preparation. Erkan is quite remote (21 kilometers) to some visitors and the transportation can be difficult. In high seasons such as July and August, there are too many visitors, some may find it too crowded and also too hot to visit the place. In the case of the slump situation in Penghu winter tourism, whether it is feasible to provide visitors with culture tours need to be investigated. As students, this study gives us some insight and reveals a lot of in deficiencies in out study. We hope that learning could be internalized rather than just remembers what we learn. We hope in the future, we could carry on the project to understand the preference of international visitors when they are interested in exploring the culture of our country.

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Appendix A



向德國遊客解說褒歌



向美國遊客解說褒歌



美國遊客跟我們分享導覽心得



向德國遊客介紹杏仁茶



向美國遊客講解二興宮



向德國遊客解說陳家



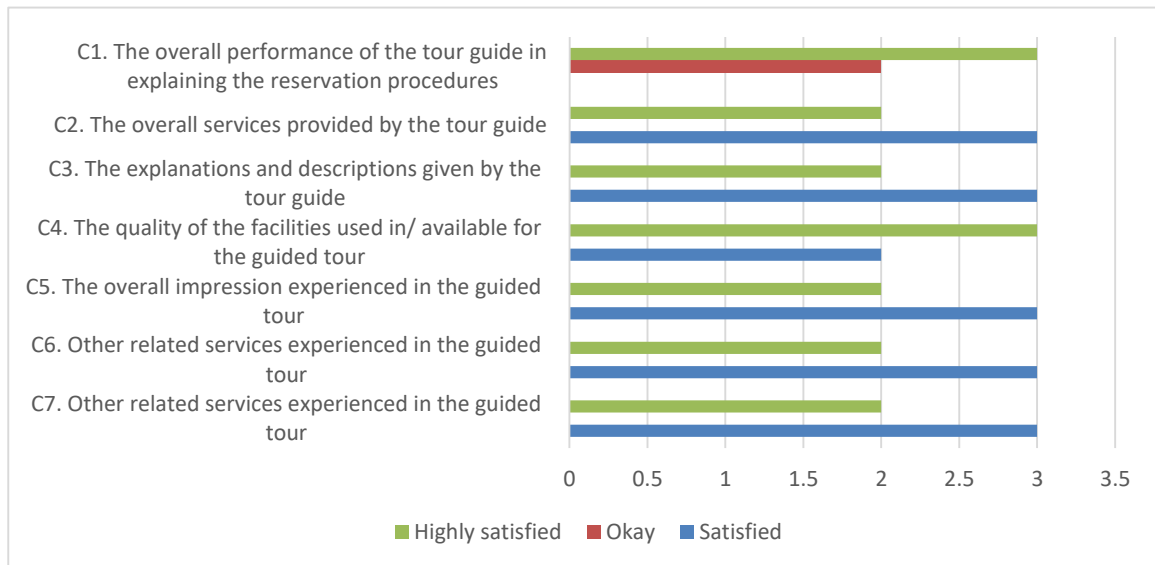
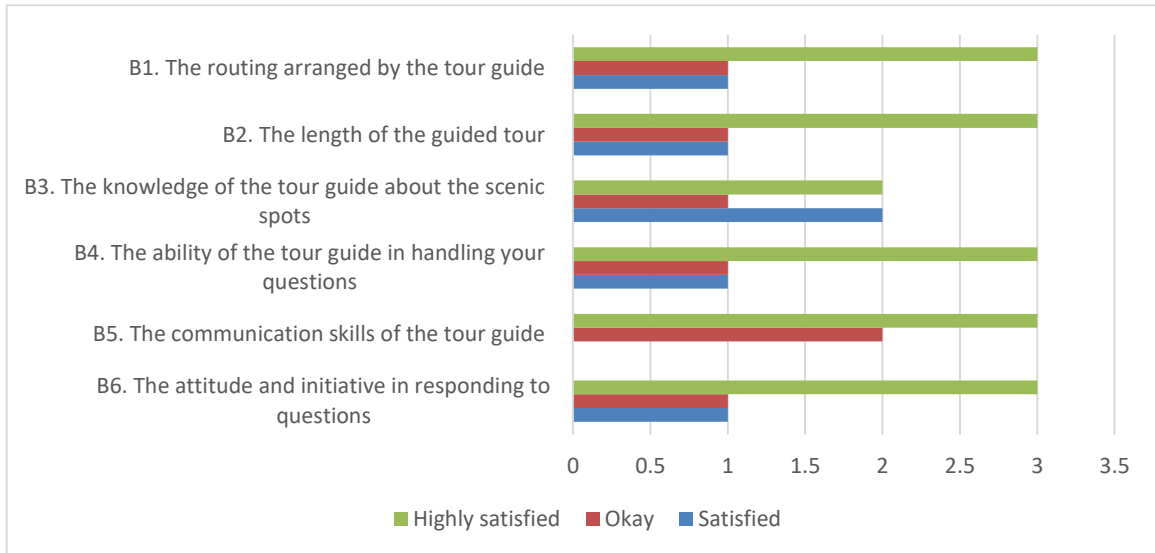
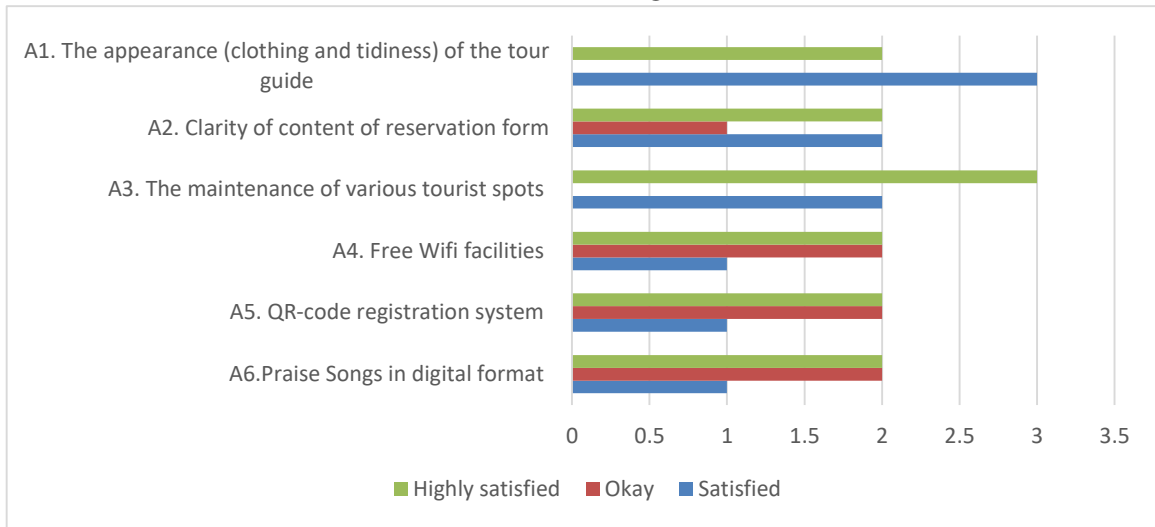
向美國遊客解說陳家的外觀



向德國遊客解說褒歌

Appendix B

Results of Feedback Questionnaire



Appendix C

Four videos of the tour interpretation can be found at

- 1) https://www.youtube.com/watch?v=6E_oP43hiX4&t=15s (Chen's residence)
- 2) <https://www.youtube.com/watch?v=IDAhdSYSfqs> (Praise songs wall)
- 3) https://www.youtube.com/watch?v=ioO_vGOjQa4 (Er-Xin temple)
- 4) <https://www.youtube.com/watch?v=uOJCBjnzrgo> (General introduction)

The Chinese and English transcripts of the tour interpretation

1) Chen's Residence 陳家古厝

Now we are at Chen's Residence. It was built in 1910. It is currently listed as a historic site in Penghu.

Chen's residence combines western and Japanese and Southern China architecture. There are three entrances from low to rise.

In front of you, the semi-circular doorway is a Baroque style, and the wall is decorated with Japanese tiles.

Look at the top of the façade. The eagle represents the owner of the house.

Under it, the clock, along with other statues like the lamp urn when pronounced in Taiwanese and the pumpkins which contains many seeds, all hope for a long line of offspring. The fish and the pot by the sides mean wealth and prosperity.

The second entrance takes you to the kitchen and a bedroom. Check out the stone sculpture. Did you notice the vase at the top corner? In Chinese, the word "vase" is pronounced as Ping. The vase implied 平平安安, which means peaceful and safe.

After the second entrance is the main hall, on the right side is the picture of Chen Liang, and left is Chen Bang. The two brothers moved to Tainan to run a Chinese medicine business.

They made a fortune and came back to build the house in honor of the family.

我們現在在陳家古厝，陳家古厝建於1910年，現在已被列為歷史古蹟

陳家古厝結合了西方、日式以及閩南式的建築，並且從低到高有三進的院落

這個半圓形的門拱是巴洛克風格，這個牆壁是由日式磁磚所裝飾而成

看看這個正面的頂部，老鷹代表這間房子的主人

在老鷹下方的時鐘及其他雕像，像用台語發音的燈甕和包含許多種子的南瓜，都是希望後代能長久延續下去。兩側的壺跟魚則意味著財富和繁榮

第二進帶你到廚房和臥室，仔細看這些石雕，你有注意到頂上角落有個花瓶嗎？

在中文裡，瓶的發音如同平，花瓶的隱喻為平平安安，意味著和平及安全
經過第二進門後就是主廳，右邊是陳嶺，左邊是陳邦的畫像。兩兄弟到台南經營中藥
的生意，經商致富之後，回到來二崁建造了這個榮耀家族的房子

2) Praise songs wall 褒歌牆

Now, we're in Erkan village

See all the houses with basalt

Praise songs on the wall, and beautiful window

This is Praise songs wall, we can see the praise song on the coral wall

Praise songs are from 泉州 and 漳州 when immigrants settled on Penghu

They created these chanted form of poetry. It has many different themes such as love, life, expectation and separation

It has to be recited in Taiwanese to get rhymed, in Taiwanese, it goes like this, miâ, kuann, iánn, siann.

My husband has to work away from home and get good fame, who body knows how my husband felt, in the day time without seeing his sight, at night without hearing his sound
From the praise songs we understand the personal live, historical background, and Penghu culture

現在我們位於二崁聚落

看看這些都是玄武岩的房子

有褒歌在這些牆上，以及漂亮的窗稜

這是褒歌牆，咾咕石上是褒歌

褒歌是來自於泉州及漳州，當時移民定居於澎湖之時

創造這類似吟唱的詩歌，褒歌有許多不同的主題，像是愛情、生活、期望以及分離

褒歌必須用台語朗誦才能夠押韻，用台語來說像是這樣：

我的丈夫必須出門在外工作並獲得好的名譽，誰能明白我丈夫的感受，白天裡不見他的人影，晚上聽不到他的聲音

我們可以從褒歌裡了解作者個人的生活，當時的歷史背景以及澎湖的文化

3) Er-Xin temple 二興宮

Er-Xin temple is the only temple in Erkan. The main enshrined deity is Lord Chiu 邱王爺.

The temple dated back in 1919, and it has been renovated many times.

This traditional Taoist temple features a slanted roof with three figures in the center of the roof, which from our right, is Blessing God, who holds a baby in his arms. The middle is Fortune God, representing wealth, and the left one is Long-life God who carries a stick.

To show respect of to the temple, all the houses in this village are lower than the temple as you look around.

二興宮是二崁唯一的廟宇，主要供奉的神明是邱王爺，二興宮的歷史可以追溯到 1919 年，並且經過多次翻修

這個傳統的道教廟宇，其特色是兩邊微翹的屋簷，在屋頂的中間有三個雕像，在我們右邊的是福星，懷裡抱著嬰兒。中間的是代表財富的祿星，而左邊拿著長棍子的是壽星。為表示尊敬廟宇，在這個村子裡房子的高度都比廟宇低。

4) 總覽

Follow the sign and it will take you to Erkan Traditional Village.

Welcome to Erkan village.

Erkan is a characteristically traditional village reminiscent of the small towns of Italy

At high season, it could be a bustling place for visitors to hang out.

Strolling along the small alleys, enjoy the ambiance of the layback atmosphere.

While promoting the local characteristics and traditional culture of Erkan village, there are many amenities for visitors to spend a day enjoying historical moments and tasting seasonal delicacies like fresh-made refreshments hot or cold , snacks, or restaurants as you like.

從二崁這個指示牌即可前往二崁傳統聚落

歡迎來到二崁傳統聚落

二崁是一個具特色的傳統村落 有如義大利小鎮的風情

在旺季時 到處可見熙來攘往的遊客

漫步在二崁巷弄間 陶醉在閒逸的氣氛中

除了推廣當地文化特色 遊客在二崁這裡可以品嚐各式當地特有點心飲料餐飲