

## Original Paper

# Mutual Help or Social Responsibility of Higher Education—A CJCU Experience

Chao-Hsing Huang<sup>1\*</sup>, Chia-Lin Tu<sup>1</sup> & Jing-Li Hong<sup>1</sup>

<sup>1</sup> Department of Applied Philosophy, Chang Jung Christian University, Tainan

\* Chao-Hsing Huang, Department of Applied Philosophy, Chang Jung Christian University, Tainan

Received: July 26, 2018

Accepted: August 6, 2018

Online Published: August 10, 2018

doi:10.22158/wjer.v5n3p240

URL: <http://dx.doi.org/10.22158/wjer.v5n3p240>

### **Abstract**

*In 2009, Typhoon Morakot caused severe damage to the mountains in Kaohsiung, Taiwan. Laulong was one of the villages affected by the typhoon. While all the communities have made all the efforts to restore their infrastructure and livelihood, Laulong village has its unique mission to restore the history and culture of their own. The residents there identify themselves as “Tavorang Tribe”, whose ancestors were from other areas. After merging with other people, they are gradually losing their tribal language. They have come to realize that their traditional rituals and tribal history are at risk of extinction; thus, they have endeavored to preserve and reconstruct their heritage.*

*Chang Jung Christian University (CJCU) has involved in reviving these areas after Morakot. The Department of Applied Philosophy targets at this community as the educational field. The way to flip educational field requires taking students into the society. The purpose of this paper is to share the teaching experience of the past and students' learning outcomes. It will introduce how a university tried to utilize resource from the government to work with a community while claiming to fulfill its social responsibility, but in fact, both actually received mutual benefits by executing this project.*

### **Keywords**

*social responsibility, flip education, cultural restoration*

### **1. Introduction**

In recent years, higher education in Taiwan focuses on educational transformation and emphasizes industrial and academic combination. Ministry of Education of the Republic of China has come up with an industry-academia collaboration or social enterprise executive project aiming to strengthen the connection between universities and local areas. Among them is “University Social Responsibility, USR”. The Ministry of Education expects that besides continuously studying and innovating in their

specialized fields, universities can take the initiative in cooperating with communities, social enterprises and industries. By walking out of the academic ivory tower, universities may use their knowledge to spur local prosperity and development. The project attempts to cultivate students who are able to create their own values and drive cultural innovation and development in communities. (Note 1) The Ministry of Education launched the “University Social Responsibility” project in 2017, dividing it into trial period and executive period and setting four major goals at its core. (Note 2)

- Strengthen industry-academia linkage, assist local industrial development and upgrade.
- Connect local school resources, assist educational development in rural and urban areas.
- Integrate resources of ministries and local governments, inject resources for local development.
- Carry out university social responsibility, promote teacher-student social innovation.

Based on the project design of Ministry of Education, the USR issues proposed by universities can be divided into local compassion, industrial linkage, sustainable environment, food safety, long-term care and other social undertakings, etc. Each team can choose the issues according to their specialty and local needs. Whatever issues they choose, the content should all focus on local development and has great significance for solving local problems. The project is no longer led by the team of university projects. Instead, the team shall listen to local needs and meet the requirements of local development. The project can be executed through teacher-led instruction to form interdisciplinary teams, combining resources from community organizations, local industries or local governments. In course or non-course ways and through teachers and students’ participation in communities, students get to know local development, cultures, industries and their distinctions. By reducing the gap between universities and society, the project creates a second learning domains outside classrooms, generating actual contribution and added-value that could be felt by local citizens and society. At the same time, it boosts the common prosperity of schools and the society.

Long before the Ministry of Education’s USR project, Chang Jung Christian University has already started its college social responsibility plan with caring for vulnerable groups, environmental sustainability, community common good as the three main subjects of execution. In the subject of community common good, CJCUCentre for Social Empowerment cooperated with local governments in southern Taiwan and opened a social work program with Kaohsiung City Government for disaster-affected areas after 2009 Typhoon Morakot. CJCUC has set up a solid foundation in grassroots community.

For universities, the USR project of the Ministry of Education offers funds for realizing the ideal of social participation. CJCUC was never left behind others. It drafted a community development project with the community network established after Typhoon Morakot as its foundation, using the funds from the Ministry of Education. In reality, the affected areas of Typhoon Morakot range across several counties and cities, which could not be covered by a mere USR project. Taking the budget limit of the Ministry of Education and university Self-funded Budget, teachers and students who could be mobilized, current relation between CJCUC and the local areas into consideration, CJCUC’s first year

USR project was carried out by teachers and students from College of Management and College of Humanities and Social Sciences in collaboration with Baolai in Kaohsiung Liouguei District, two villages in Laulong and Little Township Alliance in Cishan District.

This article is drawn from the experience and reflections from the first-stage cooperation of CJCU Department of Applied Philosophy and Laulong Plains Indigenous Culture Sustainable Development Association.

Laulong community is a typical mountain settlement located in Liouguei District in Kaohsiung City. Laulong River, streaming from north to south, is the major river in this area. With forests and mountains as its main vegetation and terrain, this area belongs to tropical monsoon climate. Although Laulong is situated in Liouguei District where there are many leisure and recreation spots, it produces rose apples and Jinhuang mangos. Besides its geographical view and unique agricultural products, population distribution in Laulong community is distinctive as well. There are 660 households in this community with 1599 people (Note 3) in total. Its main population are Hoklo, Hakka people, plains indigenous people Taivoan or called Taibowan. According to the Second Provisional Taiwan Household Registration Survey in 1915, the then Laulong population was 806 people. Among them 707 people are Taivoan (Note 4) (See Appendix). Until now, due to regime change and household registration system change, Taivoan has failed to obtain officially recognized aboriginal identity like other aboriginal people in mountain areas in spite of their awareness of their difference with other aboriginal groups. They could no longer use their traditional language in daily lives.

In the past, Taivoan has been considered a branch of Siraya (Note 5). Through the recent efforts of academic circles, analysis and research from various aspects such as anthropological narratives under colonial Dutch rule, linguistics and migration tracks, people began to accept Taivoan, Siraya and Makatao are three independent ethnic groups. (Notes 6, 7, 8, 9) Under the trends of name rectification movement (Note 10), Taivoan people in Laulong formed “Laulong Plains Indigenous Culture Sustainable Development Association”, dedicated to their identity and name rectification movement (Note 11).

Ritual ceremony is an important venue for ethnic groups’ cultural identity and inheritance. Therefore, besides holding various activities with other organizations, including activities that can foster residents’ local awareness and cohesion like Laulong Plains Indigenous Women Food Material Workshop, Taivoan cultural lectures, documentary screening, the Association dedicated itself to traditional ritual ceremony in the community. At its core lies the “Taivoan Night Ceremony”. September 15 in Chinese calendar is when Taivoan Night Ceremony is hosted in Laulong area. Every year Taivoan calls for people living or travelling afar to come back and offer sacrifices to their ancestors’ spirits. With years of efforts and time passing by, the ritual ceremony serving originally as Taivoan’s private activity has turned out to be an important religious folk activity of aboriginal people in southern Taiwan. Taivoan Night Ceremony has become a cultural grand event for enhancing understanding between different ethnic groups.

However, the preparation works before the Ceremony are of many different kinds, including binding the hay, chopping bamboos, renovating Gon-shie, practicing songs, raising funds and preparing food materials and clothes and so on. During this period, Taivoan people busied themselves inside and outside. On the day of Ceremony, they would chop bamboos for erecting “Xiang Bamboo” in the morning, then pounding mochi rice, changing Xiang water, offering sacrifices to Xiang pigs and Thài-Tsóo (literally “the Grandmothers”), having meals until the time when men and women sing traditional songs hand in hand in the Night Ceremony. As the Night Ceremony has opened for public participation in recent years, some activities introducing Taivoan culture were added as part of the activity such as tribe tour, weaving straw hats, traditional acrobatics show, etc.



**Figure 1. Taivoan Night Ceremony Preparation Work (Renovating the Roof of Gon-Shie, Chopping Bamboos, Boiling Sugar Cane Juice, Preparing Food Materials and so on)**

*Source:* Lalong Plains Indigenous Culture Sustainable Development Association.

## 2. Project Execution

### 2.1 Involving Students in the Project by Combing the Subject with Original Courses

Despite that the principal investigator has established some relation with Lalong community because of Typhoon Morakot reconstruction, the project could not be implemented hastily without government funds. It was on Septemeber 2017 the project obtained grants from Ministry of Education and was close to the beginning of a new semester that the principal investigator began to think carefully about how to mobilize students to take part in this project.

For Lalong community, the Night Ceremony has become an annual great event. September 15 in Chinese calendar was around the time of second half of the first semester (Autumn). Senior students from Department of Applied Philosophy who took the elective course “Study on Taiwanese Religions” were arranged to get to know the religion of Lalong community during the ceremony preparation process while taking part in the preparation work. The specialties of professors participated in this activity includes history, community organization, philosophy, arts and communication, with 20 students who took the course.

Students were divided into four groups in this semester. Each group was assigned a different mission related to the Night Ceremony in Lalong community. The first group is “night ceremony group”, joining and recording Night Ceremony activities. The second group is “recipe group”, joining and

learning how to prepare local foods related to the Night Ceremony. The third group is “religion group”, conducting a survey and getting to know local religions. The fourth group is “genealogy group”, taking part in genealogy restoration.

Laulong is 76.9km away from Chang Jung Christian University, which takes an hour’s drive by a chartered vehicle and at least two times’ transfer for public transportation. Considering time and expense, the principal investigator arranged students in the course to go to Laulong three times at least (including living in the community once) during a semester (Table 1).

Students were asked to leave for the community three times. CJCU would arrange vehicles two times while the other time students would have to go to the place in their groups by themselves. Students were encouraged to search the shuttle bus timetable and ways of public transportation. However, after the first semester students failed to go to the community by public transportation because of the much time it took. They rented a car or were sent to the place by their relatives instead.

**Table 1. Table of USR Project Taivoan Community Visit**

No.	Date	Event	Number of Teachers and Students	Note
1	2017/9/6	Teachers of all the USR subprojects visited Cishan Office for the first time	Teachers: 5 Student: 1 for image recording	Chen-Hua Wen, Chieh-Yu Lin, Chao-Hsing Huang, Hsiu-Ching Ko, Yann-Long Chen
2	2017/9/14	Visited Laulong Plains Indigenous Culture Sustainable Development Association to understand the progress of genealogy	Teachers: 3	Chen-Hua Wen, Chao-Hsing Huang, Chia-Lin Tu
3	2017/9/27	Executive Secretary Ms. Li-hua Pan of Laulong Plains Indigenous Culture Sustainable Development Association was	Teachers: 3 Students: 22 (6 for image recording)	Chen-Hua Wen, Chao-Hsing Huang, Chia-Lin Tu

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		invited to introduce “Culture and Ritual Ceremonies of Laulong” in CJC Department of Applied Philosophy		
4	2017/10/19	Visit Laulong Plains Indigenous Culture Sustainable Development Association for the 2 <sup>nd</sup> time to get to know the preparation items of the Night Ceremony	Teachers: 3 Student: 1 for image recording	Chen-Hua Wen, Chao-Hsing Huang, Chia-Lin Tu, Yann-Long Chen
5	2017/10/28	Students of “Study on Taiwanese Religions”, divided into four groups: genealogy, culture of night ceremony, recipe and multiple religion, visited Laulong Community	Teachers: 3 Student: 21 (4 for image recording)	Chen-Hua Wen, Chia-Lin Tu, Yann-Long Chen
6	2017/11/3	Participated in Taivoan Night Ceremony	Teachers: 4 Student: 9 for image recording	Chen-Hua Wen, Chao-Hsing Huang, Chia-Lin Tu, Yann-Long Chen The activity ended on Nov. 4, 2017.
7	2017/11/11	Genealogical Group Community Visit	Teacher: 1 Students: 4	Chao-Hsing Huang
8	2017/11/29	Went to Laulong Plains Indigenous	Teachers: 2	Chen-Hua Wen, Chao-Hsing Huang

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		Culture Sustainable Development Association to take part in the annual evaluation of Council of Indigenous Peoples		
9	2017/12/3	Thài-Tsóo Religion Group went to Laulong for interview	Teacher: 1 Students: 4	Chao-Hsing Huang
10	2018/1/2	Semester-end Presentation of Students from “Study on Taiwanese Religions” Course and Community Residents’ Feedback	Teacher: 1 Student: 22 (3 for image recording)	Chao-Hsing Huang

Before leaving for the place, Executive Secretary of Laulong Plains Indigenous Culture Sustainable Development Association was invited to have a speech for students participating in this project. Students were asked to complete their assigned works based on the predesigned missions beforehand every time before going to the community. Students were required to have a 15-minute presentation as their final reports after the Night Ceremony. The presentations were given on January 2, 2018 in the community to hear feedback and corrections from Taivoan people.

### 2.2 Applying Media and Meetings to Boost Community Participation

This project was based on the conception of the Ministry of Education and the team’s ideal, stressing community participation. To avoid the implementation and achievement of this project being controlled by the University, Line group was formed at the initial stage via the app in mobile phones. By involving university instructors, assistants and the community to the discussion group, it was hoped that the message could keep transparent in the university and the community (Table 2).

**Table 2. USR Project Community Social Media Member Analysis**

Place	Community Members		University Teachers and Students		Total
	Female	Male	Female	Male	

Laulong	3	1	7	3	14
Baolai	1	0	8	2	11
Cishan	3	1	4	4	12

*Note.* Members of each group have partially overlapped.

Besides social media, regular working conferences between the University and the community were convened by turns as a principle. Between the writing of this article and the actual implementation there were two meetings held in the community and three meetings in the campus. There were fewer people when the meetings were held in the campus (Table 3).

**Table 3. USR Project Large Group Meeting Table**

Meeting	Date	Place	Number of People	
			Community Representatives	School Representatives
1 <sup>st</sup>	2017/9/6	Baolai	7	10
2 <sup>nd</sup>	2017/10/26	CJCU	3	4
3 <sup>rd</sup>	2017/12/8	CJCU	3	5
4 <sup>th</sup>	2018/1/4	CJCU	5	11
5 <sup>th</sup>	2018/3/16	Cishan	6	12

### *2.3 Image Recording Group Rrecorded the Process of Uuniversity-Community Collaboration*

This project made use of the resources of mass communication in the University. Each group's working process was recorded and edited to generate a reporting video, which was provided to related people and units in the place and uploaded as citizen journalists' report. The video also became a practical outcome of teachers and students from CJCU Department of Mass Communication for their graduation project.

### *2.4 Semester-End Presentation*

The first semester-end presentation was hosted when the project was implemented half a year during the trial period, which was divided into exhibition and forum. The exhibition lasted from February 4<sup>th</sup> to 9<sup>th</sup>, displaying the cooperative results of community partners and teachers and students from CJCU in three subprojects during the trial period. For one of the subprojects, students of Department of Applied Philosophy from the course "Study on Taiwanese Religions" were divided and assigned four subjects centering on Taivoan's night ceremony: "recipe group", "genealogy group", "religion group",



and “night ceremony group”. They interviewed Taivoan residents and compiled the content of the interview into posters, plus the community-made Gon-shie model, bringing the cultural settings belonging to Taivoan to CJCUC. University students who had unheard of Taivoan were given an opportunity to understand their history and culture.

Another subproject cooperated with CJCUC Department of Mass Communication and Little Township Alliance respectively, telling stories to the elderly and elementary school students to pass down Taivoan culture. As for the other subject, CJCUC College of Management collaborated with Baolai in community care and industrial redevelopment.

The other part of the semester-end presentation, the forum, was held in CJCUC conference hall on March 5<sup>th</sup> for sharing and exchanging teachers and students’ experience and reflections in the past three months. The forum was aiming at inviting community friends to enter into university campus while enabling university superiors and other students to gain some understanding of the project. This would in turn win more support from the university and the project could develop continuously.

Concerning tracing the cultural origin of Taivoan, by sharing their experience of interviewing Taivoan residents, students from Applied Philosophy had seen local stories truly belonging to the land of Taiwan that could not be learned from schools. These stories were the inner voices of local residents toward identity diffusion. Students unearthed the sincere hopes of this minority group to be recognized by history of Taiwan. How to spare no efforts to assist them and make their stories be seen seem to be the real social responsibilities that can be assumed by university education. Students from the other two subprojects also presented their reflections in the forum. The forum was hosted in the university campus conference hall. Number of teachers and students in the hall were 60, roughly the same as representatives from the three locales, creating an atmosphere that the university and the community were reciprocal and equal.

### 3. Results and Reflection

After the project, the author of this article led two focus group on February 12<sup>th</sup> and March 12<sup>th</sup>, 2018 (Table 4). At the end of each semester, the university would offer students’ feedback and comments toward courses to instructors. The instructors would also ask students open-ended questions to describe their undertakings during project implementation period. The following is an analysis on the project’s outcomes and reflections based on students’ feedback and focus group transcripts during the four-month trial period.

**Table 4. Focus Group Members**

Code No.	Unit	Job Title	Gender	Age
A1	Kaohsiung City Laulong Plains	Executive Secretary	Female	38

Indigenous Culture Sustainable Development Association						
A2	Kaohsiung City Baolai Association	Humanity	Project Manager		Female	44
A3	Little Township Alliance		Executive Secretary		Male	39
A4	Little Township Alliance		Project Executive		Female	25
A5	Little Township Alliance		Project Executive		Female	33
C1	Department of Applied Philosophy, CJCU		Assistant Professor/ Chairperson		Female	44
C2	Department of Communication, CJCU	Mass	Associate Professor/ Chairperson		Female	53
C3	Department of Communication, CJCU	Mass	Assistant Professor		Male	48
C4	Department of Business, CJCU	International	Associate Professor		Female	44
C5	Department of Arts, CJCU		Assistant Professor		Female	30
C6	College of Management, CJCU		Professor/ Dean		Male	50
C7	Department of Communication, CJCU	Mass	Assistant Professor		Male	48

*Note.* A means the first focus group members on February 12, 2018.

C means the second focus group members on March 12, 2018.

### *3.1 Community Has Expectations As Well As Concerns toward Universities*

Both Lulong and the nearby Baolai are Morakot-affected settlements. Since the assault of Typhoon Morakot in 2009, there have been a lot of professors and students came to conduct various research or services. Located in distant mountain areas, the economy of these places was hindered and impacted by natural disasters. Population in communities is seriously aging. Not all the people from communities value cultural revival and the effort in ethnic group identity. Cultural revival requires innovative young people with good writing skills to participate. Therefore, CJCU ought to be welcomed by the communities when they proposed for cooperative projects.

***“Lulong is looking for chances of development but lacks people. Or considering young people***

*or people with word processing and computer skills, we are indeed short. Those willing to participate were just a few. Those who would like to join lack strength.” (A1)*

*“At that moment I thought that of course, we need more people to know such local culture and do things together with us. We agreed with this...” “I think they really wanted to know a culture’s history, including our local experience, or they wanted to understand something in the memories of our seniors.” (A1)*

However, from the experience of cooperating with universities in the past, communities had concerns about universities as well. Some worried that this kind of project was resulted from influx of government funds. They also had some unpleasant experience about university teachers and students’ treatment toward community. Some students did not take it seriously but took part in the project just because they got funds and they had homework to do. To reduce this trouble, they would filter some universities out when there were cooperative offers.

*“We would search on the Internet to see the things students wanted to. Sometimes it could be said that our sincerity goes there, others’ sincerity follow there.” (A1)*

*“The first and second year after Typhoon Morakot, many academic groups entered the community. They had done some questionnaires. It’s probably 100 or 50 people at least. After the survey, there were no follow-up. These questionnaires went nowhere.” (A2)*

*“Just like some of the associations mentioned, we are afraid of outsiders since it may consume our own energy. Actually, sometimes receiving visitors, trying to comprehend and understand what they think is like a boy keep changing girlfriends.” (A3)*

*“After the disaster, students came to help clean the environment. Some came wearing high hills or mini-skirts. You had to take care of their needs of physical materials, provide them food. But they still complained about the environment.” (A2)*

### *3.2 Confirm Teachers and Students’ Contribution and Hope for Long-Term Cooperation*

As CJCUC has established long-term relation with community cadres in the past, the projects covered in this article lasted only four months in reality except winter vacation. Despite of this, subprojects in different locales all gained some realistic outcomes and was recognized by communities. Through the process of cooperating with the university, community teams have some reflections and self-reminders toward their community work.

*“In truth, we accept this project out of trust. We have known Professor 00 for a long time. We trust this people so we trust the team he leads. I think this is quite important. The professor will not give up halfway like previous universities did.” (A2)*

*“...The locale will not be changed once it is decided. I think we can discuss with the organization the short term and mid-term plans in the three-year period, and what shall be the outcomes of the project in the future? It is not like I do this part at this moment, and change a topic next year...” (A2)*

*“...The difference of this cooperation is that the blueprint of the project is quite complete. And*

*his style... we thought his style had reached a certain level... We really appreciate their efforts in doing the things seriously.” (A2)*

*“I have such reflections. For instance, recording the stories of the grandma, I would cut some videos and sent the link to the community executive secretary. But the grandma did not watch it or had the opportunity to see it. Perhaps I should just give the file directly to the executive secretary, making a suggestion to let the grandma watch together or something like that...” (A4)*

*“Besides learning, are we able to motivate students to do something sustainable, not just something lasting 2 or 3 or 4 or 5 years and over?” (C6)*

Community representatives came up with some expectations in focus groups on mutual communication and equal treatment toward the interaction between teachers, students and communities, including issues of interaction out of homework or sincerity. They were looking forward to the continuous interpersonal interaction and feedback from teachers and students before and after students' homework is finished.

*“When students took part in recording this event, they did not get to know and interact with the person, just like...to complete...a mission or homework. We got this kind of feelings. There might be a lack of mutual communication...”*

*“...for future cooperation, we thought that we should not only discuss with the teachers beforehand... probably...we should involve students that will participate in the future at the first moment to brainstorm together.” (A4)*

*“If we had some discussions and much interaction before and after the project, probably the collaboration would have had better results. I thought this will let students know the real ecology and ethics of the community...and will make the project have better further development.” (A3)*

*“We also told students that no matter whom you interview, the content should be reviewed by us. Sometimes 100 or 200 words might lead to serious mistakes” (A1)*

*“I thought the cooperation with CJCU is that we tried to let people in the community know the University, and to allow university teachers and students know the community. I think...what we ought to do is increase mutual understanding between them and they will therefore have what roles they can play to be of help.” (A3)*

### 3.3 University Teachers' Gains: Teaching Innovation and Interdisciplinary Community

From the focus group for teachers, the gains of teachers participating in this project include three aspects: better understanding of the locales, teaching design innovation and the formation of interdisciplinary community. The teachers have a new understanding of Taiwan's grassroots social setting through the interaction with the community. How to make good use of this project to make it a turning point of innovative teaching and learning is also a challenge for the teachers.

*“I think I myself also learn something, at least something about the history of indigenous people, especially Taivoan. We have never learned it before. I didn't learn Taiwan's history in school. My research on philosophy does not touch this part. I learned it with students.” (C1)*

***“What makes me feel the most is that these people would like to dedicate themselves to these places and never give up.” (C6)***

***“The grandma at this age I should call her a sage. They are not just elder people. I call them sages. With the accompany, training and caring of NGOs like Little Township Alliance, the grandma and other elderly people are willing to go outside and join the community.” (C2)***

***“Now we see the real situations in a community. If they want to develop their community, the old people should take care of each other, the age has just arrived.” (C3)***

In response to the real situations in the locale, teachers in this project had to discuss the real circumstances and how to interact with the community and apply related knowledge and skills to cooperate with community organization to complete the mission with students.

***“I think there is a right teaching approach. As you really need to know how to connect students and community residents, you need to teach students a lot, such as how to talk to others, how to express your thoughts...” (C1)***

***“How to arrange the main theme of that story, including other narrations and putting on subtitles and so on, has blended the required ability of students’ from public communication. For this part, I was quite glad to see students’ outcomes.”***

***“Until now, I begin to realize that it is unnecessary to take social responsibility from economic aspect. For example, we can set out from the Little Township Alliance or Lualong, tracing their ancestors or documenting their origin which would be a kind of help to them.” (C4)***

Considering the multiple needs of communities, teachers from five departments in College of Management, College of Humanities and Social Sciences, two research centers and intern radios were required to collaborate with colleagues in different fields, which enhances interdisciplinary communication and learning opportunities.

***“This was my first time to cooperate with that many teachers in different fields to do something meaningful...As everyone has different specialized background, we differed in working process and thoughts.... It was quite precious that we completed the trial period successfully and harmoniously.” (C4)***

***“The director of this exhibition needs to contact and communicate with a lot of people back and forth. In fact, I think all of us, students, many teachers and communities, have learned something.” (C5)***

### *3.4 Students’ Learning Outcomes and Feedback*

The reviewing results of USR project was announced before 2017 autumn semester began. We included “Study on Taiwanese Religions” course at that semester into project implementation, involving students in the wild fields of Lualong night ceremony. After one semester’s implementation and activities, the course officially came to an end in the “semester-end presentation”.

The following will focus on the four sections of students’ (1) Teaching Evaluation, (2) Feedback, (3) Course Feedback Sheet, and (4) Semester-end Presentation Students’ Feedback, analyzing the effect of

integrating the course with the project.

### 3.4.1 Low Teaching Evaluation

**Table 5. “Study on Taiwanese Religions” Course Evaluation**

	“Study on Taiwanese Religions” Course Evaluation	Compared with other 5 courses of the same instructor
<b>1. Course Design</b>		
The instructor follows course objectives, and the teaching contents conform to the syllabus.	4.00	4.38~4.56
The instructor prepares teaching materials and tools well and pay attention to extended readings.	4.00	4.38~4.64
<b>2. Teaching Strategies</b>		
The instructor respects students’ individual differences and adjusts teaching contents accordingly.	4.00	4.17~4.47
The instructor is enthusiastic about teaching, encouraging students to ask questions for discussion or asking students questions to create interactive learning settings.	3.92	4.29~4.67
The teaching approach of the instructor can be easily understood by students.	3.85	4.33~4.71
The instructor adjusts the difficulty of the contents according to students’ learning level.	4.00	4.21~4.53
The teaching of the instructor is clear and organized.	4.00	4.33~4.60
<b>3. Classroom Management</b>		
The instructor holds high expectations to students and teaches with enthusiasm and responsibility.	4.23	4.25~4.60
The instructor pays attention to students’ learning situations and attitudes anytime.	4.08	4.13~4.53
In this course, the instructor generally teaches and dismisses class on time.	4.15	4.38~4.79

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The instructor teaches without sexual discrimination.	4.08	4.38~4.79
4. Learning Assessment		
The instructor assigns homework or tests in accordance to students' learning progress. The grading approach is fair, reasonable, and in line with students' learning objectives.	3.92	4.42~4.71
The assigned homework (or tests) follows the design of teaching contents, which is helpful for learning.	4.00	4.33~4.62

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*Source:* CJCUC 2017 Academic Year 1<sup>st</sup> Semester Final Teaching Evaluation.

Listed in Table 5 is the teaching evaluation of "Study on Taiwanese Religions" course in this project and other courses with the same instructor.

The teaching evaluation questionnaire of the university adopts standardized question sets. There are 12 questions with scores calculated. Among the 6 courses the instructor taught in that semester, there are 12 questions of the three courses having higher average scores than other courses of the Department. One course received higher scores in 11 questions, while the other one received higher scores in 6 questions. In this evaluation form, the scores of the 12 questions of the course combined with the USR project are lower than the Department's average. Those items lower than 4 are 2.2 "The instructor is enthusiastic about teaching, encouraging students to ask questions for discussion or asking students questions to create interactive learning settings". And 2.3 "The teaching approach of the instructor can be easily understood by students" in Teaching Strategies section, and 4.1 "The instructor assigns homework or tests in accordance to students' learning progress. The grading approach is fair, reasonable, and in line with students' learning objectives" in Learning Assessment section. The item with the highest score 4.23 belongs to Class Management section 3.1 "The instructor holds high expectations to students and teachers with enthusiasm and responsibility". It could be discovered that the students could sense the instructor's effort and enthusiasm but did not identify with his teaching design and assessment.

From the public open feedback, some student said that "Abruptly integrating the project with the course is improper in some way. We understood that the instructor wanted to train students. But certain items require long-time observation and interview, and the arranged place of this project is far away from the university. If we stayed longer, we might have obtained more outcomes. But due to the rush time of interview and the distance, the final outcomes may be unsatisfactory". Generally speaking, students thought the preparation of this course was not enough and thus students' learning outcomes were limited based on the score of the evaluation and feedback (Note 12).

#### 3.4.2 A Distant yet Unfamiliar Mission

Table 6 shows the community activities students have participated in this course. From the Table, it can

be discerned that students had to finish a lot of working items in one semester. They overcame the difficult transportation issues and got to know Taivoan's most important ritual, related religions and culture. The instructor neglected the cognitive gap between himself and students, therefore hindering students' learning.

**Table 6. Group Working Items for "Study on Taiwanese Religions" Course**

<b>Questions in the Feedback Sheet Group</b>	Please introduce the survey and investigation your group involved in this semester and explain your contribution within the group in 150 words.	Note
Thài-Tsóo (Religion) Group	The group visited the community four times. From two interviews, we obtained a question at issue: generation gap between the elder people and the young people toward Thài-Tsóo belief in Lulong area. We divided labors during the process, kept revising our question. We also interviewed community elderly and young people, recording their voice, then compiling the recording files and photos to make PPT and made a presentation.	Group Members: 4 Feedback Sheets: 4
Night Ceremony Group	The group arrived at the community on the day of night ceremony and took part in all the activities. What's special was that the group offered a meal to make on the ceremony and was thus very busy. Our job was to record (take photos, video recording) the night ceremony, interview the ritual on the process and special items such as crowns and wreath, compile Mandarin lecture notes for presentation, make PPT and prepare for presentation in Mandarin.	Group Members: 4 Feedback Sheets: 4
Genealogy Group	The group followed College of Humanities and Social Science Dean Chen-Hua Wen to learn Lulong area Taivoan history. Our work included contacting Executive Secretary Li-Hua Pan, visiting and interviewing local senior people, producing Mandarin transcripts and reading related historical documents, interviewing and collecting related issues about Lulong culture. For example, we traced the origin of bamboos erected during the night ceremony, Gon-shie relocation, the meaning of Gon-shie decorations (e.g., birds) and the stone image for offering sacrifices to Thài-Tsóo, making PPT and presentation.	Group Members: 4 Feedback Sheets: 4
Recipe Group	The group followed the steps of local seniors to learn various plants and wild vegetables. Our job was to learn different plants and their functions as well as the origin of the six wild vegetables in the night ceremony. We collected plants, learned survival methods in the mountain, recorded the whole progress, made PPT and presentation.	Group Members: 5 Feedback Sheets: 5



*Source:* CJCUC 2017 Academic Year 1<sup>st</sup> Semester “Study on Taiwanese Religions” Course Feedback Sheet. Instructor: Chao-Hsing Huang.

### 3.4.3 Semester-End Presentation-Eventually There’s Some Sense of Achievement

In spring 2018, students of the course reported on their subjects concerning Lualong under this USR project. There were about 120 people including seniors and executive secretaries from community organizations in the three communities Lualong, Baolai and Cishan, as well as university teachers and students and other local government representatives joining the event. In another week, there was an exhibition introducing the community and cooperative works. Students of this course also served as the staff and guide of the exhibition. Although the course ended two months ago, the students all thought that reporting on such an official venue was quite challenging yet pleasing.

### 3.4.4 Adjustment and Improvement

Based on the above three points, we revised the problems in the first course, introducing the scheduled course contents beforehand and adding co-instructors to simplify students’ course missions. We also hosted a series of speech before going to the locale to let students have more understanding of the ethnic groups and focus the issues on the working items of the community. With the course in the previous semester as a foundation, we don’t have to start from scratch to establish interaction with the community.

## 4. Conclusion—Our Road for the Next Mile

Under the name of USR project, this article centers on the cooperation of CJCUC and Taivoan in Lualong community, presenting the interactive experience between the community, teachers and students involved in this project.

With the origin and relation established before, CJCUC teachers and students were trusted by the community and were able to cooperate with them, participating in Lualong annual ritual ceremony and cultural revival. In this project, the university did not launch new plans but assisted the existing cultural revival and efforts in ethnic group identity. We obtained many gains within the half a year.

Due to labor shortage caused by the process of social and economic development, rural community requires support and assistance from universities, looking forward to young generation’s understanding and participation.

The USR project was proposed by universities, funded by the Ministry of Education in aim of encouraging universities to change their traditional classroom teaching and providing students with real locale experience.

Based on existent experience and identifying with the MOE’s educational policy, Chang Jung Christian University proposed the project with Morakot-affected communities as the subjects. The project was arranged in the way that teachers and students could have more understanding of social and economic development and cultural tradition preservation of the marginalized communities and ethnic groups

through leaning by doing.

The teachers had deeper understanding of Taiwan's grassroots society through implementation, at the same time facing new challenges on teaching locales and methods from teaching design and students' feedback.

The experience has reminded us that university and community are in a mutual-aid and mutual help relation. The community needs the human resource from the university while the university as the organization fostering human resource for the society needs nutrients from the community. CJCU cooperated with mountain areas affected by Typhoon Morakot in Kaohsiung City under the USR project. Although the chosen path was distant and rugged, we were enlightened by the community within half a year. The consensus of the university and the community ought to be a long-term partnership so as to generate meaningful changes.

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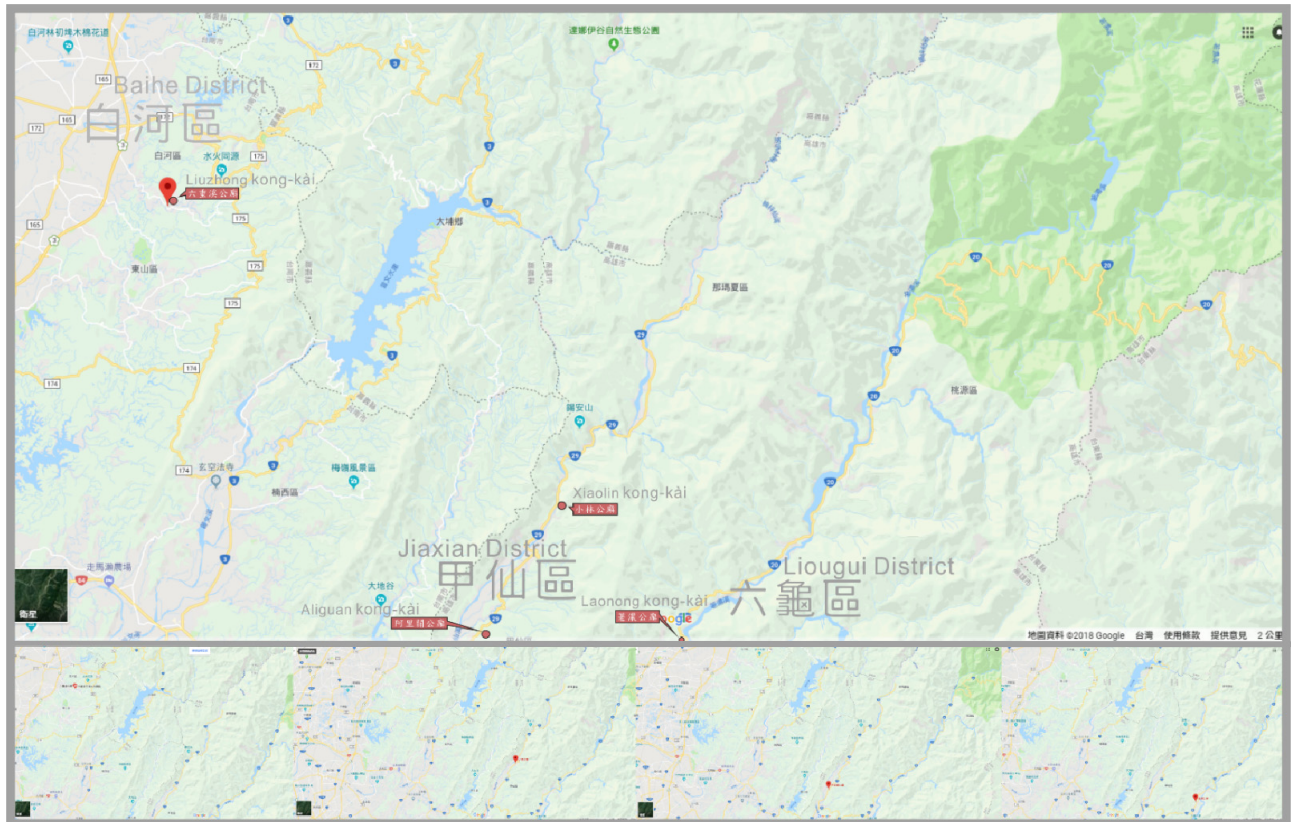
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**Notes**

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- Note 3. Taiwan Community Platform, Ministry of Culture. Laulong Community Liouguei District, Kaohsiung. March 18, 2018. Retrieved from <http://sixstar.moc.gov.tw/blog/laonong/mapGuideAction.do?method=doMapGuide>
- Note 4. Taiwan Colonial Household Registration Census Database, <http://www.rchss.sinica.edu.tw/popu/index.php>
- Note 5. The relationship between Siraya and Taivoan is not just concerned by the academic circle. It also involves self-identity and the awareness of cultural preservation of these ethnic groups. Reference: Tavali, Paparil (2012). The Image of the Siraya in Anthropological Concept: Revisited “Marriage and Mandatory Abortion among the 17th-century Siraya” by John R. Shepherd, Cheng Kung Journal of Historical Studies. No. 4 23: 259-278.
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- Note 12. Cited from “Students’ Comments” in CJCUC 2017 Academic Year 1<sup>st</sup> Semester Final Teaching Evaluation.

### Appendix 1

#### Distribution Graph of Tevorangh (Southern Taiwan)



### Appendix 2

#### Second Provisional Taiwan Household Registration Survey in 1915 (Laulong Village)

列印本頁  
匯出Excel

1915 第二次臨時臺灣戶口調查  
民國四年(大正四年、西元一九一五年)

行政區編碼	行政區	現在人口(1)			內地人(2)			本島人(2)			漢人(3)			福建(4)			廣東(4)			其他(4)			熟蕃(3)			生蕃(3)			外國人(2)		
		合計	男	女	合計	男	女	合計	男	女	合計	男	女	合計	男	女	合計	男	女	合計	男	女	合計	男	女	合計	男	女	合計	男	女
9	阿麻廳	259,441	132,280	127,161	6,762	3,939	2,823	252,067	127,851	124,216	230,126	117,354	112,772	156,966	80,489	76,467	73,152	36,850	36,302	8	5	3	21,697	10,442	11,255	244	55	189	612	500	112
		7.46%	3.8%	3.60%	0.19%	0.11%	0.08%	7.24%	3.67%	3.37%	6.61%	3.37%	3.24%	4.51%	2.31%	2.2%	2.1%	1.06%	1.04%	0%	0%	0%	0.62%	0.3%	0.32%	0.01%	0.01%	0.02%	0.01%	0%	
903	楠梓仙溪東里	9,213	4,763	4,452	517	367	150	8,686	4,385	4,301	2,956	1,735	1,221	1,173	729	444	1,783	1,006	777	0	0	0	5,729	2,650	3,079	1	0	1	12	11	1
		0.26%	0.14%	0.13%	0.01%	0.01%	0%	0.22%	0.13%	0.12%	0.08%	0.05%	0.04%	0.05%	0.02%	0.01%	0.05%	0.03%	0.02%	0%	0%	0%	0.16%	0.08%	0.09%	0%	0%	0%	0%	0%	
90307	荖濃庄	806	401	405	6	4	2	800	397	403	93	62	31	22	20	2	71	42	29	0	0	0	707	335	372	0	0	0	0	0	
		0.02%	0.01%	0.01%	0%	0%	0%	0.02%	0.01%	0.01%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%	0.02%	0.01%	0.01%	0%	0%	0%	0%	0%	

返回查詢