



曾經 我們不用寫下來只用說話
 我們可以 種一整座山的芋頭
 我們可以 養好幾個孩子的大家庭
 我們可以 告訴孩子的孩子的孩子
 我們可以 唱百代的祖先
 我們曾說 冬天不吃飛魚
 我們曾說 獵物成就人的生存
 否則 大地不再給予

如果我們不會 說 會 牵起你的手跳圍舞 我們不會 聽

我们不曾 聽 怎麼聽的到 過去

我們不會 想 誰 給的名字

我從哪來 要往哪裡去 那什麼是我們

誰 又要為我們延續

存在 我們從說自己的話開始





## Give a Man a Fish, and You Feed Him for a Day. Teach a Man to Fish, and You Feed Him for a Lifetime.

"Indigenous Peoples Employment Rights Protection Act" stipulates from the very beginning that its aims are to secure the rights of indigenous peoples in their workplace. The purpose of enacting relevant regulations and implementation exists to assist and counsel indigenous peoples to find employment and run businesses. Even though the laws have been made, over the past 30 years, the working and employment conditions faced by indigenous peoples have still raised many concerns. Whether or not a country is advanced is determined by the degree to which human rights, particularly those of ethnic minorities, are protected.

In effect, over the entire employment spectrum from intelligence-intensive high-tech industries to labour-intensive sectors, most indigenous peoples in metropolises fill blue-collar vacancies. The Council of Indigenous Peoples have started to deploy employment specialists, who actively provide the indigenous peoples living in cities with employment counselling. In addition to teaching indigenous peoples to fish, the Council of Indigenous Peoples do not want them to just do the job, but also bring out of the best in them in business entities; hence becoming an important human asset for companies and improve their livelihoods.

The result of the Indigenous Peoples' Employment Status Survey in 2018 conducted by the Council of Indigenous Peoples indicated that the unemployment rate of indigenous peoples dropped gradually from 8.85% in September 2009, to a record low at 3.88% in December, 2017. It had always remained at 4.00% over the years. According to the survey by the Directorate-General of Budget, Accounting and Statistics of Executive Yuan, the number was even lower, at 3.66% in December 2017, which has been the lowest national unemployment rate over the recent years. As of March, 2018, the unemployment rate of the indigenous peoples increased by 0.03 percent with that of December, 2017 at 3.91%. The gap of the unemployment rate between indigenous peoples and Taiwan's population was 0.25 percentage point, indicating that the unemployment rate of the indigenous peoples has seen a gradual decline.

The report further states that the unemployment gap rate between indigenous peoples and Taiwan's national population has decreased in recent years. Compared with the past, the workforce of indigenous peoples has improved in leaps and bounds. In terms of employment quality, however, indigenous peoples undertaking labour-intensive jobs, mostly in construction and manufacturing industries, outnumber the national population. Although labour-intensive jobs are not necessarily low-paid, they are likely to be affected by economic conditions and policies such as companies moving overseas, introduction of foreign labour, increases in minimum wage, the five-day work week law, etc. Any policies that can bring a huge impact to the labour market will hit labourintensive jobs first.

Taiwan's labour market of the 1970's and 1980's, was considered the golden age by the indigenous peoples. Those who were involved in the construction or carpentry industries could earn NT\$2,000 to NT\$3,000 per day. Some senior workers or master carpenters could even be paid more than NT\$3,000. These are the good days for indigenous peoples. In recent years, Taiwan experienced a slowdown in economic growth as well as structural transformation, and labour wages were affected as a result. Most labourers suffered from a long overdue pay raise.

The employment structure of the indigenous peoples in the cities reveals that the issues facing them mainly results from companies emigrating from Taiwan and introduction of foreign labourers. Competent authorities should devise comprehensive plans and provide indigenous peoples with employment counselling. Teaching them to fish instead of giving them a fish might more likely improve their livelihood. This might sound clichéd, but it is a practical necessity.

Acting CEO of Indigenous Peoples Cultural Foundation

Kacan . Juyan

| IPCF Magazine | 2019 October

# INDIGENOUS 25

## MISIYAKA, Storyteller of All Trades

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   Connected by a Cotton Thread

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## MISIYAKAK Storyteller of All Trades

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Saying farewell to their hometown and family, Indigenous people step into cities and rush through the high-rise buildings. In every street and corner, they leave traces of their busy footprints everywhere.

Indigenous people have been working hard to lay the foundation of the cities and add color to them. Also, they have established their unique ways of survival in different industries, and further make the cities a space for various ethnic characteristics to thrive.

Working in the city is a kind of lifestyle, and returning to the hometown to contribute the knowledge they acquired is another option. To pave their way home,

Indigenous people relentlessly guard the culture and become the new power to revive Indigenous villages.

After gaining a diverse skill and the life experience of wandering and migrating, the Indigenous people eventually find their own position and continue to write down the endless story of life as craftsmen.

N.B.: "misiyakay" means "enter the workforce and make a living" in Pangcah language.

## Seeking Employment in the City

Written by Savungaz Valincinan; Illustrated by Lin Jia-Dong

My parents sent me wandering I wept as I walked Where to? To Taipei My loved one is not there It hurts so bad inside, can't find my loved one. —Wandering to Taipei

6

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Wandering to Taipei is an original song that was popular among the forest compartments in indigenous areas, author unknown. The lyrics describe how indigenous peoples felt when they left home to work in the city. The song spread from forest compartments to indigenous communities, then from indigenous communities to the city, and finally from Taipei back to indigenous communities.

## Indigenous Peoples Wandering to the City Amidst Economic Takeoff in 1960s

Indigenous peoples used to joke that "we always take on the highest, deepest and farthest job!" You see indigenous peoples working as carriers on the highest mountains, miners in the deepest ground below, and fishermen out on the farthest ocean.

The start of indigenous migration towards the city is closely connected to the overall economic development in Taiwan. Back then, Taiwan was just transforming from an agricultural to an industrial society, with manpower concentrated in factories. A majority of indigenous peoples relocated from their indigenous communities to the metropolitan area, looking to find work and improve their lives, thus leading a collective career shift of the indigenous peoples.

After WWII in the 1960s, Taiwan experienced economic restructuring and the secondary industry soon replaced the primary as main development to pursue. Furthermore, the various government development projects including urban constructions and significant transport constructions



all require major labor input, pulling the indigenous population towards the metropolitan area. Washed by the wave of capitalism, everyday life essentials must be calculated in and obtained via monetary means, the traditional self-sufficient way of life in indigenous communities was seriously challenged. Food, daily commodities, medical service, transportation, education, even basic utilities, everything required money, income in the agricultural society is limited, thus further pushing the indigenous population towards cities.

However, living away from home is not easy. Even though income may be higher in the cities, expenses were also higher. In the meantime, indigenous peoples living in cities are unable to acclimatize to life in the cities due to the lack of the support system they formerly had in their indigenous communities. Economic challenges aside, the stereotype and discrimination the mainstream society bears against indigenous peoples also led to various restrictions towards indigenous workers. Indigenous employment difficulties and limitations stem from two aspects: on labor force supply, indigenous workers are comparatively unfavorable in the labor market of contemporary commercial society in terms of education, skills, and social adaptability; on demand for labor force, employers discriminate against indigenous workers and provide poor terms of labor, leading to adverse conditions for indigenous peoples in seek of employment.

Although the unemployment rate for indigenous peoples has decreased significantly over the years according to statistics, in reality, due to the fact that employments are often temporary or that government jobs are project-based, indigenous workers are often faced with constant unemployment and instability of being between jobs.

It is difficult for indigenous workers to survive in cities, and the issue of unemployment must be highlighted; providing employment opportunities locally in indigenous communities should be one of the solutions. However, due to the limited resources in indigenous areas, job opportunities including Forest Bureau rangers and national forest park police are rare with restricted qualifications; on top of which, indigenous communities are mostly located in remote areas where business opportunities are few, hence employment within the communities is still awaiting solution. Meanwhile, the main barrier to the expansion of indigenous economic businesses and industries lies in the lack of funding. Even though there is currently the Indigenous Economic Business Development Fund provided by the government to offer loans, collaterals including land and house put up by indigenous peoples are often low in value, which means loans approved by banks are often nowhere near the required amount, and greatly impacting the will and opportunity of indigenous peoples to invest and start businesses.

THURSDAY BURN

#### On That Same Sinking Boat with the Migrant Worker Policy in 1980s

Men in construction formwork and women in factories, pretty much the common image of indigenous workers who left their hometown in the 1980s. However, facing the globalization of labor force flow, the government gradually adopted the policy of introducing migrant workers, impacting first and foremost the high labor-intensive and low technology-intensive types of work. To lower cost and increase profit, capitalists are more inclined to hire cheap migrant workers unprotected by the Labor Standards Act than domestic workers, which in turn stagnated the improvement of their working environment and salary package. It caused the direct perception of the indigenous society being deprived of job opportunities, and led to numerous protests in front of the current Ministry of Labor against the impact of such policy towards indigenous workers.

In 1998, organizations on indigenous issues including Taiwan Indigenous Workers Alliance, Taiwan Indigenous Peoples' Right Advocacy Association, Union of Indigenous Communications, Yu-

shan Theological College & Seminary, Taipei Indigenous College Center, NTU Absoundtrack Club, and NCCU Talu'an Club co-initiated the appeal of "we want to work, say no migrant workers"; it was a tandem action protesting the migrant worker policy that lasted three consecutive years, initiated by indigenous organizations.

Concerns regarding migrant workers impacting the indigenous workers' right to work did not end as time went by. It lasted until today. In 2015, Puyuma legislator Chen Ying pointed out that there are currently more than 21,000 escaped migrant workers working in manufacturing and construction, more than 1/3 of the indigenous peoples working in both industries, and if a warning





limit is not established for the number of migrant workers introduced, employment opportunities for indigenous peoples will be squeezed. She requested that administrative departments conduct warning limit investigations in the future, and that investigation must cover the gaps in indigenous factors, population, and categories of work, to protect the rights to work for domestic workers.

However, according to the Study on the Impacts of Introducing Migrant Workers to the Employment and Labour Rights of Indigenous Peoples in Taiwan, commissioned by the Ministry of Labor and in January 2018, it was pointed out that "the phenomenon of foreigners working illegally in Taiwan... is mainly because the lower the technology-demand is for domestic small or micro business, the higher the manpower-demand, but they are either unable to hire domestic workers at the market wage or because domestic workers refuse this type of work, so they resort to the hiring of illegal foreign workers."

On evaluating the situation of the squeezed indigenous labor market, the study showed that *"regarding urban indigenous interviewees, they are mostly limited by their education and thus difficult to change career* 

path, if the industry suffers recession or they face employment instability, they will likely blame the employment dilemma on the crowding-out effect caused by foreigners working in Taiwan. But the reasons indigenousconcentrated industries are impacted by foreign workers are complicated. Indigenous interviewees in the construction industry believe that they are influenced mainly by foreign workers working illegally in the domestic employment market.



In terms of manufacturing, they believe that the two have low relevance, complementary perhaps but not much of an influence... As for the serious lack of workers in agriculture in indigenous areas, it shows that there is large demand in the labor market, and if domestic workers are not willing to work in agriculture, the demand will be satisfied through illegal channels, and that is a serious issue the government must tackle."

From the above study, we can see that introducing migrant workers may have an impact on the employment of indigenous workers, but it is not the main reason behind the dilemma of indigenous employment. On the other hand, from the many reports and articles in recent years, we can see how migrant workers are being exploited and oppressed in the labor environment in Taiwan. Whether it's the not-so-occasional exploitation of commission charged by the agency, the frequent sexual assaults on female migrant domestic workers, or the harsh living conditions of migrant workers in the construction industry, for example, the prison-like tiny dormitory for migrant workers which demonstrates the inequality and unfriendliness in the labor market towards migrant workers. In 2017, the news of police firing 9 shots within 12 seconds killing the escaped migrant worker Nguyen Quoc Phi shocked the society. How is an escaped migrant worker a wanted felony? Is Taiwan society looking at migrant workers through lenses colored with discrimination the same way they looked at indigenous workers 30 years ago, thus leading to the numerous oppression and tragedies?

While we are desperate to comb through the reasons and flipping the dilemma of indigenous workers wandering to the city, can we also sympathize with the migrant workers relocating to Taiwan from their home country, facing extremely pressurizing environment and conditions at work, and provide the same support rather than opposing the also oppressed. This is an issue we must contemplate on while facing the issue of indigenous workers.

## Any New Possibilities for Contemporary Indigenous Workers?

According to 2019 Q1 Employment Status Survey of Indigenous Peoples by the Council of Indigenous Peoples, manufacturing (14.58%) and construction (13.51%) industries have the highest percentage of indigenous workers, followed by accommodation and food service (10.39%), while the labor force participation rate in other industries are all less than 10%. Comprehensively speaking, the unemployment rate gap between indigenous peoples and the general population is gradually closing per year, compared to previous years, indigenous employment has significantly improved in quantity; however, in terms of the "quality" of employment, indigenous workers still have a higher percentage working in high laborintensive jobs than the general population, mainly in manufacturing and construction. Although technical work doesn't necessarily mean low salary, it is comparatively more easily influenced by the economic environment and policies such as industry relocation, introduction of migrant workers, minimum wage increase, and one fixed day off and one flexible rest day, policies that could have major impact on the labor market will first hit the high labor-intensive industries before anything else.

In 2001, *Indigenous Peoples Employment Rights Protection Act* was enacted in Taiwan, aiming to increase the labor participation and economic status of indigenous



workers through means including guaranteed employment quota in the public sector, assistance provided by indigenous people's cooperatives, public construction and government procurement guarantee, and other methods of empowerment to facilitate employment. However, such guarantee is still limited to contract employees, security guards, mechanics, drivers, maintenance workers, janitors, fee collectors, and other non-technical jobs that do not require the employment qualifications of civil servants. It does not facilitate indigenous labor participation in other industries, nor does it fully guarantee the right to work.

Meanwhile, the academia is also attempting to change the status quo through education reform. The indigenous student preferential treatment initiated in the early years due to the policy of assimilation is transformed into "affirmative action for group development". In addition to the general policy of score adjustment based on indigenous language proficiency examination, aiming to encourage the exposure of indigenous students to their native cultures, key talents in indigenous affairs are cultivated through the establishment of programs for indigenous peoples, including law program and land policy program, so that in the future, when indigenous students join the workforce, they will be equipped with more professional skills and more employment choices while empowering them for the future of indigenous self-governance.

All policies, large or small, Whether it's direct vocational training or flipping the status quo through the fundamental educational empowerment, it may all take a long time before results can be verified. Meanwhile, how to establish a friendlier society and workplace in the mainstream society is something we must also tackle.

## OVERVIEW OF INDIGENOUS EMPLOYMENT

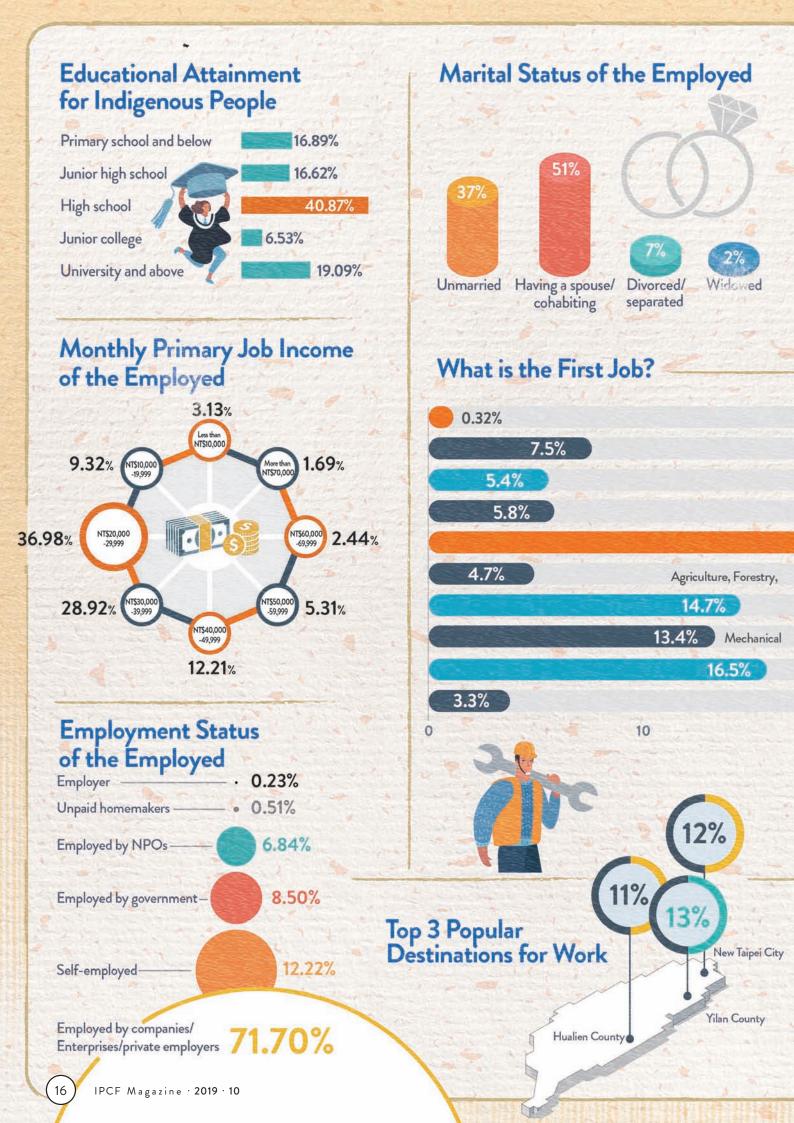
Edit by Kuo Po-Jiun; Illustrated by James Lee

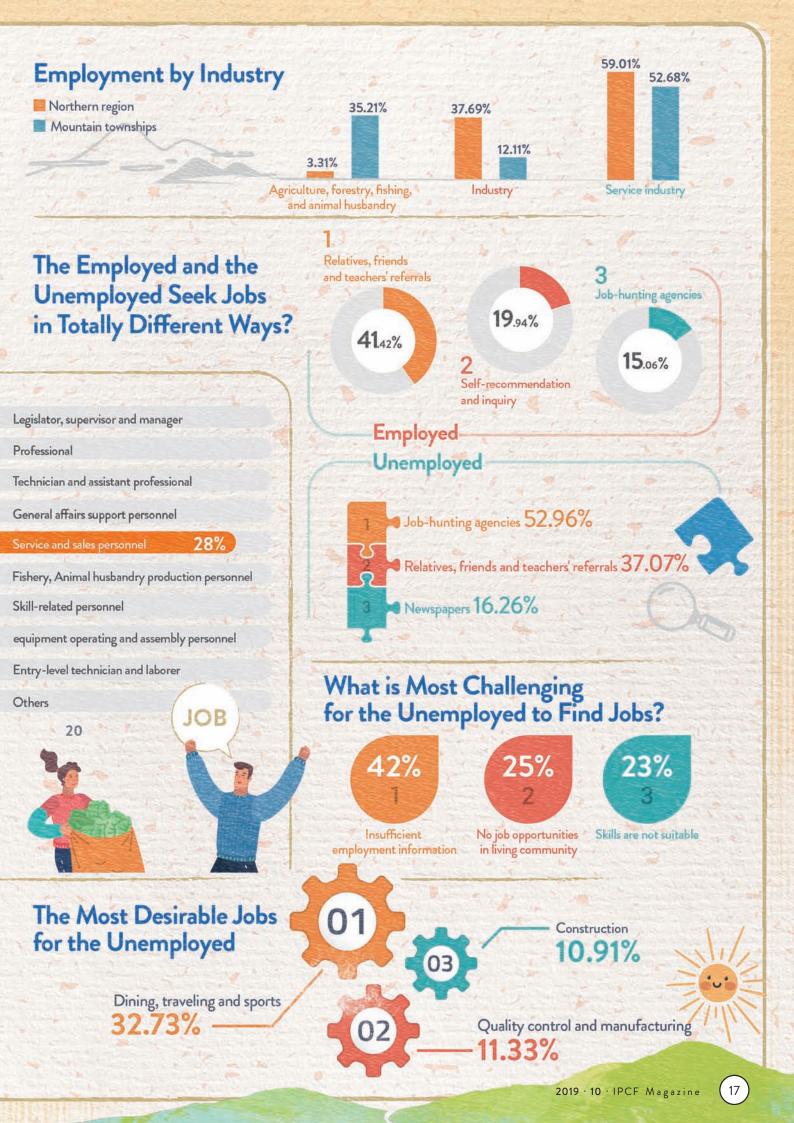
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Source: Council of Indigenous People "108年第1季原住民就業狀況調查報告書"



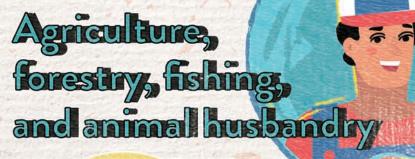
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## What do Indigenous People Do for Living?

9.52%



Manufacturing industry 14.58%

Construction engineering 13.51% Public administration and defense: Mandatory social security **4.80**%

Support services industry **3.39**%

> Education industry **4.03**%

Water supply and pollution remediation **1.42%** 

Electric power and gas supply industry 0.60%

Mining and quarrying 0.53%

Industry 30.64%

Transportation and warehousing industry 6.25%

18)

Finance and insurance industry **1.11%** 

Wholesale and retail industry

9.87%



Other service industries **7.0**%

Professional, scientific and technical services industry **1.45%** 

Arts, entertainment and recreation services **2.39%** 

Healthcare and social work services industry **8.07**%

Real estate industry 0.16%

Publishing, audio video production and communication services industry **0.95%** 

Accommodation and catering industry 10.39%

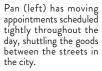
HOTEL

## Genuine Indigenous Moving Company Caring for His Peoples, Single-handedly

Written by You Tai; Photo credit: Lin Sia











Pan starts a moving company hiring only indigenous peoples; he drives a truck with a banner that reads "Genuine Indigenous Moving Company", providing service to those in the city who needs to move.

"Daddy is home!" Upon hearing the sound of the truck backing into the headquarters of Genuine Indigenous Moving Company is located in Tucheng District, New Taipei City. On this day, owner Pang Jyun-Hong has already moved four houses and was completely drained, but when he hears his son, he immediately walks in and picks his boy up, no longer feeling tired at all.

Pan is a Pangcah from the Changliang community in Hualien and relocated to Taipei with his parents when he was in elementary school. His father worked on formwork and his mother managed their household. Making a living in the city wasn't easy, and starting middle school, Pan had to work during summer and winter holidays to help make ends meet at home. He once worked at a moving company operated by relatives, then as a blacksmith, as a carpenter, and even opened a juice bar with friends. He was willing to try anything to make money to alleviate the economic stress at home and had seen all forms of human nature from a young age.

In 2011, an old client he met while working at his relative's moving company approached him, hoping that Pan can help him move some artwork for him. Pan thinks back to the reason this client approached him and says shyly, "because we worked very diligently, and he liked our earnest." Because of this opportunity, Pan picked up his old trade again and started the Genuine Indigenous Moving Company. "I am indigenous, and I hope that in the future, all my employees are indigenous," he says.

## Artworks, Yacht, Treadmill, We Move what Others Wouldn't Dare To

"There are so many moving companies out there, 200-300 just in Taipei city, so we had to be different." Pan says that the Genuine Indigenous Moving Company specializes in moving things other people wouldn't dare to, and that covers everything, other than artwork and exercise equipment, even jet fighter and yacht are on the list.

Speaking of the unique experience of assisting the exhibitor moving a yacht into the showroom, Pan shares with us that moving is not just about the physical work, you must also be familiar with the principles of mechanics and lever and rely largely on the practical experiences of the experienced workers. Where the crane truck cannot reach, the workers put to use special tools, exhaust their energy and patience, and little by little move the yacht to the location assigned by the client.



Pan confesses that the special items they move are often priceless, a wooden statue alone could be worth tens of millions of dollars, and if damaged during the move, a small moving company such as his would never have been able to pay for it. Therefore, he tries to personally participate in every move and instruct the workers on the techniques of moving, before rushing off to the next appointment. Pan states that even if it is just a regular house moving project, their skills are still being tested. He will always go a little extra for the client. For example, when he sees that the client wants to put the oven next to the fridge, he will suggest that the two be placed apart according to experience; or if he suddenly realizes that the staircase in the client's house is too narrow for large furniture to pass through, he will have to reassess the environment on-site and determine what to do, sometimes he suspends items manually from the top floor instead of trying to convince the client to pay more for a crane truck.

In the last few years, by word of mouth, old clients have referred new clients to them and business has been booming for Genuine Indigenous Moving Company. They have slowly expanded from a single-person company to the current 7 employees, working on an average of 30 to 40 projects per week. Every employee is busy moving from morning to night, rushing from appointment to appointment, business hardly dampened by the recession.

## Family Sticking Together to Ride Through the Early Days of Startup

However, in the early days of his startup, Pan also faced the predicament of unstable businesses. "Business was bad in the early days, I wasn't able to convince any employees to stay until, finally, it was just me trying to make it work." He says that during the first few months, business was pretty good so he hired a couple of new staff, but as soon as business slowed down for just a couple of months, they would leave because they weren't getting paid, and it would be just him alone again. Even when large projects came knocking, he had to turn them down because there was no one to help him out.

Pan admits that back then, every day he opened his eyes, he was faced with the various expenses of rent and car loan. Such was the burden that he was often anxious and helpless during that period, even thought about closing his company. Luckily his family provided firm support. His wife may complain about him always working, but it was also her who helped him through the projects during that time, no regrets at all. Back then, Pan did his best to take on projects, occasionally soliciting help from his dad and other relatives. Life went on this way days on end for half a year before he finally made it through the startup period.

"Employees are hard to find, most young people these days are not willing to toil," Pan says matter-of-factly. Moving workers work on a commission basis, work fast and work well, and you will have the opportunity to receive more projects. There is a going rate for moving general housing or office building, but companies that can move special goods are rare and few. There is no going rate and it's all up to the company to provide a quotation. It is normal for experienced workers to earn 80,000 NTD per month. But because the goods they move are complicated and work can be tough, even if colleagues in the same business would like to switch to





Picture. 1-3: With over a decade of moving experiences under his belt, Pan is able to quickly determine the steps and details in moving the goods. He will carefully evaluate what goods required protections, the order of loading and unloading the truck, and how to stack them so that the furniture of the whole family can arrive at the designated location in the shortest time possible.

his company, they often decide against it after they hear the difficult job description.

For Pan, what he looks for in an employee is not the physical strength, but foremost integrity. "Clients only allow you move important goods if they trust you." Pan explains that in the early years, moving companies operated with legal controls and corrupt companies either hike up the prices as they please or shop-lift while they were moving, all of which are major taboos to Pan.

#### Treat Employees Like His Family and Pay Off Their Debts

Pan says that he is well aware that his offer isn't the highest in this line of business, but he makes his employees feel like one big family, a quality that is incomparable by any other company. All of Pan's employees are indigenous peoples who left their indigenous communities to work in Taipei, and most of them are just in their early twenties. Pan recalls his younger days, when society was less friendly towards indigenous peoples, and how he was given the cold shoulder and even deceived while seeking employment. It was then that he made up his mind, he will do everything within his power to bring his people in on the same boat and look after each other. Therefore, he turned Genuine Indigenous Moving Company into a second home for these younger brothers.

"This is a tough job, and I want them to work without worries weighing them down." Pan sees them as family, whatever phone bill, NHI bill or credit card bill they owe, he clears their debt without another word, and take it out of their salary in installments. He jokes about how he likes to butt in and often preaches to the younger brothers to not bring their bad habits of smoking and drinking to the job, he also reminds them of the importance of saving. These younger brothers don't call him boss, they call him big brother, and they often sing and barbeque in front of the company just like a real family.

#### The Solid Backing to Urban Indigenous Peoples

Having worked in the moving business for over a decade, transforming from an employee to an employer, "being a boss is not physically tiring, but mentally demanding!" says Pan. Pan works very hard to manage the company. Not so he could make big money, but because he believes that the biggest achievement as a boss is to see his employees leading a stable life in the city. He points to a room at the back of the office and says quite matter-of-factly that an employee entered his company single, and as his employment becomes stable, he not only got married but had two kids; he understands that renting a house is no easy task in Taipei, so he fixed up a space in the office for the employee to stay in and save on rent, and take better care of their children.

"I don't aim to own a large company, but I would like to do my best to help the young indigenous peoples." After moving for a whole day, Pan is exhausted and can't help rubbing his face to wake himself up. Because he had experienced all types of treatment in society, he is all the more determined to support his peoples. What Pan carries on his shoulder is more than the valuables of his clients, but the gentle commitment towards his family and his peoples.

## Enjoy Cleaning Indigenous Women as Professional Cleaners

Written by You Tai; Photo credit: Zhi-Shan Foundation / Liu De-Yuan





Domestic cleaners at Enjoy Cleaning meet regularly to discuss businesses in the organization, and to share with one another recent events in their lives.

8:30 in the morning, Lin Shu-Jhen and Chen Li-Ping make their way into a 165.5m2 apartment in Daan district, Taipei City, lay down their toolboxes and began cleaning the house. They start by sweeping the floor, then scraping away the water stains on the glass in the toilet, as well as the oil stains on the cooker hood. Whether it's under the sofa, between the window tracks or inside the light fixtures, however detailed and impossible to clean, they will work meticulously and repeatedly, leaving no stain behind.

Sweating as they may, they never lose the smile on their faces. After they are done with the place, the clutters in the living room are returned to their rightful places and the dining room floor is no longer sticky. 4 hours later, house cleaning service is completed on time, and the house is reborn again.

#### Employment Hard to Come By for Urban Indigenous Women, Enjoy Cleaning Forms a Matchmaking Platform

"My former company replaced me with a cheaper migrant worker." Lin Shu-Jhen is Pangcah and a single mother who used to work as an operator in a factory. A little over a year ago, she lost her job and source of income. Depressed, she registered at Employment Service Station for a job and stumbled across the recruiting information for domestic cleaners by Enjoy Cleaning, a home cleaning company. Many urban indigenous women start their second career here.

Chen Li-Ping, also Pangcah, has similar experiences. She worked at a fried chicken cutlet shop, then sewed clothes for a garment factory later, but with the textile industry relocating overseas, she was getting fewer jobs and losing income. Chen Li-Ping and Lin Jin-Syun later met in an indigenous language program, the latter has been working at Enjoy Cleaning and referred Chen to the company.

"I moved back to Hualien for 4-5 years, but it just wasn't easy getting a job." Lin Jin-Syun is also a single mother, she returned home to Hualien but could only find work as housekeeping in the hotel. The hours were long, which made it difficult for her to take care of her three children.

The stories of these three women represent in a nutshell the stories of urban indigenous women seeking employment. Faced with the multiple disadvantages of economy, gender and ethnicity, indigenous women often must assume the responsibility of domestic labor while trapped in a state of low labor income. Having observed how difficult it is for urban indigenous women to seek employment, Zhi-Shan Foundation established Enjoy Cleaning in 2015, matching indigenous mothers who excel at home cleaning with families that require cleaning services.

Social worker Tien Shu-Wei at Zhi-Shan Foundation says that domestic cleaners work short hours and on a flexible schedule. They only need to work 4-6 hours a day, which is perfect for indigenous women who have preschool children at home. When Enjoy Cleaning was first established, it mainly relied on the Foundation to seek clients. But as their reputation built up, Enjoy Cleaning now has 27 domestic cleaners, with 90% of which are indigenous peoples. Enjoy Cleaning serves over 200 clients. In addition to homes, cleaning services are also provided to offices, cram schools or daily rentals.



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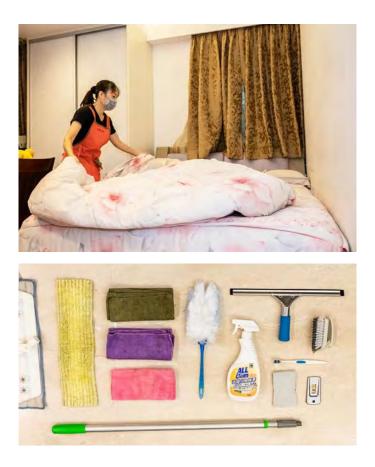
Picture. 1-3: Some homes are cleaned by more than one domestic cleaners at once while others are cleaned by one only, as per client's request. Home cleaning requires many tools, from rags, brushes, cleaning products to scrapers, you can find everything in the toolboxes of the domestic cleaners.

#### Direct Communication with Client is Encourage, Build Up Their Expertise and Confidence

Home cleaning is professional work but most domestic cleaners at Enjoy Cleaning had no prior experience in professional home cleaning; Zhi-Shan Foundation provides a 46-hour training, including the academic and practical knowledge which cover descaling in the bathroom, tidying up in the living room, degreasing in the kitchen, and doing, folding and putting away the laundry. Eventually, they are required to enter a client's house for handson training as the final exam. They must pass the test before they can officially wear the apron with an indigenous totem embroidered on and provide cleaning services to busy families in the city. As per standard procedure, a four-hour cleaning service includes 1.5 hours in the kitchen, 30 minutes in the bathroom, and the remaining 2 hours allocated to the living room and bedrooms as seen fit. In principle, they work their way from the back of the house to the front. Chen Li-Ping says that the domestic cleaner must first quickly scan the site, allocate appropriate cleaning time to each area according to the current status, and complete in time; if the client has requested extra focus in certain areas, they must also try to fulfill the request. Occasionally, the client will ask domestic cleaners to help prune the potted plants on the balcony, and Chen Li-Ping will find time to remove the withering twigs in the plants.

"We encourage our cleaners to communicate directly with clients." Tien Shu-Wei stated that clients at Enjoy Cleaning have often had previous unpleasant experiences with other home cleaning companies, and through frequent in-depth conversations, domestic cleaners can understand more of the client's needs, becoming the best domestic helper for the client.

Domestic cleaners share that they've had clients who complain that pet hair can still be found after they have cleaned the house, but it was because the animal was shedding frequently during the season change, which will inevitably leave hair; they've also had clients who think that they took too long cleaning the kitchen, and accused them of being lazy. Quite the contrary, domestic cleaners use cleaning tools that are environmental-friendly, no chemical cleaners. If they have the opportunity to interact with clients in the house, clients will understand via direct contact and communication how hard



domestic cleaners work to give them a clean environment without involving chemical products, leaving them more reassured and trusting.

### Stable Income and Compliments from the Client Motivate Domestic Cleaners

Domestic cleaners are easy to figure out, compliments and criticism from the client dictate their mood.

Home is the most private fortress in modern society, in addition to the fundamental cleaning techniques, domestic cleaners must also be able to read minds. Some clients are friendly and like to chat with domestic cleaners, others like their privacy and wish to not be in the same room at the same time. Whether to venture forward will be up to the discretion of the domestic cleaners. Lin Shu-Jen admits that she is always a little anxious when entering the house of a new client. Even though she has a rough idea of the client's cleaning requirements, she is still worried if she will strike the wrong chord. Sometimes they encounter clients who like to place objects in places that are easily overlooked on purpose, such as between window tracks, just to see if the domestic cleaner is thorough.

If they encounter clients who don't trust them, domestic cleaners might also ask to be replaced. Lin Jin-Syun once had a client who accused her more than once of not doing her job well, because she was unable to remove the mold in the bathroom ceiling. It caused a grudge on both sides, so she asked the company to replace her with another domestic cleaner. "We actually care more than our client does if their house is not clean." Thinking back, Lin Jin-Syun still feels that she is wronged, saying that if the stain is really old, it doesn't matter how hard you clean, it is impossible to make it as good as new. Tien Shu-Wei also mentions that every time domestic cleaners meet at the office, they discuss their secret cleaning techniques, and are always trying to come up with ways to better clean clients' homes.

But when speaking of their greatest sense of achievement, the domestic cleaners all say at once, "seeing the client's house sparkle!" Chen Li-Ping once had a client who said to her in earnest, "our home is not a home until you cleaned it, it felt completely different!" There are also clients who turn compliments into actions and increase the hours of their regular cleaning service. Because they work very hard, a compliment alone from the client is enough to keep the domestic cleaners excited for an entire day.

Tien Shu-Wei says that many indigenous mothers were not confident when they first applied to work as domestic cleaners, feeling inferior in this job. But as they began establishing a mutual understanding with clients, demonstrate the value of their labor, and when their lives are no longer financially burdened, they gradually begin to smile and become more confident in explaining to clients how they were able to solve the difficult cleaning problems at hand.

"It comes with a sense of achievement and stable income. It is the best job I've ever had!" Lin Jin-Syun says with a big smile. After they complete their cleaning assignment for the morning, the three mothers embark on their returning trip each hauling their own toolbox. Some have children to pick up, some are heading towards the next cleaning project, whatever their destinations, they truly enjoy cleaning now.





4	Picture. 4-6: Tackling even the toughest dirt in the kitchen, with the tricks domestic cleaners learned over the years, even a stove covered completely in grease can be squeaky clean.
5	
6	
7	Picture. 7: Domestic cleaner scraping away the black stain discovered on the floor.

## Face Threading Beautician - Chen Kai-Lien Livelihood and Rooted Heart, Connected by a Cotton Thread

Written by You Nian-Siou; Photo credit: Hsieh Siao-Ming



Outside the Catholic Church in Shilin District, Taipei City, they sell no products, but the service of face threading. The woman passing by knows her way well, taking her seat under the umbrella. Chen Kai-Lien, the face threading beautician, swiftly pats baby powder on the woman's face and picks up a piece of magenta cotton thread, bites one end in her mouth and holds the other end in her hand, fully focused on threading away the tiny hairs on the woman's face.

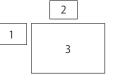
"She is an old customer, visits me every month for face threading." After she finishes face threading, Chen Kai-Lien carefully exfoliates the customer's face before spraying loofah water for a cooling effect and applying a layer of sunscreen, which completes a full cycle of the service. Chen Kai-Lien has been working at the Face Threading Street for almost two decades. Wearing no makeup, she looks just a little over 60 when in fact she's almost 80 years old. The art of face threading accumulated over the years turns Chen Kai-Lien herself into the best advertisement.

## Retired Hospital Staff, Threading Her Second Life in Shilin Taipei

Chen Kai-Lien is Pangcah. She grew up in Hualien City and moved to Taipei when she got married at 18. Being in the military, her husband was often away. Chen stayed home to care for her three children until they reached







Picture. 1-3: The street next to the Catholic Church in Shilin District, Taipei City, used to be the glorious Face Threading Street, there are currently still seasoned beauticians standing firm, threading customers' faces, and painting a unique view of the streets in the city. Face threading beautician Chen Kai-Lien has been providing her service here for over 2 decades, many old customers still come all the way here to get their faces cleaned up.



middle school, then she took up an administrative job at a hospital. Chen wasn't exactly enticed by the office life, but for the sake of a steady income, she didn't retire until she was 58.

After retirement, Chen felt that she has too much energy to not work and learned face threading from her younger sister who is a beautician. She grasped the basic skills of face threading after about three months and began providing services to friends and family free of charge to perfect her skills. Six months later, everybody commented that she had a knack for it. She also came to find that face threading allows her to meet and chat to all kinds of peoples, very good for making new friends. So, Chen began her second life with this skill.

In the beginning, she couldn't get used to the life outside Shilin Catholic Church, setting up a stall with her younger sister. Chen has never worked outdoors before. Everything is unpredictable, cold in winter and hot in summer, and often accompanied by tickets from the police. 1,200 NTD per ticket, sometimes that's more than what she made that day. It was a very tough job. She then tried providing stationed service at a sauna house on Jianguo North Road, but sauna houses operate at later hours which means she didn't get off work until after midnight. Chen lives up in Beitou, and a bus is required for transport, considering how inconvenient the commute was, she returned to the Shilin Catholic Church again three months later.

"You just have to get used to the wind and rain." Chen begins working at 8 every morning and wraps up around 4 in the afternoon. When she was younger, in better shape and had more customers, she sometimes worked until 7 or 8 when it's already dark, and even had to decline customers just to catch the last bus home. After Chen got used to working outdoors, she could serve over 15 customers per day.

#### National Cosmetology Giving You Smooth and Beautiful Skin

"She goes face threading with white powder covering her face, friends pass by she pretends not to see, people call her she pretends not to hear." This is a traditional Taiwanese song titled Face Threading, describing a woman who wants to look pretty so she goes for face threading. Just as her face is covered with the white powder, a friend passes by. Too embarrassed to respond, she pretends not to hear the other person calling her name. This shows how face threading was very popular back then.

Shilin Face Threading Street reached its prime around 30 years ago. Not only were there many face threading stalls, there were many smallscale beauty salons nearby as well. There were so many people waiting to get their face threaded that if a stool is vacant, you need to be quick and snatch it up. It was usually the beautician choosing which customer to serve, not the other way around. On this street, you can have not only your face threaded, but also the hair on your arm, leg, and armpit. Everything can be taken care of with a piece of thin cotton thread.

Chen explains that it takes about half an hour for a full service. The white baby powder is pat on the face to absorb oil; biting on one end of the thin cotton thread, the other end is held by both hands to form an X, and by pulling on the X, excess facial hair, acne, and cuticle are all removed from the face. After vellus hair is removed from the face, your skin will glow with smoothness, and you can wear your makeup even better. Compared to shaving, face threading will not leave pores clotted nor make your hair coarser.

Based on the different shapes of each face, the face threading beautician must be able to adapt the angle of the cotton thread pulled



according to the respective protrusions and depressions of each face, especially around the eyes and the wings of the nose where threading is the most difficult. Some beauticians tend to rush and hurt customers, but Chen's customers always compliment her on being careful and meticulous, making sure that the customer has neatly trimmed eyebrows as well as a threaded face.

"Don't think it's just the women who need face threading, many middle-aged men come here regularly for face threading as well." Chen's quality service has provided her with a group of die-hard customers, they come to see her regularly each month, some old customers even travel from as far as Hsinchu.

Once, Chen visited her son in Shanghai during the Lunar New Year. She took off for a whole month and when she came back to Taiwan and back in business, many old clients complained exasperatedly, "we were so anxious, thought you had quit!" Chen was between laughter and tears, but per customer requests, she began learning how to use a smartphone and accept reservations over LINE, just so that she could notify customers if she suddenly had to take time off again.

Many customers suggested that Chen open her own beauty salon, but she declined. She has never had a regular day off for the past 2 decades, and she decides to open late or close early based on the changes to her itinerary every day. Chen thinks that if she rents a store, not only will she lose her flexible working hours, but she will be forced to charge higher due to the pressure of the rent, and that will not work in favor of her customers.

#### Well-loved by Both Local and Foreign Customers

Even though Chen seems to know her way perfectly well around the job, face threading is not easy at all. Since they have to use elbows and shoulders to control their force, most beauticians suffer from occupational diseases such as scapula and hipbone pain. The same goes for Chen. Furthermore, even though her fee has



remained 200 NTD for the past two decades, she still runs into customers who go out of their way to find faults with her just to bargain on the price. But none of these setbacks interfered with Chen's determination to do face threading. Even though as time went by, face threading is no longer the popular national cosmetology, she still finds her job interesting. She often meets foreign tourists who come for the "white powder on face" experience holding a guidebook. They come from many different countries, Japan, Vietnam, and India, whichever country they come from, despite not knowing their language, Chen tries to use body language and everything she can to provide her service so that all customers leave with a bright and glossy face.

However, Chen and 10 plus face threading beauticians are facing the dilemma of having no place to practice their businesses. Shilin Catholic Church will be refurbished in 2020, and people are trying all possibilities to see if negotiations can be made to relocate the Face Threading Street collectively elsewhere. Starting next year, we may never see these beauticians push their 2-tier cabinet drawer on a trolley and open for business under the umbrella again.

"I might still find a place to practice face threading, it's a great sense of achievement seeing my customer's face shine with smoothness!" Chen sighs, originally, face threading to her was just a skill to make a living, but down this short street, she has spent many years and survived all weathers with her colleagues, many of the old customers she has served for over a decade have become more than just paying customers to her, they are already like friends. To Chen, staying in Taipei gave her a greater sense of belonging than back home.

Having left home for 60 years, the cotton thread she holds in her hand bouncing back and forth on the customer's face is not just a tool for an indigenous person to survive in the city, but what allowed her to settle down and care for other people.



Picture.4-6:After she applies baby powder on the customer's face, Chen will thread the customer's face, eyebrow and leg hair as requested, no fuzz and acne can escape the cotton thread in her hands.

## Building Exterior Services Technician, Yang You-Lin **The Spiderman Hanging between Edifices**

Written by You Nian-Siou; Photo credit: Yang You-Lin/ Wong Ting-Yao







With 17 years of experience, working as a "Spider-Man" to Yang You-Lin is like a duck to water. He completely enjoys moving up and down aloft.

With remarkable aplomb, Yang You-Lin climbs over the parapets of high-rise buildings and descends vertically. The only means of support are two ropes connected to an anchor on the roof. He sometimes stops to clean a façade; other times he loosens the rope grab to go down slowly. Whenever he changes height of ascent or descent, he has to readjust the safety harness to the right position. When he lands, he is soaking wet. This is not a movie special effect, but Yang's work routine. He is a building exterior services technician, the so-called "Spider-Man" in Taiwan.

Born in 1978, Pangcah Yang You-Lin grew up in Changbin Township (Kakacawan in Pangcah language) in Taitung County. In the 1990's, Taipei had benefitted from a construction boom, which released a myriad of part-time jobs, giving rise to a wave of emigration of indigenous peoples from eastern Taiwan to Taipei to make a living. When Yang was about to go to the junior high school, he and his family left for Taipei. He studied and worked as a shuttering engineer at the same time, in order to help his family make ends meet.

Seventeen years ago while Yang You-Lin was walking on the street of Simending, he looked up at a gigantic billboard in the Jhonghua commercial district. A few "Spider-Men" were washing building exterior, and he could not help but stop to look at them work. Perhaps because of his tall and fit figure or spellbound gaze, one of the technicians asked him, after landing, "Hey, young man, wanna try?" "Sure!" said Yang You-Lin. This encounter opened the door to Yang's career working as a "Spider-Man."

#### An Adept at Withstanding Height and Heat with a Positive Attitude Had All Skyscrapers in Taiwan in His Capable Hands

"The tallest building I have cleaned is Taipei 101!" Yang You-Lin said briskly. If you are not careful, no matter whether it is a 20-story, or 99-story building, when you fall, you die anyway.

Building exterior services can be done in two approaches including a cleaning carriage or a Bosun's chair. A cleaning carriage is used for cleaning buildings with flat surfaces. Technicians have to be fastened by safety harness, so that they can ascend and descend in the carriage. For curtain windows of buildings in cities, they can be washed by technicians in carriages. However, for old communities whose residents had iron bars installed outside windows or buildings with tight areas on the roof, a Bosun's chair has to be utilised.

The ability to work in a Bosun's chair is a basic requirement for a "Spider-Man." The actual work content does not only include the most basic building exterior cleaning, but also any tasks pertaining to building exterior maintenance such as removal or repair of tiles, installation of windows, or plumbing, etc., all done by a "Spider-Man."

When setting up a descent system on the roof, the most important job is to secure an anchor. Each "Spider-Man"







Picture. 1-5:Yang You-Lin values occupational safety. He has to check all the equipment precisely and painstakingly. As experienced as he is, working on a carriage or a Bosun's chair is just a piece of cake. fastens two pieces of harness around himself; one is used to ascend or descend, and the other is the lifeline of a "Spider-Man." The array of tools includes a seat, arresters, and hooks along with other equipment required to conduct the maintenance tasks. All the equipment can weigh up to 5 or 6 kg, and all this weight centres on the board under the buttocks. A "Spider-Man" is hung aloft for 6 or 7 hours every day, so their occupational hazard is often found around their waist. Thick calluses are also formed on their hands. Every day after work, building windows are clean and transparent, but their hands are dark with dirty and hard calluses.

"Doing this job is actually not difficult as long as you are not afraid of height," said Yang You-Lin. "Spider-Men" are neither afraid of heat nor coldness, but the only enemy is wind. A breeze is bad enough to make them dangle back and forth from the ropes high above the ground. Even though the ropes are durable, their fear is still inevitable.

Yang You-Lin quite enjoys the excitement brought by this challenging job though. He often posts pictures of himself working high in the sky on Facebook, putting his friends in awe. Sometimes when he sees kids in the buildings staring at him curiously, with childlike enthusiasm he will use the foam window squeegee to draw pictures on windows and make kids laugh. It seems easy to do this job well, but Yang has high expectations for himself. He is willing to spend more time making sure the work is completed perfectly. If his partner for the day is also an indigenous person, he will feel especially happy. "It is more likely to work in sync with indigenous peoples. We work hard and take a rest together. When we cooperate to get the job done, it feels like working and living with my people together in the village."

## After an Accident, Safety at Work becomes the Rule of Thumb.

According to the regulations promulgated by the Ministry of Labour, building exterior maintenance has to be conducted by a pair; therefore, they can look after each other when accidents





happen. If Yang You-Lin's partner is a novice, he will remind him patiently to check, check, and double check. Yang wants to reconfirm all the safety procedures, for he had a very serious accident at work.

When he just started the job, all senior technicians cared about was get the job done and rush novices, instead of sparing more time for ensuring that the safety equipment was all set. In the second year into this job, Yang fell head over heels from the second floor to the first while he was descending. Although he got his life back, he was hospitalised for a month and had to wait for another year to resume the work. Now whenever seasons change, a splitting headache is an after-effect that still haunts him. Nevertheless, Yang You-Lin considers himself lucky compared with six of his colleagues who died of injuries incurred at work.

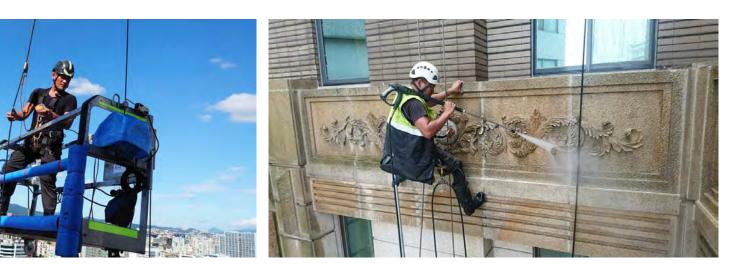
"Since then, I have put emphasis on safety," stressed Yang. Twenty to thirty years ago, occupational safety was not an important issue to the society and the government. The equipment provided by companies was insufficient; workers were not careful and serious enough. Some of them even put on slippers or worked without their tops. That accident was a message from the God. Since then, he has paid for his own equipment purchased from abroad, and checks his safety gear every night before work. When he is at work, he will follow each safety procedure precisely and painstakingly.

#### One Incident Marked the Beginning of Indigenous People,s Fight For Labour Rights.

"In my village, seniors told young people to help one another, but you don't see people do this in the cities." Even though Yang You-Lin has lived in Taipei for years, he is still not used to the city life. He said sadly that he usually had customers who gave him a hard time. They criticised him for not washing the windows clean enough in order to ask for bargain prices or even escape payment. When he faces unreasonable criticism, he would rather give up payment instead of arguing, so that he will not delay the scheduled work in other sites. What really frustrates him is not loss of money, but the fact that the effort he makes into his work is trampled on. In addition to difficult customers, Yang You-Lin once worked for a Non-indigenous employer who did not respect the traditions and culture of indigenous peoples. One year, Yang had to take 3 days off to return to his community and participate in the annual harvest festival. However, when he returned to work, he realised that his job position was frozen. He has witnessed all the unfair treatment received by the indigenous peoples living in the cities, and hence started to participate in all sorts of indigenous rights movement. He takes the political struggle onto the streets to fight for indigenous labour rights. He hopes that the government can amend the "Ritual and Festival Leave for Indigenous Peoples" in the "Implementation Regulations on Memorial Days and Holidays" from 1 day to 3 days.

As an indigenous person living in the city, Yang You-Lin never forgets about his hometown. Whenever he is not happy with work, he takes his pet dog, Luka, to the beaches in Tocheng Township of Yilan County on holidays. "Oceans are important to me." Growing up around the ocean, as long as he is at the beach;, he feels like travelling along the waves and currents back home, where Jingang (meaning gorilla) Mountain is surrounded by a sea of clouds, images of full rice ears dropping down greet the eyes, and the view of the Pacific Ocean stretches as far as the eye can see.

For Yang You-Lin, Taipei was always a temporary stop; neither the root, nor the place to settle down. He plans to move back to Changbin Township in Taitung with his family in 5 to 10 years. He wants to build a new house and grow old in the place which he is most familiar with. After years of dangling amongst the tall buildings of the metropolis, what the "Spider-Man" really longs for is to stand firmly on the home turf of the Eastern coast of Taiwan, with his feet.



## Naroherbs Herbs Watered with Atayal Mountain Springs are Healing the World with Their Pleasant Aroma

Written by You Nian-Siou; Photo credit: Huang Jian-Bin



**Checke** here are rosemary, and those on the wood structures are honeysuckle." Bai Jin-Shan, Atayal leader of the Jianshih Township Special Crops Agriculture Production and Marketing Group easily points out all the different herbs in the fields of Lalu community in Jianshih Township, Hsinchu County. Walking through the misty, quiet mountain forest, it's hard to imagine there is an herb kingdom hidden in the Atayal community deep in the mountains. From breeding and growing herbs to distilling

and producing floral waters, every process is completed here in Lalu community. Due to the products' outstanding quality, many aromatherapy brands in European countries and the US import ingredients from Lalu.

About a decade ago, Lalu community began to work with Xinshe Nursery to grow herbs. They planted nearly five hectares of herbs which were mainly for community tourism purposes. Selling aromatherapy products was just a secondary objective. In August, 2004, northern Taiwan was heavily hit by Severe Typhoon Acre. Lalu community was ripped by major mudslides which destroyed



A wide array of herbs are grown in Lalu community. Herbal elements are extracted and made into floral water which preserves the herbs' aroma and energy.

most of the herb gardens and agri-tourism equipment. The long road to recovery almost made the community members give up herb farming.

"But you have lands that have so much to offer! Why are you abandoning them?" Wu Shou-Mei exclaimed. Wu, known as "Teacher" by the community, is one of the pioneers of aromatherapy in Taiwan. She visited Lalu community before the typhoon and was pleasantly surprised by how suitable the environment is for growing herbs. According to aromatherapy textbooks, herbs must be grown in a Mediterranean climate which is cold/cool and dry. Theoretically, Taiwan, which is located in the subtropical zone, is not ideal for producing herbs; but Lalu community is situated at an elevation of 500 to 900 meters and has clear sweet mountain spring water, which makes the community perfect for cultivating herbs. Wu Shou-Mei really did not wish to see the herb culture in Lalu community disappear after the typhoon.

The recovery process went on for many years. Assisted by society, Lalu community set up Jianshih Township Special Crops Agriculture Production and Marketing Group in 2008. At that time, there were only two members: Wu and the serving board director, but the collaboration between indigenous and Non-indigenous peoples managed to kick off the recovery of the local herb growing industry. Wu and the board director kept on persuading community members: "you can earn more with floral water than with essential oils. Selling water is better than selling petrol!" Gradually, the herb farmers began to join in.

#### Essential Oil,s Twin: Floral Water Versatile Applications Create Endless Business Opportunities

"Our floral waters do not have any additives. It is definitely safe to drink!" Bai Jin-Shan says proudly. Floral water is also known as "the twin of essential oil". When herbs are distilled in a boiler, they produce two liquids with natural chemical molecules. Essential oils contain the molecules that cannot be dissolved in water, and the highly hydrophilic molecules are dissolved into floral waters. Floral water looks like water, but can be used in many ways. It can be applied externally and internally, or manufactured into beauty products such as face masks, lotions, and essences as well. Unlike other floral water brands on the market, Lalu community only produces floral waters, no essential oils. Wu Shou-Mei used cypress water as an example. The cypress water extracted overseas is kept at a temperature between 220°C and 280°C, but Lalu community can keep it between 75°C and 90°C. The low temperature preserves the aromatic molecules and produces full-bodied aromatic floral waters.

Bai Jin-Shan also shared an Atayal legend: back then when people needed mountain spring water, they just needed to softly chant "qsya~qsya~ (Atayal for "water"), and their water jars at home will be automatically filled up. In Atayal culture, water is the love and blessing from the gods to the people. Lalu community uses pure mountain spring water to distill floral waters, making it one of the features of their products.

The retail price for floral waters imported from Europe and the US is around NTD 5,000 per kilo, which is very expensive. Lalu community has a location advantage and their products sell at only half the price. They quickly gained popularity within the aromatherapy circle and attracted many large beauty industry orders. In 2011, Jianshih Township Special Crops Agriculture Production and Marketing Group finally began to make profits, attracting more community members to take part in the industry. Furthermore, the neighboring Megalan and Thyakan communities also joined in. Currently the group has 20 farmers growing herbs and the annual sales amount is around NTD five million.

#### Production Place of the Iconic Indigenous Herb Yulan Magnolia The Most Trustworthy Supplier to Aromatherapy Brands

In the beginning, Jianshi Township Special Crops Agriculture Production and Marketing Group only grew four to five species such as rosemary, sage, lavender, and chamomile. The seeds were supplied by the Council of Agriculture Executive Yuan. Wu Shou-Mei later started to import seeds and farmers set up greenhouses in the village for breeding purposes. Breeding seeds locally can significantly lower cultivation cost (locally-produced rosemary seeds are five times cheaper than procured seeds), and also allow the community to domesticate exotic breeds and produce species that are unique to the community.

Bai Jin-Shan explained that Lalu community currently has more than 40 species of herbs, and one-third of the seeds come from the community, including the village's indigenous may chang ("mountain pepper"), shell ginger, ginger lily, incense cedar, and indigenous cinnamon. All ingredients are wild herbs handpicked and processed by the local indigenous community members.

If you are looking for the most iconic herb of Lalu community, that would be the Yulan magnolia. Compared with the strongly aromatic magnolia flower, Yulan magnolia floral water has a more subtle scent. The light aroma is elegant and natural, similar to a combination of tea leaves and spices. The water also has anti-aging purposes, and is commonly used as a toner or consumed. Famous aromatherapy



Jianshi Township Special Crops Agriculture Production and Marketing Group grows and breeds their own herb seeds and distills mature herbs into floral waters.



After the herbs are distilled, they can extract two liquids. On the left is essential oil, and on the right is floral water.



To further develop the tourism potential of Lalu community, the group offers DIY activities for visitors to experience and make various herbal products themselves.

brands such as ANIUS and the Yulan magnolia skincare line by Taiwanese beauty guru Niuer all use Lalu community's Yulan magnolia floral water.

#### An Indigenous and Non- indigenous Collaboration that Spreads Herbal and Floral Aromas Far and Wide

With 26 employees, Jianshi Township Special Crops Agriculture Production and Marketing Group comprises a Marketing Management Division, Tourism Operations Management Division, and Field Business Management Division. A group with indigenous and Non- indigenous members naturally means there will be some disagreements. One of the biggest issues is related to the usage of farming chemicals.

"Weeds grow very fast in herb gardens, and farmers who are used to spraying weed killers now have to weed their fields by hand. Of course they don't like it." says Wu Shou-Mei. She spent a lot of time promoting the new concept through various methods. She gave free seeds to the farmers and asked them to check on each other: if someone is caught using farming chemicals, they will immediately be kicked out of the group.

Gradually the farmers realized the advantages of eco-friendly farming. They not only stopped using chemicals, but also began to use organic fertilizer and compost. Every batch of distilled floral water is sent to the Food Industry Research and Development Institute for testing. The products are shipped to clients only after confirming its standard plate count is within regulations and do not have any residue of the 310 farming chemicals.

Bai Jin-Shan remarked that the soil damaged by mudslides is not really suitable for farming, but group members put down a 60-cm layer of

wood sticks, wood meal, leaves and rice bran to cultivate soil that is suitable for growing herbs. The bamboo shacks surrounding the gardens can also be used to grow herbs and serve as a place for campers in the area to sample herbal tea.

"Our products are sold to Germany, the Netherlands, and Japan! We are a very wellknown raw material supplier in the international aromatherapy circle." The Agriculture Production and Marketing Group guarantees a high procuring price, and also gives out bonuses to farmers according to their contributed volume. Wu Shou-Mei said this idea actually came from the New Zealand kiwi company Zespri. The company is owned by fruit farmers and has a multiple bonus mechanism that encourages growers to improve their produce quality. So far, the Jianshi Township Special Crops Agriculture Production and Marketing Group has only welcomed more members and not seen anyone leave.

After successfully transitioning from farming to manufacturing, the group is now actively targeting business opportunities in the tourism service industry. They offer herb garden tours which also include DIY activities for eye masks, lotions, and mosquito repelling spray. In addition, they plan to apply for training project subsidies to train more personnel, and open an aromatherapy lifestyle school in Hangzhou, China. This indigenous and Non-indigenous collaboration is successfully spreading herbal and floral aromas from Lalu community to the world.

## ReMix

## Take Pre-wedding Photo Shoot Back Home

Written by Liang Wen-Ching; Photo credit: ReMix Beauty & Image Studio/ Tsai Tsung-Sheng



This is not the fairy-tale and dreamy type among the contemporaries. White gowns, balloons, bouquets and romantic setting are no where to be seen. In these pictures, the brideand-groom-to-be wears feathers and flower adorned headdresses and are clad in glamorous

indigenous costumes with glazed beads and embroidery outlining intricate patterns. Behind them are magnificent mountains, slate stone houses, old indigenous villages devastated by typhoon, woods, waterfall, crag or cliffs. The newlyweds-to-be pose on their ancestral homeland with chins slightly raised and thoughtful and focused gaze on their faces. They appear to be confident, proud and gorgeous.



Paiwan girl Res and Minnan girl Jimmy work together on pre-wedding portrait shooting. They share the same ideal and aspiration: by taking pre-wedding portrait photos they can document indigenous cultures and the natural surroundings.

"When the newlyweds to-be put traditional indigenous costumes, you see immediate change in the looks in their eyes. That unrivaled confident and bright looks on their faces are something you cannot find when they are in western style gowns/ suits." Said Jimmy earnestly, as she looked at the indigenous pre-wedding portraits ReMix took in the past four years.

#### The Encounter between a Paiwan Girl and a Minnan Girl

Res Matilin comes from Sandi Village, a Paiwan community in Pingtung County. Jimmy comes from Alien Township, Kaohsiung City and has Minnan ethnicity. "I decided to come back because I really missed home. I had been away from home for too long." When it comes to the reason of moving back home, Res said that she grew up in her indigenous community but had to move to the city in order to go to school when she was in junior high. She made up her mind to move back home when a family member fell ill. When she first moved back, Res was taking care of her family member, she also made sure that she acquire skills, making the most of her youth. Therefore, she became an assistant to a make-up artist to pick up the trade.

Jimmy was a fervent photographer who was into story and landscape photography when she was in school. Originally her plan was to take over family business after graduating from university, but she changed her mind and joined pre-wedding photography business after her friend got her into this trade. Both of them started their careers as assistants. Committed in their own careers, they have developed solid professional skills. They met on one joint assignment and started to collaborate regularly as they are like-minded.

"Because I live in an indigenous community, most of my cases came from my people. The newlywedsto-be who seek out independent studios for prewedding portraits mostly already have idea in mind. And they want tailor-made services." Rex found that young indigenous couples already have different ideas about pre-wedding portraits. With a strong sense of indigenous identity, they want their portraits to be taken in their own communities with traditional costumes. Costumes, apparels and locations for photo shoot have to be tailored to specific needs. In addition to that, theses assignments also challenge the photographer's sensitivity to cultural nuances.

Res found Jimmy is a good listener to the needs of newlyweds-to-be and she respects indigenous culture while they worked on assignments together. "The person behind the camera has to have a good understanding of and exposure to our culture so that he/ she can produce works with heartwarming touch."

Jimmy explained frankly that she first worked for big pre-wedding portraits studios. With prepackaged services, indigenous style portraits usually only involved different costumes. It was merely about looking good in the picture rather than being attentive about cultural details, not to mention the taboos about costumes, artifacts used on set and expressing cultural understanding. Therefore, lots of her behaviors showed ignorance.



ReMix not only takes pre-wedding portraits but also pictures of family and newborn babies. The studio capture every critical moments of clients' lives.

The longer she worked a photographer, the better she masters the skill. Jimmy joked about being able to take photos with her eyes shut. However, she also became ever more confused. "Does pre-wedding portraits have to be this rigid?"

She found new possibilities for pre-wedding portraits when she worked on indigenous assignments with Res." The western style portraits are mainly about looking good and beautiful. In contrast, one sees the unrivaled strength and vitality in traditional indigenous costumes, old villages and the newlyweds own cultural identity. "She followed the indigenous newlyweds-tobe into mountains and to seaside to take photos. Jimmy learned stories of people from different groups. These experiences rekindled her passion in photography.

#### A Pre-wedding Portrait Studio in an Indigenous Community Go Home with the Newlyweds to Take Photos

As Jimmy's fondness of indigenous culture deepens, she wanted to further pursue this in her work. "I want to 'move bake' to the community so that I can better understand your culture." Jimmy proposed the idea to Res.

"If I am to move back, then it should be where I grew up so that my life could really take root there." Res said. They started the preparation for the ReMix Studio at the end of 2016. Taking "Re" from Res and "Mi" from Jimmy's nickname, the title ReMix also indicates the fusion of Paiwan and Minnan identities which leads to unique creativity. They went back to indigenous homeland to rediscover the pure beauty of their culture. With their hard work and funding from the Council of Indigenous Peoples, they rented a warehouse in Sandi Village in 2017 and ReMix formally opened.

ReMix has shot indigenous pre-wedding portraits with many different themes and stories after the opening of the studio. They brought on all kinds of challenging shooting sites according to the wish of these couples, including Tjuvecekadan stone slate village, Payuan village, North Dawu Mountain, Orchid island. "Through word of mouth advertising, prewedding portraits in places like indigenous communities, mountains and seaside have become the signature style of ReMix branding." Jimmy said with a smile.

"We encourage couples to take their pre-wedding photo shoot home." Res said. Unlike other studios which would reject remote sites for photo shoot or raise their quote, there are no places remote or inaccessible enough to stop ReMix from going. Their jeep goes anywhere as required and they only charge transportation cost with no additional fee attached. It is not that cost is not a concern for them but both Res and Jimmy see that "Going home is what motivated us to set up ReMix in the first place. If we make taking pre-wedding photo shoot back home difficult for couples, then we might as well not to move back."

#### More than Just Pre-wedding Photo Shoot Attentive to Cultural Nuances and Taboos

Before they go to an indigenous community for photo shoot, ReMix would repeatedly confirm with the newlyweds about the rituals they have to be careful about. They would prepare millet wine and betel nuts as offerings to ancestral spirits and mountain gods. If the newlyweds are not certain about these rituals, ReMix would ask them to check with elders in the family to make sure no taboos are broken. It's never too much to verify the correct way to put on the traditional costumes



and apparels over and over again. "When we are on set, I would stop and ask the newlyweds to adjust their costumes even it's a tiny thing that is out of place." Jimmy said.

For indigenous people, different apparels represent different social status. Getting the costume wrong is a big deal. Res and Jimmy are extra careful about these cultural details to avoid accidentally breaking cultural taboos.

"As an indigenous person, photo shoot for me is not just a job. We want to convey cultural messages correctly as well." Said Res. They want to strike a balance between business operation and cultural awareness. They spend lots of time learning clients' needs and stories before they propose the best approach to portraits that they genuinely feel right.

#### Documenting the Disappearing Landscape and Visages of Elders in Indigenous Communities

"We found the landscape of our homeland as we know it since childhood disappearing. That is why we promote the idea of taking pre-wedding photo shoot back home. "Res felt this deeply. With the invasion of modern civilization, the landscape of their community is slowly transforming. And they should capture these scenes now before they are gone. Therefore, they also encourage couples to ask their families to be in the photos as well. According to Jimmy, the elders are the keepers of the precious indigenous cultural heritage. With their passing, the culture may be gone too. "We seize the opportunity to capture pictures of the elders in their formal costumes when we take these pre-wedding portraits."

"It is our humble wish to cover pre-wedding photos for all the 16 indigenous peoples of Taiwan so that we can preserve cultures of different groups with camera. Then we are going to organize an exhibition on a minivan and take it on a tour to every indigenous community." For Res and Jimmy, ReMix is more than a pre-wedding portrait studio. For them, it is a cause and dream that take root on indigenous homeland.



The couple, clad in traditional indigenous costumes, stand before the colorful urban building, conveying a sense of beauty which is conflicting and harmonious at the same time.

## Miyang, the Master Weaver Traditional Weaving Technology Passed down between Warp and Weft

Written by Liang Wen-Ching; Photo credit: Tsai Tsung-Sheng



Reproduction of Local Weave Culture by Miyang, the Master of Paiwan Ground Weaving Machine.

Miyang is already 71 years old. From her palm, you can trace years of hard work passing weaving threads between her hands to this day when she still sits with a straight back on the floor as she works on her traditional weaving loom. The sound is strong and powerful and Miyang tramples on the pedals, fixes the heads, and operates the shuttle by hand as she weaves fabric with the Paiwan community's pattern. I used to think it was old-fashioned to sit on the ground and weave, but after I got older and experienced, I finally realized what a precious culture I've had in front of me all along," Miyang softly says with profound meaning. After World War II, in compliance with national policies, many tribes moved down from the mountains, but as the ancient tribes moved down to the plains in 1953, the customs of the tribes also gradually changed, the traditional lifestyle of men hunting and women weaving was seen as symbols of the past by the modern civilization, not to mention the timeconsuming and arduous local loom technology.

Miyang has grown from a long line of skilfull weavers with knowledge handed down from generation to generation and as a child, she used to "play" weaving with her mother in the mountains. However, due to the ease in obtaining clothes in the cities, the weaving concept within the tribes and its people have been also influenced although women can still weave, their skills have largely been restricted to the use of flat looms with twill weaving techniques producing quilts, back straps and long trousers while the complex and time-consuming weaving techniques such as inlay weaving have become much less familiar. "At that time, I also thought that weaving clothes with the traditional loom was a very uncivilized method, so I didn't like it." says Miyang candidly.

Miyang has been drawn towards western design since a child, by relying on her talent and hard work she managed to pass and achieve the top grade as a women clothing technician and proceeded to work in an export clothing factory where she designed and produced elegant western dresses. Through constantly thinking of new ways to produce innovating designs Miyang suddenly had an idea: "My culture is so rich in patterns so why not apply it to a dress?"

Miyang used the Paiwan patterns and beaded embroidery as an embellishment on an evening dress, at the time she was unaware of the enthusiastic reaction she would later receive from her clients, "this truly left me astonished, through this response I finally realized how abundant and rich my culture really is." Before she always considered fashion to be defined by western clothing design, but through this experience, Miyang started to reexamine the Paiwan people's traditional techniques of weaving and embroidering and she found how precious her own culture is, but since nobody was learning the traditional techniques, it would soon be lost and forgotten.

#### With Father's Guidance Retrieving the Lost Inlay Weaving Techniques

Miyang was determined to start learning to weave with the local looming method; she was nearly 50 years when she decided to learn from the elder Tjinuai, the only one left within her tribe that still knew how to weave by using the traditional techniques. Miyang made use of her holidays to learn from Tjinuai traveling back and forth to the community; however, her teacher only knew the basic skills of the flat looms and twill weaving techniques. The inlay weaving knowledge to produce complex patterns had long been lost.

"As a man and according to our tradition, my father was not allowed to touch women's weaving tools, let alone weave; however, since he was a child he would be able to watch grandmother weave and memorize her techniques. My inlay weaving techniques were taught to me by my father."





With Diligent Learning, Restoration and Weave Teaching of Traditional almost Extinct Inlay Weaving Technique by Miyang.

Her father who had an eye for details and a great memory remembered grandmother's songs, her weaving methods, and various weave patterns, a knowledge which he passed on to Miyang. By examining the fabrics left by her grandmother and through the guidance of her father, the two worked together to retrieve the seemingly lost methods and patterns of inlay weaving that were only stored in her fathers memory, "there were many patterns I've had never seen before and I could only follow the instructions from my father and repeat the designs until it was exactly as he remembered it, only then would my father be satisfied and nod with approval".

Her father cared so much about her family weaving over the continued tradition and inheritance of the family weaving techniques,



so when Miyang agreed to come back to the community and learn from the elders, nobody was happier than her father. As long as she would practice at home, her father would sit beside her and guide her and use the leftover threads to wove red, yellow and green braided ropes. "At that time father weaved a lot. I sewed some of it into an evening dress, but there is still a lot left!" Miyang recalled with a smile as her eyes revealed a longing for her father. For Miyang, these braided ropes are the memory of her learning to weave together with her father and they represent a father's love and expectations for his daughter.

### Patterns Knowledge, Methods, and Rules Left by Ancestors

"A Paiwan woman is responsible for the clothing of the whole family," Miyang says, just as hunting is a man's job, weaving is a woman's responsibility and obligation. The clothes worn by the family, each and every garment is weaved out by the woman of that family.

The various patterns on the clothing represent the cultural knowledge inherited from the ancestors and the work that women are responsible for. "We don't have a written language, so the patterns are like messages left by our ancestors, teaching us methods and rules" as she explains that except for weaving, women also need to farm in the fields. The sand pattern symbolizes the technique of tilling the fields and how to protect the slopes when they are cultivated. The tooth patterns mean health as the ancestors believed that

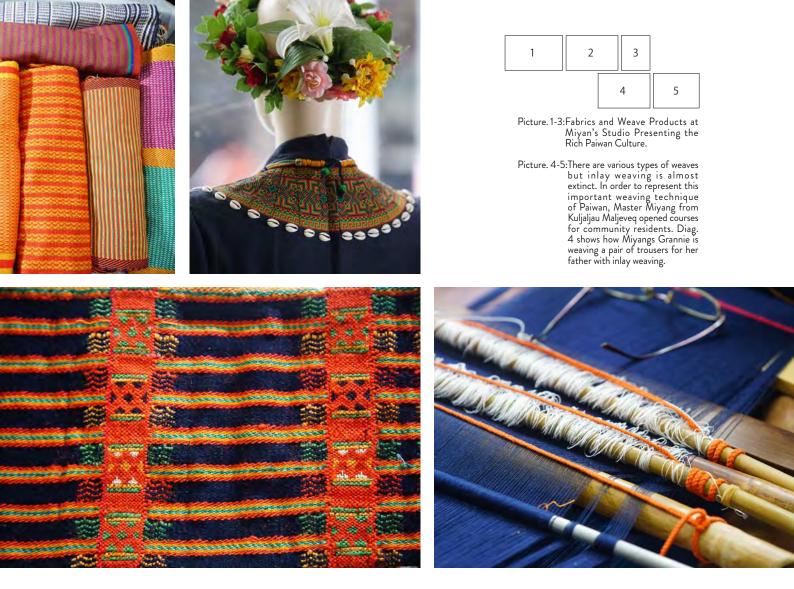
women were responsible for the health of the family, and the people also believe that a person's health is closely related to the condition of the teeth.

Different from using the repeating patterns of plain weave and twill weave, the traditional techniques of inlay weaving enable the fabric to be embroidered like a painting filled with gorgeous and colorful complex patterns, which tests the weaver's ability to compose warp and route while being careful and patient. For important ceremonies such as birth, marriage, funeral, and so on, the people wear the most beautiful and best-looking clothes made with inlay weaving.

"I don't know why the outside world says that our inlay weaving technique is only used in the production of mourning clothes, but the trousers, and skirts that are generally worn are also often produced using this inlay weaving method," Miyang says helplessly. In the tradition of the Paiwan people, the death of a loved one is extremely prudent, so they will put on the finest clothes to see the person off. These gorgeous clothes must be made by the inlay weaving technique, as it symbolizes that the tribe places great importance and seriousness to the matter; however, this does not mean that weaving is only limited to funeral clothes." It is not just for mourning; it's for happy occasions as well!" Miyang says.

#### Passing on without Stopping Reproduce the Traditional Inlay Weave Pattern

Not only is Miyang retrieving traditional weaving techniques, but she also incorporates her expertise in design to improve Paiwan's clothing while combining it with traditional weaving patterns so as to give a new life to the traditional culture and allow it to adapt to the new era. She believes that to integrate tradition and modernity, one still needs to understand the meaning and the rules the ancestors engraved in the patterns and appropriate pattern and embroidering depending on the object and the purpose of the garment. For example, the pattern representing health can be used on all kinds of clothing to symbolize



the meaning of blessed health while the sun pattern and the human head pattern are reserved for nobles and above. "You can weave it, but you cannot casually wear it," Miyang says with a smile when teaching her students. She requests that they all understand each pattern meaning to avoid misuse.

Miyang returned to the community in 1994 and established a workshop besides concentrating on passing on the Paiwan traditional ground weaving technique. She also teaches classes at community colleges in Kaohsiung and Pingtung. Her classes combined all ethnicities and genders. As long as you have the heart to learn, she is willing to teach you. "But the real problem lies in time required. It took me almost eight years to teach about seven students to be familiar with the basic patterns of plain and twill weaving and for the complicate inlay weaving, much longer time is expected," said the concerned Miyang.

Although Miyang rediscovered the traditional inlay weaving techniques, she still has not had enough time to weave a

pair of pants for her own family. "In a six-hour working day, you can weave about 0.8 cm, so it takes about a year." Miyang understands that she cannot slow down when it comes to passing on the weaving knowledge. For next year, she is already planning to push herself to gradually reproduce the traditional weaving pattern. At present, Miyang has compiled 20 patterns of Paiwan plain-woven and twill weaves, which are expected to be published at the end of 2019, leaving a precious record of inlay weaving patterns have not yet been arranged orderly, based on her research, there are at least 20 patterns.

"I'm racing against time. I'm afraid that I may not be able preserve the valuable cultural assets before they lose," Miyang said with a concerned smile but she still sit straightly and continued weaving.

# Feiying Rescue Squad

### An Effort to Better Rescue Those in Need in Mountain Area with the Combined Ethnicity in the Squad

Written by Chang Chien; Photo credit: Feiying Rescue Squad / Lin Wei-Yen



Namasia District and Taoyuan District in upstream area of Laonong River are indigenous settlements of Bunun, Kanakanavu, and Hla'alua while the downstream area, settlements of Rukai and Paiwan, is administered by Maolin District. Liouguei District, with smaller slope, forms the meeting point for indigenous and nonindigenous culture. Since its establishment in 1998, indigenous members of Feiying Rescue Squad have been playing an inevitable role.

Initially, the Squad was founded for making contribution to the society as a voluntary worker group by coordinating with government events and facilitating traffic control work in Liouguei. Rescues were only responded to traffic interruption caused by mudslides. "Rescue requires to accumulate experience and without the financial support, it is not easy for a private organization to work for 21 years and become more professional," recalled Chen Ming-Hua, President of Feiying Rescue Association. Especially, the devastating 921 Earthquake hit Central Taiwan in the second year after the establishment of the Association. Chen arranged about four excavators to depart directly from Liouguei, but highway control was implemented. At that time, both public and private rescue organizations had limited experiences about earthquake rescue and relief activities and on the site, the command system was very chaotic and inefficient.

#### Indigenous Rescue with Leading Endurance

Although the government has gradually developed its

rescue capabilities and system, yet with limited governmental resources, Feiying Rescue Squad has been more flexible to attend to the public need. Chen said, "When a hiker was reported missing, his families often demanded help from private rescue teams since the government is unlikely to conduct unlimited searches. Even when the hiker was found dead, our team members would bring the body down to the mountain and give it back to the relatives.







Picture. 1-3:Feiying Rescue Squad, a voluntary mountain rescue organization, equipped with professional hiking and rescue skills. Hei Lung (on the left in the left diagram) is the key person of the Squad, a frontline rescuer and mentor.

Looking at the face of Chen Ching-Shan who stood next to him silently, Chen said, "Indigenous members have the strength over endurance and loading, in particular, for surviving in the wilderness during night time. He is the one that I can trust in every rescue!"

Chen Ching-Shan is Bunun who has been working in the Port of Kaohsiung. He joined Feiying Rescue Squad about 20 years ago when he retired from Special Forces of Kinmen. As a skillful rescuer, he is also a coach and each year, he leads new members for mountain hike training and has been nicknamed, "Hei Lung."

After the joining of Hei Lung, Feiying during that time was giving only general rescue support to the government, yet as it became more experienced and skillful, Chen Ming-Hua decided to lead his men to work for the whole island. His men have been scattered around Taiwan for their own work and when there is a need, they will be called to rescue and relieve immediately.

### Transition to Specialized Mountain Rescue

There have been a limited number of specialized mountain rescue squads in Taiwan. Thus, in its initial stage, Feiying focused on mountain rescue work. Over the past decade, many skillful members joined the Squad and made it a prominent organization in Taiwan. But compared to general rescue assignment, mountain rescue requires more physical strength and endurance and is more time consuming. At present, the ratio of non-indigenous and indigenous members is 10 to1 indicating high recognition earned due to non-indigenous and indigenous experience learning and sharing. Feiying's red shirt had been often spotted in rescue efforts of Taiwan's major disasters including Typhoon Morakot, Weiguan Building Collapse, and Kaohsiung Gas Expositions.

"It is known that 'footprints in the sand show where one has been' but this is not quite easy for us to find a missing hiker in the mountain area. We need to know more



about the missing hiker and find more clues," pointed by Chen Ming-Hua. In recent years, more hikers were reported missing in remote mountain range less than 2,000 kilometers since people ignored risks of hiking related activities. For hikers, they often are not familiar with the wilderness and lose their directions.

Prior planning is very important for rescue and on the white board at the office, communication logs between the missing one and relatives were jolted down for members to trace all possible meanings from everything including cell phone messages. Their members sometimes found the missing one dead and Feiying members are no stranger to this pity. But when there is hope, they will continue their rescue to locate any missing hiker. What impressed Hei Lung the most was once he received a rescue request to search a missing elderly who took his granddaughter back to his home in the mountain. The granddaughter reported to the policy alone. Feiying spent two days and found the old man without life signs. "Mountain trails present great challenges to hikers and rescuers and we need to repeatedly search all possible locations. Only with correct judgement, we are able to find the missing one sooner," said Hai Lung. Time for them to find missing hikers is very limited and after ten days, policy and firefighting agencies have to close the case. But with a request of any family members, Feiying will continue searching. Both Chen Ming-Hua and Hei Lung pointed out the difficulty of mountain range rescue and relief. They always examine rescue processes and ignored details and messages to make each rescue more valuable.





#### Saving Home from Typhoon Morakot

Chen Ming-Hua recalled, "Typhoon Morakot was more devastating than the 921 earthquake according to my rescue and relief experiences over a decade." In August, 2009, the extreme amount of heavy rain in several days caused severe flooding around Taiwan. Chen Ming-Hua took some of his members, seven speedboats, and raft operators for rescue. When they arrived, they saw the high flooding level equivalent to that of a three-story building and many victims were there waiting for help. Sharp objects raised under water created barriers for rescue and he said, "I was very concerned of safety of my men."

Before they finished their relief and rescue in Jiadung, communications in Liouguei was interrupted. Chen

1	2	3
4		5

Picture. 1-5: Feiying Rescue Squad offers comprehensive assistance to rescue operations since it masters all rescue characteristics and processes in all fields. Picture.4 shows how the Squad has been trained trained in the mountain range.

then took his men home. When they approached to the end of National Highway No. 10, water level of Kaoping River soared and they could not identify their way home. They were rescued with a falling cable. It took more than one month for Qishan, Liouguei, Taoyuan, Maolin, and Namasia to be rescued and relieved.

Now in Liouguei, a visitor can overlook the Office from a bird's eye view of "Feiying Squad" on the iron roof written by Chen Ming-Hua in person after Typhoon Morakot. At the office, Four-Wheel Drive, mountain motorcycles, speedboats, cables, drones, sleeping bags, raincoats, and tents are scattered and donated by the private sector for emergent and needy rescues.

"We rely devices on the plain and humanity in mountains," stated Chen. Along with the advanced development of science and technology, drones and GPS equipment offer great assistance but humanity reasoning and mountain and wilderness trainings of professional techniques are required. That is why Feiying has been highly recognized and praised.



Letters of appreciations were sent to recognize Feiying's resecue efforts.

