

Promoting the Value of Local Industries to assist the development of Siraya Aborigines' Local Cultural Industries

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Abstract: Under the impact of the 21st century Liberal economy and globalization, this new situation constantly marginalizes and threatens the local culture industries. Therefore, confrontations between labor and employers in local industries are shrinking, causing the fading of local culture. This study aims to explore cultural creative industry revitalization to help the local industry facing the tough challenges.

Through looking for the case of neighboring countries such as Taiwan and Japan, researchers want to first discover the causes, and then find the solutions. Through this study, we hope to find out the economical development patterns, and retain our local cultural industry development.

Our society should maintain the development of cultural diversity and multiculturalism, but after modern industries baptism. The gap between urban and rural areas has brought job shortages and other factors such as the aging population, resulting in a losing balance of development in rural area. Because of the large enterprises and multinational companies laden with strong mainstream culture, they subvert the value of local industry and development opportunities. Under these dreadful conditions, the local industry had to choose to survive under the pressure of the capitalist or choose to end their business. Through cultural homogenization, the community gradually lost its autonomy, local cultural elements, and even the possession of land, due to the invasion of capitalists.

Through investigating the comparative analysis, this study will select successful cases of local industry development for the investigation. This research targeting at Taiwan Siraya Aborigines, who live in the disadvantaged areas, are our main case for study. We expect to sum up the cultural and creative view points, and assist the transformation of local industry into the business model.

Through the discussion of Post-colonialism and Glocalization as theories in this research, we argue if people could preserve their traditional cultural elements, it would be a great achievement. This will not only create opportunities and increase employment, but also promote the upgrading of local industry. We expect that our findings will provide as examples of successful cases when people facing similar problems in future in engaging their local cultural industry.

Keyword: *cultural and creativity industry, Postcolonialism, Glocalization, Siraya Aborigines*

1. Introduction

1.1 Motivation and purpose of the research

Under the rapid change of the international situation, the pressure of globalization has resulted in the fast flow of capital. Moreover, the urbanization enlarged the gap between urban and rural areas, especially in fields of capital, manpower and information. In order to reduce the costs, employers are constantly seeking foreign labors for relocating the international divisions. Many local industries continue to be marginalized and replaced due to lower costs with multinational competition. The local industry is gradually shrinking, losing their jobs and technical capabilities, battering development of the local economy of the future, and falling into the vicious cycle that cannot be easily solved.

There is a unique tribe among Taiwan's indigenous groups under pressure by the immigration for more than three hundred years. They have been living in the geographical and cultural periphery. However, since the rapid decline of the competitiveness in local industries, people in this cultural heritage encounter more crises. This is the Siraya tribe, who has encountered the regime changes and cultural fusion along side with Taiwan's history.

Therefore, this research tries to discover the ways of cultural heritage from this ethnic group, in response to the shifting of the dilemma in the local industry's economical changes of the market. In addition, this study learned from the success stories with its neighbors, targeting Thailand's local industry - OTOP (One Town One Product). To promote and compare the experience in the hope to find out the shortcuts for Siraya's future development of its cultural industries approach.

1.2 Research questions

This research attempts to analyze the Siraya tribe through applying cultural resources and establishing feasible local cultural industries so that ethnic culture and tradition will continue from its marginalization, when facing the strong cultural globalization. We are exploring the Siraya cultural appearance, for the possible future development, and expecting to achieve the following goals:

1.2.1 Explore the development model from Siraya tribe's cultural industries

This research employs the field study method to collect Siraya tribal industrial development, to understand the current Siraya efforts in the cultural transmission. Within the Siraya landscape there abounds beautiful natural surroundings where can be developed profundity traveling style under the cooperation with the National Scenic Area which not only can increase the incomes of the tribes but also promote Siraya culture.

1.2.2 Reference and analyzing foreign successful case on development of local industry

OTOP is a well-known local industrial development case in Thailand, through comparison with OTOP we can find out more strengths and weaknesses in the Siraya ethnic groups development and local cultural industries. In the conclusions of this study, researchers will add analysis and recommendations for Siraya local industries to assist development of the local organizations.

1.2.3 Assisting the Siraya's members to deepen their culture identity:

Siraya people should understand the rich and connotation of Siraya. Through post colonialism we can explain how culture discrimination and cultural colonization invaded Siraya culture, evoking Siraya cultural

identity and adhering to aboriginal's identity to one's own culture.

2. Literature Reviews

2.1 Siraya Culture

Over one hundred years ago, Siraya tribes were settled all around the western plain of Taiwan where abundant living resources offered plentiful food sources. In 1603, the Ming Dynasty Scholar, Chen, following the army attacking pirates, had once stationed at Siraya village, and wrote an article - Dong Pan Ji. In the article, he mentioned the fertile environment of western Taiwan: mountains are for deer...however, deer is not for leisure hunting. In winter, the groups of deer were everywhere; Siraya hunters were chasing and hunting for food. They used dartlike weapons to target their prey. They can get deer effortlessly. At the end of the day, the preys were stacked up as a hill. Siraya people have plentiful of deer for meals (Pan, 1996: 241). Under these gifted environments, Siraya tribes had developed a very high cultural level and social structure.

Dutch missionary Georgius Candidius, whilst preaching in Taiwan, wrote: There is no doubt that Christianity will be praised by residents; however, their religion, customs and habits will result in contravention of the law of God which was abandoned and rejected (ianthro.tw). Based on the missionary of Christianity, Georgius Candidius describes Siraya change under the cultural aggression. The Colonists forced Siraya to change religious belief, habits and customs, thus Siraya were faced with assimilation and the fate of disappearing.

In the environment of colonizing and assimilation, there are very few Siraya tribes that preserve their own culture, and the degree and ways of preservation of culture among tribes are also different. Since the 1990s, the Siraya ethnic groups in Taiwan started to realize the problem of self-identity. Many tribes have founded Cultural Development Associations closely related to the community, trying hard to restore the lost culture. Through regular fetes and activities, the art culture was shown to the public in order to inherit Siraya culture.



18th century Siraya tribe's life

Data resource: Institute of Ethnology Academia Sinica, saturn.ihp.sinica.edu.tw

2.2 Siraya ethnic local industrial structure

In terms of the tribal population structure, Fan has given an example of Dongshan Village of Tainan County where once lived many Siraya people, “The degree of the aging of population in Dongshan Village area is far more serious than the rest of Tainan County, and even the amount of population in the working age from 15 to 64 who need to raise aged people is also higher than the rest of the county. It has made it popular that the population in working age had to earn a living in other places in the constraint of local unemployment” (Fan, 2009:81). Siraya tribes are mostly located in countryside or the hilly country near mountains, lacking commercial traffic and social resources compared to the cities. From the proportion of industrial structure we find that at the several villages where Siraya people are living, most people are carrying out agricultural production.

Towns \ Agricultural populatio	Populatio	Proportion
Paiho Township	16,324	46.21%
Dongshan Township	14,963	58.34%
Guantian Township	13,637	57.17%
Xinhua Township	7,580	40%

The agricultural population of Siraya Township

Data resource: The CPAMI official website, gisapsrv01.cpami.gov.tw

2.3 Cultural Industry

Yu indicates that, “Cultural industry is to take local area as the thinking subject, it is based on local characteristics, industry conditions, talent development and well-being ... therefore, cultural industry is bound to protect the local ecological and traditional, to look forward to the sustainable management” (2003: 46). Cultural industries are within a strong regional industry type, not only to highlight the distinctive features of each place, but also a kind of way to continue the local cultural heritage. In fact, the cultural industries are using the local cultural resources, through design, to become the crafts, packaging, performances...some expression of local characteristics connotation method.

Type	Content
Monuments	Cultural assets, monuments maintenance, preservation, using and activation.
Crafts	In the development of local cultural characteristics or existing creative crafts and handicrafts.
Tourism and leisure	Local culture and history Characteristics, living landscape environment, culture and creative packaging, development of the tourism industry.
Music and Performing	Local music, traditional folk art performances, newly developed performing arts activities.
Art of Living	Traditional folk local festivals and living related cultural products development.
Cultural Industrial	Primary industrial sectors and Secondary industrial sectors with cultural meaning .

Data resource: Xiao-rong LIU (2006), *the development of the cultural industry to become the cultural and creative industries strategy*

3. Research methods and theories

3.1 Research methods: Field Study

As Barley says, “The field study could emphasize personal experiences during the research and reinforce his/her attitude of pursuing scholarly work” (2003:9). The research approach employs the field study to collect the Siraya cultural industries promoting situation, so researchers should explore deep into Siraya tribes to observe and understand the current status, in order to obtain first-hand information and to ensure the accuracy of data.

3.2 Research theories: Postcolonialism

Glensci stresses that “indicated cultural hegemony did not oppress with the military force but through social structure and formulation to entrust the social practice given to basis of understanding in a social norms...The ruling class let dominant culture gradually substitute for its own culture; moreover, the neglect of the inequality has even been treated as a matter of course” (Weng, nhu.edu.tw). Among the aborigine tribes in Taiwan, Siraya was the very first group contacted with external cultures, and also experienced a massive culture shock. Through post colonialism point of view, Siraya find their last culture identity and self-identity in hope; how to teach the younger generation to draw up their interest and cordiality toward their own culture ,and creating cultural industries to developing their own cultural characteristics, in order to improve the tribes economy are becoming important tasks.



Mutual support from other ethnic groups witness the growth of the aborigines movement, photos by Li-Hsun Peng

3.3 Glocalization

As Lin argues "Glocalization mean multinational organizations consider the special circumstances around the world, for the company or its goods or services to do appropriate adjustments to conform local cultural characteristic and social requirements, and to enhance the acceptance of the local people to increase sales results" (2012:8). Due to Various ethnic cultures and religious differences, there will be different acceptance and perceptions on the same things for people in different places. Taking some famous events as examples, we have KFC selling Chinese porridge in China. In Muslim countries, transnational restaurants cannot sell products containing pork. Glocalization is not only meaning respect for local culture, but also to meet people's habits and close local custom. Even we can say that the cultural phenomenon of Glocalization is shaping each ethnic group and tailoring its characteristics.

4. The Analysis

4.1 The obstacles encountered for local industrial development

From the discussion of the second chapter, we can clearly find that Siraya local industrial structure mostly belongs in agriculture, forestry, fishery and animal husbandry work. These will always require a large cultivated land, mechanized planting, and cheap labor. To develop molecular breeding technology will need significant capital. If industry does not invest in upgrading, the cost pressure will make local industries lose competitiveness. In the terrain and historical background in Taiwan, Siraya people no longer own large tracts of land resources.

Nowadays, most of Siraya people are crofters, which became a disadvantage when local people face the competition pressure of large enterprises and multinational corporations. Unfortunately, after Taiwan joining the WTO and the ECFA trade agreements signed with China, local industries suffered a fatal blow when foreign low-cost agricultural products began to be imported, also causing a trade deficit for many years. Because of these problems, Taiwan's agricultural operation falls into a bleak winter.

4.2 The Siraya Culture Industries Analysis

4.2.1 Tourism resources

At present, every Siraya village is facing serious urban-rural gap. Young people have to move to earn a living in big cities and each tribe is already aging. To continue to inherit the tribal culture it needs to keep the young people in their hometowns. Researchers think developing the deep guide tour in tribes is a really big opportunity. At the end of 2005, Siraya beauty spots were established in the communities, including those of Kabua-Sua, Liuchongxi, Beitouyang and Fanzitian. They started to cooperate with the local government and train the local tribal guides, hoping to promote the tribal tourist industry.

4.2.2 Stage drama and music performances

Of all the Siraya tribes, the people in Xinhua areas were the first to use performance to show dancing, language and musical instruments in front of the world. The displays not only enabled the public to know the history and the life style of Siraya at that time, but also stimulated the creation of Siraya music by means of songs and performance, as well as encouraging the Siraya people to collect the information of traditional songs.



December 2012, Running Siraya Music Festival was supported by Tainan Government, photos by Li-Hsun Peng

The ethnic people in Xinhua area were mostly devout Christian, whose stage plays integrated the stories in Bible and musical creation. Also, they played all the songs with the musical instruments created by themselves in

the tribe. In the excellent combination of these three elements, the cultural features of Siraya impressed the audiences quickly at that time. The Siraya Siraya Cultural Association of Tainan, Xinhua area founded Onini Band in 1997, and started to teach the children in the village to make and play the traditional musical instruments of Siraya. In the same year, the first public play, *The Other Window of Siraya*, was on show and there was a bigger stage play, *Noah' Ark*, in 2002.

4.2.3 Tribal style meals

In 2010, in order to meet the opportunity of launching the tribal tour of Siraya, the Siraya Tribal Development Promotion Association led by Kabua-Sua united several tribal organizations and attended the training program of “Most Delicious —Creative Siraya Traditional Cate”. Through this course, attended by tribes together, over 30 local women were able to learn to make dishes of cultural characteristics so that in future when visitors arrive at the Siraya villages, they could serve them with full tables of traditional dishes.

4.2.4 Tribal landscape

The indigenous people in Taiwan had almost nothing to show as records of their history. The source for us to know the tradition of the tribe only depends on the oral fairy tales among generations. Therefore, in the procedure of reviving Siraya culture, the urgency of continuing fairy tales is very important. Kabua-Sua tribe used the way of art education to inherit the fairy tales of Siraya. In the square of the local Kongkai (gathering plot), there is a story wall painted by primary school students after they had listened to the tribal fairy tales. Through the painting of stories by children, they were expected to set up recognition of the ethnic group consciousness since childhood.



Siraya performance

Data resource: Institute of Ethnology Academia Sinica, <http://ianthro.tw/p/75>

4.3 Thailand OTOP experience

Thailand starts to promote OTOP (One Tambon One Product) One Village One Product in 2001. At that time, premier Thaksin's policy was counseling local communities and industries, in order to shorten the gap between the rich and the poor in rural and urban areas. In this scheme, the Thai government plays a very important role, they are not only to integrate the characteristics of the local industries and to form a unique cultural industry for communities, but also find many sales channels and opportunities for Thailand and other countries. Therefore, OTOP can open the domestic demand and export opportunities at the same time. Through national fairs, rural

products can be sold to city or export, to create jobs, reinforcing the local economy, preventing the aging of the rural population and shortening the gap between urban and rural areas ... steps towards really solving the problem of disparity between the rich and the poor in the region.

5. Conclusion

Due to the impact of the mainstream culture, the Siraya culture is gradually fading away in some stronger culture of aggression. Local industries, because of Taiwan's policies, including the dumping of cheap agricultural products abroad, now have to face the big crisis. Due to the change of times in modern society, the way of cultural heritage must do some noticeable transformation. After the analysis of this paper and the results of field research, researchers can get the following conclusions:

5.1 The cooperation between the tribes

Researchers find a critical point in the way of Siraya cultural industry operating; there are some divides between the tribes, some tribes already had great progress, but the other tribes are just starting. Researchers think Siraya tribes need more communication and resource sharing between each other.

5.2 Compare with the other country's cultural industry model

In the research, researchers think the Thai OTOP cultural industry business model is a very good reference, in that local governments can do much more to assist developing local cultural industries, and do more controls on imports of agricultural products in order to protect our local industry. We also can refer to the solution of the debt crisis in Iceland in 2008, using expanding domestic demand and promoting local industry to revitalize the fading economy.

5.3 Cooperation among tribes and Universities

The Siraya villages are abundant in natural resources and tourism resources. The tribe is also willing to create excellent travel environment with the National Scenic Area Administration. However, at the same time, we see the development of tribal tourism needing a lot of assistance in designing, to enhance the Siraya cultural industries and products showing Siraya cultural diversity and connotation. Therefore, researchers suggest Siraya tribes instigate cooperation between tribes and Universities to earn technical resources and new ideas.

5.4 Implement Glocalization thinking

In the process of globalization, due to the rapid flow of capital and the freedom of international commodity circulation, the local industry is susceptible to vanishing before they are ready to catch up with the trend. So researchers recommended using cultural elements to enhance the value of products and become unique through irreplaceable cultural industries to implement Glocalization thinking.

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