International
Study Guide Series

TAIWAN R.O.C.
Republic of China

Montana 4-H Center for Youth Development, Montana State University Extension

MONTANA 4-H INTERNATIONAL STUDY SERIES

The 4-H program has had an active role in Montana youth and volunteer development for almost 100 years. It is most well-known for its local emphasis, but 4-H does exist in a broader context - from a local to an international level.

The ultimate objective of 4-H international and cross-cultural programming is "peace through understanding." Extension Service efforts help young people achieve this overall goal by encouraging them to:

- Realize the significance of global interdependency;
- Develop positive cross-cultural attitudes and skills that enhance understanding and acceptance of people from other ethnic, social, or economic backgrounds;
- Appreciate for the similarities and differences among all people;
- Assume global citizenship responsibilities;
- Develop an understanding of the values and attitudes of Americans.

Since the introduction of international 4-H opportunities in 1948, the Montana 4-H program has been committed to the goal of global awareness and increasing cross-cultural understanding. Cultures are becoming more dependent upon one another for goods, services, food, and fiber. Montana's role in the international trade arena is ever-growing. The acquisition of increased knowledge of the markets and the people who influence those markets is crucial to the residents of our state.

The 4-H international programs are coordinated by States' 4-H International Exchange Programs (S4-H) for participating state 4-H Youth Development programs. Funding for the exchange programs is provided on the state level by the Montana 4-H Foundation through private donations and contributions.

Additional information on youth and adult development and international opportunities through the 4-H program are available by contacting your local County Extension Office or the Montana 4-H Center for Youth Development.

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INTRODUCTION

This International Study Guide has been prepared as an introduction to your upcoming 4-H international experience. This guide is not intended to provide you with a complete study of the country; we've provided you only with basic information to aid in preparation of your study.

The purpose of the study guide is to supplement an international presentation given by an International 4-H Youth Exchange (IFYE) delegate in a classroom environment. The IFYE program is an in-depth cultural exchange program designed for young adults ages 19-30. These individuals live with host families during a 3-6 month exchange in one of over 30 hosting countries. Slide presentations focusing on their experiences and aspects of their host country can be fun and enlightening. They can, however, become much more educational if combined with study and activities included in this study packet.

The following material is provided in advance so classes have the opportunity to learn basic facts about the country. By studying in-depth about an area, youth are not overwhelmed with facts, figures, and details in a classroom presentation. Rather, they can examine the country up close and ask thought-provoking questions. Some adaptation of material may be required to best fit the age and education level of the class.

This country study guide contains:

- background information and questions for thought and discussion
- post-test
- recipes and games
- additional global awareness activities
- evaluation forms (return to the local County Extension Agent)
- maps

INSTRUCTIONAL APPLICATION

This study guide approach has varied application possibilities in the classroom. Instructors may choose to present the material to students themselves or may choose a group-study approach. The class can be divided into groups of four to six students with each group studying one section of the handbook (i.e., geography, nation, people, lifestyles and customs).

Each group reads and researches its section, answering selected questions. Upon completion, groups can be assigned to deliver a cooperative report to the class members.

The post-test is included to measure the level of learning that takes place during the study of the country. Teachers may desire to use the post-test grade as a portion of the daily grade or simply use it as a guide to what was learned.

As a teacher, you may have other resources and activities to further supplement this study guide. Libraries, travel centers, museums, ethnic restaurants, and international exchange alumni are all sources of information.

Background Information – Asia

Asia is the world's largest continent, although "Asia" typically refers to a large geographic region ranging from northern China and Mongolia to the many islands in South East Asia (the Philippines, Malaysia, etc.) and from the Middle East to Japan and Taiwan, rather than to the singular landmass that is the continent. This area is home to a multitude of unique cultural and linguistic practices. There are about 48 countries in Asia (a number that is debated because Russia and Turkey are often also classified as "European" countries" and because some countries are not recognized by all other nations). But there is even more diversity in Asia than one might guess based on this number!

Within each country, people come from many different cultural, linguistic, and ethnic backgrounds. While these differences have, unfortunately, been cause for some violent conflicts, it has also led to vibrant blends of different cultural practices as groups of people move to new places and come in contact with those different from themselves. There are over 2,000 languages spoken throughout Asia (compared to around 1,000 in the Americas). In some places, you might hear one language in one village and then hear an entirely different language in a village three miles away! Many people are at least bilingual, but may grow up speaking four or five languages.

Within this area, the climate ranges from harsh cold winters on the northern plains and in the Himalayas—which has some of the tallest mountains in the world, including Mt. Everest—to sub-tropical and tropical forests and coastlines in southern Asia. Different groups of people have amazingly adapted to such extremes, such as the Tibetans living high in the Himalayas and the many residents of countries in Southeast Asia who have to deal with typhoons, earthquakes, flooding, and extremely hot weather. With such a climatic range, Asia is also host to an enormous amount of biodiversity in regard to both plants and animals.

While the history of Asian civilizations is often seen to be a "separate" course of history until recently, there has actually been much exchange of ideas for thousands of years and many common items we use or foods we eat today have origins in Asia. For example, some inventions that come from Asia include papermaking, weaving, gunpowder, the compass, ice cream, mirrors, wheelbarrows, soap, ink, chess, and the mechanical clock. (Some inventions from Asia were introduced into Western civilization, while others were invented independently later in Europe.)

GEOGRAPHY

Location

Taiwan (Republic of China) is located 110 miles off the coast of southeast Mainland China (the People's Republic of China). To its northeast is the East China Sea and to its southwest is the South China Sea.

Size

The land area of Taiwan is 13,982 square miles, making it slightly larger than the state of Maryland. To imagine Taiwan's size in more familiar terms, Taiwan could fit into the state of Montana (147,046 square miles) 10 ½ times!

Land and Climate

The west coast of Taiwan is characterized by gently rolling plains, while the eastern part of the country has five different mountain ranges running from north to south. These multiple, tightly-spaced peaks and valleys exist because Taiwan lies on a "subduction zone," an area where one tectonic plate—a section of the earth's crust—is being pushed under another. The process of subduction also causes Taiwan to experience many earthquakes, including very strong and damaging earthquakes. The vegetation along the coasts are primarily tropical and subtropical plants, while at higher altitudes in the mountains the terrain is dominated by temperate and boreal forests, making a landscape more similar to Montana's vegetation.

Located around the Tropic of Cancer, 23.5˚ N, Taiwan has a subtropical climate in the north and a tropical climate in the south. The average temperature in Taiwan is about 73˚ Fahrenheit (F), with lows of 59˚ F in the winter and highs of 95˚ F. (Until recently, Taiwan was rarely warmer than 90˚ F but is now experiencing more and more unusually hot days.) Northern Taiwan tends to be humid with frequent rain year round, especially October through March. Southern Taiwan is dry in the winter but is subject to intense rains during the summer monsoon. The dry winter/wet summer combination of the East Asian Monsoon happens due to the strong temperature difference (and, consequently, large pressure difference) between the Indian Ocean and the Asian landmass. The monsoon begins with Mei Yu, "Plum Rains," in May and June and continues with heavy thunderstorms and typhoons—a tropical storm similar to a hurricane—from July to September. In the past, about four typhoons have hit Taiwan per year. In recent decades, the frequency and intensity of typhoons hitting the island have increased. These strong typhoons can cause severe flooding and landslides that endanger people's lives and homes.

There are several famous natural features in Taiwan. The highest peak is in the Alishan Range. Called Yu Shan, or Jade Mountain, this peak stands 3,952 m, or 12,966 feet, tall. Sun Moon Lake is a large body of water in Nantou, a county in the very center of the island that gains its name from its shape—like a round sun and a crescent moon sitting side by side. Additionally, there are many hot springs as a result of heat coming from deep in the earth to heat groundwater. Many people come to sit in these hot springs for pleasure and to encourage good health.

The flora (plants), fauna (animals), and geological history of Taiwan are showcased in Taiwan's seven national parks that locals and foreigners alike can visit. The large number of visitors to these sites, however, has caused some damage to the natural environment. Additionally, there have been several conflicts between indigenous groups and the government over property ownership and land use rights, as many indigenous groups were living in these areas before they were designated as national parks.

Geography – Questions to think about

- How does Taiwan's climate differ from Montana's? How do you think those differences affect which kinds of crops can be grown in Taiwan and in Montana?
- How might the flat western region and mountainous eastern region affect where large cities are built, transportation routes are developed, and large agricultural operations are run? Which side of the country (east or west) would you predict the large population?
- What are the natural disasters Taiwan's citizens are most likely to experience? How might agriculture, roads and railways, and businesses be affected by these events?
- Based on what you've learned about Taiwan's climate, what time of year would you prefer to visit Taiwan? Why?

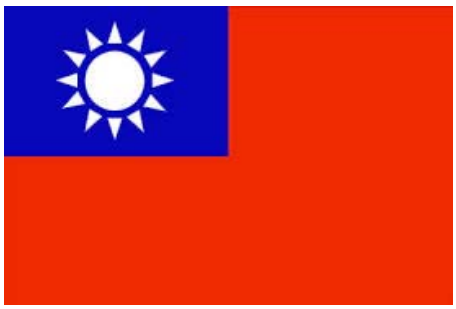
THE NATION

Capitol City: Taipei

Flag: Taiwan's flag is red with a blue rectangle in the upper hoist-side (left-side in most images). In the blue rectangle is a white sun with 12 triangular rays. The blue rectangle and sun is the design of the Kuomintang's original flag.

Population: Just over 23 million people (23.34 million)

Currency: New Taiwanese Dollar (NTD), in 2013 29 NTD~1 USD



History

Archeological evidence indicates that the island of Taiwan was inhabited up to 10,000 years ago and that the current indigenous groups' ancestors arrived on the island 5,000-6,000 years ago, from Austronesia (islands in the Pacific Ocean).

The first wave of Han Chinese migration to the island occurred in the 1600s. During this period, parts of the island were also colonized by the Dutch and Spanish. By the late 1600s, however, Han Chinese settlers loyal to Mainland China's ruling Ming Dynasty rose up and reestablished Chinese control. As the Qing Dynasty took over Mainland China, so too did Taiwan fall under Qing rule.

In 1895, at the conclusion of the Sino-Japanese war between China and Japan, Japan was given control of the island. Japan's colonization between 1895 and World War II (WWII) has had lasting cultural and linguistic impacts. For example, many older Taiwanese are fluent Japanese speakers, Japanese food is available in many restaurants, and a few people follow the Japanese Shinto religion. Additionally, regional land management practices tend to remain more similar to Japanese practices today, as many Taiwanese professionals studied in Japan.

After WWII, the Civil War that had been raging in China earlier between China's Communist party and China's Nationalist party, called the Kuomintang, reignited and eventually, the Kuomintang (KMT) retreated to Taiwan, bringing their government structure and officials, many national treasures, and a new wave of Han Chinese immigrants who were loyal to the KMT. In addition to being pro-capitalist, the KMT was, in theory, supportive of democracy—the form of government in which individual citizens participate directly or through elected officials, such as in the United States. Because of the significant threat of the Communist Party in Mainland China, however, the KMT held tight control over Taiwan's government.

No other political parties were allowed to develop, and the KMT maintained martial law—the use of military rule over designated regions on an emergency basis—throughout the country for decades.

In 1987 when martial law was lifted, Taiwan began a process of democratization, allowing the Democratic Progressive Party and later other political parties to develop. The withdrawal of martial law also led to a revival of indigenous language and culture, more support for multiculturalism, and more individual freedom for citizens.

Government

The government of Taiwan is, like the U.S., currently a democratic republic. While the U.S. has three branches (legislative, executive, and judicial), Taiwan's government operates through five branches, called "yuan": Legislative, Executive, Judicial, Control (an audit agency), and Examination (the agency that conducts civil service examinations).

The legislative yuan is a unicameral system (one "house," as opposed to the American bicameral system of a House of Representatives *and* a Senate) with 113 seats. Members of the legislative yuan serve four-year terms, and some of these seats are reserved for indigenous Taiwanese. These seats are filled by members who represent one of the many political parties in Taiwan. While Taiwan has several political parties, the parties associate into two main groups, the Pan-Green Coalition and the Pan-Blue Coalition.

While these coalitions vary positions on several matters, one notable difference is how each coalition believes Taiwan should relate to Mainland China, the People's Republic of China. The Pan-Blue Coalition views Taiwan's government, the Republic of China, as the only legitimate government of "China"—mainland China *and* Taiwan. They support the idea of reunification under the conditions that Taiwan's current government would rule all of China, and that the communist government of Mainland China would lose their power. The Pan-Green Coalition supports Taiwanese independence and calls for the acceptance of Taiwan as an independent nation-state. This coalition emphasizes that that the "Republic of China" (Taiwan) and the "People's Republic of China" (Mainland China) are two distinct countries.

As in the U.S., Taiwan's president can be elected for a maximum of two 4-year terms. The president appoints another government official, the "premier," without approval from the legislature. However, the roles of president and premier are at times rather limited because neither has power to veto (the ability to reject a law passed by the legislative body) legislative actions.

Military

Historically, Taiwan has maintained a relatively large and technologically advanced military due to the threat of invasion from the People's Republic of China (PRC). This fear of invasion arises because the PRC has a law stating that any province that secedes (separates) from the PRC will be retaken by force. In the present, however, Taiwan is working to reduce the size of its army. Men over the age of 18 are required to do military service for 14-18 months, but due to military reduction, this requirement can now be filled through other forms of service to the government and the required period is planned to decrease to 12 months.

Foreign Relations

After WWII, in the political environment that held a strongly anti-communist sentiment, Taiwan/ROC was a founding member of the United Nations (UN) and was initially given global recognition as China's legitimate government. As the PRC (Mainland China) became more powerful and a more significant influence on the global economy, other countries began favoring recognition of the PRC over the ROC (Taiwan). In 1971, Taiwan lost its position in the UN and China's seat was given to the PRC. Since 1992, Taiwan has petitioned for reentry into the UN, but none of these applications have been successful.

Although many countries still maintain unofficial ties with Taiwan, primarily for economic reasons, very few recognize Taiwan as an independent country because of pressure from the PRC. The PRC holds that Taiwan is a part of China and that the China Communist Party is the only legitimate government. As a large and economically booming country, the PRC is an attractive economic partner to many countries, and those countries do not want to threaten their relationship with the PRC by recognizing Taiwan/ROC as an independent nation (the PRC refuses to have diplomatic relations with any country that does so). Furthermore, due to the PRC's One-China stance, Taiwanese athletes must enter in international events under the name "Chinese Taipei" and are barred from using their national anthem or national flag. Only in events in which the PRC does not participate can the ROC enter as "China."

Because few countries recognize Taiwan/ROC as a nation, Taiwan has become a member of the Unrepresented Nations and Peoples Organization, an international organization made up of indigenous people, minorities, and unrecognized (or occupied) territories. The organization encourages nonviolent strategies for reaching solutions to political conflicts and oppression.

Economy

As an American consumer you have likely seen many products that say "Made in Taiwan." Manufacturing is a significant part of the Taiwanese economy and includes making electronics, communications products, chemicals, textiles, machinery, cement, vehicles, and pharmaceuticals to name a few.

A growing sector of the economy is tourism. Most tourists to Taiwan come from Mainland China, with others coming from South Korea, Japan, and other Asian countries. Even though Taiwan faces several environmental challenges, business operators in the tourist industry entice visitors with an image of Taiwan as a pristine island getaway. In addition to nature tourism (eco-tourism), agriculture tourism (agro-tourism) is becoming increasingly popular, with farmers setting up tours and do-it-yourself craft activities at their farms.

Although agriculture no longer makes up a large portion of Taiwan's economy, agricultural production in Taiwan is highly varied. Taiwanese farmers grow rice, many kinds of vegetables and fruits, a wide variety of teas, flowers, and mushrooms. Some farmers raise pigs, poultry, or fish. Every township has its own "special products," crops or agricultural products for which the area is well-known. These special products are often marketed by the local Farmers' Associations, advertised especially to tourists. These days, much of the food consumed by people in Taiwan is imported, although some local growers have had success with marketing "certified organic" products. Many specialty crops, such as tropical

fruits like guava and lychee, orchids, and high-mountain tea, are exported to other countries, particularly Mainland China, Japan, and the U.S. As farmers are experiencing more crop damage from increasing severity of droughts, flooding, and typhoons, many are turning to agro-tourism to supplement their incomes.

The Nation – Questions to think about

- Who are the different groups of people or nations that have "ruled" the island of Taiwan throughout history? Who first lived on the island and who has immigrated there? How do you think these multiple rulers and flows of people have influenced "culture" in Taiwan—what languages are spoken? What are the foods people eat? What are the holidays they celebrate?
- How does Taiwan's strained relationship with China (and China's relationship with other countries) result in ambiguous (uncertain) relationships between Taiwan and other countries? Why do you think the United States initially supported Taiwan instead of China post-WWII? How has Mainland China's growing economic importance changed the United States' official position regarding China and Taiwan?
- What challenges does Taiwan face in participating in international efforts to address global problems as a result of its ambiguous political status?

INFRASTRUCTURE

Education

Taiwanese citizens are only required to attend nine years of mandatory schooling (meaning they can be finished at the end of junior high/middle school), but many go on to attend high school and college or a vocational school. The school day is longer than in the U.S., often starting around 7:30 am and lasting until 4:00 pm. Students are expected to dress in the school uniform and to arrive punctually to participate in morning exercise activities. They also have a "uniform" for Physical Education. Unlike in the U.S. where most of the cleaning in schools is done by janitors, students are expected to take part in cleaning their schools. Students in senior high school also participate in military education classes to prepare them for their mandatory military service.

Education is highly valued in Taiwanese culture, so many students find themselves under immense pressure from their parents and themselves to do well in school. Although there are artistic and sports activities at schools, the most emphasis is put on academic work. While in the U.S., many students feel pressure to do many extracurricular and community service activities in order to be successful in applying to colleges, in Taiwan students must score well on exams that determine where they can go to college. As a result, many students choose to attend "cram schools" during after-school hours rather than participate in extracurricular activities.

This pressure to use "free time" for studying leads junior high school students to spend their winter and summer vacations in "optional supplementary classes"—classes which are generally not considered "optional" at all! As students finish junior high school (three years), they take entrance exams for senior high school (another three years). The high school they are assigned to attend depends on their exam scores. Whereas in the U.S., private schools are often viewed as being more academically challenging than public schools, in Taiwan, public schools are more desirable and private schools are often seen as an alternative for students who scored low on the exams.

Healthcare

Taiwanese citizens have access to health care through the National Health Insurance (NHI) system, a single-payer insurance plan in which the premium individuals pay for health services is based on their income taxes. The system is also supported by government funding and "out-of-pocket" payments at the time of services. The NHI reached 99% coverage in the early 2000s but still faces several challenges to providing widespread, quality healthcare.

Transportation and Communications

Taiwan has a well-developed transportation system, making it easy to travel around the country, especially on the western side. The Taipei City and New Taipei City have an extensive subway system and there are trains running down the western and eastern coasts. The west coast also has a high-speed railway that travels up to 179 mph and enables people to travel from southern Taiwan to the northern city of Taipei in less than two hours (a distance that usually takes at least six hours by car).

While many Taiwanese families have cars, many more have scooters or motorcycles. There are about 15 million scooters/motorcycles in Taiwan. They provide convenient transportation, but can be quite dangerous—nearly every night on the news one can see footage of a scooter rider being hit by a car!

Environmental Challenges

Although Taiwan is often advertised to Mainland Chinese tourists as a much less polluted and more preserved natural environment than Mainland China, the island faces several environmental challenges. Due to manufacturing and transportation, there is a fair amount of air and water pollution. It is normal for people to boil all of the water they drink from the tap to kill bacteria and parasites.

Another big challenge is where to put people's garbage—it's hard to live on an island with such limited space! Dumping garbage offshore harms the ocean and burning it contributes to air pollution. (Incinerators are also expensive, thus very little trash is burned in such facilities.) Almost all of Taiwan's garbage gets put into landfills, many of which do not meet sanitation standards. In such a hot, humid environment these piles of trash quickly begin to smell and serve as great sites for bacteria to grow, causing residents to complain about the stench and creating health risks. Some towns have become so frustrated with the location and inadequate attention to the landfills that they have set up blockades, preventing the trash trucks to enter, to protest the location of the landfills.

Taiwan is trying to reduce its use of fossil fuels (gasoline, natural gas, and oil) in order to reduce its "carbon footprint"—the amount of carbon dioxide its citizens and corporations put into the air. The Taiwan Power Company now has several projects that have expanded the use of offshore and onshore wind turbines and solar power. However, because of its position in global politics that prevent the island from being recognized as its own independent country, Taiwan is barred from participating in many international talks about climate change and other environmental issues and cannot sign treaties, agreements, or resolutions about global environmental challenges.

Infrastructure – Questions to think about

- How is education in Taiwan similar to and different from your own experience in school? How do you think an American student would react if attending a Taiwanese style of school? How do you think a Taiwanese student would react if attending an American style of school?
- Forms of public transportation, such as buses, trains, and subways, are very successful in Taiwan, but we have relatively little public transportation in rural Montana. Considering the population size (23 mil in Taiwan, 1 mil in Montana) and the land area (10.5 Taiwans could fit in Montana!), why do you think public transportation works so well in Taiwan, and what are some reasons why public transportation is not as feasible or cost effective in Montana?
- What are some of the motivations for Taiwanese to reduce the amount of garbage they produce and to use more renewable sources of energy? How might Taiwan's geographical characteristics—small island, situated in a very warm area of the Pacific Ocean with a warm climate—increase risks and create especially strong motivation for environmentally friendly practices?

THE PEOPLE – PART 1

Varied Cultural and Ethnic Identities:

The majority of Taiwanese citizens are Han Chinese, people who have immigrated from mainland China. These people come from many different areas of mainland China and many maintain aspects of their identity from those specific locales, thus some Taiwanese people identify as Hokkien, Hakka, or Fuzhou people. Furthermore, sometimes people identify (or are labeled as) being from the earlier wave of immigration in the 1600s as 本省人 běn shěng rén, "home people" or "native people," or from the post-WWII wave of immigration as 外省人 wài shěng rén, literally "outside people," generally meaning people who were Mainlanders but are now Taiwanese citizens.

Indigenous Taiwanese—people who migrated to Taiwan about five thousand years ago from the Austronesian Islands—make up about 2% of the total population. The government recognizes fourteen different tribes, though other groups claim to be in separate, unrecognized tribes. The indigenous groups have experienced a high degree of cultural assimilation—the process of people with one set of cultural and linguistic practices taking on the cultural and linguistic practices of another (often "dominant" or "ruling") group—but so, too, has indigenous culture influenced Han Chinese culture, resulting in a version of Han culture unique to Taiwan.

Language

The official language of Taiwan is Standard Chinese (Mandarin), but most Taiwanese are multilingual. In addition to speaking Mandarin, many people will speak one or more of the following languages: Taiwanese, Hakka, Hokkein, and indigenous languages. Multilingual individuals may choose to speak one language or another based on the context of a situation. For example, around an office coworkers may speak Taiwanese with each other in informal interactions but are likely to switch to Mandarin for official interactions, especially with superiors. Additionally, some elderly people speak Japanese as a result of Japan's colonization between 1895 and 1945. Often, elderly people whose families came in the 1600s (běn shěng rén) wave of immigration only speak Taiwanese, while elderly people who immigrated after WWII (wài shěng rén) usually speak Mandarin.

Religion

Most Taiwanese follow Buddhism (~35%) or Daoism (~33%), or, for many Taiwanese, a combination of Buddhism, Daoism, and Chinese folk religions. About 4% of the population practice Christianity. Most Taiwanese Christians are indigenous as a result of Dutch and Spanish missionaries starting in the 1600s and other missionaries (including from the United States) in the present. There are also around 15 other religions practiced by small groups of people in Taiwan. For many Taiwanese, it is not contradictory to follow the teachings of more than one religion or to blend different parts of different religions in their religious practices. In addition to this religious diversity, nearly 20% of Taiwanese citizens identify as non-religious.

Buddhism is a religion with a set of teachings and practices originating about 2,500 years ago that were developed and taught by a man named Siddhartha Gautama, who, once he

achieved enlightenment, was called the Shakyamuni Buddha. These teachings are based on "the Four Noble Truths" as laid out by the Buddha:

1. Life/human existence inevitably involves suffering.
2. The cause of this suffering is our craving and attachment to ourselves, to certain conditions, and to material objects. This desire and clinging shows our ignorance of reality, which the Buddha said was impermanent (in a state of constant change) and included no real individual "self."
3. Craving and attachment can be overcome. If one transcends these qualities, one is considered enlightened or in a state of "nirvana" and suffering ceases.
4. To achieve englightenment/nirvana, one should take to the "Middle Way" (not engage in extreme indulgence or extreme self-restraint/severity) and follow the Eightfold Path: right view (seeing reality as it is), right intention (aiming to do no harm and to reject uncompassionate behavior), right speech (speaking in a truthful and kind way), right action (acting in a non-hurtful way), right livelihood (carrying out a non-harmful lifestyle), right effort (working to improve), right mindfulness (maintaining awareness of reality and the present moment), and right concentration (practicing meditation properly).

Many Buddhist practitioners in places like the U.S. and Europe focus primarily on the philosophy of Buddhism—the teachings that in Asia are predominantly studied by monks and nuns—and sometimes describe Buddhism as non-theistic, that is, a religion that does not have a God or gods. For members of the general public who practice Buddhism in Asian countries, however, Buddhist practice involves prayers and offerings to many gods and goddesses, some of which are common across many places where Buddhism is practiced and some of which are specific to local temples/holy places. (Ultimately, though, those people who go through advanced religious training come to see these deities as having no real substance but rather as being tools for achieving enlightenment.)

Daoism is a philosophy and religion also around 2,500 years old that emphasizes living a simple, honest life that adheres to the Dao, "the Way," a path in which followers strive to have De ("Virtue" and/or "Adhere to a social contract") and be Ren ("humane"). Daoism is also sometimes considered to be the way that governments could best rule: to not emphasize status/possessions, govern with a serving attitude (as though the government "owes" something to the citizens), and to treat other groups of people/governments non-aggressively.

Diet and Dining

Food in Taiwan is highly varied as a result of influences from many different areas in Mainland China and from indigenous groups. Many wheat-based foods, such as dumplings, noodles, and steamed buns, come from northern China, while meals centered around rice plus many meat and vegetable dishes are more of a southern China characteristic. Indigenous influences include millet, taro, and sections of bamboo trunks stuffed with rice.

At a group meal, each person will put rice into a small bowl and then everyone will add meat and vegetables (often stir-fried) to their bowls. Depending on the familiarity of the dining guests, there may be serving chopsticks with each dish or people may use their own chopsticks to add food from the table. Families will often use their own chopsticks, while

serving chopsticks are brought out when guests come to dinner. When using one's own chopsticks, however, it is most polite to turn them around and use the opposite end (that has not been in one's mouth). After one has finished the rice, meat, and vegetables, it's time to fill the bowl with a clear-broth soup and "drink" it.

Another style of eating involves going out to a "Night Market"—a collection of vendors selling food, clothing, and household items and running carnival-like games. The size of the night market varies by the size of the town or city, but no matter the size, one is able to find many options of "xiao chi," literally "small eats." Xiao chi may be fried taro and sweet potato balls, dumplings, "stinky tofu," oyster omelets, soy pudding, chua bing (like shaved ice with brown sugar syrup and sweet toppings, such as red beans and grass jelly), and sausages. Night market vendors also sell all sorts of drinks ranging from sweet bamboo juice and other freshly squeezed fruit juices to bubble milk tea and salty, sweet green tea.

Other foods one can eat at a night market or restaurant are "steak," slice or two of beef with noodles served sizzling on a cast iron platter, and "hot pot," in which one is given a boiling pot of broth on a tabletop butane stove and a large platter of raw vegetables, tofu, meat, and egg to cook in the broth.

Some Taiwanese cuisine includes foods that are generally not considered appetizing or even considered to be edible food to Americans. For example, many Taiwanese enjoy chicken feet, snails (of both the land and sea variety), goose brains, chicken hearts, pig intestine, pig ears, pig feet, boiled pig's blood. Although some of these foods have different textures than Americans are used to, many of them are delicious! Such foods seem repulsive to some Americans and other non-Taiwanese/non-Chinese people because they have grown up in a different culture. Being raised within a particular cultural environment leads people to have a frame of reference by which they perceive (and judge) the world. Chicken feet and hearts might seem like strange food to you, but to some Taiwanese and Chinese people, some foods commonly eaten in the U.S. seem pretty "gross" as well. For example, for some Taiwanese the idea of eating cheese—aged, coagulated milk—is pretty disgusting.

The People Part 1 – Questions to think about

- Why are most people in Taiwan bi- or multilingual? How does this differ from the United States? Do you think there is pressure to speak only English in the United States? If so, how do you think that affects people's cultural identity? If not, what are some examples of how multilingualism occurs in the U.S.?
- What are Taiwan's dominant religious practices? How are these practices and the lessons taught through them similar to or different from the religion you practice (if you practice one)?
- What are some of the expectations for politeness at the Taiwanese dinner table? How would you explain your own family's dinner table rules to a foreign visitor? Do you think your family's dinnertime rituals are representative of American or Montanan culture or are unique to your family?
- Which Taiwanese food would you most like to try? Which would you least like to try (or perhaps refuse to try)? Can you think of foods you like and eat that might seem "strange" or "gross" to a foreigner?

THE PEOPLE – PART 2

Greetings/Common Courtesies

Common greetings include Nǐ hǎo (A general "Hello"), Nǐ chī fàn le ma? (literally, "Have you eaten?"), or Zǎo ān ("Good morning"). Unless one is familiar with a person with whom they engage in conversation, one should address that person using last name and a title such as Mr., Miss., Manager, Teacher, etc. The word order is "Last Name Title," so a teacher with the last name Li would be called "Li Lao shi." Sometimes just the title is used. Alternatively, sometimes people will use familial terms with non-family members, so one might call a woman slightly older than one's self "Jie jie," older sister, or a woman or man around the age of one's parent's "A Yi" and "A Pa," aunt and uncle, respectively.

When visiting another person, it is appropriate to bring a small gift to give to the host. This gift could be sweets, fruit, pastries, or another item. There are some gifts, however, that would be inappropriate based on the similarity of the sound between words. For example, gifts in sets of four are considered bad luck, because 四 (four, pronounced sì) sounds similar to 死 (death, pronounced sǐ). In the process of gift giving, the receiver is supposed to refuse the gift, but the giver is supposed to keep offering. This back-and-forth is expected to occur multiple times until the receiver accepts the gift. If you receive a wrapped gift, you are not supposed to open it right when you receive it but should wait until you are out of company from the gift giver.

Whether visiting someone's home or someone's office, the guest is likely to be served green tea that is freshly brewed in front of the guest. The tea is served in very small cups that are refilled many times. In more formal settings, a "tea ceremony," with specific choreography for making and serving tea, may be held. If the guest is "important"—holds some sort of status—it is likely that someone will take a photo of the guest with a company's boss or the head of household.

Attitudes

Taiwanese people tend to be courteous and generous to others because such behavior is considered an important aspect of being a respectable member of a community. Additionally, people will avoid being overly emotional, loud, or blunt in public. It is considered important to not openly criticize others, especially those who are of higher status. Such harmonious behavior is considered very important because rudeness and respectfulness can cause people to "lose face" or "gain face." Social "face" is somewhat like one's reputation or social standing. One can "give" face—help another gain face—by giving compliments and gifts to make someone look and feel important. But one can cause another to lose face by not following cultural norms that respect and reaffirm social hierarchies (such as having elderly people start eating first or openly criticizing a boss) or humiliating someone by revealing a secret. One can also lose face on one's own by getting flustered or angry at other people in public.

Holding good social ties with others is considered not only "appropriate" behavior, but can help people be successful in their businesses by developing economic partnerships or alliances (agreeing to help each other out, encouraging their own customers to get a service at a particular business, etc.). In these interactions between businessperson and customer

or between businesspeople, charisma and a cheerful attitude can help build social face and lead to prosperous future relations.

An example of a polite social interaction is of a couple running into some friends or acquaintances and inviting them to dinner, but having those friends reject the invitation by insisting they can't because they are too busy or have other plans (even if that is not true). Here, it is both expected that a polite person would invite another to dinner but a polite person would also reject such an impromptu invitation. Another norm is people arguing to pay when out to dinner—dinner guests may go on for quite some time fighting the other to get the bill!

Although there is some "competition" and striving for individual success in education (i.e., getting high exam scores), Taiwanese youth are generally taught to be more cooperative and group-oriented than American youth, who are often encouraged to strive toward individual achievement. This cooperativeness is expected to be practiced among families, scouting groups, and 4-Hers. However, because there are significant social hierarchies based on one's age, job, and other characteristics, there *is* in many cases an emphasis on individual social status. Ultimately, this often plays out with cultural norms that emphasize respecting hierarchical differences between people of different social status but that emphasize sameness and cooperation among people of the same social status.

Appearance and Dress

For the most part, Taiwanese people dress in ways similar to the U.S. and other Western countries. In the work place, there is perhaps a greater expectation for formal clothing (such as suits and ties) than work places of equivalent professional levels. For instance, an Extension Agent in the United States is usually not expected to "dress up" to the same degree as is a Farmer's Association Agent in Taiwan. Also, in some offices (such as the Farmers' Associations) employees are expected to wear not just nice clothes but a particular set of nice clothes on certain days so that all of the men and all of the women in the office are in the same formal uniforms, respectively.

In day-to-day informal clothing, there are a few differences between Taiwan and the U.S. For one, extremely bright colors and flamboyant patterns are more common in Taiwan. Additionally, most people—especially women and girls—go to great length to cover their skin to protect it from the sun's strong rays. They may wear long sleeves, a shawl, or the ever popular arm covers, which are essentially tubes of fabric with elastic on each end that can be pulled onto one's arms. Rather than this covering up being an act of modesty as is seen in many South Asian countries, it is done because women do not want to get dark—as they say, "black"—skin. Light skin is considered more beautiful than dark, tan skin. (Many people say they like light skin better because "it is more beautiful," but dark skin may also indicate that someone is working class and spends much time laboring in agricultural fields or that someone has an indigenous background—because being a laborer and/or being indigenous has historically been a signifier of lower social status, many people do not want to be identified as such.)

Family

Loyalty to one's family is considered very important to Taiwanese people, and many

individual decisions may take into account what's best for one's family—including parents and often extended family. Generally, sons and daughters are considered "children" (not really "adults") until their late twenties and sometimes until they are married. It is quite normal for children to move home after getting their college education (in fact, parents may be upset if their children want to live somewhere else). Although fewer families live with grown-up siblings, aunts and uncles, and cousins than in the past, it is not unusual for three generations—grandparents, parents, and children—to live in the same house.

In many ways, Taiwanese culture is more parent-oriented, in contrast to the more child-oriented approach of the U.S. Whereas in the U.S., a "good" (middle-class) parent is often expected to help their children take advantage of opportunities such as playing on a sports team, learning to play an instrument, or engaging in some other extracurricular activity, in Taiwan emphasis is placed on how a "good" child is typically expected to take care of his or her parents as they age. Caring for one's parents in old age is not just a "nice thing to do," but rather an obligation arising from a strong commitment to the Confucian ideal of "filial piety," having great respect—even reverence—for one's parents (and ancestors). In the past, when families typically had many kids the youngest daughter was expected not to marry so that she could focus on caring for her parents. Nowadays, with fewer children, the responsibility may fall more often on the oldest son (although he may still marry) or whichever child is most able to move back home or have the parents move in with them.

While there is strong expectation for children to respect and care for their parents, as global flows of ideas about parenting influence how parents think about raising children, some younger parents are incorporating more child-centric practices and, if they must spend much time at work, may spend a lot of money providing "modern" material goods and language or music lessons to help their children be more competitive in a global economy. As it becomes more common for *both* men and women to work outside the home, the task of caring for one's parents can become strained. It is still considered very inappropriate to put one's elderly parents in a nursing home facility, but some people will hire an in-home worker (often an ethnic Chinese resident of Malaysia or other Pacific Island) to help care for their elderly parents.

Dating and Marriage

Young people sometimes date in groups in their teens, but generally do not engage in serious dating until they are going to college or working outside the home. Nowadays, young people can choose their own partners, but may be expected to receive their families' approval. Couples often go on dates to movies or to dinner.

When a dating couple decides to get married there is a whirlwind of planning to create an extravagant event. The date of the wedding is typically scheduled on an auspicious (lucky, favorable) day based on Taoist astrology. While Christians may get married in a church, non-Christians often hold their weddings at restaurants in large fancily-decorated rooms. These weddings are a lively combination of feast, fashion show, and proper formalities (sometimes set to pop music, flashing lights, and a disco ball). A feast will be served to all the guests (which can be in the hundreds), such as 12 courses that includes sushi, shark soup, giant crab, shrimp, abalone, black chicken soup, beef steak, and whole fish.

For well-off families that can afford such an expensive seafood lineup, no expense is

spared—not only is the event a celebration of a marriage but it's also an opportunity for the bride's family to demonstrate their wealth/social status as well as their generosity, helping them gain face among their family, friends, and acquaintances. The guests, in turn, are responsible for demonstrating their appreciation of the food—the amount of food served is really too much to eat all at once, thus plastic bags are provided for guests to take food home. When guests take the extra food they are communicating that it was a meal well done. (This practice is different from the preceding engagement banquet, when the groom's relatives aren't supposed to finish the meal and must leave before dessert is served.)

Throughout this feast the bride and groom will enter multiple times, each time with the bride wearing a different dress. People toast over and over to the bride and groom and their families. After their last entrance, the bride and groom stand at the doorway and take photos with guests as they leave. Departing guests will wish them a long marriage or to have a child soon, and the bride hands out candy that is said to bring people luck.

Recreation

When people have a day or a few days to recreate, they take advantage of local tourist activities such as boat rides on Sun Moon Lake or whale watching off the coast of Hualien City. Although "outdoor recreation" is not quite as mainstream or popular as in the U.S., there are an increasing number of cyclists and hikers who get out to exercise and see Taiwan's natural beauty. "Leisure Farms" are quite popular and a day spent at one may include an educational tour of the farm and one or more do-it-yourself (DIY) activities, such as making fruit vinegar, participating in a traditional Taiwanese mud oven "bbq" or painting ceramic figures. "DIY" is *very* popular throughout Taiwan and signs advertising such activities are found all over for nearly any activity!

On an evening out, friends might go to a movie or stroll through a night market eating tasty snacks, shopping, and playing carnival-style games. One popular nighttime activity is KTV, karaoke. It's easy to find a KTV bar for hours of singing with friends—many KTV bars are even open 24 hours a day!

Holidays

Some holidays in Taiwan are set on the Gregorian calendar—a solar calendar, based on the earth's revolution around the sun, (the same calendar we use in the U.S.) and thus fall on the same date every year. Other holidays are on the "Chinese Calendar" which is a lunar calendar, and thus based on the cycles of the moon, making it fall on a different Gregorian date each year.

<u>Some Gregorian Calendar Holidays:</u>

- Farmers' Day: February 3rd, 4th, or 5th
- Taiwan's Father's Day: August 8th, because in Mandarin the date, bā (yuè) bā (hào), sounds similar to bàba, which means "father."
- Teachers' Day: falls on Confucius's birthday, September 28th
- National Day (also called "Double Ten Day"): October 10th
- Constitution Day, commemorates the anniversary of the 1947 ROC Constitution: December 25th

Some Chinese Calendar Holidays:

- Matsu Festival, celebrates the goddess Matsu and includes a long pilgrimage with a statue of her: 23rd day of 3rd lunar month
- The Buddha's birthday: 8th day of 4th lunar month
- Dragon Boat Festival, during which a boat race is held in the tradition of 2000 years ago when boaters attempted to save a poet; it is a time to build protection from evil and disease through various rituals: 5th day of the 5th lunar month
- Ghost Festival, occurs during the ghost month, a time when it is said the spirits of deceased relatives come to the human realm to visit their living relatives: 15th day of 7th lunar month
- Mid-Autumn Festival, celebrates the autumn harvest on the full moon with barbecues, moon cakes, and matchmaking activities for young men and women: 15th day of the 8th month
- Chinese New Year: last day (29th/30th day) of the 12th month

The People Part 2 – Questions to think about

- What are some of the ways that politeness and respect are demonstrated in Taiwanese culture? Can you think of examples of how people convey politeness and respect in American culture? How are these interactions similar or different?
- In what ways are Taiwanese attitudes group-oriented and emphasize similarities and cooperation between people? Can you think of aspects of American life that encourage such group cooperation? How about aspects of American life that emphasize individual achievement, competitiveness, and difference? When is cooperation useful? When is individualism useful?
- How are typical Taiwanese family dynamics different from your family's? How are they the same? How would you feel if you were expected to make caring for your elderly parents your primary task? Imagine if you had grown up in a culture where such expectations are "normal"—then how might you feel?

4-H in Taiwan

4-H in Taiwan is a subset of government-funded Farmers' Associations (and a few Fishermen Associations), similar to how American 4-H is run through land-grant University's Extension programs. Farmers' associations operate with a metaphor of the organization functioning like a family and, as a result, serving entire families. There are agriculture related activities and services for the men, cooking and household trainings for the women, and 4-H for the youth.

4-H can be a source of economic well-being for many youth because in learning about agriculture, they gain knowledge about farming as well as public speaking and teaching skills. While some youth may go into farming, they are more likely to use these skills in tourism or agro-tourism. Even with these advantages, it is sometimes hard for the 4-H organization to convince parents to let their kids join 4-H because the parents worry that 4-H activities will take too much time away from their children's studying for school. 4-H leaders also have to justify their presence to their source of funding—the government—through having all participants fill out evaluations of programs and taking little "exams" about what they have learned from the programs.

Additional Questions for Study and Thought:

1. Given what you have learned about Taiwan, what do you think about Taiwan's place on the global stage? How does Taiwan's political position as an independent but not internationally recognized country affect its economy? Its participation in international agreements? How does Taiwan's political history complicate such questions as "Who is 'Taiwanese?'" "How long must you live in Taiwan in order to become 'Taiwanese?'"
2. Discuss the importance of providing foreign language instruction (such as English and Japanese) in Taiwanese schools. Compare this with the importance in American schools. Give reasons for your response.
3. What does "culture" mean? What is the "culture" of Montana? Is it different from or the same as the "culture" of the U.S. as a whole? (Given that people in the United States have come from so many different places, do you think it is possible to define an "American culture?") Do you think a person can "have" or "participate in" multiple cultures? Why or why not?

Post Test

1. Which continent is Taiwan a part of?
A. Europe
B. Asia
C. Africa
D. South America

2. What type of natural disaster do Taiwanese not have to worry about?
A. Typhoons
B. Floods and Mudslides
C. Earthquakes
D. Tornadoes

3. What religions do the majority of the population practice?
A. Shintoism and Hinduism
B. Christianity and Buddhism
C. Buddhism and Taoism
D. Christianity and Shintoism

4. If a young person's family immigrated to Taiwan in the 1600s, his or her grandparents are likely to only speak _____.
A. Taiwanese
B. Mandarin Chinese
C. An indigenous language
D. Hakka

5. Which food is a Taiwanese person most likely to dislike or think is "strange?"
A. Chicken feet
B. Snails
C. Pig ears
D. Cheese

6. Why is Taiwan not recognized as a country by many nations?
A. It's too small to be a country.
B. China pressures other countries to refuse to treat Taiwan as its own country.
C. It's still under Japanese colonial rule.
D. Taiwan does not have its own government.

7. Which of the following is not true about Taiwanese education?
A. Students clean their own classrooms and the school grounds.
B. Students must wear uniforms in class and uniform sports clothes in P.E.
C. Private schools are considered much better than public schools.
D. Junior and senior high school students attend extra "cram schools" to study more in afterschool hours.

8. The Chinese calendar is _____.

A. Based on the moon
B. Based on the sun
C. Is the same as the Gregorian calendar
D. Similar to calendars from Ancient Egypt

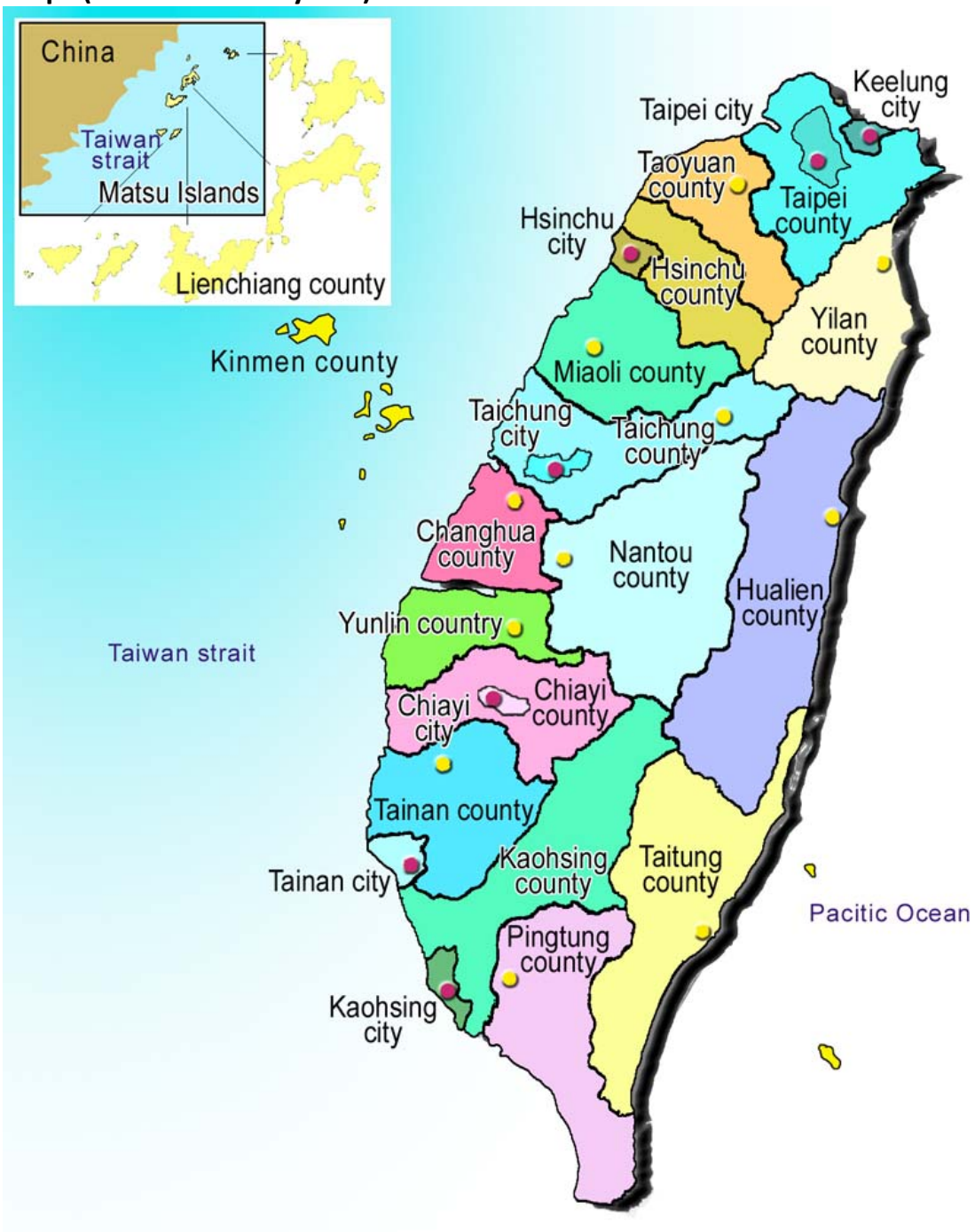
9. What is filial piety?
A. The name of the legislative body of the Taiwanese government.
B. The scientific name of the Taiwanese rabbit.
C. Having great respect or reverence for one's parents and ancestors.
D. A daily worship practice to the goddess Matsu.

10. An appropriate way to greet an acquaintance is to _____.
A. Embrace the person and kiss them lightly on both cheeks.
B. Give a vigorous handshake and address the person by his or her first name.
C. Bow deeply so that your fingertips touch the ground.
D. Give a slight bow and address the person by his or her last name and title of Mr./Miss.

Answer Key:
1. B 2. D 3. C 4. A 5. D 6. B 7. C 8. A 9. C 10. D

SUPPLEMENTAL MATERIALS

Maps (Political and Physical)




Chilung (Keelung)
T'AIPEI
T'aichung
Chiai
T'ainan
Kaohsiung
NORTH
PACIFIC OCEAN
Luzon Strait
JAPAN
TROPIC OF CANCER
0 km 75 150 225 km
3000 m
2000 m
1000 m
500 m
200 m
0 m
P'engchia Yü
Mienhua Hü
Huap'ing Hü
Sanchung
Panch'iao
T'AOYÜAN
T'aoyüan
Chungli
Hsintien
T'AIPEI
Hsinchu
HSINCHU
Ilan
ILAN
Suao
Kueishan Tao
Miaoli
MIAOLI
T'AICHUNG
Fengyüan
Changhua
Hualien
NANT'OU
Nant'ou
Puli
CHANGHUA
YÜNLIN
Touliu
HUALIEN
CHIAI
P'ENGHU
P'enghu Ch'üntao
Makung
Taiwan Strait
P'enghu Shuitao
KAOHSIUNG
T'AIT'UNG
T'aitung
Lü Tao
P'INGTUNG
P'ingtung
SOUTH CHINA SEA
Lan Yü
National Capital (2,700,000 in 2001)
over 1,000,000
over 250,000
over 100,000
other main city
other city
Chief town of district
Special city
TAIWAN
0 km 15 30 45 km
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RECIPES

Tea Eggs: (recipe from http://www.tinyurbankitchen.com)

1 dozen eggs (or however many eggs you'd like to make)
2 black tea bags
1 star anise (can be found in the herbs/spices section of grocery stores)
2 tsp. salt

Place the eggs in a pot and fill it with water enough to cover the eggs. Bring the eggs to boil for about 5 minutes. Then drain the water and let eggs cool. As soon as the eggs are cool enough to comfortably touch, tap each egg on a hard surface all around the egg—the goal is to lightly crack the shell but not to remove it.

Place the eggs back into the pot and fill with enough water to cover the eggs. Add the tea bags, star anise, and salt. Cook at medium heat for 30 minutes, then let simmer 2-3 hours or let soak overnight. Alternatively, the eggs and other ingredients can be placed in a crockpot and cooked on the low setting for 8-10 hours.

Hot Pot

Broth (vegetable, chicken, beef, or fish) to fill a fondue pot ¾ full
Assortment of raw veggies, such as cabbage, mushrooms, sweet potatoes, etc.
Tofu, thinly sliced raw meat, and/or shrimp
Eggs
Rice noodles or mung bean noodles

Heat liquid in fondue pot until boiling. Place different ingredients into the pot and cook until soft. Remove these items and eat them as the next round of ingredients goes into the pot. Be careful to avoid getting burned by the hot liquid by dropping the ingredients in gently, close to the surface. At the end of the meal, fill your bowl with broth and drink the now flavor-imbued broth to round out the meal.

Chua Bing

Chua Bing is a tasty shave ice treat that helps cut through the heat and humidity in a Taiwanese summer. If you have a shaved ice machine or some other way to create small bits of ice, serve it drizzled in a sugar syrup and various sweet toppings such as red beans and candied sweet potatoes (which can be found canned in grocery stores).

- Sugar syrup: Bring 1 cup of water and 1 cup of sugar or brown sugar to a boil and boil until sugar is dissolved. Cool to room temperature before drizzling over ice.
- Sweet red beans: Cover 1 cup of azuki beans with water and soak overnight. Drain off this water then cover the beans in 2-4 cups of new water. Bring to a boil then simmer for about 2 hours. Add 1/3 cup sugar and simmer 15-20 minutes. Let cool before pouring over ice.

GAMES

When you travel to a foreign country it is important to be able to communicate without words. You will come to find that gestures, noises, and actions really do wonders for getting your point across. If you are shy about doing this you are going to have problems communicating to someone who does not speak your language.

Charades

This is a great game to practice getting over your inhibitions. Here are some basic rules about playing the game. Basically, Charades consists of pantomimes. You have to act out a word or phrase without speaking. For example, "football" could be broken down into "foot" and "ball." "Softball" might be more interesting. Usually, Charades is played by two competing teams in a race against time:

Getting started

- Divide into teams.
- Think of several titles to be acted out and write each title on a slip of paper.
- These slips of paper will be given to the opposite team.
- Write a player's name on each slip of paper. Make sure that younger kids get easy titles.

When pantomiming

- First, indicate to your team whether you're going to mime the title of a movie, book, etc.
- Next, indicate how many words are in the title. (Hold up the number of fingers.
- Then, start acting silly!

How to play Charades, tricks of the trade: To indicate a movie, pretend to crank an old-fashioned movie camera; to indicate a book, pretend to be reading; for a TV show, draw a square in the air for a TV screen.

Communicating with Gestures

Description: An icebreaker to show the difficulties of communicating without spoken language.

Objective: To put youth at ease about being able to communicate with others and to increase their sensitivity for using and reading gestures.

Time: 10 - 15 minutes, depending upon the number of people involved.

Audience: Both youth and/or adults, 15 - 30 persons.

Materials: 3" x 5" cards with needs to be communicated (i.e. you are tired and want to go to bed, you are hungry, you have to go to the bathroom, you have a stomachache); slides picturing emotions; slide projector and screen.

Global Games

1) Spaghetti (also known as Human Knot)

Have each participant take the hand of another participant. However, no one should take the hand of the person to her/his left or right. After everyone has grasped hands, instruct the group to "untie" the Spaghetti mass without anyone letting go of another's hand.

Note: This activity works best with a group of no more than 7-8. Form several small groups if necessary.

2) Global Pass

Use an inflatable globe as a ball. Have the group form a circle. Explain that the globe will be tossed around the circle. Whoever catches the globe must call out the name of a country that begins with the same letter as his/her name. Most individuals will quickly discover that they must take a quick look at the globe to find additional names of countries.

MONTANA 4-H IS...

4-H is a division of the Montana State University Extension cooperating with the United States Department of Agriculture and your local county government. 4-H members are those youth who participate in Extension-sponsored educational programs which are open to all youth regardless of race, creed, color, sex, handicap or national origin. Rural and farm youth have long enjoyed the benefits of Extension programs. Most people think that to participate in 4-H one must live on a farm but 4-H has broadened its scope over its long history and rural youth are not the only audience; 4-H is active in every city and town in Montana, and well over half of all 4-H members live in urban areas.

The mission of Montana 4-H youth programs is to educate youth and adults for living in a global world through experiential programs using the resources of the Land Grant University and the USDA Cooperative Extension Service's programming and staff.

4-H is a voluntary, informal, educational program designed to meet the needs and interests of all youth in Montana. Its purpose is to help youth develop to their full potential and to develop a positive image of themselves. Thus, 4-H is a human development program and seeks to teach five pro-social skills:

- fostering positive self-concept
- learning decision-making and responsibility for choices
- developing an inquiring mind
- relating to self and others
- acquiring a concern for communities - local and global

The emblem of 4-H is well-known: a green four-leaf clover with a white "H" in each leaf. The letters in the emblem stand for Head, Heart, Hands, and Health. As a teacher/leader of this program, you will help youth develop their:

HEAD: Learning to think, making decisions, understanding the "whys", gaining new and valuable insights and knowledge.
HEART: Being concerned with the welfare of others, accepting the responsibilities of citizenship in local and our global communities, determining values and attitudes by which to live, and learning how to work with others.
HANDS: Learning new skills, perfecting skills already known, developing pride in work, and respect for work accomplished.
HEALTH: Practicing healthful living, protecting the well-being of self and others, making constructive use of leisure time.

This four-fold development is vital to every individual. All four of the "H's" should become an important part of the goals with which youth identify as they participate in 4-H sponsored activities and programs.

The program you are about to participate in is a part of Montana 4-H's school enrichment programs. The purpose of school enrichment programs is to make our educational resources available to youth and adults all across Montana. As a recognized leader in curriculum development, 4-H is able to provide a variety of programs which can enhance and enrich school programs.

You are invited to consider 4-H School Enrichment programs for part of your curriculum and youth activities. This program is just one example of the many different kinds of programs that are available through your local County Extension Office. We encourage you to contact your local Montana State University County Extension Agent to find out about the other programs 4-H can offer.

Name of Presenter: _____

Country Presented: _____

County: _____

Grade: _____

Number of students: _____

Was the packet used? Yes ____ No____

MSU Extension faculty members continually seek to improve the quality of their educational programs. You can assist with this by completing this questionnaire. Thank you in advance for your candid evaluation.

Directions: Circle the number of the following items that indicates how you would rate the program and prepared materials, with 5 being excellent and 1 being poor.

Evaluation of educational packet:

1.	Was of educational value	1	2	3	4	5
2.	Content was relevant	1	2	3	4	5
3.	Packet was easy to use	1	2	3	4	5
4.	Presenter is well prepared and organized	1	2	3	4	5

5. How did you use the packet with your class?

6. Do you feel the packet could be used as an educational resource without an IFYE presentation? Yes __ No __ (Comments)

7. Average score on post-test, if used: Post test_____

8. Suggestions for improvement or implementation (use back):

Name of Presenter: _____

Country Presented: _____

County: _____

Grade: _____

Number of students: _____

Your assistance in evaluating the classroom educational presentation is greatly appreciated. Responses will be used for future programs and may be shared with state sponsors.

PRESENTATION OF MATERIAL:
Please rate the following items, with 5 being excellent and 1 being poor.

Delivery	1	2	3	4	5
Quality of Presentation	1	2	3	4	5
Organization	1	2	3	4	5
Length	1	2	3	4	5
Topics Covered	1	2	3	4	5
Interest Generated	1	2	3	4	5
Enthusiasm Demonstrated	1	2	3	4	5

Other comments.

EDUCATIONAL VALUE:

Do you feel that one area should have been covered in greater (or less) detail to make this presentation more educational? Any other comments or suggestions:

<u>Please return to:</u>

Your County 4-H Agent or
Stephanie Davison
210 Taylor Hall
Bozeman, MT 59717