

## **Tribal Care Paradigm or Sisyphus Rock: Discussing the Care Services of the Atayal from the Experience of Trail Plan in Remote Areas**

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### **Abstract**

Since 2014, it has been three years since the implementation of the "Trial Plan for Promoting Community Care in Remote Areas" by the Ministry of Health and Welfare in the eastern counties and cities of Taiwan. Whether the trial experience can set up a model of care with the characteristics of the Atayal tribes or, like the Sisyphus Rock, it is still futile as usual. This paper explores the experience of the unit in promoting the project, outlines the tribal care model of the Atayal people from the perspective of the caregivers of the Atayal people, and at the same time, understands whether it is possible to develop the intermediary organizations of the tribal cooperation mechanism. Research findings and conclusions include: the legitimacy of tribal care locations is not easy to obtain; the dilemma of hiring hourly or full-time salary caregivers in mountain native tribes; the paradox of acceptance and criticism of caregivers when entering traditional private services; the work resilience of Atayal women due to the experience of serving tribal people; the attention to the maintenance of the overall life and cultural system of the tribe, which is the characteristic of the service mode of the native tribes; the distrust of the intermediary organizations, which are penetrated by elitism and politicization; the separated church factions, which seem to be another difficult problem in the

integration of native tribes; the traditional gaga value norms, which are the reference for disabled elders in choosing services and yet the taboos in some situations. Suggestions include: the care services of native tribes should relax the stringent requirements of architectural laws and regulations to facilitate the acquisition of building space; the cost of transportation and distance should be included in either hourly or full-time salary, and even full-time employees should have a base salary tied in with hourly salary incentive mechanism; the development of care service work should be publicized to the tribes to minimize the overall unfriendliness of households toward the service caregivers, and enhance tribal respect for professional services; foster and cultivate new intermediary organizations to rebuild the image of the Atayal women's service role; another important issue is to attach importance to the tribe's earliest social service organization - Church organizations, allowing for tribal community integration.

**Keywords:** **Aboriginal long-term care service, Tribal intermediary organizations, Atayal tribe service care model**