SOCIAL INTERACTION CONDITIONS FOR CULTURAL SUSTAINABLE DEVELOPMENT OF HAKKA OLD BLOCK

Based on Two Community Organizations in Dongshi District, Taichung City, Taiwan

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Abstract: Based on the investigation of two community organizations, a craft association and a folk society, which are located on two nearby old Hakka streets in Dongshi District of Taichung City, with document analysis and in-depth interviews, the paper analyzes social interaction conditions for cultural sustainable development of the Hakka Old Block. By the induction of the phenomenon, we can understand the intention of members of community organizations to participate in the community revitalization so as to know the impact of the vision on the success or failure of a social design project as one of the forms of social responsibility.

Keywords: community revitalization, Hakka culture, social design, social interaction, sustainability

1. Introduction
1.1. Background

The population growth of advanced countries around the world is slowing down rapidly. Japan reached its population peak about 2010, and it has declined every year since then. It is estimated that Taiwan will be 10 years later than Japan and reach zero population growth in 2022. Hence, Japan is an important leading indicator that deserves Taiwan’s reference.

Local Extinctions: Population concentration in Tokyo causing sharp population decline was one of the best-selling books in 2014 written by Hirona Masuda, former Minister of Internal Affairs and Communications of the Japanese Government. It is a detailed report of population changes that used the latest official statistics from the National Institution of Population and Social Security Research to show that 896 cities, towns and villages throughout Japan were facing extinction by 2040 [1]. This book aroused the sense of crisis of the Japanese people across the country, attracted their attention to the issues such as declining birthrates, border settlements, and local economies, and paved the way for the follow-up local revitalization policy promoted by the Japanese Government.

Shinzo Abe, Prime Minister of the Japanese government, put forward the proposal of "local revitalization" and shot the "three arrows" simultaneously to use information, talent and financial support to promote local spontaneous thinking and create job opportunities in towns and villages in order to activate the local economy.

The Executive Yuan of Taiwan Government has designated 2019 as “the first year of regional revitalization”. The “National Strategy for regional revitalization” approved by the Executive Yuan has planned to shoot “five arrows”. The first of which is “the hometown of enterprise investment”, which aims to reinforce the lack of industrial aspects of the community and encourage enterprises to base on their passion for hometown, fulfill corporate social responsibility, engage in local occupations, and promote the rise of local industries. The township office is set as the unit for forming and implementing regional revitalization projects from the bottom up. Within the township, the township office provides top-down policy guidance.

As pointed out by Yong-Zhan Li in 2019, what should be introspected are: First, do Taiwan's 368 township offices
have the ability to take charge of the crucial responsibility for promoting regional revitalization? Township offices not only perform trivial and numerous official duties; they are often understaffed. Second, even worse, in order to bid for the regional revitalization projects scheduled by the township offices, the bidders often duplicate the frame provided by the township offices or plagiarize the so-called successful cases, so that the written proposal pretended to be based on the focal points of the revitalization, and in fact completely ignores the cultural and historical characteristics of the community and the spatial texture. Consequently, almost all projects that receive government subsidies are unlikely to spawn any responsible company. [2]

Some mechanisms must be clarified before they can help different stakeholders to form alliances through different industries, put forward a plan of regional revitalization and career that suits local needs, and play a synergistic effect to achieve the beauty of regional revitalization and rediscover the “sense of place” of hometown or new hometown. Regional revitalization is not only a policy promoted by the government, but more important vigor comes from the autonomy of local self-governing groups. We should take advantage of this bottom-up dynamism, and plan to encourage local industries, universities, associations, and companies to seek local DNA and develop local consensus and vision. [3]

In 2015, Your profitable town changed this area, ten rules nobody said, written by Hisashi Kinoshita, indicated that local revitalization should be positioned as a “career”, and the key to the success of its activities can be roughly divided into three points: First, “Economic groups” participate in local activation activities with the theme of “environment”. Second, this local revitalization business depends on making money on its own, not on subsidies. Third, to adopt the structure of civil leadership and administrative participation. [4]

Local revitalization should proceed step by step. Before establishing local industry, it is necessary to assist local associations to become spontaneous units for local revitalization. Based on this point of view, we study the Taichung City Dongshijiao Cultural and Creative Association and the Taichung City Hakka Folk Artistry Development Association. They were established with the assistance of Dongshi Youth Helper Group. The paper examines the effectiveness of these two local associations as spontaneous units for local revitalization.

The above two associations are both Hakka community organizations in the Hakka area of Taichung City. There are two characteristics of the Hakka people in Taichung City, Taiwan: First, it is the main settlement area of Taiwan Hakka people from Dapu County, Guangdong Province. Second, the main distribution districts of Hakka in Taichung City are currently in Dongshi, Shigang and Xinshe.

According to a survey by the Hakka Affairs Committee of the Executive Yuan on the distribution of Hakka people in Taichung City in 2016, the districts with the largest proportion of Hakka people in Taichung City are Dongshi, Shigang and Xinshe. The Hakkas in these three districts account for 13%, 11% and 9% of the total Hakka population of Taichung respectively [5].

With the prosperity of the Dapu Hakka clan in Taichung, their clan leaders become the local leaders. As a result, The Dapu accent of Hakka dialect followed by everyone.

Dongshi was developed during the Qing Dynasty, about 200 years ago. The residents of the old days mainly lived on rice cultivation. Residents today prefer to plant fruits.

The Hakka ethnic group headed by Dapu clans, developed by Shigang, Dongshi and Xinshe in Taichung City, is larger in scale than any other clan. The Hakka people in Taichung realized that their ancestors all had a common immigration experience. Moreover, they faced the same situation after moving to their current residence. Therefore, they all hope to unite local members and to exert collective power by building their own identity with reinterpretting their own history.

Owing to the importance attached to the Hakka community identity in recent years, the process of ethnic cognition of the Dapu Hakka culture in Taichung has gradually focused on the three aspects of local, academia, and officials. It has taken 30 years for them to work together.

Previous Taichung Hakka studies focused on building collective memory through historical research to strengthen Hakka identity. The paper pays close attention to the important role that the Hakka cultural power in Taichung plays within the social participation of the community. Among the issues related to social design, there are relatively few studies on community organizations. Most research has focused on community services, such as caring for the elderly and post-disaster reconstruction. Based on the investigation of two community organizations, a craft association and a folk society, on two nearby Hakka old streets called “Main Street” & “Cultural Street” in Dongshi District of Taichung City, the paper presents the results in the form of evaluation criteria. On this basis, social designers can more easily understand the features of local
communities.

1.2. Research Motivation

In recent years, Taiwan’s population has continued to age rapidly. Finding ways to deal with the aging problem of the rural population has become an important issue in Taiwan society. Faced the problem of an aging population earlier than Taiwan, Japan, Taiwan's neighbor, put forward the concept of local revitalization to ensure the sustainable operation of aging communities. Local revitalization entails flexible use of the personalities or characteristics of each region to build a self-disciplined and sustainable society.

However, to achieve this goal, residents should be willing to maintain their place, discover its intrinsic value and take the lead in action [6]. Yamazaki Ryo once personally promoted community design cases by inviting community residents to participate in the design process, to interact equally, and to communicate closely about the design schemes, proving that such a mode can inject fresh ideas to the social design.

The term “social interaction” discussed in the paper refers to the interpersonal network established in the traditional rural society such as Dongshi District in Taichung City. Due to past developments, the central blocks and rural residential areas of the area provide a good network of people.

The paper adopts the sense of interaction between people and society as the basic idea of design strategy, and refers to the community design concept advocated by Yamazaki Ryo. In other words, social design is some beautiful “thing” or “object” created through the joint efforts of common people and experts, which are neither professional nor amateur. Through such activities, the participants become friends in the process of interaction and produce affections toward the town in which they live. Consequently, both the common people and the experts are willing to continue to participate in the community design voluntarily [7].

A regional community can be formed by strengthening the cohesion of social responsibility that is linked through social associations and by reestablishing people’s affections toward their life. Such a regional community should go beyond the community in its generally recognized definition and is a social practice of the community life [8]. David Harvey advocates that the community should not be regarded as a specific object, asset or social process, but as an unstable and fabricated social relationship between the community and its life or livelihood-related environment. (Zhou, C. M., 2015). In fact, it is a “communing” social practice. The community design method based on local revitalization has been practiced in Japan and achieved satisfactory results. Thus, the paper aims at the social interaction projects in social design and analyzes two community organizations in Dongshi District, in order to find the conditions for the revitalization of the old blocks. It has reference value for future community design.

1.3. Significance of Research

The paper investigates the Hakka community on “Main Street” and a “Culture Street” in Dongshi District of Taichung City with document analysis and in-depth interviews. The purpose of the paper is to investigate how to utilize local culture as the social design resource in revitalizing a Hakka old block.

Main Street is the first shopping street in Dongshi, and it is now a lively traditional market. Culture Street has always been a religious street. There are 7 temples on the 500-meter street, which is arguably the densest temple in Taiwan. There are various religious festivals throughout the year. Taichung City Dongshijiao Cultural and Creative Association (TCDCCA) and the Taichung City Hakka Folk Artistry Development Association (TCHFADS) are established on these two streets respectively (Figure 1).

![Figure 1. Location of TCDCCA and TCHFADS](image_url)
communities is proposed that the revitalization of the Hakka town can be promoted with the co-creation of the elderly and the youth, so to eliminate the unsustainable dilemma after the withdrawal of government subsidies.

Based on the research motivation, the paper aims to understand community resilience as the basis of social design. After the September 21st 1999 earthquake, the residents of Dongshi could still maintain their positive attitude and strive to overcome difficulties and adversities. This ability is called social resilience. The paper is based on social design theory. The targets are two local associations of craftsmanship and folk culture. The members of the association are local seniors. Their average age is over 60 years old. They have experienced community reconstruction after the September 21st 1999 earthquake and have a long-term concern for local affairs. After analyzing the background and gender of the association members, we use the experience of consulting to organize cases to build a correlation analysis based on social design orientation.

1.4. The research Issue

The term “community” discussed in this paper mainly has three connotations: (1) geographical area; (2) social network; and (3) social interaction. The initial definition is often associated with “geographical area”, but then evolved into the definition of geographical area, in which the degree of social interaction goes beyond the geographical area. The definitions of both geographical area and social network encompass the view of partial “boundary”, with the academic field advocating the concept that emphasizes common consciousness and collective interaction. The paper analyzes the two communities in line with the three connotations of “community”: from geographical area to social network and finally to social interaction. The purpose is to demonstrate that the key to the success and sustainable operation of social design cases on the revitalization of old streets is to understand whether the connotations of the operations of social associations have evolved to the level of social interaction. Therefore, the aim of the paper is that the sustainable development of the revitalization of old streets requires social interaction within the community, which means that people in a defined geographical area have social and psychological interactions with each other in the community.

1.5. Research limitation

Dongshi District of Taichung City is a Hakka settlement, where local residents speak the Dapu Hakka dialect. Local residents live in the old block, part of the riverbank, which have become the main activity area with high density population (Figure 2).

Because residents live close to each other, it is easier to exclude outsiders. Community activities and community members are local residents. It is difficult for outsiders to obtain community information. The paper relies on the establishment of the old street resident base named Dongshi Youth Helper Group. In order to obtain the trust of the residents, two communities were used for the object analysis: Taichung City Dongshijiao Cultural and Creative Association and the Taichung City Hakka Folk Artistry Development Association.

Analyzing the social design practice might involve personal statements or sensitive subjects for members of those two associations. Therefore, the respondents were approached individually, and the communication was carried out in personal ways that allow them to open up and discuss their experiences, so their perception of the social design practice could be revealed as is required in social sciences research. To overcome this limitation, this research focuses on social design projects with a tangible outcome. By focusing on these members of associations, it is likely that the steps taken by the members and their leaders to realize the social projects are similar and therefore comparable. Thus, it is possible to gain insights into which values in common. It is difficult to tell what are the limitations of social design and how to break through these limitations.
limitations. Faced with these difficulties, this time is a good opportunity to evaluate social design strategies.

2. Research Method

Document analysis of member profile and in-depth interviews of founders are employed to explore the importance of a craft association and a folk society in social design. These two organizations originated from the social design initiated by the Dongshi Youth Helper Group (DYHG), a workstation located in the local area set up in 2018 by the Council for Hakka Affairs of Taichung City. A criterion was adopted to assess the intention of members of community organizations to participate in the community revitalization and to understand the impact of the vision on the success or failure of a social design project.

2.1. Research Design

The paper analyzed the background of members to understand how their personality characteristics are related to their involvement in local activities. The semi-structured approach during the interviews has both negative and positive implications. Nevertheless, the non-guiding characteristic of the interview can cause an effect by the interviewer on the interviewees by steering the question towards specific predetermined directions, which is a weak point in a qualitative approach.

The research results provide a reference for social design strategies in an attempt to make social design implementation more feasible. Firstly, by taking two nearby Hakka old streets called “Main Street” and a “Culture Street” in Dongshi District of Taichung City to investigate how to utilize local culture as the social design resource in revitalizing a Hakka old block.

Secondly, the sampling survey was executed by collecting data from two groups to analyze by using statistical methods.

2.2. Research Object

There are three social organizations in this study. For convenience of reference, the following abbreviations are used as follows:

1) Dongshi Youth Helper Group is hereinafter referred to as DYHG.
2) Taichung City Dongshijiao Cultural and Creative Association is hereinafter referred to as TCDCCA.
3) Taichung City Hakka Folk Artistry Development Society is hereinafter referred to as TCHFADS.

TCDCCA and TCHFADS are the sources of the data collected for this study. DYHG is a resident workstation. Its function is to assist local community organizations activities, help young people in Dongshi to return to their hometown and start their own business. The establishment time, functions and members of the above three organizations are described in the following.

2.2.1 DYHG.

The project was proposed by the Hakka Affairs Committee, Taichung City Government, and as a case for entrusting labor procurement undertaken by Ding-xin Landscape Limited Company.

The implementation period of the project was from November 2017 to November 2018. The work of this project is the settlement development planning survey, community disturbance, resident workstation space creation, Hakka industry and crafts empowerment.

Organizational attributes of DYHG are short-term and task-oriented types. The office of DYHG is located in Beixing village, Dongshi district.

2.2.2 TCDCCA.

Established on February 26, 2018, with 45 members, TCDCCA is located in Beixing village, Dongshi district.

TCDCCA was established to foster cultural and creative industries, and promote community hardware and software construction, life aesthetics, and local prosperity.

2.2.3 TCHFADS

Established on February 21, 2019, TCHFADS is located in Dongan village, Dongshi district, which has 30 members.

The purposes of TCHFADS are to develop Hakka folklore skills, set up traditional craft, and participate in Hakka cultural charity activities.

2.3. Research Framework

The paper focused on the education background of association members as a possible area where they may have more social capital to join the activities of the association. Stereotypic education materials and gender bias and education background are important factors to consider when addressing gender stereotypes in education. These aspects influence members of association starting at a younger age than other residents and may help them to acquire social design ideas.

The paper is a descriptive research, focusing on collecting and presenting facts and discovering what has existed. The research design includes: research area, object, method, limitations and the importance of research.

3. Literature Review

In the preface of Designing for Society: Products and Services for a Better World, Tromp and Hekkert stated: “Typically, when designers see opportunities to improve
people’s lives, they feel the urge to take action. When they see parents struggling with a stroller, they design a better one; when they see people lost in airport terminals, they design better signage systems or develop new navigation apps; when they understand the power of interactive storytelling, they design compelling video games.” According to Tromp and Hekkert social design means designing for society; they suggested that society is what we share. Different from the above discussion, they further mentioned the value construction of social design. Everything that's designed affects society, and how we live; designers have a responsibility to understand this, and design with attention to the impact of their work on the present and future generations. Tromp and Hekkert cared about people’s life. They mentioned that, “In our view, concerns can be pragmatic, like a concern for punctuality, and/or quite fundamental, like a concern for freedom.” [9] Furthermore, they proposed procedures and method of social operation. This paper discusses the background of the members of local communities as the basis for social implication design. Tromp and Hekkert applied a thoughtful and well-informed set of ways to approach this complex and wide-ranging subject, demonstrating the power of designing products, services, and systems with a focus on social value.

Social interaction can be implemented with community design to revive local community organizations in order to vitalize the community.

Ryō Yamazaki indicated inspiringly, “The unique rules and customs that a community has maintained, along with the networks and sense of trust built up through such things as festivals and traditional culture, can enrich the whole community and make it a more vibrant place.” As a community designer, Yamazaki Ryō founded Studio-L in 2005 to offer the innovative solutions for the local problems by inspiring and leading the local communities. According to Yamazaki, Community design involves supporting residents themselves to address the problems facing their community, making use of their interpersonal connections and their own ideas about what can be done to reinvigorate the place where they live. Yamazaki advocates the importance of community design which he defined as the empowerment of the locals through design to make them happy. The goal of his projects is revitalizing the local area. He is committed to understanding the dynamic at play in community revival. [10]

The paper attempts to understand from a narrowly defined “geographical localism” to a socially scientific understanding of an “ethnic group” and “ethnic interaction” to explore the feasibility of Hakka associations in the Dongshi District of Taichung City to participate in social design. Social Design, which has been more and more frequently mentioned in recent years, can be said to be a flip and expansion of the concept of “design”. From now on, the scope of design is not only the plane, product or service, anything "designed for society" can be the object of the design.

4. Research result

In the paper, we are grateful that the main goal of social design is to improve the quality of life of most people; on the other hand, it also means that social design should be a process in which most people can participate. It is because everyone is a member of society and has his own position and vision.

Recently, the research on local-characteristics industry has developed vigorously. Among them, industrialization of Hakka culture and products has become the major concern. The Council for Hakka Affairs has sought to facilitate the integration of culture and industry in Hakka areas, working to develop cultural and leisure industries with Hakka features. Among those Hakka community developing associations in Taichung City, the ones that play to the core, as well as the media, are mostly the leading and guiding communities in the whole Taichung City. These associations are rather active and aggressive when bringing Hakka culture into local events, making themselves distinctive from other communities. Meanwhile, sometimes the position of the association chairman is taken up by the head of the local community, leading the relationship between the associations and local communities to an either competitive or cooperative one. As to promoting Hakka culture, the associations gather the inhabitants' ideas mainly with innovative theme activities that include Hakka features and significations, thus to show the effects and influences brought by the Hakka community developing associations to the local communities.

Therefore, in the field of social design, design is a way of looking at society, about how people imagine, then transform, and finally implement a better society. Social design intents to enable local residents to solve problems in the region through interpersonal interactions. Therefore, discovering the characteristics of local community members, finding the motivation of community organizations and the purpose of sustainable management are the expected results of this study.
4.1. Residents of Dongshi District of Taichung City Have Community Resilience

The Dongshi District of Taichung City was seriously damaged after the September 21st earthquake in 1999. However, the disaster spurred the resilience of the local residents and became the driving force for the rebuilding of the old neighborhood.

The paper aims to understand whether local residents are still motivated to engage in community construction after 20 years of the strong earthquake.

The founders of TCDCCA and TCHFADS are Mr. M. C. Lin (in-depth interview, 2017) and Mr. K. W. Wei. (in-depth interview, 2018) During the in-depth interview, they both stated that they had a feeling of belonging to the communities, which made them willing to take on social responsibility and involved in the social design of Dongshi.

The average age of TCDCCA and TCHFADS members was about 40 years old when they encountered the September 21, 1999 earthquake. When the earthquake hit the area, they were still very young and were in the best condition, so they were obliged to devote their energy and money to community reconstruction. So far, they have had about 20 years of community activation experience.

4.2. Community Resilience Leads Residents to Further Invest in Social Design Work

Residents in the Dongshi District have a better understanding of the importance of social design compared to other communities that have not suffered from the strong earthquake; they also know more about how to organize community groups. Hence, this is the difference between the social design operation of the Dongshi District and other districts.

Social designers cannot ignore the relationship between people and the natural environment. The paper also reveals three new world views. Firstly, people and nature are inseparable. People and cities are all part of nature. Secondly, any natural or humanistic system behavior is not adequately controlled. Thirdly, any complex natural or human system is constantly changing, and external disturbances are part of normal dynamics [11].

In other words, Liao believed that complete stability is impossible. Therefore, social design strategies must respect the above facts; otherwise, a rigid social development model can never lead us to a sustainable future.

The field of civic life includes the content of social design, and highlights the cultural and historical features of the city. The local association's investment in social design can make the association more socially influential. The goal of social design is to give everyone a dignified life, not only blindly design products that have nothing to do with community life. Beautiful public art works in the corner of the community has no life connection with the residents.

In the future, the Dongshi District will rely on tourism to develop the local economy. In the context of globalization, the unique Hakka living environment and humanistic background have become the best recognition. Hakka culture has the potential to become the best design resource for experience economy [12].

4.3. Statistical Analysis of Background Information of Members

To sum up, the statistics of member background of the two associations such as age, gender, education and occupation are used to describe the association members. The data of the two associations are collected and merged. The next step is to calculate the results of the four projects via the members of the single association based on age, gender, education, and occupation. First, the member data of the two associations are merged, and secondly, compares gender and academic items, gender and occupation, and plots the two sets of data and the two sets of statistics. Finally, the paper combines the experiences and education in the two associations into one statistical chart (Figure 3).

![Figure 3. Analysis of Membership Conditions](image)

An analysis of the member background of the two associations shows that the participation of the social organization members in the Dongshi District is continuous and the average age is 59.23 years old. The TCDCCA and TCHFADS have 30 female members, accounting for 40% of the total. There are 45 male members, accounting for 60% of the total number.

The identity background is divided into three categories: household registration, occupation, and education. The
paper analyzed the relevance of education and occupation among the membership of TCDCCA (Figure 4).

Regarding the occupational category of association members, it is divided into agriculture, industry, business, crafts, housewife, and no schooling (also some members lack any formal educational background).

Secondly, the paper analyzed the relevance of education and occupation among the membership of TCHFADS. The members of the association are generally concentrated in the business category, with a total of 18 people, and the education level is at the high school level. There are 8 housewives; because of joining the community activities with their husbands. Couples participating in the activities is a community feature (Figure 5).

After merging TCDCCA and TCHFADS member information, the gender roles were compared with education. The highest level of senior high school education is 8 males and 9 females. The gender level of education in junior high school is fairly average (Figure 7).

Comparing TCDCCA and TCHFADS, the former has the largest number of non-professional categories, and both has the largest number of commercial categories. The business class has 11 people in TCDCCA and 18 people in TCHFADS (Figure 8).

After merging TCDCCA and TCHFADS member information, the gender roles were compared with educational level. The former has the highest level of education in senior high school. The educational level of most members in both associations is senior high school education. Among them, there are 18 people in TCDCCA and 13 people in TCHFADS (Figure 9).

After merging TCDCCA and TCHFADS member information, the gender roles were compared with educational level. The former has the highest level of education in senior high school. The educational level of most members in both associations is senior high school education. Among them, there are 18 people in TCDCCA and 13 people in TCHFADS (Figure 9).

4.4. Analysis of Active Member Participation
From the membership information of the TCDCCA and TCHFADS conferences, the background of the social organization participants in the Dongshi District was summarized, and the personality traits of the associations include active and permanent participation, as shown in the following phenomenon (Table 1).

Table 1. Selection Criteria for Community Members

<table>
<thead>
<tr>
<th>Sort from most</th>
<th>Phenomenon</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gender: Male</td>
</tr>
<tr>
<td>2</td>
<td>Occupation: Business</td>
</tr>
<tr>
<td>3</td>
<td>Education: above High School</td>
</tr>
<tr>
<td>4</td>
<td>Couples join together</td>
</tr>
</tbody>
</table>

This article synthesizes the above survey results and then compares the features of the two association members as shown in Table 2.

Table 2. Comparison of the Features of TCDCCA and TCHFADA

<table>
<thead>
<tr>
<th>Date of Established the association</th>
<th>TCDCCA (%)</th>
<th>TCHFADA (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>male</td>
<td></td>
<td></td>
</tr>
<tr>
<td>female</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary school</td>
<td>62%</td>
<td>47%</td>
</tr>
<tr>
<td>Junior high school</td>
<td>38%</td>
<td>53%</td>
</tr>
<tr>
<td>Senior high school</td>
<td>11%</td>
<td>40%</td>
</tr>
<tr>
<td>College</td>
<td>40%</td>
<td>43%</td>
</tr>
<tr>
<td>Graduate school</td>
<td>22%</td>
<td>0%</td>
</tr>
<tr>
<td>Career</td>
<td>2%</td>
<td>0%</td>
</tr>
<tr>
<td>None</td>
<td>24%</td>
<td>0%</td>
</tr>
<tr>
<td>Farm</td>
<td>4%</td>
<td>0%</td>
</tr>
<tr>
<td>industry</td>
<td>7%</td>
<td>7%</td>
</tr>
<tr>
<td>Business</td>
<td>24%</td>
<td>60%</td>
</tr>
<tr>
<td>Process</td>
<td>20%</td>
<td>0%</td>
</tr>
<tr>
<td>Housewife</td>
<td>4%</td>
<td>27%</td>
</tr>
<tr>
<td>Retirement</td>
<td>0%</td>
<td>3%</td>
</tr>
<tr>
<td>None</td>
<td>40%</td>
<td>3%</td>
</tr>
<tr>
<td>Age under 50 years old</td>
<td>36%</td>
<td>0%</td>
</tr>
<tr>
<td>51~55</td>
<td>13%</td>
<td>0%</td>
</tr>
<tr>
<td>56~60</td>
<td>24%</td>
<td>13%</td>
</tr>
<tr>
<td>61~65</td>
<td>13%</td>
<td>23%</td>
</tr>
<tr>
<td>66~70</td>
<td>11%</td>
<td>33%</td>
</tr>
<tr>
<td>over 71 years old</td>
<td>2%</td>
<td>30%</td>
</tr>
</tbody>
</table>

This phenomenon can be used as a reference to choose community members in the future and finding the right people to participate, which will help the community grow.

5. Suggestions

The paper adopted in-depth interviews in person with Mr. Lin M. C., [13] president of TCDCCA, and Mr. Wei K. W., [14] the director of TCHFADS.

TCDCCA and TCHFADS have the features of local links, focusing on hosting related activities to connect members' feelings and elicit full support from the members.

K. W. Wei stated that organizing folk cultural performances can unite members and promote folk culture. From 2018 to 2019, he held a “green lion” workshop for the production of cyan props, and then let members use their own works to participate in folk culture performances.

M. C. Lin, the President of TCDCCA, took over the Taichung City Government's entrusted handling of the God of Carpentry Cultural Festival from 2018 to 2019, so that the craftsmanship expertise of the members could be displayed in the event.

M. C. Lin mentioned that, “I hope that the local craftsmanship of the Dongshi District will be passed down. The work of TCDCCA will open a course of craft and train apprentices. Also strive to undertake process art exhibitions and expand the visibility of TCDCCA”. The work of Lin, president of TCDCCA, and Wei, the director of TCHFAD coincides with modern design thinking and the pursuit of humanistic design concepts. pointed out that, for several years now, there has been an ongoing reconceptualization of the processes of production, especially of consumption as more than simply material aspects of subsistence.

Following a line of argument that began with the recognition that goods are building blocks of life, I have suggested, as have others, that they can be further understood as constituting the selfhood of the social identity. Dongshi District is mainly based on agriculture, and will be transformed into tourism marketing. The urban style of experiencing the economy cannot ignore the local cultural connotations. From this point of view, the practice of identity encompasses a practice of consumption and production and even production assumption, as well as their transformations in time. The agricultural characteristics and Hakka culture of Dongshi District have been transformed from the original weaknesses into the advantages of the development strategy design of the area. This is the case, at least to the extent that the different strategies of identity, which are always local just like their subsumed forms of
consumption and production, have emerged in interaction with one another in the global arena [15].

The local cultural characteristics of TCDCCA & TCHFADS are organized according to the interviews to summarize a result of suggestion. In the future, they will be engaged in the organization of local associations, and select the membership standard as a reference (Table 3).

Table 3. Characteristics of Organizing a Successful Association

<table>
<thead>
<tr>
<th>Priority</th>
<th>Characteristics</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Members have a sense of social responsibility.</td>
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<tr>
<td>2.</td>
<td>Located in an old neighborhood with historical and cultural background.</td>
</tr>
<tr>
<td>3.</td>
<td>The association’s activities have a geographical relationship with local temples, and activities are held in temples to facilitate people’s participation.</td>
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<tr>
<td>4.</td>
<td>Members’ relationship is close to each other.</td>
</tr>
</tbody>
</table>

According to the above survey results, the emphasis on building the old neighborhood of Dongshi is to explore the connotations of social design. The social design strategy of the Dongshi district, the first to find the right candidates, can complete the life of the people in the community.

The paper identifies the characteristics of the local cultural associations, along with a background analysis of the members. The analysis shows that if the social backgrounds of the members of the local associations are compatible, then the sorted items could better fit the 3C connotations of social interaction in the social design. The associations’ activities of local community residents can thus promote sustainable cultural development. The results of this research suggest that when local associations are organized in the future, the members will be able to do more with less.

References