

Report of Children and Youth on Disadvantaged and Ethnic Minority Children and Youth in New Taipei City

May to November 2021

Compiled by the Taiwan Alliance for Advancement of
Youth Rights and Welfare

(The personal information of the children and youth preparing these
reports is not disclosed herein due to their special status)

Table of Contents

One. Introduction	3
Two. Work Method	4
Three. Reports of Minority and Disadvantaged Children and Youth in New Taipei City	5
I. Report on Indigenous Children and Youth in New Taipei City	5
II. Report of Second-Generation Immigrant Children and Youth in New Taipei City	10
III. Report of Children and Youth Participating in After-School Support Programs	19

One. Introduction

The Taiwan Alliance for Advancement of Youth Rights and Welfare (hereinafter referred to as the Alliance) appreciates the support of the Social Welfare Department, New Taipei City Government, through its innovative subsidy program for implementing the child and youth training project from May to December 2021. A total of 3 reports on disadvantaged and minority children and youth were prepared.

Thanks to the Alliance's experience of more than 10 years in training children and youth, we found that the voices of child and youth representatives cannot comprehensively cover the needs of all types of children and youth. Given this, we hope to offer enough space for children and youth who "have relatively limited resources", "lack for representatives" and "are minorities" in addition to those who "are not minorities" and "are not short of resources" in order to allow a more diverse and wider range of voices from children and youth in Taiwan to be heard.

The following three reports on children and youth with special circumstances and those who are disadvantaged include the reports of children and youth on the children of urban Indigenous peoples and new immigrants in New Taipei City as well as the report of children and youth enrolling in the after-school training program (Little Satellite) in New Taipei City. These reports were successfully prepared by several young people together with the Alliance and with the help of many institutions after overcoming the difficulties caused by the Level 3 alert and school and office closures during the pandemic in 2021.

Two. Work Method

This project for the reports of children and youth was the first to focus on the international review of the second CRC report, empower children and youth with specific circumstances and from specific ethnicities, and prepare three reports complying with the standards established by the United Nations Committee on the Rights of the Child for the reports of children and youth.

The data in these reports was collected through “questionnaire surveys” and “in-depth interviews.” The researchers (children and youth) designed “questionnaires for children and youth” and had “Indigenous and second-generation immigrant children and youth as well as those from the Little Satellite After-School Support Program” fill out the questionnaires. The questionnaires were then recovered, compiled, made into statistical data and studied, after which these reports were prepared.

As for the interviews, 1-on-1 and focus group interviews were conducted. The researchers (children and youth) took a closer look at the areas where the children and youth lived to understand the location and family circumstances they live in. The researchers tried to learn what their life environments were like by exploring their self-identification and learning of Indigenous languages from the inner perspective of children and youth.

Three. Reports of Minority and Disadvantaged Children and Youth in New Taipei City

I. Report on Indigenous Children and Youth in New Taipei City

Part 1: Questionnaire Survey (41 valid questionnaires were recovered)

1. Do you like being an Indigenous person?

73% (30) of the respondents selected “Totally agree”, and 17% (7) selected “Agree”. “Totally agree” and “agree” together made up 90% of the total respondents.

2. Have you ever been bullied or laughed at because you are an Indigenous person?

59% (24) of the respondents selected “No”, and 41% (17) selected “Yes”.

3. In what places have you been laughed at because you are an Indigenous person?

The respondents who were laughed at “at school” account for the highest proportion, and the “recreational spots” and “after-school care programs of off-campus organizations” options were selected by one respondent, respectively.

4. “Is your Indigenous name shown on your national health insurance (NHI) card?”

The names on the NHI cards of 93% (38) of the respondents were “not” their Indigenous names. This indicates that most of the respondents did not have their Indigenous names on their NHI cards.

5. Do you want to have your Indigenous name on your NHI card?

29% (12) of the respondents “wanted” to have their Indigenous names on their NHI cards, and 71% (29) “did not want” their names on there.

The three respondents who “had” their Indigenous names on their NHI cards in Paragraph 4 “did not want” to use their Indigenous names on their NHI cards. Among 38 respondents whose Indigenous names were not used on their NHI cards, about 32% “wanted” to use their Indigenous names on their NHI cards.

Part 2: Interview Results

1. Severe discrimination against urban Indigenous peoples

Child: ... From my 1st grade to my 4th grade, I went to a school down the mountain. I used to get bullied by urban kids when I was little. They asked me to “buy breakfast”. What I remember best was that I was once “locked in the toilet”. Yeah, something like that. Anyway, I was then transferred to a mountain school after I finished my 4th grade year.

There were Han people and Indigenous people in elementary schools down the mountain. There were less Indigenous people, of the 30 students in my class, 2 or 3 of them were Indigenous people.

The same thing happened to me when I was a junior high school student. I went to a cram school down the mountain then. Since I was the only Indigenous person there, I felt like the teacher kind of looked down on me. The teacher even said discriminating things about Indigenous peoples, like “Indigenous people are alcoholics”, things involving stereotypes.

Researcher: Well then, how did you feel about those stereotypes your teacher said? What was your reaction?

Child: I felt sad at the time, but I just forced a smile to the teacher and didn’t say anything. I just smiled.

2. It is easy for young children to feel self-loathing because of their skin color.

3. The children and youth mentioned that “families are the best place to learn mother tongues”, and some of them “learned their mother tongues from the media or books by themselves”, showing that the government’s investment of

a huge amount of funds in mother tongue education at school only showed limited effect. The government should “integrate mother tongue education into life” to provide more opportunities for children and youth to learn their mother tongues from “their families or the media”. In addition, listening to music, reading books, learning from teachers speaking Indigenous languages or elderly people in the community are helpful for children to learn their mother tongues. The children and youth hoped that the government could provide more TV channels or online platforms for Indigenous peoples to come into contact with Indigenous culture in daily life. One of the children and youth wanted to use his Indigenous name to feel a sense of belonging to his cultures, seeing “culture and language” as his roots, and only being able to grow if he has roots.

4. Atayal people’s self-identification

Under the influence of the mainstream beauty standard of “fair skin is beautiful”, some Indigenous children had self-doubt and thus hated being Indigenous peoples. Moreover, several interviewees found that some Atayal people they knew were “impolite”, and therefore, they, as people from the same ethnicity, did not want to be like them and disliked being Atayal people.

5. The Indigenous children and youth felt that no one would understand them if they used their mother tongues because everyone speaks Chinese, so they thought their Indigenous languages were difficult for people to understand. They refused to use their mother tongues due to their lack of identification with their cultures and languages.

6. Proficiency exams for Indigenous languages

Do you think that the “Proficiency Exam for Indigenous Languages” can help more people understand the Atayal language?

Child 1: I don’t want that.

Child 2: I don’t want that at all.

Child 3: Me neither.

Child 2: People would not listen to what we say, anyway.

7. Age when passing proficiency exams for Indigenous languages

Child: I took the exam when I was a junior high school student.

Researcher: Why did you take it?

Child: Because of the school. The school said that we could get bonus points, and I also wanted to learn it.

Researcher: Are you going to take exams for other Indigenous languages?

Child: Yes, I will take the exam for the language of another ethnicity this year.

Researcher: So, which Indigenous language exam are you going to take this year?

Child: I took the Atayal exam when I was in junior high school because my dad is Atayal. I plan to take the exam for the language of my mom's ethnicity this year.

Researcher: Why do you want to take the exam this time? What is the most likely reason?

Child: It's because I want to learn more, because I'm a Tsou myself, so I want learn more and understand the language so that I can communicate and talk with my mom.

Researcher: Why do you think the "Proficiency Exam for Indigenous Languages" is helpful for the preservation of Indigenous languages?

Child: First of all, I think it is essential to preserve our own culture and language to prevent them from disappearing. It is the most important culture for every culture (laughs). The second reason is that I could get bonus points with my mother tongue certificates when I moved from junior high school to high school. Also, because my mom wants me to take the "Special Examination for Indigenous Peoples" or civil service exams, those certificates will be helpful.

8. A child said: In addition to our mother tongues, I think a lot of things still need to be protected, like the weaving techniques of the Atayal or hunting activities among Indigenous communities. Actually, since I was a kid, I have rarely seen someone of my age or younger than me using our mother tongue or learning the weaving techniques. Our weaving techniques are disappearing. I hope the culture can be passed down. Otherwise, we'll only have the identity, but without the culture, it won't have the same meaning. He believed that he had been shaped by Indigenous culture and the

disappearance of traditional culture concerned him, which made him have more desire to learn about it.

9. The children and youth mentioned that they watched TV channels for Indigenous peoples and found that the variety shows were funny, and thus they hoped there would be more of such channels. They suggested that the government provide more TV channels or online platforms for Indigenous peoples for them to understand Indigenous cultures in daily life.

II. Report of Second-Generation Immigrant Children and Youth in New Taipei City

1. Questionnaire Survey: 43 questionnaires were recovered, all of them valid.

(1) Self-identification

The questionnaire defined self-identification as “the thoughts of second-generation immigrant children and youth on their identity as well as their feelings, recognition or rejection when it comes to their identity”. A Likert scale was used in the survey to calculate the score of each question. “Totally disagree” responses score 1 point, “Disagree” responses score 2 points, “Normal” responses score 3 points and so on, with “Totally agree” responses scoring 5 points. The final score of each question would be the sum of the scored points divided by the number of the total respondents. We discuss the self-identification of the second-generation immigrant children and youth based on the Likert scale ranging from “Totally disagree” to “Totally agree”.

In general, the second-generation immigrant children and youth had thought about their identity different from the majority of students in Taiwan. Therefore, they might care about, recognize, or reject their identity. After we looked into the difference in the level of the care, recognition or rejection, we found that the second-generation immigrant children and youth have been deeply influenced by “places where they have lived since they were kids”. Even though they have thought about their identity as new immigrants and second-generation immigrants and proactively discussed it with their parents, the idea of “growing up in Taiwan” has been firmly rooted in their mind, which lowered their motivation for valuing their unique identity and changing their everyday behavior as well as their interactions with others. The so-called level of valuing was evaluated based on the questions in the questionnaire, “Have you proactively asked one of your parents (who is a new immigrant) about stories

of their hometown? Do you feel offended when you are asked about your identity?”.

The first question in the questionnaire, “I care about and recognize my identity as a second-generation immigrant”, scored 3.86 points (ranging from Normal to Agree), indicating that the second-generation immigrant children and youth cared about and recognized their identity after thinking it through. Then, the third question, “I am willing to listen to stories of the hometown of my father or mother (who is a new immigrant), and I am curious about the country and desire to understand its culture and environment and learn the local language” scored 3.86 points (ranging from Normal to Agree), and the fourth question, “I feel offended when my classmates, friends or teachers ask me about my identity”, scored 2.9 points (ranging from Disagree to Normal). The scores of both questions were lower than the score of the second question, “When I discuss with my teachers and friends where we are from, I can instantly answer ‘I’m Taiwanese’”, 4.16 points (Agree). According to the results of the second, third and fourth questions and the answers from the sixth short-answer question, we can conclude that the second-generation immigrant children and youth cared about and recognized their identity as second-generation immigrants, but they did not quite value it. We come to the conclusion that the level of valuing it was low because when they were asked “where are you from”, they said without thinking that “I’m Taiwanese” because “I grew up in Taiwan”.

(2) Family education and economic status

A. Children and youth’s right to development: Staying in organizations or institutions

The family education and economic status mentioned in the questionnaire referred to “the guidance for second-generation immigrant children and youth in daily life, in particular from off-campus organizations (such as the Humanistic Education Foundation) through their after-school care programs”. According to the results of 11 questions in this part, 6 of the 43 respondents enrolled in the after-school care programs of off-campus organizations. Since

the section involved case studies, the experiences of the respondents are presented in “II. Description of Qualitative Data” as supplementary information. The institutions or after-school support programs inquired about in the survey were open to all, which was in line with children and youth’s right to development.

First of all, for the participation of the second-generation immigrant children and youth in the after-school care programs of off-campus organizations, the programs took place from the time when the children and youth leave school to 7 p.m. (taking up dinner time) on school days as well as Saturdays and mainly provided homework help. After we used the organizations as the subject to ask the children and youth questions, the results also showed that the homework help in the organizations was most helpful for them and that there were no problems of having to wait for a long time to ask questions because the organizations were short-staffed. In addition to homework help, the organizations offered subsidy explanation courses and summer outdoor activities for the second-generation immigrant children and youth. To sum up, the assistance currently provided by the after-school care programs of off-campus organizations could meet and satisfy the needs of the second-generation immigrant children and youth. This corresponds to the most-selected answer “Homework and learning” in Question 30, “For which aspect do you think your parents’ help is not enough?”.

We looked into the reasons why they participated in the after-school care programs of off-campus organizations instead of those provided by schools or cram schools. “Closer to home/school” and “Economic considerations” were the two most-selected factors. Since the parents were still at work when their children got out of school, a safe and convenient commute was the main consideration for choosing after-school care locations. As for the second most-selected answer, “Economic considerations”, through the interviews we found that “offering free dinner” made the after-school care programs of off-campus organizations different from those of schools and cram schools, indicating that economic factors also influenced the final decision.

Finally, we discussed the mental state of the second-generation immigrant children and youth participating in the after-school care programs of off-campus organizations. The questionnaire was originally designed to differentiate between organizations open to all and those only open to specific groups. However, for Question 19, “What are the advantages for me of the after-school care programs of off-campus organizations open only to specific people?”, no respondent selected “A sense of belonging, because all students have the same identity as me” as the answer. Therefore, we can know that no matter whether the organizations were open to all or not, the children and youth cared most about the opportunities to make friends with people of the same age. There were answers like “I wanted to make new friends of the same age” for Question 27, “I wanted to get certain help in the organization, but the organization could not help me get that help”. This conclusion is also in line with the results showing that the children and youth did not quite value their identity as second-generation immigrants in “Part 1 Self-Identification” and the second most-selected answer “Talking about trending topics” for Question 30, “For which aspect do you think the help of your father or mother (who was born in a foreign country) is not enough?”. All the results shown above confirm that the second-generation immigrant children and youth, to some extent, cared about being accompanied by and learning together with friends of the same age.

b. Parental guidance: Companionship of original families

The respondents of the four questions in this part were not limited to the second-generation immigrant children and youth participating in the after-school care programs of off-campus organizations. For questions about “continuing participating in” the after-school care programs of off-campus organizations, 2 of the 6 respondents who were currently in off-campus organizations selected both “Either is fine” and “Off-campus organizations’ after-school care programs”, and the other 4 respondents selected “Either is fine” only. This shows that although the off-campus organizations left the children and youth with a comfortable impression, but they did not give them a strong motivation to stay on.

For spending time with family, we discussed the assistance that parents failed to provide for their children first. "Learning resources" was the answer accounting for the highest proportion. According to the answers of the 6 children and youth who enrolled in off-campus organizations to questions about "The activities that they have taken part in the organizations", 5 of them selected "Homework help" 4 respondents selected "homework problems" as the main reason why they enrolled in the programs. Thus, we can know that regardless of being in the after-school care programs of schools or off-campus organizations, or cram schools, homework help was the most helpful assistance and the most needed service for the children and youth. Following the discussion on the assistance of off-campus organizations, we focused on the questions related to main caregivers in families. According to the answers, new immigrant families where mothers are the main caregivers accounted for the highest percentage. In addition, a majority of the children and youth answered Question 32, "Do I like being looked after by the main caregiver?", with "Yes," but 13% (6) pointed out, "I would rather be alone". The reasons for that are shown in "II. Description of Qualitative Data."

In summary, new immigrant families fell somewhat short of the parental guidance as defined by the Convention on the Rights of the Child as follows: "States Parties shall respect the responsibilities, rights and duties of parents or, where applicable ... provide ... appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention." The reason was that the parents were too busy at work to spend time to gain clear knowledge through channels. The government should help new immigrant parents get complete information in order for them to convey it to their children.

(3) Mother tongue learning

Mother tongue learning discussed in the questionnaire referred to the native language courses in elementary schools. According to the questionnaire survey results, 83.7% of the second-generation immigrants selected Taiwanese, followed by 9.3% selecting the languages of their father's or mother's native countries. The main reason for their choice was "I live in Taiwan", which corresponds to the passage "I can instantly answer 'I'm Taiwanese'" in "Part 1

Self-Identification” and indicates that the influence of the environments and places where the children grew up was greater than that of the countries where their parents were born. In response to Question 36, “If I have a chance, I would like to learn the language of my dad or mom’s native country outside the school,” 60% of the second-generation immigrant children and youth selected “Agree” or “Totally agree”. This reflects the conclusion that “the second-generation immigrant children and youth thought about their identity and recognized it” in Part 1.

2. Interviews with the children and youth

We asked the second-generation immigrant child and youth respondents in New Taipei City if they were willing to be interviewed through the questionnaire. Finally, 1-on-1 and semi-structured interviews were conducted with 6 children and youth. The interviews are classified into two categories based on the qualitative data. The first one discussed family companionship and self-identification, and the second one looked into the relationship between the second-generation immigrant children and youth and the after-school care programs of off-campus organizations or institutions.

3. Family companionship and self-identification

- a. “Freedom of thought, conscience and religion”: Contradiction between the desire for sameness and the pursuit of distinction

When asked about self-identification, the six children and youth all believed that “the nationality we were born with does not cause a difference between us and other people, because we were born and grew up in Taiwan”. For the second-generation immigrant children and youth, their sense of belonging developed by virtue of growing up in Taiwan has been stronger than their consciousness of being the children of parents of which one is a new immigrant. Not only did they not bring up their identity, but they glossed over it when asked by classmates and friends. However, when we kept on asking three of them “what is the difference between you and other people”, they all agreed that “it is also important to have their own characteristics”. They valued “having their own characteristics” yet did not want to be distinct from others

based on their identity, causing a contradiction between the desire for sameness and the pursuit of distinction.

In sum, since the second-generation immigrant children and youth were confused and self-contradictory regarding self-identification, they reacted like “this was the first time they thought about this question” when asked about “respect for the conscience of the child” as referred to in the Convention on the Rights of the Child. These children had to think more deeply about “respecting” their conscience due to their different identity. Nevertheless, they did not have enough chances to reflect on their conscience as there was no one helping them do so.

- b. “Parental guidance”: Companionship of friends of the same age was more important than family companionship

In the interviews, when we asked, “Do you like being looked after by the main caregiver?”, four children and youth mentioned “homework help”. Their parents were busy at work, and they arrived home late on weekdays and needed to work on Saturdays. Thus, when they talked about the time they spent with their family, they said: “My parents spend long hours at work and are not familiar with what I study, so they cannot help me solve my problems.” When we kept on asking them about their feelings on family companionship, one of them mentioned, “My parents cannot understand what I like and what I say”. Due to the generation gap and being busy with work, most new immigrant parents focus on improving the family’s financial status. Leaving aside language and cultural barriers faced by new immigrants, since there is a generation gap between second-generation immigrant children and youth and their parents and their parents do not have the energy left over for understanding what their children’s generation pursues and some trending topics, the children and youth end up relying on their friends of the same age more than their family. In addition, children tend to relate to people of the same age because they can talk about their schoolwork, trending topics and slang (e.g. Internet slang). Therefore, the problem faced by the second-generation immigrant children and youth was not about inharmonious family relationships or dynamics, but about their parents who were unable to be on the same wavelength as them for a long time or when needed due to their lack

of time and energy. As a result, the companionship of friends of the same age became more important than family companionship.

4. Relationship between after-school care programs of off-campus organizations and second-generation immigrant children and youth

The six interviewed children and youth came from the Sanchong Youth Base of the Humanistic Education Foundation, the Service Center for Transnational Marriage Families in Western New Taipei City (Good Shepherd Social Welfare Foundation) and the Pearl S. Buck Foundation, respectively. Thus, we will discuss the relationship between the after-school care programs of off-campus organizations and the second-generation immigrant children and youth here.

a. Small-class homework help programs gave more learning confidence

As shown in the questionnaire survey results, “homework help” was in great demand among the second-generation immigrant children and youth. The after-school care programs of the off-campus organizations provided reliable homework help services, and their “small-class” teaching also increased the learning confidence of the children and youth. One of the interviewed children and youth pointed out: “The teachers here (referring to the after-school care program of the off-campus organization) are not as short-tempered as my school teachers and teach more slowly than them.” Take the Humanistic Education Foundation as an example. A math lesson was limited to students of a certain grade. Each class normally had no more than 10 students and had at least one teacher. However, the homework help services there were limited to answering questions and explaining basic concepts. Another interviewee said “the courses offered by the institution help me solve basic questions only”. Despite that, in general, the institutions’ homework help services helped the second-generation immigrant children and youth gain more learning confidence and motivation.

b. Free after-school care

For the comparison among the after-school care programs of schools and off-campus organizations and cram schools, the first question was “How did you know about this organization?”. Reasons for knowing the organizations included teacher suggestions, parents receiving flyers of the organizations,

invitations from neighbors or friends. When we kept on asking them, “Why did you choose the after-school care program of the off-campus organization?”, five children and youth said that the organizations they chose required no extra fee. Since cram schools charged the highest tuition fees and not all the schools offered after-school care programs, the best option would be off-campus organizations. From the parents’ perspective, organizations offering dinner for their children at fixed times and providing activities free of charge not only helped reduce their financial burden, but also allowed them, as new immigrant parents busy with work, not to worry that “their children did not have dinner on time”.

c. Comfortable spaces for learning together with friends of the same age

In addition to the homework help services, for the second-generation immigrant children and youth, the off-campus organizations “where they had someone to talk to” brought them a certain degree of a sense of acceptance and belonging. A second-generation immigrant interviewee who was a senior high school student and had stayed in the organization for a rather long time said: “Going to the base has already become a habit. I will feel awkward if I don’t go there.” The activities in the institutions included not only courses for general subjects, but also outdoor activities organized irregularly (e.g. the Sanchong Youth Base of the Humanistic Education Foundation held a day trip to Myanmar Street on October 31) to help the children and youth organize their after-school time and enable them to participate in a variety of activities. On top of that, the second-generation immigrant children and youth had friends of the same age to chat with, accompany, do homework with, watch movies with, and talk about phones games and videos with there. They were provided with a comfortable space to learn together, and they would get used to going to the institutions after some time.

III. Report of Children and Youth Participating in After-School Support Programs

1. Questionnaire Survey

(1) Basic information

The questionnaire was completed by 35 children and youth from 11 institutions. Most of them were junior high school students. 19 of the children and youth were from single-parent families and were raised by their grandparents or relatives after their parents divorced. 15 (42.8%) were financially disadvantaged, and there were one Indigenous child and one second-generation immigrant child (2.8%).

(2) Family and economic conditions

According to the responses to the question, “How much is the monthly fee for the after-school care/support program of the school or institution?”,

27 (77.1%) of the children and youth enrolled in free after-school care programs. If the children and youth had someone at home who could help them with homework, why did they go to the institution? 20 children and youth had no one helping them with homework at home, accounting for 57.1%. The reasons why the children and youth who had parents helping them doing homework at home still wanted to go to the institution include: I am bored at home; I want to gain more knowledge; my mother or teacher told me to do so. In response to the question, “How long do you spend with your family per weekday (excluding sleeping time)?”, 16 (45.7%) respondents selected “Less than 3 hours” and 10 (28.5%) selected “3 to 5 hours”. 17 (48.5%) respondents answered the question, “How long do you spend with your family per off day (excluding sleeping time)?”, with “More than 8 hours.” When asked, “Do you find that you don’t spend enough time with your family every day?”, 17 (48.5%) respondents selected “Normal”. Regarding the question, “How do your parents

correct you when you do something wrong?” (multiple answers possible), 20 (57.1%) respondents selected “Good communication” and 16 (45.7%) selected “Blaming first and finding the reason later.” For the question, “Do you feel inferior because of your family’s tight financial situation?”, the answer “Normal” was selected by 18 (51.4%) respondents, and the answer “Disagree” was selected by 8 (22.8%), indicating that the majority of the respondents did not feel that way. We can see that, in spite of difficulties, the disadvantaged children and youth in Taiwan were able to keep their chins up and stay mentally strong.

(3) After-school care/support programs

In response to the question, “How long have you been you enrolled in the after-school care/support program?”,

7 respondents selected “6 months;” 10 selected “1 to 2 years;” 10 selected “3 to 5 years;” and 8 selected “More than 5 years”. The reasons for the respondents to enroll in after-school support programs are shown in the statistics below. Answers such as “I was forced to do so” and “My parents do not have time to take care of me” made up the majority. Those who answered the question, “Does the after-school care/support program offer character education?”, with “Yes” constituted 91.4% (32) of the total respondents. For the question, “Do you like attending the after-school care/support program of the school (institution)?”, 14 respondents answered it with “Like very much” and 3 selected “Dislike.” The reason of the respondents for liking it was that having teachers and peers there to accompany them made them feel at home, and the reasons of those for disliking it included “Too many people and too much noise”, “Boring”, “Too far”. 12 respondents totally agreed with the statement that the after-school care/support program of the school (institution) gave them a sense of belonging; 15 totally agreed with the statement that the after-school care/support program of the school (institution) gave them a sense of companionship; 13 totally agreed with the statement that the after-school care/support program of the school (institution) gave them a feeling of being understood.

(4) Safety

According to the responses to the question “How do you get to the school (institution) for the after-school care/support program?”

33 respondents selected “By bike/on foot”. 23 respondents answered the question “Do you think the surrounding environment of the school (institution) where you attend the after-school care/support program is safe?” with “Very safe”. For the question “Have you been hit by the teachers in the after-school care/support program of the school (institution)?”, 31 respondents selected “No,”, and 4 selected “Yes”. The results of the question “How many times have you excluded from the after-school care/support program of the school (institution)?” showed that 2 respondents selected “More than 3 times in a semester”, 3 respondents answered “1 to 2 times up to now”, 30 respondents selected “Never”. In response to the question “Do you find that you do not fit in with the classmates and teachers and feel it is awkward to get along with them?”, 3 respondents selected “Yes” and 32 selected “No”. The average answer to the question “How many days do you spend at the school (institution) for the after-school care/support program per week?” was “5 days”, and 8 respondents selected “Everyday”. For the question “What time is the latest you get home?”, “19:00-20:59” was the most common answer selected by 20 respondents. Some of the respondents got home after 9 p.m. because of the following reasons: The class ends at 9 p.m., not wanting to go home, returning home after 9 p.m. due to doing homework.

2. Physical interviews with the children and youth

After-school care programs/institutions are important for children and youth from disadvantaged families in New Taipei City. Most of the children and youth in New Taipei City like going to the after-school care institutions. Since many families are financially disadvantaged and the parents are too busy earning their bread to take care of their children, the children are passive when it comes to schoolwork or have poor achievement. Furthermore, as a result of the raging pandemic in the past 2 years, these disadvantaged families are in urgent need of care and assistance from schools and society.

(1) Children and youth's right to privacy – What can children and youth do if they do not want to let their teachers know about their family background?

There were children and youth who felt awkward about their teachers knowing of or inquiring about their family conditions and background. However, teachers cannot help the children and youth apply for subsidies if they do not know they were from disadvantaged families. It can be seen that the children and youth were caught between the right to privacy and subsidy application. They were forced to experience this kind of feeling and there was nothing they could do about it.

(2) Children and youth spent less than 3 hours per day with their parents

According to the results regarding the time spent together with family on weekdays, 16 respondents spent less than 3 hours with their families a day; 11 were aware that they did not spend enough time with their families; 4 thought that it was not important to spend time with their families. A respondent mentioned that he wanted to stay at home with his grandmother who did not have to work and could take care of him. He did not understand why his mother still sent him to the after-class support institution.

(3) Traffic safety for children and youth commuting between homes and after-school support centers or institutions

7 of the children and youth who went to after-school support programs after school went home after 9 p.m. Up to 33 children and youth (94.2%) went to the after-school support programs or went home on foot or by bike. Some interviewed children and youth mentioned that they have had car accidents on their way home, indicating that traffic safety for children and youth has not been thoroughly ensured.

(4) Children and youth were punished for being late by making them run laps. Corporal punishment still exists on campus

The interviewees pointed out that corporal punishment still exists on campus. They would be punished for not bringing tools required for class or for being late by being made to run laps based on late they were.

(5) Teachers and parents' competency training for gender equality education was insufficient

According to the interviewees and statistical result, verbal bullying and sexual bullying still exist inside and outside schools. Gender equality meetings should thus be held for investigation. After the interviews with the students, Alliance's personnel assisted them in understanding and carrying out the procedures for handling gender equality cases. We can reflect on the matter that schools should inform parents of the investigation or handling procedures in detail while taking care of the physical or mental trauma of children and youth and providing timely intervention counseling after such cases occur. In addition, it is important for schools and parents to not only have an understanding of children and youth's physical and mental development and sexual curiosity, but also to learn how to educate them about sexual issues in an appropriate manner afterward.