

Perception of Young Generation toward Taiwanese Identity: A Study on Students of National Chung Hsing University ¹

Voranong Kowitsthienchai *
Mohammad Rezaul Karim **

Abstract

In this era of globalization, the world economy has seen unprecedented growth. Changing identity has particularly stimulated this growth in countries like Taiwan. The purpose of this study is to find out the perception of young generation towards Taiwanese Identity. This study employs both qualitative and quantitative approach following an in-depth interview of 80 experts and survey method on 300 students of National Chung Hsing University. The result comes out from the study that Taiwanese have their own common, unique and distinct identity which is politically and legally distinct from Chinese identity. It has been evolved and propagated by social mediums and has been popularized by Intellectual elites, media, and state institutions. Socially as well as culturally, people of Taiwan seek to maintain their own distinct and unique identity and resist Chinese influence in that sphere. In order to maintain and develop common, unique and distinct Taiwanese identity, harmony must be ensured between social groups. People of Taiwan have shown remarkable adaption ability under difficult conditions. The development of economy has got great boost from rise of meritocratic culture. China still has strong cultural influence on Taiwan. However, Taiwan is fast treading on the path of developing its own unique blend of culture.

Keywords: Taiwan, Identity, Social context, Historical context, Cultural context

1.0 Introduction

"The students in the past didn't know about Taiwan history. What they knew was the many

¹ This Research was financed by the Ministry of Foreign Affairs, Republic of China (R.O.C.) under Taiwan Fellowship Program 2012.

* Postdoctoral Research Fellow, Research Center, National Institute of Development Administration (NIDA), 118, Seri Thai Road, Klong-Chan, Bangkok, Bangkok 10240, THAILAND

** PhD Student in Development Administration, Graduate School of Public Administration, National Institute of Development Administration (NIDA), Bangkok, Bangkok 10240, THAILAND

thousand years of warring history of mainland China. You should know that Taiwan has its own history, not just 40 years but 400 years! From now on, Taiwanese must free themselves from the narrow-mindedness of Sino-centric thought, for bounded by it one would lose the overall view of human history"

-Part of Former Taiwan President Lee Teng-hui's Speech

International relations is a multidisciplinary field. It is commonly associated with identity, social, historical and cultural contexts. This association has become even more profound in the era of globalization. During the past few years, the world economy has witnessed unparalleled growth. Economic troubles make delivery on anti-poverty commitments even more urgent to achieve the UN Millennium Development Goals (MDG). Significant strides have been made towards the MGD, yet reaching all the goals by the 2015 deadline remains challenging, as the world's poorest are being left behind (UN 2011). Globalization is a phenomenon that has led to the integration of regional economies, societies, and cultures through communication, transport and trade. It is closely linked with economic globalization that stands for the integration of national economies into the international economy through trade, foreign direct investment (by corporations and multinationals), short-term capital flows, international flows of workers and humanity generally, flows of technology and military presence (Bhagwati, 2004:ix-xi). However, the phenomenon of globalization is usually driven by a combination of economic, technological, socio-cultural, political, and biological factors (Croucher, 2004:13).

Changing identity has particularly stimulated this growth in countries like Taiwan. In order to ensure that the benefits of globalization percolate down to the massed, a pertinent policy response by the government is required. Such response should create synergies among countries to build a comprehensive understanding, to create knowledge, to transfer technology, and to

improve the spirit of the people. Taiwan's economy has seen an unprecedented growth as a result of the impact of globalization. "Taiwan is a country that exudes with what it takes to be a globalized state," remarked a Taiwanese research scholar. He pointed out that "In Taiwan despite government regulations, there are many foreign corporations." Banking and financial industries are well developed and foreign currencies can be easily acquired in the country. He further stated that even "in terms of education, post secondary institutions and cram schools in Taiwan offer a variety of foreign languages [though he is not quite satisfy]," an indication that Taiwanese students have access to modern advance educational system.

2.0 Objective Of The Study

This research was designed to study the perception of young generation particularly the views of university students what are social, historical and cultural issues that affect the Taiwanese identity.

3.0 Limitation of the study

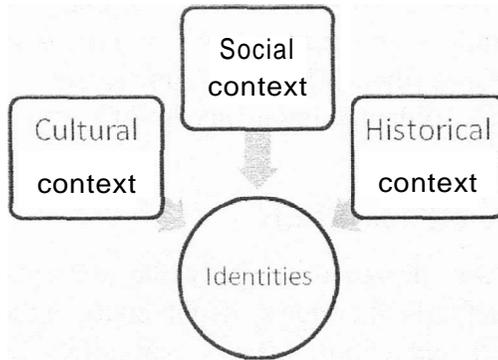
Several limitations are inherent in this study. Firstly, the sample was taken from one university, limiting generalizations of the study to this sample frame. Secondly, the time limitation that only three months is not enough for perception study. Finally, it is difficult to the historical review that the author presents is also doubted to fit general academic requirements. It lacks of references and citations and thus provides limited conversation with current literature. It seems more as personal understandings/narratives of Taiwan's history, rather than literature review.

4.0 Conceptual Framework

This article aims at determining the evolution of Taiwanese identity, studying the young generation's perception of Taiwanese identity on social, historical and cultural contexts. Identify new concept of Taiwanese identity. This study shows that three contexts, social, historical, and cultural have been formed an identity of Taiwanese in the present day. In order to look at identity

through three lenses or contexts, it is important to understand the background of Taiwan. For this reason, this paper reviews the related research carried out by previous Taiwanese experts to understand and explore through the concepts and theory of Identity. The conceptual framework is detailed below:

Figure-1: Diagram for Changing Identity in Taiwanese Identity



Source: Developed by Author

Thus this study hypothesizes that the three factors affect the Taiwanese Identity and three following hypotheses are drawn to test with empirical data:

H1: Social context has effect on the perception of Taiwanese Identity

H2: Taiwanese Identity is affected by historical contexts

H3: Taiwanese Identity depends on Cultural contexts

5.0 Review of Literature

Literature review seeks to analysis the theory and concept related to identity, social context, historical context and cultural context, and how they are now changing in Taiwan. It is important to define the underlying concepts in order to build a case for Taiwan. They are explained below:

Identity: The International Encyclopedia of the Social Science (2008) states that political institutions, through different types of

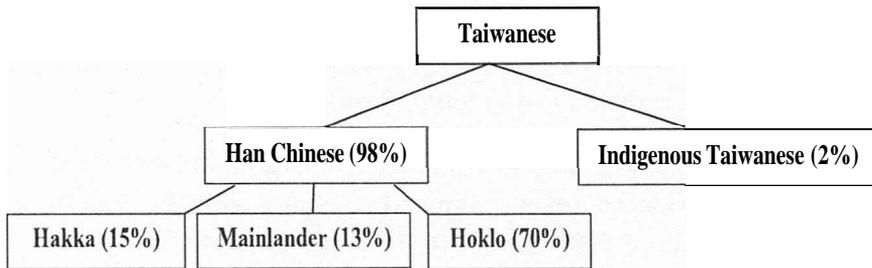
policies among which education and linguistic are the most relevant can create a sense of belonging to a particular community in the population at large. The concept of "identity" is a pervasive concept in popular culture. Broadly speaking, *identity* refers to the overall character or personality of an individual or group. Within political science, sometimes focus on how membership in particular groups is associated with a specific identity that may have implications for social movements, community mobilization, and other forms of collective behavior. Through the identification or construction of a collective identity, a group may be able to increase pride and consciousness, mobilize resources, and bring about societal changes. In other words, groups may strive to expand the range of a particular identity characteristic into a political force with accompanying social and legislative reforms. This process is referred to as *identity politics*.

According to the sociologist Alfonso Pérez-Agote (1986), there are personal experiences (events, episodes) that make the individual feel s/he shares a particular set of features that constitute the identity of a collective. National identity would be only one of the multiple forms of collective identification generated by humanity throughout history. National identity only appears when a system of political and social organization known as the nation-state appears. The state apparatus uses the human need for collective identification to generate national identification in individuals (Billig, 1995: 45-46; Torsti, 2004: 142-157). In this manner, Durán-Cogan (2001) claims that national identity exists in two different poles of culture. On the one hand, it exists in the public sphere in the form of articulated and highly selective speech produced from above by several social agents and institutions (intellectual elites, media, state institutions, etc). On the other hand, national identity is expressed through a number of socially shared life styles and feelings, which, sometimes, are not appropriately represented by the public versions of identity.

Identity issues are expressed at two levels: ethnicity and national identity. 1) Ethnicity identity, the ethnic group definition is merely

a matter of blood and descent. Often it is based on self identification and culture. Hoklo Taiwanese, Hakka Taiwanese, Mainlanders, and aborigines are the four major ethnic groups in Taiwan (See Figure 2). The first three groups are Han Chinese, Hoklo Taiwanese and Hakka Taiwanese refer to those whose ancestors came from mainland China to Taiwan many generations ago, whereas the mainlanders are those who themselves or whose parents or grandparents arrived in Taiwan recently—mostly in the late 1940s. The aborigines are of Austronesian can be subdivided into several smaller grouping but their overall number is small.

Figure-2: Taiwanese Ethnicities

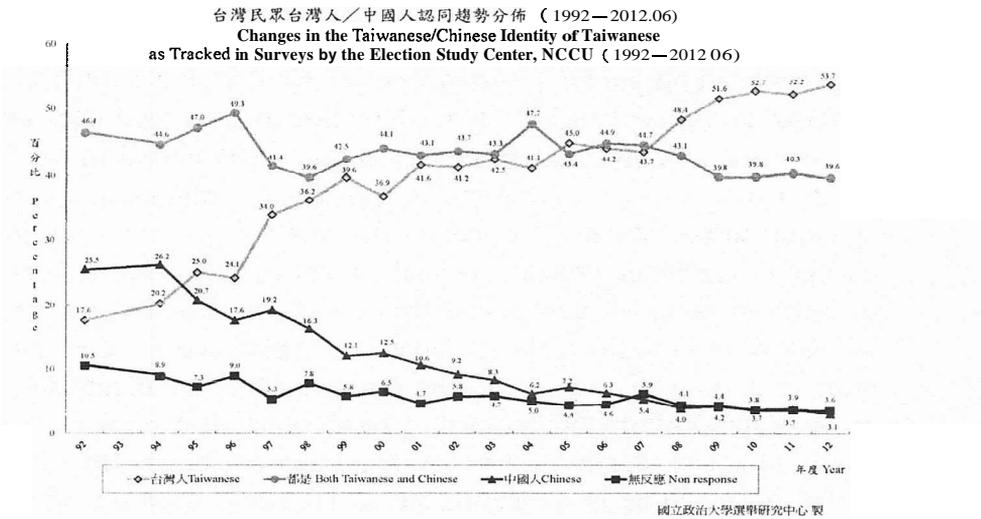


Source: <http://www.thefullwiki.org>

In national identity, people are commonly categorized according to their place of origin: Taiwan or the mainland. "Mainlanders" or "waishengren" were born on the Chinese continent and came to Taiwan in the late 1940s or early 1950s to escape from communism. "Second generation Mainlander" were born on Taiwan to parents who are Mainlanders. "Taiwanese" or "benshengren", a term which covered both Hoklo and Hakka whose ancestors arrived in Taiwan before the Japanese restrictions on immigration in 1895. It does not simply refer to everybody living in Taiwan. It is a term used to denote only those Han Chinese who already lived on Taiwan prior to the wave of migration that occurred at the end of the 1940s and their offspring (Wachman, 2008:132). Taiwan has been effectively separated from the China mainland since 1895. Because of this historical separation, Taiwan and China have developed along separate lines,

resulting in quite different political, economic and cultural conditions.

Figure-3: Changes in Taiwanese/Chinese Identity, 1992-2012



Source: National Cheng Chi University, Election Study Center

As figure 3 shows, there has been a growth in the number of people identifying themselves as Taiwanese. In polls conducted by the National Chengchi University only 13.6% of respondents identified themselves as Taiwanese while the number of respondents that identified themselves as Chinese was 43.9% and half of respondents responded with dual-identity, both Chinese and Taiwanese in 1991. In a recent poll in mid 2012, the number had risen to 53.7 percent and those who identified themselves as Chinese declined to only 3.1 percent. The poll also found "in 2012, around 39.6 percent of interviewees think of themselves as both Taiwanese and Chinese." In 2006, according to Wu Nai-teh of Academia Sinica: "many Taiwanese are still confused about identity, and are easily affected by political, social and economic circumstances." On the whole, the changes have taken place gradually, characterized by a switch from the Chinese identity to the double identity and then a switch from the double identity to the Taiwanese identity (Ho & Liu, 2008:300)

Social Context: Psychologists and sociologists use social context to study social change over time. The social context refers to the physical or social setting in which people live or in which something happens or develops. In social context theory (Earle, 1999), the model is used to identify societal structures (shapes) and socialization processes (perceptions, attitudes, and values) in a given prevailing *social* environment, as well as the associated patterns of social behavior (social realities) they facilitate, or inhibit, among individuals in society at any given period of *time*. Social Context theory also provides a means of examining social agitation forces initiated by individuals and groups who seek to change or challenge broader societal structures and social beliefs, in order to establish new social behaviors. From social context, identity belongs to the realm of subjective experience and does not refer to an objective essence. The importance of belonging to a group in the conformation of identity has been made explicit by the theory of social identity (Turner, 1984; Tajfel & Turner, 1986). In so far as belonging to a determinate social group is an important part of the self-concept, individuals will seek to maintain or raise a positive social identity (Tajfel & Turner, 1986:8). Taiwanese society is inhabited by people from many religions and ethnic groups, including a minority of Aborigines. Over centuries, this island had been under foreign rulers who administered it according to their individual whims and policies. People from varied religion, racial groups and clans reside in Taiwan Society. The native Taiwanese form a majority of the population of it, exerting immense influence on the culture and lifestyle of other residents. Reflections of aboriginal impact are well displayed on the art, literature, culture and ways of living of the overall countrymen. Other than the indigenous population residing in Taiwan Society, mention must also be made about other people who play considerable role in the social structure. These people comprising the Aborigines, Hakka, Malays, Taiwanese, Han Chinese and Polynesians, with their diverse thoughts, feelings and culture affected the social life extensively.

Historical Context: Historical context refers to the moods, attitudes, and conditions that existed in a certain time. Context is

the "setting" for an event that occurs, and it will have an impact on the relevance of the event. Context is an important factor to consider when describing something in history. Historical context determines the significance of events that occur, and it must be considered when contemplating significance. The relationship between the positive evaluation of the history of a country and the national identity of its inhabitants seems obvious; there are few empirical studies that have analyzed this relationship from the social psychology viewpoint. Páez, Basabe and Gonzalez (1997) found a strong bond between a negative memory of past political events and a negative attitude towards society in the present. Herranz and Basabe (1999) hold that social identity is associated with the free remembrance of historical facts as well as to diffusion and inhibition processes of the communication of historical facts of the past. Espinosa and Calderón (2007) found, in a study undertaken of university students in Lima, that appreciation of history has a positive association to collective self-esteem. On the other hand, some studies have found that social groups reduce the negative character of the events of their past in defense of their collective identity (Marques, Páez, Valencia & Vincze, 2006; Valencia & Páez, 1999). Taiwan began its transformation from an agrarian society into a technological powerhouse just sixty years ago. Besides, the residents, who were mostly descendants of Chinese immigrants, had nothing but to depend upon their own efforts and abilities in order to survive in the new land, since there was no state or government to protect them. This had brought up the hard-working and thrifty spirit. In addition, the massacre and purge of 1947's "Feb. 28 Incident" led the Taiwanese away from politics into relatively safe economic pursuits.

Cultural Context: It is 'the set of characteristics that distinguish one group from another' (McSwiney, 2002). It is defined as patterns of human activities or beliefs and the symbolic structures that give them significance and importance. Culture affects our beliefs, religion, manners, dress, even the way we think about life itself. In this sense, it is, in the words of the Dutch sociologist, Geert Hofstede (1994) 'not only a catchword for all those patterns

of thinking, feeling and acting learned throughout a person's lifetime' (described by Hofstede as 'mental programs') but also 'the ordinary and menial things in life: greeting, eating, showing or not showing feelings' (Hofstede, 1994 : 4-5). It follows then that it is in the 'ordinary' information-seeking behavior in the library that cultural diversity is evident. According to Murdock (1961) culture is a system of collective habits. The collective habits may be habits of actions, i.e., customs, or habits of thoughts, i.e., collective ideas. These habits are learned, collectively. Some of the habits, for example language, may be shared throughout the society, while others may be limited to certain classes or groups. Habits are shared because some people are in similar situations, so would learn similar habits. More importantly, each generation is socialized to adopt the habits that previous generations found to be adaptive and satisfying. Further, social pressure is exerted in order to ensure that people conform to the habits which the social group considers to be right and appropriate. Adoption of the appropriate habits equips the individuals to deal with the various social situations, and to develop reliable expectations of how others may respond.

Culture of Taiwan and cultural legacy have been largely shaped by the processes of imperialism and colonization as the structural and psychological effects of successive colonial projects have been integral to developing Taiwan's self-image and the evolution of both official and unofficial Taiwanese culture (Yip 2004:2-5). During the 1960s to 1980s periods, the culture of Taiwan represented the contrasts between Taiwan and communist China. At that time the main focus was given to the official view of traditional culture of China and involvement in social and community events and the Confucian ideology twisted with the thought of Sun Yat-sen. Thereafter came the era of Taiwanese localization. A significant change was seen to be affecting the culture of Taiwan. Taiwanese culture reflects the customs and traditions of Taiwanese people. It is in fact a combination of Confucian, Han Chinese cultures and European, Japanese, American, global, and local traditions. The culture of Taiwan

merges and blends modernity with traditionalism. The economic, social, political and other important aspects of life on Taiwan are reflected through the Taiwan culture.

6.0 Methodology

The study used both quantitative and qualitative methods. This study classifies three factors including social factor, historical factor, and cultural factors that would affect to Taiwanese identity in the present day. This study used the survey research methodology. The purpose of the study is to use a critical qualitative social research with wide and deep perspectives on identity related to its social, historical and cultural contexts in Taiwan. The proposed methodology of the study includes 1) Review of literature: In order to analyze the concept and theory related to the Taiwanese identity in its social, historical, and cultural contexts in Taiwan. 2) Personal interviews: Personal interviews of samples have been carried out of randomly selected general public of Taiwan. Personal interviews were held with 80 people, including Scholars, Lecturers, Businessmen, Politicians, Bureaucrats, Academicians and Professionals. The aim is to study the transformation in Taiwanese identity and its social, historical and cultural contexts. 3) Perception questionnaire: A perception survey has been carried out to determine the views of Taiwanese public on the transformation in Taiwanese Identity and its social, historical and cultural contexts. For this purpose, a perception questionnaire was developed to determine the attitudes of Taiwanese public. Only educated public was taken for the purpose of this study. So, the questionnaires were administered to 300 National Chung Hsing University students.

This study used the survey research methodology. Correlation analyses using the Pearson r correlation were interpreted based on the scale offered by Guilford (1956) posed the following criteria for assessing correlations (if the sample is fairly large) : (a) $< .20$ slight, almost negligible relationship ; (b) $.20-.40$ = low correlation, definite but small relationship; (c) $.40-.70$ = moderate

correlation, substantial relationship; (d) .70-.90 = high correlation, marked relationship; and (e) >.90 very high correlation, very dependable relationship. The Guilford scale provided a consistent means for interpreting the statistical correlations, and these interpretations were evaluated in light of the significance levels. Still must interpret with caution (recall that the reliability coefficient needs to be at least .70 to establish any reliability in a correlation; better if .80 or above)

7.0 Empirical Results of The Research

7.1 Respondents of Personal interviews have been carried out with randomly selected general public of Taiwan. Eighty people were interviewed to determine their views on Taiwanese identity in several contexts. The details are: 1) Interviewees were above 25 years of age 2) Forty male and 40 female citizens were interviewed 3) Both young as well as old people have interviewed. The findings of personal interviews are presented below:

7.2 Respondents of Perception study have been done to attain deeper understanding into various facets of Taiwanese Identity. For this study, perception questionnaire has been employed to determine the views of 300 students. The details are: 1) Total numbers of male and female students = 150 each 2) Average age of the respondents = 20.47 years 3) Most of the students belong to = 2nd / 3rd Year (Mean = 2.32) 4) Language spoken by students = Formosan, Mandarin (Mean = 3.32)

7.3 Identity in Taiwan

In this section the study discovers the facets of identity in Taiwan by the perception study and scholarly interviews. Five issues consisting of five statements sought views of students and to know their attitudes. The statements are presented below:

- 1.1 Taiwanese identity is a paramount symbol of collective identification of the people of Taiwan.
- 1.2 Intellectual elites, media, and state institutions play a vital role in forming of Taiwanese identity.

- 1.3 Socially shared lifestyle of people in Taiwan effectively represents Taiwanese identity.
- 1.4 Taiwanese identity is distinct from Chinese identity politically as well as legally
- 1.5 A cultural or ancestral separation of Taiwan from China is a preferable solution for Taiwanese identity as compared to political and legal separation

The students' responses are presented in Table 2.

Table 2: Students Responses (Identity in Taiwan)

Opinion	Question				
	1.1	1.2	1.3	1.4	1.5
(S-D)	5 (1.7%)	16 (5.3%)	21 (7.0%)	22 (7.3%)	24 (8.0%)
(D)	25 (8.3%)	40 (13.3%)	32 (10.7%)	45 (15.0%)	49 (16.3%)
(I)	57 (19.0%)	131 (43.7%)	62 (20.7%)	79 (26.3%)	120 (40.0%)
(A)	159 (53.0%)	79 (26.3%)	150 (50.0%)	119 (39.7%)	82 (27.3%)
(S-A)	54 (18.0%)	34 (11.3%)	35 (11.7%)	35 (11.7%)	25 (8.3%)
Total	300 (100%)	300 (100%)	300 (100%)	300 (100%)	300 (100%)

From above, factor analysis (including correlation matrix) and inference of analysis are presented.

Table 4: Rotated Component Matrix (Identity in Taiwan)

Question	Component	
	1	2
1.1	0.971	0.200
1.2	0.256	0.961
1.3	0.960	0.267
1.4	0.849	0.521
1.5	0.297	0.952

From Table 4 and appendix-1 variable 1.1 has the highest value of 0.971 in column of component 1. Similarly, variable 1.2 possesses the highest value of 0.961 in column of component 2. Both variables 1.1 and 1.2 are also better representatives than their closest values as they are comparably less correlated to the corresponding values of the other column. Therefore, two key variables can be extracted for inference of the factor analysis. They correspond to the statements 1.1 and 1.2 viz:

- 1.1 Taiwanese identity is a paramount symbol of collective identification of the people of Taiwan.
- 1.2 Intellectual elites, media, and state institutions play a vital role in forming of Taiwanese identity.

Table 5: Correlation Matrix (Identity in Taiwan)

Correlation	1.1	1.2	1.3	1.4	1.5
1.1	1.000	0.454	0.977	0.919	0.470
1.2	0.454	1.000	0.496	0.709	0.983
1.3	0.977	0.496	1.000	0.957	0.544
1.4	0.919	0.709	0.957	1.000	0.754
1.5	0.470	0.983	0.544	0.7541	1.000

From Table 5, the correlation between 1.1 and 1.3 is 0.977 and between 1.2 and 1.3 is 0.496. The relation between 1.1 and 1.3 is very dependable. So, it can be stated that socially shared lifestyle of people in Taiwan has helped Taiwanese identity to evolve as a paramount symbol of collective identification.

The correlation between 1.1 and 1.4 is 0.919 and between 1.2 and 1.4 is 0.709. This shows a very strong relationship between 1.1 and 1.4 as well as 1.2 and 1.4. So, it can be stated that political as well as legal distinction from Chinese identity has helped Taiwanese identity to effectively represent people of Taiwan collectively. Intellectual elites, media, and state institutions play a pivotal role in spreading awareness about this distinction, and in turn strengthens collective identification of people of Taiwan.

The correlation between 1.1 and 1.5 is 0.470 and that shows substantial relationship. The correlation between 1.2 and 1.5 is 0.983 that is very strong relationship. It may be stated that Intellectual elites, media, and state institutions should propagate cultural or ancestral separation of Taiwan from China rather than political and legal separation. The elderly people of Taiwan share close relation to their Chinese ancestors. They are close to China. The new generation believes in its own unique Taiwanese identity.

"I was eight-generation descendants of immigrants from Fujian province in southeastern China who moved to Taiwan in 1707."

They were part of a large wave of Fujian migration from which most of Taiwan's current residents are descended, and these descendants tend to identify themselves as Taiwanese. *"We are a male-dominated society, so while I know there are relatives on the mother's side on the mainland, you should go by the father's side, and that is Taiwanese,"* he said.

-Interviewed the elderly people in community.

The result from personal interview are the same as the result from new generation perception The elderly people of Taiwan share close relation to their Chinese ancestors. They are close to China. The new generation believes in its own unique Taiwanese identity.

7.4 Social Context in Taiwan

This section discovers the facets of Social Context by the perception study and scholarly interviews. Five issues consisting of five statements sought views of students and to know their attitudes. The statements are shown as under:

- 2.1 Combination of aboriginal Hakka, Mandarins, Malays, Taiwanese, Han Chinese and Polynesians positively affects the social life in Taiwan.
- 2.2 Taiwanese economic development has boosted its social identity.
- 2.3 Non-membership of Chinese society is important for social identification in Taiwan.
- 2.4 Membership of Taiwanese society is important for social identification in Taiwan.
- 2.5 .Belongingto Taiwanese society is an **important** constituent of positive social identity in Taiwan.

The students' responses are presented in Table 6.

Table 6: Students Responses (Social Context in Taiwan)

Opinion	Question				
	2.1	2.2	2.3	2.4	2.5
(S-D)	23 (7.7%)	38 (12.7%)	21 (7.0%)	11 (3.7%)	12 (4.0%)
(D)	50 (16.7%)	129 (43.0%)	51 (17.0%)	40 (13.3%)	35 (11.7%)
(I)	122 (40.7%)	95 (31.7%)	99 (33.0%)	71 (23.7%)	72 (24.0%)
(A)	75 (25.0%)	26 (8.7%)	100 (33.3%)	137 (45.7%)	144 (48.0%)
(S-A)	30 (10.0%)	12 (4.0%)	29 (9.7%)	41 (13.7%)	37 (12.3%)
Total	300 (100%)	300 (100%)	300 (100%)	300 (100%)	300 (100%)

From above, factor analysis (including correlation matrix) and inference of analysis are presented.

Table 8: Rotated Component Matrix (Social Context in Taiwan)

Question	Component	
	1	2
2.1	0.733	0.589
2.2	-0.090	0.956
2.3	0.937	0.344
2.4	0.974	-0.137
2.5	0.975	-0.157

As per Table 8 and appendix-2, variable 2.2 has the highest value of 0.956 in column of component 2. In column of component 1, variable 2.5 possesses the highest value of 0.975 that is closely followed by variable 2.4 with a value of 0.974. However, variable 2.5 is better representative because it is less correlated with component 1 with value of -0.157 as compared to value of -0.137 for variable 2.4.

Therefore, it is clear that two main variables can be extracted for inference of the factor analysis. They correspond to the statements 2.2 and 2.5 viz:

2.2 Taiwanese economic development has boosted its social identity.

2.5 Belonging to Taiwanese society is an important constituent of positive social identity in Taiwan.

Table 9: Correlation Matrix (Social Context in Taiwan)

Correlation	2.1	2.2	2.3	2.4	2.5
2.1	1.000	0.403	0.906	0.574	0.570
2.2	0.403	1.000	0.230	-0.170	-0.195
2.3	0.906	0.230	1.000	0.855	0.853
2.4	0.574	-0.170	0.855	1.000	0.998
2.5	0.570	-0.195	0.853	0.998	1.000

From Table 9, correlation between 2.1 and 2.2 is 0.403 and correlation between 2.1 and 2.5 is 0.570. This shows substantial relationship between 2.1 and 2.2 as well as between 2.1 and 2.5. However, correlation between 2.1 and 2.5 is more substantial (Table 1). So, it can be inferred that combination of aboriginal Hakka, Mandarins, Malays, Taiwanese, Han Chinese and Polynesians is an important constituent of positive social identity in Taiwan. However, this relationship is not very dependable. In the researcher's view, there may be lack of social integration amongst the various social groups in Taiwan.

The correlation between 2.2 and 2.3 is 0.230 and between 2.3 and 2.5 is 0.853. It shows a marked relationship between 2.3 and 2.5 1.1 and 1.4. It may be inferred that Taiwanese prefers non-membership of Chinese society in order to maintain positive social identity in Taiwan.

The correlation between 2.2 and 2.4 is -0.170 that is almost negligible negative relationship. The correlation between 2.4 and 2.5 is 0.998 that is very dependable relationship. So, it can be stated that Taiwanese seek membership of Taiwan society in order to maintain positive social identity in Taiwan. It is sense of belongingness. Taiwanese young gender feels they are preferred to be known as such being born in here.

"I was born in Taiwan, I live in Taiwan and I speak a Taiwanese language, so of course I'm Taiwanese, not Chinese,"

-One student.

7.5 Historical Context in Taiwan

In this section, Historical Context in Taiwan is studied. This is done after considering students' responses to the five statements

are given below:

- 3.1 Positive appreciation of characters of Taiwanese history has given people of Taiwan a collective positive self-esteem.
- 3.2 Taiwanese history has been moderated in order to reduce the negative character of the events of the past.
- 3.3 Taiwanese multicultural society, which is the product of imperialism and colonization, has given tolerant self-image to the people of Taiwan.
- 3.4 Japanese style "modernization" is one of the important reasons for the economic development of Taiwan.
- 3.5 Collective memory of Taiwan's history has caused negative attitude of Taiwanese people towards Chinese society in the present.

The students' responses are epitomized in Table 10.

Table 10: Students Responses (Historical Context in Taiwan)

Opinion	Question				
(S-D)	3 (1.0%)	14 (4.7%)	24 (8.0%)	34 (11.3%)	24 (8.0%)
(D)	16 (5.3%)	46 (15.3%)	49 (16.3%)	55 (18.3%)	39 (13.0%)
(I)	51 (17.0%)	80 (26.7%)	118 (39.3%)	106 (35.3%)	67 (22.3%)
(A)	155 (51.7%)	124 (41.3%)	77 (25.7%)	76 (25.3%)	131 (43.7%)
(S-A)	75 (25.0%)	36 (12.0%)	32 (10.7%)	29 (9.7%)	39 (13.0%)
Total	300 (100%)	300 (100%)	300 (100%)	300 (100%)	300 (100%)

From above, factor analysis (including correlation matrix) and inference of analysis are presented.

Table 12: Rotated Component Matrix (Historical Context in Taiwan)

Question	Component	
	1	2
3.1	0.981	0.082
3.2	0.835	0.540
3.3	0.254	0.960
3.4	0.237	0.971
3.5	0.919	0.369

From Table 12 and appendix-3, variable 3.1 has the highest value of 0.981 in column of component 1. In column of component 2, variable 3.4 possesses the highest value of 0.971 that is closely

followed by variable 3.3 with a value of 0.960. However, variable 3.4 is better representative as-it is it is less correlated with component 1 with value of 0.237 as compared to value of 0.254 for variable 3.3.

Thus, it is perceptible that two main variables can be extracted for inference of the factor analysis. They correspond to the statements 3.1 and 3.4 viz:

- 3.1 Positive appreciation of characters of Taiwanese history has given people of Taiwan a collective positive self-esteem.
- 3.4 Japanese style "modernization" is one of the important reasons for the economic development of Taiwan.

Table 13: Correlation Matrix (Historical Context in Taiwan)

Correlation	3.1	3.2	3.3	3.4	3.5
3.1	1.000	0.848	0.348	0.306	0.910
3.2	0.848	1.000	0.719	0.724	0.974
3.3	0.348	0.719	1.000	0.988	0.572
3.4	0.306	0.724	0.988	1.000	0.582
3.5	0.910	0.974	0.572	0.582	1.000

From Table 13, correlation between 3.1 and 3.2 is 0.848 and between 3.2 and 3.4 is 0.724. This shows marked relationship in both the cases. So, it may be inferred that the favorable moderation of Taiwanese history has given people of Taiwan a collective positive self-esteem and has led to economic development of Taiwan.

The correlation between 3.1 and 3.3 is 0.348 that shows small but definite relationship. On the other hand, the correlation between 3.3 and 3.4 is 0.988 that shows very dependable relationship. So, it can be stated that Taiwanese multicultural society has shown remarkable adaption to Japanese style "modernization". This adaption is one of the important reasons for the economic development of Taiwan.

The correlation between 3.1 and 3.5 is 0.910 and the correlation between 3.4 and 3.5 is 0.582. So, the relationship between 3.1 and 3.5 is very dependable. It can be inferred that Taiwanese society

collective positive self-esteem gets boost from positive appreciation of characters of Taiwanese history and negative appreciation of Chinese society.

Over the years, China has tried to exert pressures on Taiwan in various spheres. This pressure has been felt by people and some have considered it an attack on their identity. This has led to certain tensions and deterioration of historic relations. The history of Chinese religion and philosophy has still its influence on Taiwanese people. Many traditions like practices of filial piety, ancestor worship and ritual continue.

According to the scholar experts on Taiwan said about new generation and him in perception of contemporary through history of Taiwan, Assoc. Prof. Jerome Keating, explained during our interview that the political condition of the Taiwanese society predicted that "*Taiwan's national identity will prevail.*" The reason according to him is that Taiwan was able to resist its previous colonizers (Japan and the KMT) cultural influence for the past 50 years. Japan kept the Communists pretty well out of both Japan and out of Taiwan also. So there were two different histories on the two sides of the Taiwan Strait. That different experience continued after 1945, with 1947's 2/28, and the 1949 KMT collapse on the mainland. It was only after the lifting of Martial Law that the historical narrative began to be similar; thus, the Strawberry Generation--those born around 1980/81 and entering elementary school around 1987 get their name from that; from your statistics², the main ones interviewed are born around 1985 and entering elementary school around 1992 when those in the Legislative Yuan in 1947 were finally forced to retire and free elections proceeded. (Jerome F.Keating³, personal communication, June 20, 2012).

² The statistics have shown in this study by the results of perceptual survey.

³ Jerome F. Keating, Ph.D., an international training consultant, educator and writer, has been living and working in Taiwan for nearly twenty years.

7.6 Cultural Context in Taiwan

In this section, cultural context in Taiwan is studied considering responses of the students to the five statements on monitoring of CF performance. The statements are as follows:

- 4.1 Multiculturalism in Taiwan blends modernity with traditionalism.
- 4.2 Taiwanese language has given a distinct identity to people of Taiwan vis-a-vis Chinese people.
- 4.3 Due to distinct blend of traditionalism and modernity, Taiwan has emerged as the "fashion" hub of Asia.
- 4.4 Meritocratic culture is an important reason for rapid economic development of Taiwan.
- 4.5 Multicultural diversity of Taiwan is evident in its popular music.

The students' responses are shown in Table 14.

Table 14: Students Responses (Cultural Context in Taiwan)

Opinion	Question				
	4.1	4.2	4.3	4.4	4.5
(S-D)	21 (7.0%)	14 (4.7%)	19 (6.3%)	9 (3.0%)	11 (3.7%)
(D)	60 (20.0%)	51 (17.0%)	51 (17.0%)	28 (9.3%)	32 (10.7%)
(I)	131 (43.7%)	133 (44.3%)	90 (30.0%)	80 (26.7%)	75 (25.0%)
(A)	63 (21.0%)	72 (24.0%)	111 (37.0%)	138 (46.0%)	139 (46.3%)
(S-A)	25 (8.3%)	30 (10.0%)	29 (9.7%)	45 (15.0%)	43 (14.3%)
Total	300 (100%)	300 (100%)	300 (100%)	300 (100%)	300 (100%)

From above, factor analysis (including correlation matrix) and inference of analysis are presented.

Table 16: Rotated Component Matrix (Cultural Context in Taiwan)

Question	Component	
	1	2
4.1	0.223	0.975
4.2	0.349	0.934
4.3	0.829	0.538
4.4	0.963	0.257
4.5	0.975	0.221

From Table 16 and appendix-1, variable 4.1 has the highest value of 0.975 as compared to others in column of component 2. In

column of component 1, variable 4.5 has the highest value of 0.975. Both variables 4.1 and 4.5 are also better representatives than their nearest values as they are relatively less correlated to the corresponding values of the other column.

Therefore, it is obvious that two foremost variables can be extracted for inference of the factor analysis. They correspond to the statements 4.1 and 4.5 viz:

- 4.1 Multiculturalism in Taiwan blends modernity with traditionalism
- 4.5 Multicultural diversity of Taiwan is evident in its popular music

Table 17: Correlation Matrix (Cultural Context in Taiwan)

Correlation	4.1	4.2	4.3	4.4	4.5
4.1	1.000	0.986	0.713	0.464	0.433
4.2	0.986	1.000	0.780	0.582	0.548
4.3	0.713	0.780	1.000	0.925	0.924
4.4	0.464	0.582	0.925	1.000	0.998
4.5	0.433	0.548	0.924	0.998	1.000

From Table 17, the correlation between 4.1 and 4.2 is 0.986 that suggests a very strong relationship. The correlation between 4.2 and 4.5 is 0.548 that shows substantial relationship (Table 1). It can be inferred that multiculturalism along with Taiwanese language has given a distinct identity to people of Taiwan vis-à-vis Chinese people. This distinct Taiwanese identity also gets reflected in its popular music to some extent.

The correlation between 4.1 and 4.3 is 0.713 that suggests marked relationship. On the other hand, the correlation between 4.3 and 4.5 is 0.924 that suggests very dependable relationship. So, it can be inferred that unique confluence of traditional and modern cultures has enabled Taiwan to emerge as the "fashion" hub of Asia. Such unique multiculturalism also gets reflected in Taiwanese popular music.

The correlation between 4.1 and 4.4 is 0.464 that shows substantial relationship. The correlation between 4.4 and 4.5 is 0.998 that

suggests very dependable relationship. So, it can be stated that Taiwanese popular music has been prospering in multicultural economically developed society. However, the ultimate success of music industry in Taiwan lies in diligent following of meritocratic culture.

According to the Taiwanese research scholar, Tai-Ting Liu, "*Taiwan is a country that taking place to be a globalized state.*" He pointed out that "In Taiwan despite government regulations, there are many foreign corporations." Banking and financial industries are well developed and foreign currencies can be easily acquired in the country. He further stated that even "in terms of education, post secondary institutions and cram schools in Taiwan offer a variety of foreign languages [though he is not quite satisfy]," an indication that Taiwanese students have access to modern advance educational system. The government of Taiwan has been doing remarkable work to improve the educational system in the country, but, a Taiwanese research scholar expressed the view that "the country's bureaucracy and education system is not keeping up with the pace of the changing world." He even expressed caution optimism about the new legislation which was introduce in Taiwan to make 12 year mandatory education, a policy that has already been followed in many Western countries. What really concerned him about the new policy is "What can students learn in class through the new system? Can students receive enough training to enter the globalized world today?" He felt that "Although Taiwan is relatively a globalized country, not everyone has a good idea of what is going on in the outside world." Therefore, he suggested that "the Taiwanese government must think of [new innovative idea] and put in place measures to [further enhance other] foreign languages [too] (not just English)" to enable its citizens to broaden their concept of the world.

The Taiwanese people have shown a clear tendency in the 1990s, moving away from having a Chinese identity toward a common Taiwanese identity that incorporates elements of Chinese, Taiwanese dual identity. Many Taiwanese considered "identity is

still an important (big) issue in Taiwan, but it is not as 'overblown' compared to the Chen Shui-bian era (under DPP rule)." A Taiwanese researcher opined "that most [Taiwanese] consider Taiwan to be a country different from Mainland China and are willing to accept that as a fact regardless of its political sensitivity." The change in the outlook of the Taiwanese according to him arises because of the rapid "economic ties" that passes across the Strait. (Tai-Ting Liu⁴, personal communication, June 19, 2012).

8.0 Discussion And Findings Of The Research

This was designed to know the perception of young Taiwanese about identity, social, historical and cultural perspectives. These issues are interrelated and affected by some factors. Reviewing the literature there are some sub issues have been identified under each categories and students were requested to fill in the questionnaire prepared based on those issues. Detailed picture is presented below:

Taiwanese Identity in the Social Context: Young Taiwanese responded that Taiwanese identity is affected by the Taiwanese society and belongings. More than 50 respondents supported these statements. On the other hand, regarding the more than 50 percent young students did not agree that Taiwanese economic development has boosted its social identity or non-membership of Chinese society and membership of Taiwanese society have positive effect on social identity (table-6). Overall result proves that the hypothesis-1 (H1) is not supported by the empirical result. This means that Taiwanese identity not supported by the above mentioned factors rather it is affected by other issues, such as combination of aboriginal Hakka, Mandarins, Malays, Taiwanese, Han Chinese and Polynesians. In the researcher's view, there may be lack of social integration amongst the various social groups in Taiwan.

In their research work, Tajfel (1984) and Tajfel & Turner (1986) have highlighted the importance of belonging to a social group to

⁴ Tai-Ting Liu is Ph.D. scholar in the Graduate Institute of International Politics, College of Law and Politics at National Chung Hsing University.

maintain positive social identity, In the context of Taiwan, it can be said that membership of Taiwanese society and non-membership of Chinese society is important in order to maintain a positive social identity in Taiwan. Also, multiple social groups are an important constituent of positive social identity in Taiwan. However, there might be lack of harmony amongst them in certain spheres, which needs to be monitored and controlled. It has been seen in this research that traditional social values are changing in Taiwan. There is an inclination towards community level thinking, which is the sign of a maturing democracy. Globalization has influenced various social spheres. Individual freedom is valued in Taiwan along with social conformity. Women enjoy freedom to work and high status in society. Core traditional values are adhered to by people though populace now increasingly seeks higher economic goods and status. This shows the transformation in social identity of people from collectivistic to individualistic, from conservative to responsible and from traditional to modern.

Taiwanese Identity in the Historical Context: Young Taiwanese responded that Taiwanese identity is affected by the positive appreciation of characters and moderation. 51.7 % and 41.3% respectively agree that positive appreciation of characters of Taiwanese history has given people of Taiwan a collective positive self-esteem or Taiwanese history has been moderated in order to reduce the negative character of the events of the past. More than 50 percent young students agree that Taiwanese multicultural society which is the product of imperialism and colonization has given tolerant self-image to the people of Taiwan or Japanese style "modernization" is one of the important reasons for the economic development of Taiwan and collective memory of Taiwan's history has caused negative attitude of Taiwanese people towards Chinese society in the present (table-10). Overall result proves that the hypothis-2 (H2) is supported by the empirical result. This means that Taiwanese identity not supported by the above mentioned factors.

Páez, Basabe and González (1997) found a strong bond between a negative memory of past political events and a negative attitude towards society in the present. This research suggests negative

collective memory of Taiwanese people towards China. According to Espinosa and Calderón (2007) appreciation of history has a positive association to collective self-esteem. In this research, it has been observed that Taiwanese society collective positive self-esteem gets boost from positive appreciation of characters of Taiwanese history and negative appreciation of Chinese society. Further, it has been found that Taiwanese history has been favorably moderated to give people of Taiwan a collective positive self-esteem and this has helped in economic development of Taiwan. At the same time, the remarkable adaption ability of Taiwanese society has also helped in rapid economic development. Also, Taiwanese multicultural society has shown remarkable adaption to Japanese style "modernization". So, it can be argued that Taiwanese has been able to shed off the negative effects of their past history and are able to redefine their identity in the modern context.

Taiwanese Identity in the Cultural Context: Young Taiwanese responded that Taiwanese identity is affected by multiculturalism and multicultural diversity. More than 50 respondents supported these statements. Regarding the young students perception agree that Taiwanese language has given a distinct identity to people of Taiwan vis-à-vis Chinese people or due to distinct blend of traditionalism and modernity, Taiwan has emerged as the "fashion" hub of Asia and Meritocratic culture is an important reason for rapid economic development of Taiwan (table-14). Overall result proves that the hypothesis-3 (H3) is not supported by the empirical result. This means that Taiwanese identity not supported by the above mentioned factors.

It has been suggested in previous researches that the culture of Taiwan have changed with times. This research agrees with this finding. However, it has been found that the cultural influence of China on Taiwan is still strong. With the passage of time, Taiwan has become a multicultural society. Multiculturalism along with Taiwanese language has given a distinct identity to people of Taiwan vis-à-vis Chinese people. This distinct Taiwanese identity gets reflected in its music and fashion. Taiwan is in the process of developing its own culture away from the influence of China.

Chinese values' intellectual pursuits whereas Taiwanese places value on economic pursuits. Multicultural society in Taiwan promotes lifestyle of health and sustainability. There is emergence and growth of meritocratic culture which boosts the rapid development of economy. However, there is a need to create a greater awareness of the public good as opposed to private interests.

The summary of empirical result for the hypotheses test is presented in tabular form below:

Table -18 : Hypotheses and Supportive Results

Hypotheses	Results
H1:Social context has effected on the perception of Taiwanese Identity	Not empirically Supported
H2:Taiwanese Identity is affected by Historical contexts	Supported empirically
H3:Taiwanese Identity depends on Cultural contexts	Not empirically Supported

9.0 Conclusion And Recommendations

Taiwanese faced dilemma on national identities between Chinese identity and a Taiwanese identity. As figure-3 shows, there has been a growth in the number of people identifying themselves as Taiwanese. In polls conducted by the National Chengchi University only 13.6% of respondents identified themselves as Taiwanese while the number of respondents that identified themselves as Chinese was 43.9% and half of respondents responded with dual-identity, both Chinese and Taiwanese in 1991. In a recent poll in mid 2012, the number had risen to 53.7 percent and those who identified themselves as Chinese declined to only 3.1 percent. The poll also found "in 2012, around 39.6 percent of interviewees think of themselves as both Taiwanese and Chinese." In 2006, according to Wu Nai-teh of Academia Sinica: "many Taiwanese are still confused about identity, and are easily affected by political, social and economic circumstances." On the whole, the changes have taken place gradually, characterized by a switch from the Chinese identity to the double identity and then a switch from the double identity to the Taiwanese identity (Ho & Liu, 2008:300)

The major findings of the research are given below:

As figure-3 shows, there has been a growth in the number of people identifying themselves as Taiwanese. In polls conducted by the National Chengchi University only 13.6% of respondents identified themselves as Taiwanese while the number of respondents that identified themselves as Chinese was 43.9% and half of respondents responded with dual-identity, both Chinese and Taiwanese in 1991. In a recent poll in mid 2012, the number had risen to 53.7 percent and those who identified themselves as Chinese declined to only 3.1 percent. The poll also found "in 2012, around 39.6 percent of interviewees think of themselves as both Taiwanese and Chinese." In 2006, according to Wu Nai-teh of Academia Sinica: "many Taiwanese are still confused about identity, and are easily affected by political, social and economic circumstances." On the whole, the changes have taken place gradually, characterized by a switch from the Chinese identity to the double identity and then a switch from the double identity to the Taiwanese identity (Ho & Liu, 2008:300)

- ✓ Taiwanese believes that they have a common, unique and distinct Taiwanese identity; which is different from Chinese one. This view is particularly dominant among young generation. Socially shared lifestyle of people in Taiwan has helped Taiwanese identity to evolve as a paramount symbol of collective identification. Political as well as legal distinction from Chinese identity has helped Taiwanese identity to effectively represent people of Taiwan collectively. Intellectual elites, media, and state institutions play a pivotal role in spreading awareness about this distinction and strengthen collective identification of people of Taiwan.
- ✓ Intellectual elites, media, and state institutions should propagate cultural or ancestral separation of Taiwan from China rather than political and legal separation. It can be argued that in order to maintain and develop common, unique and distinct Taiwanese identity, harmony must be ensured between various sections of the society. Combination of aboriginal Hakka, Mandarins, Malays, Taiwanese, Han Chinese

and Polynesians is an important constituent of positive social identity in Taiwan. However, there is lack of social integration amongst the various social groups in Taiwan. Taiwanese prefers non-membership of Chinese society in order to maintain positive social identity in Taiwan. Taiwanese seeks membership of Taiwan society in order to maintain positive social identity in Taiwan. Traditional social values are changing in Taiwan. It is becoming a maturing democracy with inclination towards community level thinking.

- ✓ Globalization has brought new social values to Taiwan like individual freedom, high status of working women, pursuit of higher economic goods by populace etc. There is negative collective memory of Taiwanese people towards China. Favorable moderation of Taiwanese history has given people of Taiwan a collective positive self-esteem and has helped in economic development of Taiwan. Taiwanese multicultural society has shown remarkable adaption to Japanese style "modernization". This adaption is one of the important reasons for the economic development of Taiwan. Taiwanese societal collective positive self-esteem gets boost from positive appreciation of characters of Taiwanese history and negative appreciation of Chinese society.
- ✓ The cultural influence of China on Taiwan is still strong. However with the passage of time, Taiwan is in the process of developing its own culture away from the influence of China. Multiculturalism along with Taiwanese language has given a distinct identity to people of Taiwan vis-à-vis Chinese people. Unique confluence of traditional and modern cultures has enabled Taiwan to emerge as the "fashion" hub of Asia. This distinct Taiwanese identity also gets reflected in its popular music to some extent. Such unique multiculturalism also gets reflected in Taiwanese popular music. Taiwanese popular music has been prospering in multicultural economically developed society. However, the ultimate success of music industry in Taiwan lies in diligent following of meritocratic culture. Emergence and growth of ineritocratic culture in Taiwan boosts the rapid development of economy.

REFERENCE

Appendixes:

Appendix-1: Table of Factor Analysis: Total Variance Explained (Identity in Taiwan)

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3921	78428	78428	3921	78428	78428	2740	54792	54792
2	1 030	20 597	99 025	1 030	20 597	99 025	2 212	44 233	99.025
3	0 044	0.875	99 900						
4	0.005	0.100	100.000						
5	2.81E-016	-5.62E-015	100.000						

Extraction Method: Principal Component Analysis.

Appendix-2: Table of Factor Analysis: Total Variance Explained (Social Context in Taiwan)

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.397	67.943	67.943	3.397	67.943	67.943	3.323	66.467	66.467
2	1.349	26.990	94.933	1.349	26.990	94.933	1.423	28.466	94.933
3	0.250	5.002	99.935						
4	0.003	0.065	100.000						
5	1.02E-016	2.03E-015	100.000						

Extraction Method: Principal Component Analysis.

Appendix-3: Table of Factor Analysis: Total Variance Explained (Historical Context in Taiwan)

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.815	76.302	76.302	3.815	76.302	76.302	2.625	52.501	52.501
2	1.108	22.153	98.455	1.108	22.153	98.455	2.298	45.954	98.455
3	0.070	1.408	99.862						
4	0.007	0.138	100.000						
5	2.30E-016	-4.59E-015	100.000						

Extraction Method: Principal Component Analysis.

Appendix-4: Table of Factor Analysis: Total Variance Explained (Cultural Context in Taiwan)

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.957	79.149	79.149	3.957	79.149	79.149	2.738	54.750	54.750
2	1.007	20.136	99.285	1.007	20.136	99.285	2.227	44.535	99.285
3	0.036	0.714	99.999						
4	5.22E-005	0.001	100.000						
5	-0.001	-4.22E-016	100.000						

Extraction Method: Principal Component Analysis.