

## AN INTRODUCTION TO THE HISTORY OF TAIWAN

Where is Taiwan? What are the languages spoken and what are the races there? Many people might fail to answer these questions about the small island next to China. You might, however, have heard of brands such as Giant, Asus and HTC, or the movie director Ang Lee, who shot his latest film “Life of Pi” right in his own country. All these mentioned above are just from Taiwan, an island next to China with a land only one-eighth of Poland and a population of 23 million.

According to historical records, the history of Taiwan basically can be divided into 5 periods, which are Dutch Rule (1624–1662), The Kingdom of Tungning (1661–1683), Qing Dynasty Rule (1683–1895), Japanese Rule (1895–1945), and Republic of China Rule (from 1945 till now). Long before Dutch Rule there were human activities and kingdom regimes in Taiwan. At that time people in Taiwan were Taiwanese aboriginals, whose languages were branches of Austronesian languages.

In the context of the Age of Exploration, the Dutch East India Company began its colonization in south-western Taiwan in 1624 as the first systematical regime there. At that time, the island was the residence of Taiwanese aboriginals and there were few immigrants from China in Taiwan. Due to the short of labor power for developing its colony, the Dutch regime encouraged Chinese immigration to farm. It was the first large-scale Chinese immigration in Taiwan.

In 1626, Spanish colony was established in northern Taiwan. Under economical pressure, Spanish government began to decrease the military capabilities in northern Taiwan in 1637, and finally retreated from Taiwan after being defeated in a battle by the Dutch in 1642. Ever since that, the Dutch government took over the control of Taiwan<sup>1</sup>.

The Dutch regime built Fort Zeelandia and Fort Provintia in today’s Tainan City as the administrative center. From the economic perspective, the Dutch regime focused on trade with China, Japan and south-eastern Asia. They purchased silk and china-ware from China to trade with Japan and European countries. They also developed agriculture in Taiwan. Sugarcane, from which sugar could be refined for export to Japan, Persia and Batavia, was one of the priorities.

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<sup>1</sup> Except for eastern Taiwan, which was protected by high mountains and thus foreign regimes hard to reach.

The Dutch also made efforts to converse the Taiwanese aboriginals to Christianity. They built schools and taught aboriginals to write their native languages in romanized schemes. The missionaries compiled dictionaries and catechism. This was written language in Taiwan. The aboriginals also left contracts between aboriginals and Chinese immigrants (or ethnic “Han”) in this written language. All these materials now offer the basis for researchers to know the aboriginal society<sup>2</sup>.

Over the southeastern Asian waters, Zheng Zhi-long was one of the most powerful people back then. Zheng Zhi-long was an influential pirate. To invite him to join the government, Ming Dynasty offered him a position and thus he became an official of China, which allowed him to have stronger power to manage his business on the seas and compete with other fleets. Dutch East Indian Company was one of the competitors that suffered from the forces of Zhen Zhi-long and the two parties had conflicts several times.

However, the capital of Ming Dynasty (ruled by Han) in China was taken by Qing Dynasty (ruled by Manchus) in 1644. The government of Ming Dynasty had no choice but to move to the south, and named as Southern-Ming Dynasty in the history. It lasted for years and finally perished in 1662.

Zheng Chi-long, who owned strong military power, was offered high position and generous salary by Qing Dynasty and decided to surrender himself. His son, Zheng Cheng-gong, always refused to surrender and assumed his father’s remaining power and military forces, aiming to recover the territory of Ming Dynasty. The battles with Qing troops were not successful, since the Qing army was good at land battle while fleets of Cheng were more familiar with fight on waters. Failures in wars with Qing Dynasty brought Taiwan to Zheng Cheng-gong’s sight. He came up with the plan to have Taiwan as the base of the recovery of Ming Dynasty and turned to fight with the Dutch in Taiwan. In 1662, Zheng Cheng-gong took the Fort Zeelandia and made the Dutch leave Taiwan. Zheng Cheng-gong established the first regime owned by Chinese Han in the history of Taiwan. They kept the Fort Zeelandia and Tainan area (now Tainan City) as the administrative center.

Different from Dutch system of government, Zheng Cheng-gong implemented a Chinese style administration. He renamed Formosa (Taiwan) as Tongtu (means “Eastern Capital”), which was renamed as Tungning later by his son.

Zheng regime claimed that it belonged to the Ming Dynasty and it was loyal to the emperor of Ming, but in practice the king was top ruler of Zheng regime (the Kingdom of Dong Ning) and the kingdom had a complete administrative system as a country.

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<sup>2</sup> The aboriginals here refer to “Taiwanese Plains Aborigines.” Nowadays they are almost assimilated by the ethnic Han (from China). Aboriginals on the island now are “Taiwanese High-mountain Aborigines”.

It was a Chinese Han regime and those Chinese people were mostly from southern part of Min province in China, where Southern-Min dialect was spoken. Therefore, Taiwan became a society with Southern-Min Chinese people as the majority. Southern-Min dialect dominated the island at that time and absorbed some Dutch language and Taiwanese aboriginal languages.

The clothing culture in Taiwan and China differed then as well. People in Taiwan maintained to dress in Han clothing as in Ming Dynasty while simultaneously in China Manchus clothing was the main stream since it belonged to Qing Dynasty, a regime of Ethnic Manchus.

Zheng Cheng-gong passed away not long after the acquisition of Taiwan. His son, Zheng Jing, and his official Chen Yong-hua attributed to education in Taiwan. The first temple of Confucius in Taiwan was built in Tainan, in which a school was established. Chinese codes and classics were introduced. This was the beginning of Chinese Confucian educational system. Schools were soon open in cities and towns. Confucius civil service exams were held every three years to recruit outstanding staff for the government.

As for economics, to fight with the anti-Qing movement, the Qing Dynasty implemented the Great Clearance, evacuating people living in the south-eastern coastal areas so Zheng's contact and interaction with people in China was disconnected. Aids and business channels were cut off, which costed Zheng fleet a lot. The Zheng fleet had to make more efforts on its international trading business to support its people and military force in Taiwan. While the losing chances to trade with China hurt the Zheng regime, the policy implemented by the Qing Dynasty also allowed the Zheng regime to monopolize business over the south-eastern waters. Taiwan thus became one of the biggest bases for smuggling merchandise in and out of China. This brought the Zheng regime considerable profits. As the evacuation policies got stricter, they caused severe hardship for Chinese people and led to waves of immigration to Taiwan. This helped the development of this island.

The Zheng regime came to Taiwan with the hope to fight back to China someday and maintaining the soldiers on the island became an issue. To keep enough food supply, the government had soldiers work as farmers in the time of peace. Troops were allotted with land to cultivate crops. Meanwhile, the immigrants from coastal villages in China introduced new agricultural techniques and helped the development of agriculture on the island. The agricultural culture of Chinese Han thus became popular in Taiwan.

While rice was a priority due to the demand of population in Taiwan, sugar was the principle export and sugarcane was deliberate cultivated as a cash crop. The scale of sugar industry was considerable and the quality of refined sugar received recognition. This attributed substantial profits to the Kingdom of Tungning.

So as to strengthen its military force, Zheng Jing traded with Japan and import metals and armors. He also imported western firearms and invited the British to train his artillery.

However, the Zhengs' dream to recover China for Ming Dynasty never realized. Results of battles with Qing Dynasty were frustrating and bilateral peace talks never ended up with a mutual agreement. Zheng Jing was depressed and hand his authority over to the prince, Zheng Kezhang, who was a wise and able leader but was assassinated by his uncle and the consort clan after Zheng Jing's death. Zheng Keshuang was supported by the consort clan and succeeded to the throne. Ever since then, the Kingdom of Tungnin languished. Finally the island was conquered by Qing Dynasty and the Kingdom of Tungnin came to an end.

It was Shi Lang, who battled the Kingdom of Tungnin and led the conquest of Taiwan. He had served as a general under Zheng Chenggong's authority until his family was executed due to conflicts between him and Zheng Chenggong, which led to his surrender to Qing Dynasty. It was also Shi Lang, who proposed to bring the Taiwan island into the territory of China.

Throughout the history, Taiwan was never considered part of China despite its location was right next to the mainland. Not until the Zheng regime surrendered did the Kangxi Emperor decide to subsume Taiwan as part of China in consideration of national defense strategy. However, in the beginning the Qing Dynasty was not keen to construct Taiwan, which was governed by Fujian province, since the country did not see the importance of the island.

The great powers started to invade China since the upper half of eighteenth century. Countries such as the Great Britain, France and Japan also invaded Taiwan. In 1858, China signed a treaty with the Great Britain about opening harbors in Taiwan, including Tamsui, Keelung, Anping, and Ta-kao (Now "Kaohsiung") and permitting missionaries come to Taiwan. Tamsui and Keelung in northern Taiwan exported tea and camphor while Anping and Ta-kao exported sugar. Taiwan thus joined the global economy. The development of northern harbors also caused the shift of economic center from the south to the north and later contributed to the shift of political center to the north.

Owing to foreign countries' military actions on Taiwan, the Qing government realized the importance of the island and its policy on Taiwan turned out to be constructive. In 1885, the island came off Fujian and province of Taiwan was established. The first governor Liu Mingchuan re-organized districts in Taiwan, which became the basis of future administrative layout. Chinese governors in Taiwan, such as Shen Baozhen, Din Richang and Liu Mingchuan were positive and constructive. Their achievements include setting up communication wires, railways and conducting population and land-use census. Civil services exams since the Zheng regime, which were a copy of imperial examinations in China, continued during

Qing Dynasty's rule. From the Zheng regime throughout Qing Dynasty, traditional Chinese education system dominated in Taiwan.

Nevertheless, eastern Taiwan was not exploited by Chinese because of the Central Mountain Range as an obstacle to the east. Development carried out by Qing government was limited to the west and the north-eastern plain. The center of governance still stayed in the west, as the past regimes did, while Taiwanese aboriginal, who used to live throughout all over the island resided in the mountain areas and eastern Taiwan due to the large immigration of Chinese ethnic Han.

In the beginning, the Qing government relocated Chinese Han people in Taiwan, who lived here during the time of Zheng's regime, back to China, and immigration to Taiwan was strictly restricted. Immigrants were not allowed to have their families with them. As a result, most of Han immigrants in Taiwan were men. This led to the extreme disparity between men and women and was one of the factors for the unstable society at that time. The other factors included the poor quality of Chinese official, language barriers between Chinese official and Taiwanese citizens<sup>3</sup>, and the high-handed policy applied in Taiwan. All these brought on revolts. Besides actions against the Chinese government, armed conflicts resulted from fight for land and water source happened between Han people and the Taiwanese aboriginals, as well as among ethnic Han groups with different origins in China.

Taiwanese aboriginals were called by people from China "fan", which means "Barbarians." Qing Dynasty had drawn boundaries and "sealed the mountains" to separate Han people and Taiwanese aboriginals, but conflicts still happened frequently since the separation policy was not carried out properly, and Han people often farmed and traded beyond boundaries as well as cheated aboriginals out of their land by marrying them. The new policy "open the mountains and pacify the barbarians" was adopted after Qing Dynasty's attitude toward Taiwan became more positive. The government took eastern Taiwan into governance and encouraged Han people to bring the wasteland in the east under cultivation. From the viewpoint of Han, the policy "open the mountains and pacify the barbarians" is beneficial for the development of eastern Taiwan; however, the truth is that the policy ignored aboriginal cultures and led to more rebellions against the government. As the ethnic consciousness rises in modern Taiwan, this history was also viewed as colonization of aboriginals by Han.

Different ethnic groups or communities also created the diversity of beliefs in Taiwan. Aboriginals had ancestor faith and nature worship. Han people believed in Buddhism, Taoism and some other folk beliefs, which were heritage from their Chinese ancestors. Missionaries from Europe brought Christianity and Catholicism to the island when the Dutch and the Spanish ruled parts of Taiwan. Nevertheless,

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<sup>3</sup> Chinese officials spoke Mandarin Chinese while Taiwanese residents spoke mainly Southern-Min dialect. Hakka dialect and aboriginal languages were also used in Taiwan.

they almost disappeared in Taiwan during the times of Zheng regime. Not until the open of harbors in the latter half of 19 century did Christian and Catholic missionaries come to Taiwan again. As a result, many Taiwanese aboriginals nowadays are Christians or Catholics. Meanwhile, missionaries were especially appreciated for their efforts in education and medicine.

Qing Dynasty's rule in Taiwan ended in 1895 after China was defeated in the First Sino-Japanese War. Qing Empire signed The Treaty of Shimonoseki, according to which Taiwan was ceded to Japan.

As a colony of the Empire of Japan, Taiwan was ruled with laws different from that applied in Japan. At that time, the Office of the Governor-General was the central authority in Taiwan. The Governor-Generals of Taiwan were military generals and wielded supreme executive, legislative and judicial power, so they could repress revolts in Taiwan effectively. Since Taiwan was Japan's first overseas colony, Japanese intended to make this island "model colony". As a result, the government concerned about constructions that improve the island's economy, industry, and public works, such as railways, vaccinations, and running water. It was for Japan's advantage to draw resources from Taiwan, but it is undeniable that those constructions are the basis of Taiwan's future development in many ways.

As the growing waves of nationalism rose in 19 century, Japan changed its policy on Taiwan to "the policy of assimilation", which means Taiwan was viewed as an extension of the Home Islands of Japan. The goal of Japanese government was to have Taiwanese people become Japanese subjects and be loyal to the Empire of Japan. In practice of assimilation, the local governance was instituted, students who knew Japanese well enough to join the "public school"<sup>4</sup>, Taiwanese and Japanese interracial marriages were recognized, and the use of the Japanese language was rewarded.

The outbreak of the Second Sino-Japanese War in 1937 led to the Japanese "Kōminka movement", urging Taiwanese people to be loyal to the Emperor of Japan. Japanese government needed the fully support from Taiwanese people during the war with China and thus the thorough assimilation of Taiwanese became necessity. To achieve this goal, social campaigns that had been permitted were canceled and Kōminka Movement was strongly set into action. Taiwanese people were required to speak "national language" (Japanese language), wear Japanese clothing, live in Japanese-style houses, use Japanese names instead, abandon Taiwanese folk beliefs and believe in Shinto (Japanese religion). Taiwanese had to imitate Japan in every aspect and to be devoted to the war against China for Japan until the end of World War II. Many Taiwanese youths were killed in the Pacific War as a result. The

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<sup>4</sup> In the previous period, Japanese, Taiwanese and aboriginals students went to different schools, which were respectively "public school", "primary school", and "aboriginal public school".

economy of the island also suffered deeply due to the loss of working force and destruction caused by Allied bombing raids. Both industrial and agricultural dropped out significantly comparing to pre-war period.

The rebellion against Japanese Rule happened mainly in the first twenty years, including the establishment of The Republic of Formosa (臺灣民主國, literally “Democratic State of Taiwan” which lasted for almost 5 months) and the following combats all over the islands. Later people turned to social campaigns pursuing democratic local governance. One of the famous anti-Japan revolt was led by aboriginal “Seediq” tribe. Under long-term suppression by Japanese government, the Seediq leader Mona Ludao and his people slaughtered local Japanese officers and citizens. Seediqs were almost extinct as a result of Japanese government’s revenge<sup>5</sup>.

Taiwan was under Japanese rule for fifty years and the Japanese made efforts developing the island’s economy. In the initial stage agriculture was emphasized so the island could provide and support Japan to develop its industries, while later industrial development was started in Taiwan to meet wartime requirements.

With the goal to govern the island well and to make the most advantage of resources in Taiwan, Japanese government conducted detailed census on population, housing and land-use. Many of the city plans set at that time are still used nowadays. Japanese was also devoted to basic constructions in Taiwan. For the development of agriculture, Japanese attached great importance to irrigation works construction. Railway network was built to connect cities and towns within the island. Harbors such as Keelung (in the north) and Kaohsiung (in the south) were renovated and became modernized harbors since then. These benefited transportation and economic growth in Taiwan in a long range.

To enhance the communication between different races and tribes, Japanese adapted education system in Taiwan, but in the early stage, Japanese, ethnic Han and aboriginal children went to different schools. Enroll ratio of Taiwanese children was not high. It was until the compulsory education was implemented, the ratio increased rapidly to more than 70 percent. However, the colonial government did not expect people to have higher education. Chances to receive higher education were limited. Students who wanted to keep studying usually choose normal schools and medical schools, since teachers and doctors enjoyed high social status and good economic conditions. Upper middle class families were able to send their children to Japan to study.

Despite compulsory education and “Kōminka movement” in Taiwan, ethnic Han parents were still sending their children to traditional Chinese private schools secretly. Children were taught Chinese classics and how to compose poems and articles, so they could remember their roots. All these classics were taught in Chinese

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<sup>5</sup> Movie “Seediq Bale” (賽德克巴萊) in 2011 was based on this history and was the first movie on aboriginal-related history in Taiwan.

dialects like Southern-Min dialect<sup>6</sup> (now known as Taiwanese) and Hakka dialect<sup>7</sup>. Japanese language also had introduced new vocabularies to these dialects and made them different from what they were in China.

To look at it from different perspectives, the period under Japanese rule is literally the beginning of Taiwan's modernization (or westernization). Schools transformed from traditional Chinese private schools to public western-style schools. Chinese laws, in which Ethnic Manchus had privileges, were replaced with Japanese laws, which were based on western common law systems. Modern works for public health and hygiene were built, including sewage system and piped water system. Vaccination was applied. Taiwanese people were educated with knowledge of modern health and hygiene. Japanese government also work-week system and the standard time system were introduced into Taiwan. Public and private establishments and citizens were strictly required to adhere to them.

Quite a few Taiwanese people missed Japanese government after the Nationalist Government in China took over Taiwan, because Taiwan had been modernized under Japanese rule in politics, economy and culture. This caused Taiwanese people's disappointment in the Nationalist Government from China, and created barriers in value between Taiwanese people and people retreated from China with the Nationalist Government. The conflict between Taiwanese people and Chinese new-comers had influence on national identity in Taiwan.

In spite of the Nationalist Government's effort for decades in criticizing the Japan's invasion on China and emphasizing how Japanese colony hurt Taiwan, most of Taiwanese people still have a favorable impression on Japan. This is quite different from the attitude of other countries which were invaded by Japan during the World War II.

In 1945, after the World War II came to an end, the Republic of China took over Taiwan on behalf of Allied and established Taiwan Provincial Governor's Office. Chen Yi was authorized executive and military power to govern Taiwan. It was until 1949, when the Communist Party of China founded the People's Republic of China that the government of the Republic of China, which was founded by Chinese Nationalist Party (國民黨, Kuomintang or KMT) retreated from China to Taiwan. Although in the early stage the Nationalist Government in Taiwan aimed to recover mainland China, the dimension of these two countries has not changed since then.

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<sup>6</sup> Southern-Min dialect is spoken in the southern part of Fujian Province (abbreviated as "Min"). Most of Chinese immigrants were from Fujian so lots of people speak this dialect. Southern-Min dialect is also spoken by Chinese immigrants in south-eastern Asia.

<sup>7</sup> Hakka dialect is basically spoken in Guandong Province. In Taiwan, Hakka people are much less than people from Fujian, but Hakka is the second popular dialect on the island. This happens not only in Taiwan, many Chinese immigrants all over the world were from Fujian or Guandong.

Communication between Taiwan and China was disconnected since then. Soldiers and people who left China young could visit their home town again in 1987, after almost 40 years. Portal, transportation, and trade links had been gradually built. Chinese travelers were allowed to visit Taiwan without joining tourist groups since 2011. The interaction between Chinese and Taiwanese is more common.

KMT's Governance did not bring Taiwanese people what they had been expecting. In 1947, under the governance of Chen Yi, a conflict between Taiwanese people and the Chinese government broke out. The conflict, which is called as 228 Incident, drew armed suppression by troops from China. This incident seems to be initiated by an un-taxed cigarette investigation, but was actually an outbreak of Taiwanese people's accumulated dissatisfaction and anger toward the Chinese government.

The reasons behind this incident was that Taiwan, which had been under Japanese rule for fifty years, did not know much about China, which was comparatively less developed. KMT government<sup>8</sup> in Taiwan was corrupted. Quality of soldiers was poor. Compared with organized Japanese, Chinese disappointed Taiwanese in every way. Meanwhile, KMT government also discriminated Taiwanese people. For example, important positions in the government were mostly taken by people from China after the war<sup>9</sup> (Mainlanders). Due to the fact that some Mainlanders enjoyed some privileges, anti-government campaigns were often expanded to Anti-Mainlanders movements, resulting in conflicts between Mainlanders and Islanders for years.

After the establishment of the Republic of China, Taiwan entered the period of martial law, which lasted for 38 years. It is also the period of White Terror in Taiwan, an aftermath of the 228 Incident. Many political dissidents were accused of being communist bandits and were put in jails or killed to consolidate the sovereignty of the autocratic KMT government.

“Tang-wai movement”<sup>10</sup> calling for comprehensive democracy and liberty, had been active till the end of the period of martial law. Many of the activists were arrested and put in jail by the KMT government. Annette Lu Hsiu-lien, a former vice-president (2000–2008) and Chen Chu, the mayor of Kaohsiung city now, were in prison for years on charge of insurrection. Nowadays, most participants of “Tang-wai movement” are members of the Democratic Progressive Party (DPP), the first meaningful opposition party in Taiwan.

The early governance of KMT government was a dynasty of the Chiangs, Chiang Kai-shek and his son, Chiang Ching-kuo. Chiang Kai-shek's ultimate goal in

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<sup>8</sup> Same as “Nationalist Government” mentioned before.

<sup>9</sup> People from China after the war (Mainlanders) are called “外省人” (literally “out-province-person”). People whose ancestors were from China in or before Qing Dynasty (Islanders) are generally called “本省人” (literally “this/local-province-person”).

<sup>10</sup> Literally “outside-the-KMT movement”, which was opposite to KMT one-party authoritarian rule.

life might have been recovering mainland China. He was portrayed as a Chinese national hero by the KMT government and was admired by Mainlanders, while many Islanders saw him as an invader of Taiwan. Nowadays, the young generations respect Chiang Kai-shek less, as Taiwanese local identity rises in recent years. Chiang Ching-kuo was simply a successor of his father, but he is more respected by people since he has successfully developed the economy of Taiwan, ended the period of martial law, removed restrictions on organizing political parties and newspapers. He pushed the democratization of politics and began to promote islander officials.

Lee Teng-hui, the vice-president of Chiang Ching-kuo as well as the chairman of KMT, took the presidency left after Chiang passed away in 1988 and ended the Chiangs' rule and also brought politics in Taiwan one step closer to real democracy. However, KMT had always been the dominant party and won the first direct presidential elections in 1996. It was until 2000 that Chen Shui-bian, the chairman of DPP, won the presidency elections, making the first political party rotation after KMT's fifty-years governance. Ma Ying-jeou was reelected as the president of KMT in 2008 and is still the president now.

Two dominant political parties in Taiwan are Kuomintang (KMT) and Democracy Progressive Party (DPP). The other political parties can be informally divided as Pan-Green or Pan-Blue camps. Basically, Pan-Green camp consists with DPP, favoring Taiwan independence, while Pan-Blue camp consists with KMT, favoring Chinese reunification<sup>11</sup>.

The Nationalist Government in Taiwan first developed agriculture, applying policies realizing the equalization of land ownership. Agricultural earnings were later used for supporting living industries. The government also established the first export processing zone in Asia and encouraged foreign capitals to invest and build factories in Taiwan. The industrial proportion of overall economy exceeded agricultural proportion in 1963, and after that the annual economic growth rates were averagely more than 10% till 1973 oil crisis.

In the early 1970s, Taiwan's economy was severely affected by the diplomatic failure<sup>12</sup> and oil crisis. The government took on national infrastructure projects, also called "Ten Major Construction Projects". These projects included construction of key utilities such as highways, seaports, airports, power plants, a shipbuilding plant and a steel mill, which provided the foundation for upgrading the industry and the development of the country. The projects improved the economy successfully and turned Taiwan into a new industrialized country, known as one of "Four Asian Dragon" with Hong Kong, Singapore, and South Korea.

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<sup>11</sup> Blue is the color of KMT's flag and green is the color of DPP's flag.

<sup>12</sup> The Republic of China was replaced by the People's Republic of China in UN, lost its diplomatic relationships with other countries, and could be hardly recognized officially by other countries since then.

Hsinchu Science and Industrial Park was established by the government in 1980. Native and foreign companies were strongly encouraged to invest in hi-tech industries, such as computers and integrated circuits. Nowadays electronics industry accounts for the largest share of GDP.

As for national identity in Taiwan, KMT government made an effort in the early phase to de-japanese and strengthen Taiwan Islanders' recognition and acceptance of Mainland China. Mandarin Chinese became the national language and speaking Japanese and other dialects was strictly forbidden. Streets and other places were renamed by names of places in China or terms from Chinese culture or philosophy. Along with the rapid growth in 1970, local Taiwanese culture began to rise. The government began to attach importance to local languages, such as Southern-Min Dialect (Taiwanese), Hakka and aboriginal languages. Foreign cultures and thoughts swarmed into Taiwan. Spouses from China or south-eastern Asia have been increasing in recently years.

For now Taiwan is still an ethnic Han dominant society but the cultures on the island are diversified and are different from China due to decades of separation. Opposition among ethnic groups is not obvious nowadays. Undergoing different regimes with different cultural and ethnic backgrounds, Taiwanese people did not have a strong identity of themselves. However, nowadays most people, especially the younger generations, identify themselves as Taiwanese instead of people of other political powers.

## STRESZCZENIE

### WPROWADZENIE DO HISTORII TAJWANU

Historię Tajwanu można podzielić na następujące okresy: rządów holenderskich, Królestwa Tungning, rządów dynastii Qing, rządów japońskich i rządów Republiki Chińskiej. Biorąc pod uwagę ekonomiczne uwarunkowania, cukier stanowił główny produkt eksportowy Tajwanu, ale obecnie wyspa zajmuje kluczową pozycję w branży *high-tech*.

Biorąc pod uwagę uwarunkowania kulturowe, dziedzictwo Tajwanu obejmuje tradycyjną chińską kulturę – konfucjanizm – od czasów Królestwa Tungning oraz okres modernizacji (lub westernizacji), która została przeprowadzona pod rządami japońskimi na początku XX wieku. Rząd Republiki Chińskiej przeniósł się na Tajwan po II wojnie światowej i wprowadził mandaryński jako język urzędowy. Obecnie Tajwan jest zdominowany przez chińską grupę etniczną Hanów z dobrze prosperującymi lokalnymi i rdzennymi kulturami, w których obywatele Tajwanu odnajdują swoją tożsamość.