



The Conflict of Taiwan's Indigenous Peoples in the Political Colonization Periods

¹Hiroshi Todoroki, ²Joyce Say,

^{1,2} College of Asia Pacific Studies, Ritsumeikan Asia Pacific University, Beppu 874-8577, Japan

Abstract : In the period 1895 to 1945, Taiwan had confronted a disintegration of conventional societies and dialects, under the strain of absorption of the primary society. Which drives Taiwanese native individuals end up in a troublesome position. This paper will be founded on auditing at Taiwanese native individuals' over a significant time span times. Particularly, zeroing in on the colonization periods of Japan and Taiwan. This paper focus on the thoughts of how every colonization periods impact Taiwanese native individuals' lives. From political sides, to analyze how changes have Taiwanese native individuals treated the years. For native individuals, being familiar with their previous narratives assumes a significant part in improving their present position. Their previous chronicles let them know what venture they had experienced, and what are a portion of the arrangements they can request in safeguarding their present privileges.

IndexTerms - Taiwan, Taiwan Indigenous People, Ethnic Identification, Colonization, Japan, Taiwan's Government

I. INTRODUCTION

Taiwan's indigenous peoples have only recently been re-discovered from long-lost historical collective memories concealed by successive colonial regimes since their first contacts with Han Chinese in the sixteenth century (Chen, 1998). In earlier times the population of Taiwan was composed of four ethnic or sub-ethnic groups: aboriginal peoples, two groups of Taiwanese – the Fukien Taiwanese and the Hakka – and the Chinese who came from mainland China beginning in the mid- 1940s (Cooper, 2021). After a long series of tribal recognition movements, there are sixteen tribes officially recognized by the government, and each tribe in Taiwan has its language and cultural traditions (Teyra, 2019). That every one of the native clans has their remarkable practices, from language, clothing, craftsmanship creating, music, customs, to cooking, yet they are as yet being sorted as an ethnic minority and their way of life is as yet being smothered or even subverted in the present society. Along these lines, to shape and save native societies, the primary objective is to create the privileges of opportunity. This matters since they shape a populace's political insights and activities, since these are a bunch of mentalities and practices held by a group that shape their political conduct.

2. ETHNIC IDENTIFICATION

The importance of ethnic identity is that it aims to maintain a positive self- concept, and individuals strive to achieve a positive social identity (Taylor, 2011). Ethnic personality is concerning how person's see themselves alongside thinking often about their position. Ethnic identity is a complex construct including a commitment and sense of belonging to one's ethnic group, positive evaluation of the group, interest in and knowledge about the group, and involvement in activities and traditions of the group (Phinney, 1990). For native individuals, ethnic character assist them with introducing themselves extraordinarily. Where in most parts of the world, minority and indigenous cultures are still being suppressed, ignoreds, or undermined and many indigenous people continue to suffer from assimilationist policies and practices (Grant, 2016). This side effects put Taiwanese native individuals and other ethnic gatherings in an impediment positions, particularly during the assume control throughout war time. Up to this point, Taiwan's native clans were considered as pariahs, and they are still experience issues in fitting with the larger part local area. Indeed, even with the bountiful customary assets they have, the native clans constantly feel underestimated.

3. JAPAN ERA IN TAIWAN

From the year 1895 to 1945, the Japanese colonial government implemented assimilation policies to popularize Japanese language education (Hui & Wang, 2006). Rather than communicating in Mandarin, Taiwanese, or the Native first language, individuals who lived in Taiwan are compelled to re-learn and communicate in Japanese. For fifty years until 1945, Taiwan served as a supplier of foodstuffs, a consumer of manufactured goods, and a place of lucrative investment for Japanese private capital (Tsurumi, 2014). Course readings, stories, books, verse, and diaries are completely written in Japanese. What's more in all probability, instructors who educated in school are additionally from Japan and not from the neighborhood. Which causes a gigantic hole between the more seasoned age and the more youthful age. During these floods of colonization, some way or another the manner in which Taiwanese and Taiwan native individuals acted had impacted the results. For instance, not only the Chinese cultural and lineal backgrounds, but also the colonial Japanese culture, the American global pop culture, and the

Austronesian culture of the indigenous peoples are all influencers in this process of adaptation (Chen, 1998). Large numbers of the native gatherings had experienced abuse, particularly during the time of Japanese provincial rule, so a mass of gloomy sentiments about is being compelled to change. For example, annihilating your self-personality or being compelled to communicate in Japanese rather than your native language. While feeling that the most terrible situation that might at any point happen to Taiwan's native clans is to learn and communicate in Japanese, different factors tragically started to impact what is going on after Japan lost The Second Great War.

4. THE RULING PERIOD OF TAIWAN'S GOVERNMENT

Before 1980, the fate of Taiwan's indigenous peoples was under the influence of the socio-political environment in the wake of the ROC's new democracy, the relationship and influence of the PRC, and global events (Blundell, 2011). Taiwan's native clans, their destiny changed radically even contrasted with their treatment under the Japanese, they let completely go, get-togethers were limited, they were restricted from talking their first language, and no get-togethers were permitted. Then, at that point, during 1980, Taiwan's native clans themselves began to make progress toward social development of their freedoms. From 1983 to 1985, they set up their absolute first Taiwan Native Freedoms Advancement Affiliation. The term "Indigenous people" which was selected and decided by the indigenous people themselves, was coined with the hope to get rid of the stigma and made the request to the mainstream society to recognize the fact that indigenous people are the original owners of this land and they refuse to be colonized anymore (Council of Indigenous Peoples, 2020). After 1980, the possibility of public confidence from the Taiwan Native Freedoms Advancement Affiliation started to be focused harder, zeroing in on procuring what's they believe is pertinent for them. It was after President Lee Teng-hui's election as Taiwan's first democratically elected president in 1996 that the Indigenous People's Council was founded, institutionalizing a new relationship between the ROC state and indigenous Formosa (Simon, 2005). These freedoms incorporate keeping a record that underscored that native individuals had made a decent attempt to battle for a vote based system. Rather than being disregarded, they would need to have the amazing chance to represent themselves, reclaim their territories and their freedoms. Along these lines, in 1985, in the wake of setting up their social development, Taiwan's native individuals acquired the reclamation of their family names, social personality, self-assurance, correspondence, and freedoms of endurance.

5. CONCLUSION

The diversity of the world's indigenous peoples is such that no single definition is likely to capture the breadth of their experience and their existence (Simpson, 1997). Knowing the past can assist individual experience as something learned or created by individuals themselves or passed on to them socially by contemporaries or ancestors (Oatey, 2012). Really intending that there is no particular meaning of portraying who for sure they are specifically. It all depends on which angle you're looking at. Due to the policy imposed by the state made to use first the Japanese then the Mandarin Chinese languages (IWGIA, n.d). Generally, with all the controlling and limitations, Taiwan's native culture has been destroyed because of the effect of monetary, geological, and different components. Moreover, social fractures have caused discontinuities in open legacy, as well as befuddled the profound food of individuals. In the long run, this peculiarity has continuously made Taiwan's native people groups lose their character and uniqueness. At the end, after the democratic transition, the country began to respond to the appeals of indigenous movements and made certain promises and efforts to change (Office of the President Republic of China (Taiwan), 2016).

REFERENCES

1. Blundell, D. (2011). Chapter 2: Taiwan's Indigenous Peoples. UCLA Scholar in residence at National Chengchi University.
2. Chen, Y. F. (1998). Indigenous Rights Movements, Land Conflicts, and Cultural Politics in Taiwan: A Case Study of Li-Shan. LSU Historical Dissertations and Theses. 6815.
3. Cooper, J. C. (2021, April 25). Taiwan. Encyclopedia Britannica. Retrieved from <https://www.britannica.com/place/Taiwan>
4. Council of Indigenous Peoples (2020, April 21). August 1st, the Indigenous Peoples' Day. The Origin and Significance of August 1st, the Indigenous People's Day. Retrieved from <https://www.cip.gov.tw/portal/docDetail.html?CID=673CBF7B0C3D2700&DID=2D9680BFECBE80B6221E4CC7D09E1357>
5. Grant, P. (2016). State of the World's Minorities and Indigenous Peoples. *Minority Rights Group International (MRG)*. Retrieved from <https://minorityrights.org/wp-content/uploads/2016/07/MRG-SWM-2016.pdf> <https://english.cw.com.tw/article/article.action?id=2495>
6. Hui, P., L & Wang, W, D., D (2006). Taiwan Under Japanese Colonial Rule 1895 – 1945. History, Culture, Memory. Columbia University.
7. IWGIA (n.d). Indigenous peoples in Taiwan. Taiwan. Retrieved from <https://www.iwgia.org/en/taiwan>

8. Oatey, S., H. (2012). What is Culture? A Compilation of Quotations. Retrieved from https://warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/global_pad_-_what_is_culture.pdf
9. Office of the President Republic of China (Taiwan) (2016, August 1). President Tsai apologized to indigenous peoples on behalf of government. Retrieved from <https://english.president.gov.tw/NEWS/4950>
10. Phinney, S., J. (1996). Understanding Ethnic Diversity: The Role of Ethnic Identity. California State University, Los Angeles. *American Behavioral Scientist*, Vol, 40, No 2, SAGE Publications, Inc.
11. Simon, S. (2005). Taiwan's Indigenous Constitution: What Place for Aboriginal Formosa? Department of Sociology: University of Ottawa, Ontario, Canada.
12. Simpson. T. (1997). *Indigenous Heritage and Self-determination: The Cultural and Intellectual Property Rights of Indigenous Peoples*. Forest Peoples Programme.
13. Taylor, U., J., A. (2011). Ethnic Identity. *Handbook of Identity Theory and Research*. Springer Science + Business Media, LLC. Arizona State University, Tempe.
14. Teyra. C. (2019, July 26). Who Are the Taiwanese Indigenous Peoples? *Common Wealth Magazine*.
15. Tsurumi, E. P. & Chen, E. I. T. (2014). *Japanese Colonial Education in Taiwan, 1895 – 1945*. *Monumenta Nipponica*, Vol. 33, No. 3 (Autumn, 1978), pp. 364 – 368. Sophia University. JSTOR. doi: 10.2307/2384000

