

The Formation Reason and Realistic Influence of the Political Ecology of Modern China Taiwan

Yubin Zhuang

School of Economics and Management, Fuzhou University, Fuzhou 350116, China

yubinzhuang2000@126.com

Keywords: political ecology, social tearing, political camp, new generation

Abstract: Through the development of the political ecology in Taiwan, China from the perspective of the Chinese mainland, it is a blueprint for research, focusing on the analysis of the affiliation of the central government and Taiwan's local government, the population migration between the mainland and Taiwan, the political ecology of Taiwan in different periods, The historical evolution of the psychological and interest conflicts of different ethnic groups. Based on the differentiation of Taiwan's industrialization process, the degree of regional economic differentiation, the antagonistic psychology of ethnic groups, the historical imprint of colonial rule, and the import of foreign cultures, it explains the political ecology of Taiwan's modern society based on the blue-green political camp. The reason for its formation and its impact on the healthy development of modern Taiwan's society and economy.

1. Introduction

A certain superstructure requires a certain economic foundation, and a certain social consciousness is a reflection of certain social existence. The formation of the current political ecology in Taiwan is also caused by the economic development and changes in Taiwan since modern times. Regarding the formation of the current blue-green political ecology in Taiwan, the accumulation of China's traditional "Confucianism" and "Legalists" and other ideological and cultural accumulations and the accumulation of centralization, political civilization, and scientific education over the past thousands of years have had an impact on it. . It is precisely because of the evolution of changes in different regions, races, and social classes in Taiwan that provide the soil for the formation and cultivation of political ecology. The political changes and long-term ethnic differences, economic and political resources, and changes in foreign exchanges since the separation of the two sides of the strait have become the most direct cause of today's blue-green political ecology.

2. The historical factors that formed the political ecology of modern Taiwan

(1) Differences in the level of economic development in Taiwan

After Taiwan was established as a province in 1887, due to the efforts of the first governor Liu Mingchuan, Taiwan also joined the Qing government's economic revitalization plan to promote the "Westernization Movement", and it was effective. Before the cut-off of Shimaguan, Taiwan was already China's modernization. One of the provinces with the most progress. In the true sense of Taiwan's industrialization, it was in the Japanese era. The Japanese authorities first put forward the economic policy of "agricultural Taiwan, industrial Japan", positioning Taiwan as a supplier of agricultural and sideline products in Japan, and built some light industries and public utilities. Service industry. After 1930, Japan's policy of aggression accelerated, and Taiwan became a springboard for Japan's southward policy. Therefore, industrialization focused on the military industry was promoted, and Taiwan was used as a supply place for the Japanese army. In order to capture more benefits and prove its ability to govern the colony, Japan introduced many modern facilities and systems to Taiwan, and intensified the construction of infrastructure, and Taiwan entered a half-worker, half-agricultural society. In 1939, Taiwan's industrial output value exceeded agricultural output value for the first time. After the division of the two sides of the strait, Taiwan used the United States to provide billions of dollars in economic and military assistance and used foreign exchange such as gold and dollar bills shipped from the mainland as well as scientific and technological talents from the mainland to Taiwan to implement policies conducive to economic development. Coupled with the industrial foundation during the Japanese occupation period, Taiwan's economy has entered a period of rapid development since the 1960s, and has become an export-oriented economic development model. The proportion of industry in the economy has gradually exceeded that of agriculture, maintaining an average annual double-digit economic growth for a long time^[1]. After the 1980s, Taiwan's current economic development model has basically taken shape. Although Taiwan's industrialization process has been separated from the mainland's industrialization process for a long time, it has also produced great differences like the mainland's industrialization process. The formation of this difference is also due to the economic policies of the Taiwan authorities in different periods. Formed over a long period of time, such as the layout of Taiwan's infrastructure construction during the Japanese colonization period, the layout of industrial enterprises, the Kuomintang government's industrialization strategy of "providing workers through agriculture", and the "ten major constructions" during the Chiang Ching-kuo period all contributed to Taiwan's economic development. The impact of differentiation. Traditionally, the north and south of Taiwan are bounded by Zhuoshui River. In the era of Japanese occupation, the industrial layout, transportation, education, and trade with Japan in the north of Taiwan were significantly higher than those in the south, so the economic development level in the north was higher than that in the south. After the Nationalist government retreated to Taiwan, on the one hand, it accepted a large amount of Japanese aggression in industrial capital and material, and most of it was concentrated in the northern region. On the other hand, it carried out land reform and implemented a scissors policy for agriculture. Southern Taiwan has always been Taiwan's agriculture. In the main production areas, the economic structure is dominated by agriculture, forestry and fishery,

^[1] With the international situation With development, the Kuomintang regime has increasingly realized that there is little hope of "counterattacking the mainland". In 1958, Jiang Zhongzheng proposed the policy of "building Taiwan and 'anti-communist' restoration".

coupled with the backwardness of science and technology, education, and infrastructure. The two large-scale industrial transformations in the southern region lag behind those of the northern region, resulting in large differences in economic development between the north and south. In many Taiwanese film and television literary works, there are many young people from Tainan who go to the north to work hard. They get rich and start a family in the north. Every year during the Spring Festival holiday, they bring their families back to the south to visit relatives. This is also the difference in economic development between the north and the south. Differences in ethnicity, politics, psychology, and population began to emerge.

(2) Population migration between the mainland and Taiwan

Different races and nationalities often carry strong cultural genes, which means that a small range of kinship, geography, and ethnic relations are formed. In the political ecology, similar ethnic groups with the same race, psychology, and culture naturally constitute the same. The type of power, the population migration between Taiwan and the mainland is one of the factors of the material conditions formed by this differentiation. The population migration between the mainland and Taiwan from the Ming Dynasty to the Qing Dynasty was under the central government. The natural population migration can be classified into one category. Most of the population flowed from the three provinces of Zhejiang, Fujian and Guangdong along the southeast coast due to famine, tax evasion, banditry or government advocacy. The population flow between the two places is relatively small. One small climax was that after Taiwan was established as a province, the Qing government advocated the migration of mainland populations to Taiwan for economic development. The second climax was the population migration formed by the Kuomintang's defeat in Taiwan in the War of Liberation. The total number of volunteers who followed the Kuomintang government, government officials, military officers and soldiers, and science and technology education circles to Taiwan during the Korean War totaled about two million. Most of them migrated to Taiwan from mainland China, Hong Kong, Macau, and various parts of Southeast Asia between 1945 and 1956. This migration was caused by the war and the population was relatively large. The migration time course was very short, which formed the modern society of Taiwanese people from other provinces. Main source. As a result, Taiwan's northern part of Taiwan has more people from other provinces, the economy is more developed, and most people use Mandarin. The south was developed late, and most of the natives lived and migrated less, and most of them were used to using Hokkien.

(3) The composition and distribution of ethnic groups

In Taiwan 98% of the ethnic groups in Taiwan are Han and 2% are Gaoshan^[2], they are called "mountain compatriots", and the ethnic groups formed can be divided into three categories: one is out-of-province, which refers to the out-of-province in China, and the scope of modern society is the mainland Chinese who went to Taiwan after 1945. , Which currently accounts for 14% of Taiwan's total population, is mainly distributed in major towns, industrial and mining areas in the northern and southern regions of Taiwan; the second is the native Taiwanese, which refers to the ethnic group living

^[2] Taiwan aboriginal ethnic group refers to the ethnic group that had settled here before the immigrants of Han in the 17th century, and is a branch of the Austronesian ethnic group. The aborigines of Taiwan are not a single ethnic group, but are composed of several tribes with different languages and lifestyles scattered throughout Taiwan. Currently, 16 tribes have been officially recognized as their status. The Chinese government collectively refers to the various ethnic groups of Taiwan's Austronesian language family as the Gaoshan ethnic group.

in Taiwan before the end of World War II, 70% are South Fujianese. 14% are Hakkas. This article merges into a similar ethnic group, mainly distributed in southern Taiwan; the third is New Taiwanese, which refers to cross-strait exchanges and international development. There are tens of thousands of mainland, Hong Kong and Macao spouses, 100,000 foreign spouses, and 30 Thousands of foreign workers generally migrate and live in swings. For a long period of time, small villages have been formed due to the migration and gathering of different ethnic groups, which often led to the proliferation and growth of the same type of ethnic groups. For example, during the Ming and Qing Dynasties, most of the aborigines lived in high mountains, Hakkas lived on the mountainside, and Hokkiens lived in the plains. This is the result of the struggle for living space between different ethnic groups. Another example is the "Veterans Village" and "Dependent Village" built for public servants and demobilized soldiers after the Kuomintang retreated to Taiwan.

(4) Conflict of mentality and consciousness among ethnic groups in Taiwan

In the Ming and Qing Dynasties, there was only an ethnic conflict between the Han people and the indigenous people. The indigenous people were in a disadvantaged position and could only move to the deep mountains to engage in farming, fishing and hunting. In the late Qing Dynasty and the Republic of China, ethnic conflicts between Fujian and Taiwan appeared again. The reason was to compete for space for agricultural production. In the era of Japanese occupation, national resistance was a confrontation between the Taiwanese and the Japanese, and the conflict between Fujian and Taiwan was deliberately suppressed by the political situation. After the separation of the two sides of the strait, the Kuomintang built many relatively concentrated settlement points in order to accommodate a large number of people who went to Taiwan. The post-KMT government moved people from other provinces to various places in Taiwan. Now Taipei City has the most ethnic groups from other provinces (30%), and most people from other provinces Gathered to live in the dependent villages resettled by the government. The people in this type of settlement have been party and government officials of the National Government, and the army is mainly affiliated with the military. Most of them live in cities, their living mode is relatively closed, their political status is relatively high, and their economic situation is relatively good. Language customs still retain the customs of their respective mainland provinces. They occupy most of Taiwan's political and economic resources from top to bottom. Whether in terms of political, economic, military, science, technology, education, and health personnel, they have a long-term advantage, especially in Taipei, New Taipei, Hsinchu, and Taichung. Developed regions. Most of these people are "loyal to the party and patriotic" to the Kuomintang, agree with the Kuomintang's ruling philosophy, and are staunch followers of the Kuomintang. Most of the people in this province were residents of the province before the Anti-Japanese War. They had a relatively low level of education, mostly engaged in agriculture, forestry, animal husbandry, sideline fishing, and poor economic conditions. They began to be curious and wary of the Kuomintang personnel who went to Taiwan, and then followed Taiwan's economy. In the development of development, they gradually began to see the movement of classes. For example, by receiving higher education, going to the northern region to make a fortune after doing business and work, they began to compete with people from other provinces for social resources. For a long time, people from other provinces and people from the province live in different regions, occupy different political and economic resources, retain different ethnic cultures, customs, and social consciousness. Later, with the increase in the awareness of "localization", Taiwan's current Psychological and political conflicts among ethnic groups such as "unification and independence opposition", provincial

conflicts, and North-South opposition have been brewing.

3. The realistic reasons for the internal fighting in the political camp in modern Taiwan

Regarding the process of political democratization, Jiang Jinguo implemented the "Ten Major Constructions" after he came to power in 1978. The main economic infrastructure construction has greatly contributed to Taiwan's economic and social development, but on the other hand, it has also affected the evolution of politics and society. With the increase in economic strength, the increasingly convenient transportation links, and the improvement of educational knowledge, the people of Taiwan gradually demanded the opening of political democracy. The Kuomintang's usual one-party dictatorship model of tight political control began to arouse public dissatisfaction. In the one-party dictatorship of the Kuomintang, there is no soil for democratic politics. If dissidents outside the party express dissent, they will be purged and persecuted by the Kuomintang authorities. Therefore, the political ecology at that time was unified. In 1979, Taiwanese people broke out in the "Formula Island" demonstrations to fight for democracy, freedom and power. Non-party democracy activists were suppressed, arrested and tried. Many politically cold Taiwanese began to think about political democracy and Taiwan's future. The enlightenment movement of democratic politics in Taiwan. With the development of Taiwan's economy and society, the non-partisan local gentry class has expanded. They are no longer the kind of scholars discussing politics in the past, but have begun to combine their political views with the mass movement and become "actors." The official ideology and the ruling legitimacy of the political elites from other provinces brought by the Kuomintang after 1949 and the distribution of political power have gradually met with suspicion and resistance from the people. Therefore, Taiwan's indigenous intellectual elites have become the main opposition force, such as Chen Shuibian, Annette Lu, Chen Ju, Shi Mingde and others who later entered Taiwan's political arena. Before the establishment of the Democratic Progressive Party in 1986, Taiwan's democracy movement was held frequently, but it was still within the control of the Kuomintang. On the other hand, Chiang Ching-kuo intends to use these dissidents to attack the conservatives in the party and reduce the pressure for his political reform. The establishment of the DPP can be seen as a signal of Chiang Ching-kuo's release of political democratization, which greatly encouraged dissidents and started a climax of overseas dissidents returning to Taiwan. Frequent street radical movements and chaotic ideology made Taiwanese society seem to be in a state of disorder. The 38-year-old martial law in Taiwan was lifted in 1987 and the people's ideological pressure was completely liberated. Then the 1988 Annual Report Bans and bans have also been lifted. The "March Student Movement" broke out in Taipei in 1990, prompting Lee Teng-hui to initiate a series of political reforms. In 1991, the "Provisional Provisions for the Mobilization Period" ^[3]'s abolition signifies that Taiwan has completely returned to a normal society.

In terms of its cultural influence, Japan has ruled Taiwan for 50 years, so Japanese culture has a

^[3] The Provisional Provisions for the Period of Mobilization against Rebellion" was a subsidiary clause of the "Republic of China Constitution", which was formulated by the National Assembly and applied better than the "Republic of China Constitution" during the period of mobilization and rebellion. Since its promulgation and implementation on May 10, 1948, the announcement of Lee Teng-hui, the leader of the Taiwan region by the resolution of the "National Assembly" in 1991, was abolished on May 1 of the same year, and it was implemented for 43 years.

profound influence on Taiwan. The "Taipei Presidential Office" and the National Taiwan University campus were preserved during the Japanese occupation and are still in use today. Place names such as Kaohsiung, Matsuyama, and Banqiao are transplanted from Japan, and vocabulary from Japanese such as bento (box lunch) and gas (gas) has entered Mandarin. The area unit "ping" (1 ping≈3.3 square meters) also originated from Japan. In the early days when the Kuomintang government moved to Taiwan, it vigorously promoted "de-Japaneseization", vigorously promoted Mandarin education, promoted the Chinese cultural revival movement, and strengthened the recognition of the people of the province with China. After the lifting of martial law, Japanese pop culture was re-active in Taiwan, and Taiwan was also deeply influenced by American culture. The United States imported its political culture and political system into Taiwan out of national strategic needs, and the close military, economic, and cultural exchanges between the United States and Taiwan have promoted the spread of American lifestyle and popular culture to Taiwan.

The political spectrum of Taiwanese society has not reached the blue or green trend in the 1990s. After that, the so-called "localization movement" emerged in Taiwan, which increased the self-confidence of the local people in Taiwan. With the expansion of economic industrialization and the flow of social classes, a regionalized distribution of political power has slowly begun to form. Traditionally, Zhuoshui River is used as the boundary, the KMT is supported to the north, and the DPP and outside the party are supported to the south. Although the process of political democratization has accelerated and Taiwan has entered a pluralistic society, different political propositions are often determined by the political and economic interests of different ethnic groups, and these propositions, on the contrary, exaggerated the issue of antagonism between provinces, which led to the antagonism of provincial status. It's getting worse. The victory of the Democratic Progressive Party in 2000 became a landmark event in the formation of Taiwan's blue-green political ecology. Nowadays, the biggest change in Taiwan's blue-green political ecology lies in the increase in the "new generation". The "Sunflower Student Movement" and the anti-curricular movement initiated by young students have attracted widespread attention at home and abroad, making various political forces aware. The great power of the new generation of citizens in the pro-democracy movement has begun to face their demands and existence. Taiwanese youth did not care about politics for a long time in the early twentieth century. They were called the "strawberry tribe." Taiwan's long-term political fanaticism gave young people the impression of hypocrisy, sordid, and black politics. However, after the anti-service trade movement, many young students began to care about Taiwan's public policies, awakening the political enthusiasm of Taiwan's youth. After the student movement, this new social force gradually condensed into a new political force, and some "political elites" were slowly selected to join politics. Both the Kuomintang and the Democratic Progressive Party were skeptical and preferred to rely on their own power to influence. The pro-democracy movement in Taiwan gradually formed the third force in Taiwan's political ecology.

For example, the 1.29 million first voters (6.8%) who had reached the age of 20 in the 2016 Taiwan general election contributed a large portion of the votes to the Democratic Progressive Party. The pro-green attitude of the new generation of Taiwan is caused by many reasons. First of all, most of them were born after the 1990s. That is because the political atmosphere in Taiwan society has been very relaxed, and the period when they grew up was also a period when Taiwan's democratization continued to deepen. This generation has lived without the imprint of Taiwan's past political high pressure and historical burdens and ideological control. They dare to boldly pursue democracy,

freedom, and power, and their voting goals are relatively straightforward and simple. Secondly, this generation was born in Taiwan. They the ancestors were also born in Taiwan. Even the children of people from other provinces outside the mainland in the provincial opposition were gradually classified into this category. Their parents or most of them no longer have direct kinship with the mainland. For them, China has become a unique political term. Thirdly, after the DPP came to power in 2000, the textbooks were adapted. The textbooks for elementary and middle schools during the KMT era were adjusted on a large scale. One of the core ideas is "de-sinicization", which reduces the content of Chinese knowledge and the actual content of Taiwan. Increase. The knowledge of Chinese content is reprocessed and displayed, for example: "Wuchang Uprising" is changed to "Wuchang Upset ", and "Japanese colonial era" is changed to "Japanese rule era". These subtle changes make the country, citizens, History and traditional ideas have been infiltrated, and finally formed a unique world outlook after adulthood. Fourth, the new generation has been influenced by Japanese, Korean, European and American cultures for a long time, and their sense of identity with traditional Chinese culture has decreased, and their sense of identity with the motherland has also been reduced.

4. The main contradictions and influences of modern Taiwan's political society

Since the political transformation in the 1980s, Taiwan's political arena has gradually formed a relatively stable "dual" political structure. The blue-green political ecology of contemporary Taiwan can be understood as a division of political camps, with the terms "blue" and "green". "The two types of colors are used as the markings. The initial basis is that the KMT's party flag is mainly blue, and the DPP's party flag is mainly green. Later, "dark blue", "dark green" and "dark green" were gradually derived." "Pan-green" and other pronouns. The "pan-blue" camp includes the Kuomintang, the New Party, and the People First Party. They are basically split from the Chinese Kuomintang. It is their common political belief to maintain the one-China principle. The "pan-green" camp refers to the camp dominated by the Democratic Progressive Party, which mainly includes the Democratic Progressive Party, the Taiwan Alliance, and the Founding Party. They advocate Taiwan's independence and do not agree with the "One China" principle and the "92 Consensus."

Due to the different stages of economic and social development between Taiwan and the mainland, as well as the differences in political and social systems, there are also significant differences in the contradictions and problems faced by social development. The main social problems facing Taiwan are: economic growth is weak, wealth distribution gaps continue to widen, and people's livelihood issues are prominent; populism is rampant, personal rights and interests are paramount, local interests are more important than overall interests, and society lacks consensus; fairness is less important than efficiency, and egalitarianism exists. The phenomenon of "Leftism"; lack of cooperativism, when Taiwan society encounters difficulties and crises, it is impossible to work together and help each other in the same boat; government credibility has declined, Taiwan's youth have become "political entertainment", and street politics are frequent.

So, what are the main or basic contradictions in today's Taiwanese society? Is it the contradiction between reunification and "independence", political and economic contradiction, government- to-people contradiction, or blue-green contradiction? The blue-green contradiction is the main contradiction in Taiwanese society. Many other contradictions in Taiwanese society today are related to this contradiction, and even the expansion and derivation of this contradiction. Zhang Canxuan

[Mayor of South Front Office, Chairman of the Taiwan Cultural Foundation] wrote: In Taiwan, "before discussing issues, we must first distinguish the colors. Taiwanese society has long been trapped in the extreme of 'there is no right or wrong, and there is no right or wrong of the party.' Opposition", "The current political chaos in Taiwan: blue and green are severely opposed, society is constantly torn, and the government continues to be idling. All previous polls have also shown that more than 50% of the people interviewed believe that: 'Political party fighting is currently the biggest in Taiwan. crisis'". Endless political party struggles, frequent student movement struggles, and the overall environmental impact of the international economic recession have made Taiwan's processing trade model worse. The healthy development of Taiwan's economy and society is already difficult.

5. Conclusions and Discussion

Political tearing has had a negative effect on both the stable development of Taiwan's society and the friendly exchanges between the two sides of the strait. Once politics leaves the political theater of elections, the next issue is the governance of society, that is, the process of fulfilling political goals and political ideas. Behind Taiwan's blue-green contradiction, the essence is class contradiction. I dare not say whether the class contradiction is the essence behind the blue-green contradiction. However, the supporters of Taiwan's blue and green parties do have strong class differences: most of the KMT's supporters are from metropolitan areas, with high education levels, middle class and above; the DPP's supporters are mostly from agricultural areas and have education levels. Lower, mostly civilians. If you have participated in the blue and green parades and election campaigns, you will have obvious feelings: the KMT activities are like carnivals, and you often see urban men in suits and shoes and ladies in beautiful dresses walking among them, and the scene is joyous; On the occasion of the Democratic Progressive Party, there was an expression of bitterness and hatred. Many of the supporters were old farmers who pulled buses from agricultural counties and cities to Taipei. The class difference behind the blue and green supporters also makes them have different views on service trade. The service trade agreement has advantages and disadvantages for Taiwan. Almost all the advantages are obtained by chaebols, Taiwanese businessmen, and capitalists, and the industries and people in the middle and lower reaches are often affected. So even if you don't start from the perspective of the party, from the perspective of self-interest. Supporters of the DPP are more likely to oppose trade in services to reduce the impact on themselves.

After the DPP came to power, it did not consider eliminating the rifts in Taiwan's society. Instead, it continued to create contradictions and conflicts on a series of issues. It repeatedly gave a hammer on such aspects as "annuity reform", "same-sex marriage", and "labour legislation." The social backlash against the DPP has gradually strengthened. Regardless of the starting point of the DPP, the chaos in power has a very realistic impact on people's lives, and the disappointment caused by this will gradually ferment. Of course, the emergence of this situation is related to the DPP's mobilization strategy. In its political mobilization, the DPP has drawn a wonderful pie to the people by discrediting its opponents and resorting to the name of "transitional justice". The expectations of Taiwanese society have been raised, but there is no way to fully fulfill it. In the end, they can only accept the backlash from the populists. Correspondingly, Taiwanese society's reflection on the political behavior of the Democratic Progressive Party is gradually unfolding, which has triggered changes in Taiwan's public opinion.

References

- [1] Edited by Liu Ningyan, *"Reconstruction of the General Records of Taiwan Province"*, Taipei City, Taiwan Provincial Documentation Committee, 1994.
- [2] Dai Tianzhao, 1996, *Taiwan International Political History*, translated by Li Mingjun. Taipei: Avant-garde.
- [3] Shi Ming, 1980, *Four Hundred Years of Taiwanese History (Volumes 1 and 2) (Paperback Popular Edition)*. San Jose, Calif.: Punta Cultural Company.
- [4] Wang Yude, 1979, *Taiwan: A Depressing History*, Chinese revised edition, translated by Huang Guoyan. Tokyo: Taiwan Youth Club.
- [5] Zhou Mingfeng, 1994, *A Brief History of Taiwan*. Taipei: Avant-garde .
- [6] Section 5 "Party formation, lifting of martial law and open policy. Distance teaching in Shih Hsin University[Date of Reference [2015-02-4].
- [7] *The economic take-off of the separated provinces (1960-1970)*. Cambridge History of the People's Republic of China[Date of Reference [2015-02-2].
- [8] *"The Transformation of Social Patterns"* Compiled / Zeng Weizhen, Institute of History, Massachusetts Institute of Technology.
- [9] Wu Wenxing, *"Research on the Social Leadership in Taiwan During the Japanese Occupation Period"*, Taipei: Zhengzhong Bookstore, 1992.
- [10] Lu Shaoli, *"Water Conch Resounds-Life and Rest of Taiwanese Society during Japanese Occupation"*, Taipei: Yuanliu Publishing House, 1998.
- [11] Cheng Jiahui, *"The Largest Exposition in Taiwan's History-The Charming Taiwan Show in 1935"*, Taipei: Yuanliu Publishing House, 2004.
- [12] Chen Shaoxin, *"Taiwan's Demographic Changes and Social Changes"*, Taipei: Lianjing Publishing Company, 1979.
- [13] Ye Longyan, *"Taiwan Film History"*, Taipei: Yushan Club, 1998.
- [14] Director Jian Weisi and Guo Zhendi, *"Viva Tonal Dance Times"*, Taipei: Taiwan Unicom International Co., Ltd., 2004.
- [15] *"Our Taiwanese Years Liao Xinzong [M] 2002 Chongqing Publishing House P004/012/018/025/071/122/250 .*