
TAIWAN NEW RESIDENT'S CULTURE AND LANGUAGES EDUCATION DEVELOPMENT UNDER NEW SOUTHBOUND POLICY

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ABSTRAK

Sebagai negara imigrasi, Taiwan memiliki ragam budaya, baik budaya lokal maupun asing yang dibawa oleh para pendatang baru, salah satunya adalah penduduk baru dari Asia Tenggara yang menetap di Taiwan karena perkawinan transnasional antara wanita Asia Tenggara dengan pria Taiwan. Perbedaan budaya, kemampuan ekonomi, dan tingkat pendidikan penduduk baru Asia Tenggara dengan penduduk lokal Taiwan menimbulkan stigma dan stereotip di masyarakat, yang kemudian memburuk karena kurangnya komunikasi dan pengenalan budaya. Untuk menjembatani masalah tersebut, pemerintah Tsai Ing-wen melalui New Southbound Policy (NSP) gigih mempromosikan budaya penduduk baru dengan mengadakan berbagai kegiatan budaya rutin agar masyarakat Taiwan setempat memahami dan menerima budaya penduduk baru tersebut. Selain mempromosikan budaya, pemerintah juga menetapkan bahasa Asia Tenggara sebagai salah satu bahasa ibu yang bisa dipelajari di sekolah dasar. Untuk mempersiapkan pengadaan pelajaran Bahasa Asia Tenggara dalam kurikulum 2019, pemerintah Taiwan mulai mengembangkan buku pelajaran untuk jenjang sekolah dasar dan menengah pada tahun 2016, serta melatih 7 guru bahasa Asia Tenggara. Mulai tahun 2017, beberapa perguruan tinggi juga mengadakan tes profesiensi untuk bahasa Asia Tenggara. Meski masih ada kendala, namun perkembangan budaya dan bahasa menunjukkan hasil yang positif. Hingga saat ini telah terdapat empat universitas di Taiwan yang mendirikan Departemen Bahasa Asia Tenggara dan Departemen Riset Asia Tenggara sebagai bukti minat masyarakat Taiwan dalam mempelajari bahasa dan hal-hal yang berkaitan dengan Asia Tenggara.

Kata Kunci: Imigrasi; NSP; budaya; bahasa; penduduk baru.

ABSTRACT

As an immigration country, Taiwan has a variety of cultures, both local and foreign cultures that are brought with by new immigrants, one of which is a new resident from Southeast Asia who settled in Taiwan because of transnational marriage between Southeast Asian women and Taiwanese men. The differences in culture, economic capacity, and educational level of Southeast Asian new residents with local Taiwanese create stigma and stereotypes in society, which then worsen due to a lack of communication and cultural introduction. To bridge the problem, Tsai Ing-wen government through the New Southbound Policy (NSP) is persistent in promoting the culture of new residents by organizing various routine cultural activities so that local Taiwanese understand and accept the new resident culture. Apart from promoting culture, the government has also established Southeast Asian languages as one of the mother tongues that can be learned in elementary school. To prepare for the procurement of Southeast Asian Languages lessons in the 2019 curriculum, starting in 2016 the government is developing textbooks for the primary and secondary school levels, as well as training 7 Southeast Asian language teachers, starting in 2017 some universities also hold proficiency tests for Southeast Asian language. Even though there are still obstacles, the development of culture and language shows positive results. The Established Southeast Asian Language Department and Southeast Asian Research Department by 4 Taiwanese universities have attested to the increasing interest in learning Southeast Asian languages and things.

Keywords: immigration; NSP; culture; language; New Resident.

INTRODUCTION

Taiwan is a country with a diversity of cultures, consisting of various ethnicities, religions, and languages. Originally Taiwan was an island inhabited by tribes from the Austronesian language family. Along with the development of shipping in the Western world, Taiwan started to welcome the arrival of foreign nations, such as the Netherlands, Spain, Japan, and also the voyages of the Ethnic Han nations who inhabited the eastern coast of China. In the history of Taiwan as a nation, the assimilation between the local community and the immigrant nation has transformed the Taiwanese society into a heterogeneous society which then gave birth to many new cultures in the local community.

The cultural diversity in Taiwan society also influenced to many conflicts among ethnic cultures, due to differences in race, religion, culture, and customs. The arrival of immigrants from various countries brought their culture into Taiwan society. The differences in the culture of the new resident and the host culture in Taiwan created clashes, as well as negative stigma, stereotypes worsened by the different political views, economic disparities, and traditions.

Since 1949, Taiwan has had approximately 1.2 million Chinese citizens, mostly the Han-ethnic-Chinese soldiers who were retreated due to defeat in the civil war in China (Government Portal of the Republic of China (Taiwan)). The arrival of immigration residents in large numbers then changed the formation of Taiwanese society. Today the Han ethnic is the largest ethnic group in Taiwan with an estimated 97% of the total population and become the majority culture practiced in Taiwan. While the remaining includes the 16 Taiwan aboriginal tribes at 2%, and new residents from Mainland China, Hong Kong, Macau, Southeast Asian, Japan, Korea, and other countries as much as 1% (Executive Yuan). The number of the new residents in Taiwan within the last 30 years has increased significantly, especially new residents from Southeast Asian countries who have settled in Taiwan for reasons of marriage.¹ Based on data from the Taiwan's Immigration Office per July 2020, a total of 561,630 new residents (including Mainland China, Hong Kong and Macau) are now living in Taiwan. Among these numbers, new residents who came from Vietnam represent the largest percentage

¹ New residents is a term or designation refers to people from Southeast Asia, such as Vietnam, Indonesia, Philippine, Thailand, Cambodia, Malaysia and Singapore who live in Taiwan who are married to Taiwanese men.

at 19.60% with a total of 110,106, while new residents from Indonesia is in the second place with a percentage about 5.46% with a total of 30,650 people, then followed by the Philippines, Thailand and Cambodia (NIA Taiwan, 2020).

The arrival of new residents in significant numbers carried significant changes in Taiwan society, especially the arrival of new immigrants that mostly women who married to local Taiwanese men. Those inter-country marriages then form a new type of families with children who are born with a mixture of different cultures. This situation affecting a various dynamics relationship in the family and then also influence the society. The cultural differences cause anxiety problems among those new residents to mingle in host culture and confusion to adapt into new families and environments. Therefore, most new immigrants mostly will take the initiative to gather with their friends from the same countries that create a group exclusivity, gather at restaurants in Indonesian restaurants, parks and even train station halls on holidays or at day off.

However, the social problems related to the arrival of the new residents in Taiwanese society, merely not due to the reluctance of new immigrants to mingle. Some factors can be argued to contribute to the issue: (1) because of ethnocentrism, prejudice, and stereotypes of the Taiwan society towards the culture of new residents, (2) due to the deficiency in language, Mandarin with strange dialects, and (3) differences in physical and appearance, particularly occurs to the children born from mothers who come from Southeast Asian countries, they are being bullied by their peers and society.

This condition changed after the change of government, which then launched the New Southbound policy (NSP) in the government of President Tsai-Ingwen.² NSP brings many changes and provides many opportunities for new residents for example for access to more work opportunities and for gaining a cultural

² The NSP is a renewal of the Southbound Policy during Lee Teng-hui administration which was launched by President Tsai Ing-wen who was inaugurated in 2016. NSP has a work program that is based on the concept of long-term planning, diverse and mutually beneficial development, by integrating resources and cooperation between the central and local governments, government and private sector, as well as government and private organizations. NSP has a work program that is based on the concept of long-term planning, diverse and mutually beneficial development, by integrating resources and cooperation between the central and local governments, government and private sector, as well as government and private organizations. NSP emphasizes 4 main aspects, namely economic and trade cooperation, talent exchange, sharing resources, and strengthening regional relations. In cooperation with ASEAN countries, South Asia, New Zealand, Australia and other countries.

appreciation for both their initial traditions and languages. In this article, the author discusses the cultural adaptation between host culture and immigrant culture as a result of the presence of Taiwan's new residents, especially the Indonesian immigrants in Taiwan society. The motivation for writing the article is also because the author is a part of the new residents in Taiwanese society who think that the implementation of NSP has brought a positive effect for the new residents in Taiwan.

From chats with some of Indonesian and Vietnamese immigrants friends, these immigrants in Taiwan's communities or societies are handed over to their own Taiwan families, and Taiwanese families (in-laws parents, husbands, husbands' relatives) apply unwritten rules for their daughter-in-law, such as not allowed to teach their children mother tongue (Southeast Asian languages), not allowed to cook their home-country food of origin, and isolated in the family, so that their condition is more like being isolated then assimilated from society interactive perspective. And through my personal experience living in Taiwanese families and communities for 12 years, the author wants to describe the impact of implementing the NSP policy on new residents and its development during its implementation, as well as developments that may occur in the future.

THEORETICAL FRAMEWORK

This study uses various theories and perspectives to approach the case of Taiwan's society. First, according to Rita J. Simon and James P. Lynch, most people don't really agree with their government immigration policies, and some acceptance with certain restrictions, such as research on open immigration policies conducted against Americans, research shows that two-thirds of respondents expect the government to impose restrictions against immigrants who enter their country (Simon, 1999, pp. 455-467). Plato emphasized that to prevent cultural acculturation that could threaten the original / traditional culture, travel permits should only be given to adult people, (Rudmin, 2003, pp. 3-37). Even though Plato's view is unpopular, basically ethnocentrism does exist in any nations.

Most of people or ethnic or nation belief their own culture is the most superior (Bizumic, 2014, pp. 3-10), and tends to value other culture lower. Most of the reason could be due to the economic condition and traditional custom, like uses traditional methods in carrying out daily life, such as eating by hand which is considered underdeveloped. Even developed countries citizens may also underestimate the people from developing or underdeveloped countries, the same situation is also experienced by former colonized countries. On the other hand, recognition of an identity is crucial for both migrants and host country. Recognition affects their level of self-confidence and determines their success in

work and study. Due to M. Calderone's research related to immigrant students results showed that immigrant students whose culture of origin were recognized, then their achievement scores were outperformed than those whose cultures did not get recognition (in Liliweri, 2018, p. 133).

The second perspective in the study is by applying the results of research on attitudes that influence immigration policy show three basic approaches, first, is an emphasis on cultural minorities in terms of culture, religion, language and others; second, is the emphasis on economic benefits, which most think, immigrants or newcomers are economically threaten the position of local people; third, is the emphasis on social interaction, which is influence attitudes toward immigrant policies (陳志柔, 2005). When the number of immigrants is increasing, mostly the local residents may started concern how the community or society will changed in structurally and culturally. In terms of culture and local customs, it is feared that the arrival of immigrants could threaten the host/local culture, in the case of immigrants mothers from Southeast Asia it is considered to threaten the habits of the Taiwanese family, while their mother tongue (Southeast Asian Languages) can make their children not competent in Taiwan National language. Even though it is a wrong perception, cultural restrictions including the migrant mother tongue still persist.

Alo Liliweri cited, the dominant culture in a society is a group has a natural authority, even though the dominant culture is immigrant's culture, because it exceeds the number of natives, they are able to develop into a majority culture which then dominates and has power in politics, economics and culture, and forms an absolute majority (Liliweri, 2018, pp. 226-230).

In the past decade, there is no assimilation policies or regulation in real issued by Taiwan Government toward the existence of Southeast Asian immigrants in Taiwanese society. During the decade, Southeast Asian immigrant culture is more like be isolated rather than being assimilation, and in the family life, immigrant mother culture more being accultured by the host culture. Because assimilation can be confirmed if the local population (or the government) implements assimilation policies to led the immigrants blend into the local community, such as the policy implemented by the New Order government against ethnic Indonesian Chinese immigrants which means that Indonesia society and government faced the presence of other / different ethnicities in the society and country. However, if we look at Taiwanese society, there is no assimilation policy issued by the Taiwan government before New Southbound Policy published. On the contrary, the Taiwan's Southeast Asia immigrants are ignored by the government. The existence of immigrants from Southeast Asia in Taiwan can be classified as *Negro* condition being isolated in a white society (Park, 1914, pp. 606-623). Thus, ethnic Han as the majority in Taiwan and white America people have a sense of superiority, even though both ethnic Han and white

America people are immigrants in their country who form racial formation, due to economic and political variables.

The next theory to be applied in the study is theory on assimilation. Robert Park sees the immigration of a person or group to new places as a work system within an organization, so he uses the term "reorganization" to refer to immigration and the process that follows, such as negotiation and adjustment. Then each of these processes will produce pluralism in the society which can be form as a salad bowl or a melting pot (in Liliweri, 2018, pp. 299-300). According to Milton Gordon in his book titled *Assimilation in America* Life notes that immigrants who decide to move to a certain place have a clear purpose. Without majority ruler intervention, the goals of these immigrants will affect the success rate of assimilation in the destination country (in Liliweri, 2018, pp. 300-301).

However, there is rarely a process of adapting or assimilating migrants in a new environment without rejection or coercion, at least experienced felt by Southeast Asian immigrant mothers in Taiwan. Isabelle Cheng in her research on immigrant mothers in Taiwan summarized some of the methods adopted by the Taiwanese society and government are to turn Southeast Asian female immigrants into capable mothers with social discipline and government regulatory mechanisms, because they are considered not or have not met the requirements to be mother of the Taiwanese (Cheng, 2014, pp. 157-179).

Meanwhile, according to the views of David L. Sam and John W. Berry, immigration can lead to acculturation as an adaptation process that results in cultural and psychological changes in a society (Berry, 2010, pp. 472-481). The rejection of immigrant and limiting its cultural practices, apart from causing inter-married children had miss multicultural community, it also affects the psychology of mothers and children (Anisa N. Goforth, 2017, pp. 239-244).

In the Taiwan's context, the attitude of host culture exclusivity that rejects open immigration is an emphasis on nativism and xenophobia due to the negative stigma that develops in Taiwanese society. The inter-marriage between Taiwanese men and Southeast Asian countries women who come from various rural areas, which established stigmas and awareness of the insider and outsider distribution of the majority of Taiwanese people. Scholars argued that Southeast Asian women have differences in physical terms, as well as cultural and customs backgrounds are very different from Taiwanese society in general (referring to ethnic Han), and these differences can create a superior cultural erosion of local superior culture (Cheng, 2014, pp. 157-179).

The majoritarianism of ethnic Han in religion, language, social class in Taiwanese society along with a great power because the Han's government was accompanied by military strength that gave them advantages in politics, economics, and culture. The existence of ethnicity or culture in large numbers in a society tends to generate majority and minority views. Some people assume the plurality is a social or cultural burden, but some regard the structural view is

multicultural concept. In Taiwanese society, majority culture becomes a tool for promoting government policy and strengthening the position of government. On the other hand, it also weakens the position of local indigenous people by implementing policies and laws to limit their partition in certain fields, for example politics.

The majority of Han's people in the Taiwan government indirectly excluded minorities from political participation. This situation allowed a form of the majority tyranny led by ethnic immigrants by imposing policies of centralization and cultural assimilation, including the implementation of policies on national language (蘇瑞鏘, 2014, pp. 139-179). From a historical perspective, ethnic Han culture are the basis and goal of shaping Taiwanese culture and identity. Based on recorded documents, after the arrival of Han's government, the government implemented strict policies to realize the unity of the identity of the Taiwanese nation. As the regulations applied by the military government during the martial law era, to ensure local indigenous people accept Han ethnic culture, the Taiwanese government adopted Mandarin as the national language, and issued regulations to realize the formation of national culture based on ruler's format.

Another perspective looks at the social and cultural reforms in Taiwan were carried out through the local ethnics language restoration movement after the martial arts period ended in Taiwan in 1987. The localization movement not just reviving Taiwan local indigenous culture, but also give their right to use mother tongue both indigenous languages or ethnic Han's local dialect (Chen, 2006, pp. 322-337). Furthermore, the Taiwan government also pay more attention to Southeast East Asian immigrant culture. However, multiculturalism still creates its own dilemma for children born into inter-married families. When people's attitudes are still questioned and when the government still divides them with special terms, its causing in-group bias towards their social identities, as stated by Alo Liliweri, who states that children born and grown outside of their ethnic communities can cause forced communities as a result of compulsory culture. (Liliweri, 2018, pp. 209-210).

METHOD

This paper discusses the existence of Southeast Asian people in Taiwan's society. The existence of Southeast Asian people can generally be classified into two groups based on how their married with Taiwanese men, its divided to married through an agent and without through an agent. Most of the first group are those from Indonesia, Vietnam, Thailand, Philippines, Cambodia and Myanmar, but some of them married Taiwanese because they worked for Taiwanese families as caregivers, or later married family members or acquaintances, the other part was working as migrant workers and getting to know and acquaintances with colleagues; while the second group is Mandarin or China dialect speakers originated from Malaysia and Singapore , and a lesser

extent from the first group countries. Those who belong to this group are married to Taiwanese, because they study in Taiwan, then get to know Taiwanese and get married, they live and work in Taiwan, most of them are white collar professions.

This paper applies a qualitative method using a case study approach and a literature study to discuss conducting descriptive analysis research with direct observation and analysis to discuss research topic in detail. The research using a case study approach is an approach in in-depth research on a particular object to obtain conclusions that can be referenced to its general truth. According to Bennett and Elman, the case study method is the most commonly used approach when conducting research related to obtaining maximum and in-depth research results, and can be adopted to get the phenomenon and relationship behavior in a society to find the causes for the behavior of those community members (Hammersley, 2013).

This paper also uses a direct observation approach to collecting data. Direct observation can give advantages and flexibility to get more subjective research results because directly participate in the research topic (Janet Buttolph Johnson, 1950, pp. 220-226). With 12 years of experience living in Taiwan, the author has experience as well as interacting with families and communities, this unique experience creates a deep impression. These feelings are also strengthened through observing the behavior and characteristics of the Taiwanese's people in society and Taiwanese government policies changes from the initial assimilationist policy of the Taiwan military government to open policies through the New Southbound Policy.

The purpose of this study is to gain an understanding of the object during research. In addition to using a case study approach and direct observation of the research object, this paper also uses literature research by reviewing previous writings on the topic in question, as well as to strengthen the hypothesis. Janet Buttolph Johnson cited that a literature study can serve to develop a general understanding of information variables, and knowledge related to topics (Janet Buttolph Johnson, 1950, pp. 154-159). The literature study in this research are focuses on collecting various data through online data and printed data such as books, research journals, newspapers, and regulations published by the government.

RESULT AND DISCUSSION

The History of the Development of Taiwan Society as an Immigrant Society

The cultural diversity of Taiwan includes the culture of the aboriginal tribes who are the Austronesian people that inhabited the island approximately for eight thousand years. In the 17th century, there was a large-scale immigration of Han's ethnic from Mainland Chinese to Taiwan and then the last wave of immigration from mainland China occurred in the 1940s when the Republic of China

government (KMT Government) suffered a defeat of civil war and moved its government to Taiwan. The arrival of the Han's ethnic group on a large scale has resulted in a long inter-ethnic conflict caused by cultural, political, and economic differences.³

The problems related to ethnicity in Taiwan comprises a series of competition in the economy sphere and some ethnic and military conflicts as a result from the militarization system implemented by the government of the Republic of China. Taiwan, which was previously a Japanese territory, was handed over to the Government of the Republic of China after defeat in the Pacific War. After took over Taiwan, the government Republic of China at that time immediately formed a government and legislative based on the military power. This had to be done as a preparation for resistance against the Mainland government led by the Chinese Communist Party. This military power of the government in Taiwan affected the Taiwanese economy did not develop and the social life of the Taiwanese people became deteriorated.

The centralization system and control over people's freedom have made most of Taiwanese during that time felt disappointed with the R.O.C. government, which was originally expected to improve the lives who were oppressed by the Japanese colonization. Public dissatisfaction with the authoritarian government peaked, then led to clashes and rebellion against the military and the Republic of China government, known as the *228 Incident* (Taipei 228 Memorial Museum, 2020). The incident that occurred on February 28, 1947 lasted for 3 months, starting from the confiscation of the property of one of the cigarette smugglers who was caught selling smuggled cigarettes, and the physical violence by military officers against the cigarette seller, which provoked the public's anger to stage a community demonstration against government, and then rapidly spreading to several regions throughout Taiwan there were arson incidents of civilian-military clashes.

The 228 Incident was the largest social clash incident in the modern Taiwanese history, which can be argued as the continuity of a long history of ethnic conflict which was also affecting the political and social developments in the society. As a country with a various of indigenous ethnicities and immigrant ethnicities, Taiwan has very complex assimilation problems. The problems

³ Until now, in Taiwanese society still has an inter-ethnic stigma even though among the ethnic Han groups. Ethnic Han who came to Taiwan before the civil war in China considered themselves to be local residents or islanders, while the ethnic Han groups who arrived in 1940 were outsiders (mainlanders). Among them hold different views culturally and ideologically politically. These two ethnic groups have different directions in politics. From the islander point of view, they are pro-independence, while the mainlanders are considered by the islanders as a group of pro-China. Culturally, these two groups also have details of different customs and cultures.

emerged as the assimilation in Taiwanese society has been modelled on local ethnic cultures blending into foreign (immigrant) ethnic cultures, which is contrast to the general assimilation model in other societies where ethnic immigrants mingle with local indigenous ethnicities, such as the use of Mandarin as the national language and national holidays which are Han ethnic holidays (Executive Yuan, 2020).⁴

In the context of the Taiwanese assimilation model, the local ethnic groups become subordinates according to the meaning of minority based on the etymological meaning that refers to residents who are traditional minorities. Taiwan assimilation model was heavily influenced by the situation that the Taiwan's traditional minorities did not have systematic political structure, did not have a sense of superiority and did not have an ability in the economy power. This situation caused to a condition where the immigrants were able to take over the position of local culture and forming a dominance of majoritarianism.

To accelerate the assimilation and control of the society, Taiwan government established a committee to promote Mandarin as the national language, called the "Chinese Promotion Committee" which was established in 1946. This Committee was responsible for the promotion and development of Chinese as Taiwan's national language. To bring the policy into realization, the Government then expanded the usage of Mandarin in all aspects of the Taiwan societal sphere. The Government issued some regulations such as establishing a standard pronunciation of Chinese characters, publishing a Mandarin dictionary, and publishing Mandarin newspapers and electronic media after the establishment of National Language Promotion Act in 1972 (Feng-Fu Tsao, 1999).

The national language movement, on the one hand, has brought a smooth integration within Taiwanese society. Through social interaction in the use of the national language as a means of communication tools that can be understood by all members of society. Furthermore, it also contributes to the increasing for more awareness of nationalism and integrating differences in society. Meanwhile, on the other hand, the national language movement has resulted in local ethnic languages being gradually lost and even threatened with extinction. Apart from the policies, inter-ethnic marriage and modernization in Taiwan society also diluted the ethnic identity and languages skills.

⁴ Taiwan national holidays are divided into 3 types, namely National Memorial Holidays, including Peace Memorial Day and Double Ten Day; Folk festivals including Lunar New Year, National Grave Sweeping Festival, Dragon Boat Festival and Mid-Autumn Festival; and Holidays: Children's Day and Labor Day. All of the folk festival is Han ethnic Chinese culture days.

New Resident's Culture Development in Taiwan Society

Along with the development of democracy in Taiwan during the 1980s, political participation in Taiwan was increasingly open. The ethnic minorities who were previously marginalized were more getting attention, both from the sitting government and the oppositions who are competing for support from all levels of society without exception. After political reforms in 1987, the Taiwanese government shifted the course of government from initial goal to reclaim mainland China from Communist China to be more focus on the Taiwan economic, political and cultural development. In terms of its nation-building, the new reform government arranged the establishment of a Taiwan identity as a priority which aims to differentiate the Taiwan culture from Mainland China culture.

The political reforms carried out in the late 80s marked the declaration of the abolition of Martial Law to end authoritarian military rule and then followed by a transformation into a democracy in the 90s. The change was marked by elections which resulted in the first president who was of local Taiwan descent, Lee Teng-hui. Furthermore, Taiwan's politics continues to grow into a free, independent country with democratic principles based on the local majority culture, western culture, and Japanese culture. This condition showed how Taiwan became a place of a cultural hybrid that formed that national identity as a culture of transformation from Chinese culture, which is the native culture of 97% of Taiwan's population today.

The social and culture reforms were marked by the application of the "Taiwan Localization Movement" policy of in the mid-90s (蕭阿勤, 2005, pp. 97-129). This policy was set to embrace the diversity in Taiwanese society, by removing "Mandarin Promotion Committee" regulation on December 31, 2013, and then the Government changed its function as a committee for the development of local languages in Taiwan.

The localization movement is implemented through the changes made for the 9-year National Education Curriculum Outline. The Taiwan Ministry of Education includes the local ethnic language education, history, geography, nature, and local arts in curriculum at the primary school level. In 2001, the government also included the education and teaching of Hokkien and Hakka dialects in the 2001 curriculum along with the local ethnic languages (Dupré, 2014, pp. 394-408). Furthermore, in 2017, Taiwan government implemented 16 ethnic Taiwanese indigenous languages as the state language, raised 825 honorary local ethnic languages teacher status become permanent teachers, and stipulated the participation of indigenous civil service officers must a pass the Indigenous Ethnic Language Proficiency Test and obtain local ethnic languages certification (陳鈺馥、黃邦平, 2017).

The arrival of Southeast Asian New residents to Taiwan was preceded by the implementation of the South Direction Policy during the Lee Teng-hui administration. The policy opened for the economic, social and cultural cooperation with the Southeast Asian countries, then followed by trade and investment from Taiwan began to enter the ASEAN member-states. Business relations also opened the relations between communities accompanied by cultural exchanges. The development of cooperative relations in these various fields, created communication between the two communities develop rapidly, and followed by growing number of cross-country marriages.

Most marriages between Southeast Asian and Taiwanese people are marriages between Southeast Asian women and Taiwanese men. That require those wives to follow their husbands and stay in Taiwan. In this cross-cultural marriage, it does not produce a mix of cultures, but rather acculturation process which produces the children from those marriages to only grow and nurtured in the monoculture from the father side. Meanwhile, the maternal culture in the family and society is very limited and must be integrated into the Taiwanese family culture. Taiwan society have a belief in the superiority of culture which is dominated by ethnic Han culture. According to the ethnocentrism theory which describes an ethnicity's belief in the superiority of their ethnic culture and form their self-confidence because of history (Liliweri, 2018, pp. 34-37).

From its history, Taiwan should be a multicultural country that has a long history of mixed cultures. Due to colonialism and immigration, such as the Dutch culture, Japanese culture, and ethnic Han culture which then dominated Taiwanese society. And along with globalization, human culture has developed globally, of course, it also affects the culture of the Taiwanese people, especially the influence of western culture and Eastern culture represented by K-pop and Japanese culture. Most of Taiwanese consider that women from Southeast Asia are incapable to be a mother, because they think than these women come from poor and less educated countries.

In Taiwanese society, the cultures mentioned above are popular cultures. However, the culture of new residents, including Indonesia, does not have an important position as important as popular culture above, and can even be categorized as a subculture that is not desirable. Based on the author's experience while living in Taiwan, the author concludes three categories of reasons why the cultures of new residents is less popular. Those categories are biological inferiority, views on profession, and economic factor.

The view of biological inferiority is derived from Robert Park's theory of the assimilation of other people of color into the culture of American society (Park, 1914, pp. 606-623). Park's view has similarities with the case of assimilation and acceptance of Taiwan society towards a culture that is considered weaker, so that

the culture of origin of new residents in Taiwan does not get attention and faced development stagnation.

Meanwhile, the profession of Indonesians in Taiwan has also influenced the views of Indonesians and Southeast Asians in general, except for Singapore, which is considered a developed country. Indonesians in Taiwan are divided into 2 groups, namely new residents on the grounds of marriage and immigrant workers who work as factory workers and caregivers. The labor profession creates a stereotype of the Taiwan society towards Indonesian culture and society and influences the view of the general public of Taiwan towards Indonesia and considers Indonesian culture as an unpopular subculture. Indonesia also is seen being a developing country with a poor economic development. This perception influenced the view of the Taiwanese towards Indonesians in Taiwan as poor society. A weak economy conditions makes Indonesia gains less attractiveness for the people of Taiwan. These various reasons form the stereotype of Taiwanese society towards new residents, so that they only interact with fellow citizens who are indirectly becoming increasingly isolated from Taiwan society. Head of the Kaohsiung Social Service, Hsieh Li-Ly on a new resident development activity expressed the same concerns that Taiwan's society have a negative view of Indonesia immigrants and other Southeast Asian countries. On the other hand, the new residents also feel that although they have been staying in Taiwan for a dozen years, but they still find it difficult to fit into Taiwan society, mostly because of those stereotype (Social Affairs Bureau of Kaohsiung, 2020). Taiwan Government through the NSP policy attempts to build the bridge for cultural differences, provides development education and empowerment of new residents,⁵ cultural promotion activities, including languages education so that their culture is increasingly recognized assimilation process, strengthen relationships in society, eliminate stereotypes between ethnic groups.

⁵ Taiwan is an immigration society, with new immigrants coming from various cultural backgrounds and customs, thus forming a diverse society. In terms of the level of popularity of the original culture, the presence of the immigrant population is divided into 2 major groups, immigrants from popular cultures, including immigrants from America, Europe, Japan, and Korea, and immigrants with unpopular culture, who come from Southeast Asian countries. Even though most of the immigrant are settled in Taiwan because marriage with Taiwanese, but new resident with popular cultural groups marriage was carried out by a natural process, whereas most of the marriages of Southeast Asian women to Taiwan are conducted through brokers, thus creating a bad stigma in Taiwanese society against the immigrant population from Southeast Asia who are mostly women, and who consider brides from Southeast Asia to be bought. This condition is getting worse due to the lack of government efforts to bridge cultural differences, so that the existing stereotypes are getting worse, resulting in these new residents from Southeast Asia being isolated from their families and communities, then affecting the second generation born from this mixed marriage.

Communication and interaction between communities is a flexible and direct way. Meanwhile, to accelerate the achievement of communication effectiveness, and form positive relationships to encourage intercultural mobilization based on social equality, the role of government is needed to bridge differences, both through direct social interaction such as cultural introduction through cultural activities, education in schools and communities, as well as interaction with intermediaries through communication media.

To achieve the goals of the policy, Taiwan government established a special office to serve all affairs related to the education and cultural sector of new residents. The education sector is under the auspices of the Ministry of Education Taiwan, while the field of cultural development is under the auspices of the Ministry of Interior National Immigration Agency Republic of China (Taiwan) through the Taiwan New Resident Development Foundation. This office covers various fields including culture, law, education, rights and duty of the new residents. Taiwan government's efforts to create a comfortable and welcoming environment for new residents are evident. Through relevant agencies, the government promotes cultural introduction-based activities, such as cultural promotion activities for new residents on the annual Immigrant Day (Global News for New Immigrants, 2019).

Taiwan's New Resident Languages Education Development

The development of the NSP policy in developing the culture of new residents also provides opportunities for children born into mixed marriages between Taiwanese men and Southeast Asian women (which is called a new resident second generation) to learn their mother tongue. These children can learn their mother tongue language at all levels of education in Taiwan from elementary school to college. Southeast Asian languages lessons at the primary school level are categorized into mother tongue (new resident languages) elective subjects, while at the secondary school level are categorized as additional elective subjects or extracurricular lessons for learning culture and languages, and at the college level, new resident languages are general elective courses.

(1) New Residents Languages Textbooks Development

Currently, new resident language education has been treated equally with the indigenous ethnic languages of Taiwan, Hakka, and Taiyu (Taiwanese Hokkien language), and has been included in curriculum 108 (curriculum 2019) as one of the language lessons at the level primary school (Ministry of Education, 2019). In the 2019 curriculum, all elementary school's students can choose one mother tongue lesson without being based on ethnicity. This means that the students are free to choose one available mother tongue, for example students who come from the ethnic Hakka can choose Indonesian mother tongue lessons or other Taiwan natives' ethnic languages, or vice versa. In other words, apart from English

lessons, elementary school children can learn one other language that exists in Taiwan society.⁶

For uniformity, the Ministry of Education authorized the New Taipei City Education Office to centrally develop a unified textbook, which is currently being used simultaneously in various cities and schools that hold mother tongue classes. Until now, the Education Office has developed seven Southeast Asian languages for elementary school level, including Indonesian, Vietnamese, Tagalog, Thai, Cambodian, Myanmar, and Malays. The development of new resident language books at the elementary school level was carried out by a joint team of new resident teachers and Taiwanese teachers.⁷ Southeast Asian language lessons are designed through uniform determination of topics, the content is arranged based on the use of speech / style of language and culture of the country concerned.

(2) New Resident Native Language Teacher Training

After the government introduced the 2019 curriculum, in anticipation of the procurement of these Language classes, the Ministry of Education is also holding teacher training classes to prepare and keep up with teacher demands. Procurement of teacher training classes for prospective teachers began in 2016 (Ministry of Education, 2018). To accelerate the readiness of the teachers of these languages, the government has decided to train new residents who already have language skills, so that they can go directly after receiving the basic techniques of teaching in the training class. The training is aimed at training new residents who

⁶ As new resident languages are new subjects in the 2019 curriculum, not all schools will automatically open these classes. The school can provide these classes based on a survey of students and (or parents), or students (or parents) can apply for the opening of a native language class that they want to learn, then the school will look for a certified teacher registered at Education Bureau. to open the necessary language classes.

⁷ In response to the implementation of the new resident language curriculum, the National Education Department of the Ministry of Education and the Education Bureau of the New Taipei City Government established an editorial committee in 2016. The members include experts, scholars, primary and secondary school principals, and teachers, etc. There were 5 Mandarin evaluation editor committee, 14 new resident Language evaluation editors committee, 30 Mandarin editors committee, 29 new resident language editors, which worked together and conducting 1051 times Editors' Meetings lasted more than 3 years to complete 12 volumes from the first to third learning stages of elementary school; and 6 volumes for the fourth stage of junior high school, with a total of 18 volumes for each language, and a total of 126 volumes of language learning textbooks for the seven countries. Textbooks compiled based on the new resident language syllabus and national contexts, and avoiding Chinese-style thinking, the textbook trial will be implemented in 2017, and the use of textbooks and feedback after the school's trial will be collected and revised as the editing unit reference to teaching materials.

https://www.edu.tw/News_Content.aspx?n=9E7AC85F1954DDA8&s=C01A8C046DC815E7

accessed on 2020/09/10

already have language skills and can teach after receiving the basic techniques of teaching in the training class (Ministry of Education, 2016).

This training can also be attended by Taiwanese who have language skills, whether it is Indonesian, Vietnamese, or other languages. For now, the new resident language teacher has training 2925 registered teachers, a combination of various languages (Ministry of Education).

(3) College New Resident Languages Development

Prior to the provision of Indonesian language lessons in the 2019 elementary school curriculum, education in Southeast Asian languages, including Indonesian, had started in the college as an elective course. The only one Languages University in Taiwan, Wenzao Ursuline University of Languages has held language lessons for new residents, including Indonesian, Vietnamese and Thai in 2008 as general elective courses. Then in 2014 Wenzao University established the Southeast Asian Language Center, the number of students taking courses in Southeast Asian languages grew significantly (BSEAS Wenzao).

Currently there are four Taiwan universities established majors program related to Southeast Asia, established majoring programs related to Southeast Asia, including two languages program and two Southeast Asian regions studies program. The National Chengchi University and Nasional Kaohsiung University has established Vietnamese Language Bachelor Program with Indonesia and Thai as general elective courses (SEALC NCCU). National Chi Nan University has established Department of Southeast Asian Studies as majors for undergraduate, masters, and doctoral levels and provide Southeast Asian languages as compulsory elective courses (DSEAS NCNU). Wenzao Ursuline University of Languages has also established Department of Southeast Asian Studies as major from undergraduate to master levels with Southeast Asian languages as compulsory elective courses (BSEAS Wenzao). In addition, there are other universities that also have Southeast Asian language classes as an elective course, such as National Taiwan University, National Taiwan Normal University, National Kaohsiung Normal University etc.

Apart from language lessons, universities in Taiwan are also starting to hold Southeast Asian language proficiency tests. Meanwhile, for Indonesian language there are 2 universities hold Indonesian Language Proficiency Test, such as Wenzao Ursuline University of Languages in collaboration with Malang State University to hold an Indonesian Language Proficiency Test (TIBA) starting from 2019 (BSEAS Wenzao), then there was the National Taichung University of Science and Technology which held TIBA in collaboration with the University of Indonesia (Languages Center NUTC).

To facilitate the new residents to understand programs, regulations and law launched by the government, several government agencies related to new residents also provide Southeast Asian language services on Web pages such as

the website of the Taiwan Immigration Office (NIA Taiwan), The Ministry of Foreign Affairs also provides news in Southeast Asian languages and related information such as visa applications, announcements, and activities carried out by the Ministry (MOFA Taiwan).

Through the establishment of the NSP policy, the government shows a desire to help new residents to mingle and be accepted in Taiwanese society. The policy has a general goal to strengthening Taiwan as a diverse society, while at the same time realizing human development so that the Taiwanese immigrant community can develop into a cultured multiethnic society.

CONCLUSION

To sum up, the integration of new residents into society in Taiwan has various obstacles, which are mainly due to the stigma attached to the new residents. Taiwanese know Southeast Asian culture based on the Southeast Asian workers in Taiwan, influencing the Taiwanese people's view of the Southeast Asian country or people. Meanwhile, the status of Southeast Asian countries as developing or underdeveloped countries also strengthens the existing stigma. Then, cultures and customs that are very different from Taiwan local culture have contributed to the stereotype of most Southeast Asian people, for example the culture of eating by hand, food with strong taste, culture of sitting on the floor and so on.

The government realizes and takes seriousness in promoting Southeast Asian culture, seen from the large number of implementing agencies established by the central, regional, companies and non-governmental organizations, as well as the large amount of funds launched to carry out activities related to the culture of new residents, such as activities introduction to culture, classes for self-development and development, women's empowerment, talent development training and job opportunities.⁸ President Tsai Ing-wen also openly stated "We are family, Taiwan is your hometown" to convince the government's seriousness in building a comfortable society for new residents (聯合新聞網, 2019).

Even though the government has made various efforts to introduce new resident culture, bridging relationships between communities through various cultural and educational activities, training and empowering women and children, but multicultural meaning is not just a new resident traditional clothes fashion show, selling traditional food and dance performance that most frequently

⁸ The 2017 year is the first year for the implementation of the "New Southbound Policy Promotion Plan". Although the central government currently estimates an initial budget of about NT\$4.2 billion, after the work plans of the various ministries and committees are completed, central government will fully distribute funds to various departments. And it will combine the resources and strength of local governments, domestic enterprises and NGOs. The government integrate and invest resources in 2017 will more than NT.42 billion. https://www.ndc.gov.tw/News_Content.aspx?n=114AAE178CD95D4C&s=51268A8EC7D62329

encountered, because it will further emphasize existing differences, and will create stigma. The author concludes that cultural activities should incorporate all existing cultures in Taiwan. Meanwhile, the new resident cultural activities carried out by immigration offices, community organizations, religious foundation and other associations have not produced maximum results, because most cultural activities are only attended by new residents, while visitors who visit these activities are also only new residents, Taiwanese visitors are very rare.

The seriousness of the Taiwanese government deserves appreciation from the new residents. It is expected that in the future, the forms of cultural promotion activities for new residents can be more varied with more interesting themes and build relationships between new residents and local Taiwanese. Since the introduction of culture requires a cultural learning process, it can only allow different cultures to learn from each other to get understanding, then forming and developing life in a certain ecological environment, to achieved natural assimilation.

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