Excerpts from

*Attitudes and Reflections towards the West, Western Culture, and Christianity in Taiwan*

by

Ping-Yin Kuan, Dominique Tyl, SJ, Catalina Mei-chi Yin, MMB

with

Louis Gutheinz, Augustin Wen-Ban Kuo

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I. Introduction

Three prominent news events catch the attention of Taiwan people in recent days. One concerns world affairs, another is about the diplomatic relation between the Vatican and Taiwan, and the third is about domestic politics. The world news is the NATO air strikes of Yugoslavia military facilities in order to resolve the issue of Kosovo autonomy. The news about the Vatican is the rather shocking but long expected announcement that Vatican is ready to send official representative to Beijing and severe diplomatic tie with Taiwan. The domestic news is a political controversy raised by a claim of a possible presidential candidate of the Democratic Progress Party, an opposition party in Taiwan. The candidate, who is not a Christian, said that he was like “Joshua” and the best successor of the current President Lee Ten-hui. President Lee, a Christian, who several years ago told a Japanese reporter that his role was like “Moses” and his mission was to lead the people of Taiwan to the promised land of democracy and prosperity. The controversy is about whom will be the real “Joshua” of Lee. Many newspapers, probably sensing the bewilderment of the public, also gave an explanation of the meaning of being a “Joshua” and the relationship between Joshua and Moses as accounted in the Bible.

Other than these eye-catching news, buried in the thick stack of newspapers or sandwiched between headline news and weather reports in TV prime time news, there are a couple of reports about commendable contribution in the area of medical or welfare services made by Protestant and Catholic organizations or individuals. These remarkable individuals were all western missionaries. Along with the reports are photos or footages of President Lee and these individuals smiling towards each other or shaking hands. A western visitor who seeps cappuccino, reads such news reports, and then watches modern buildings and busy traffic at one of the flourishing cafés in downtown Taipei, may very will be intrigued by the meaning of all these.

We, the researchers at the Socio-Cultural Research Center at Fu Jen Catholic University in Taiwan, were also very much intrigued by all these and gladly to accept the commission of Fondazione Giovanni Agnelli to conduct a project titled “Attitudes and Reflections toward the West, Western Culture and Christianity in Taiwan.” The commission was a one-year project began in the summer of 1997.

The Foundation has very specific goals in mind as stipulated in the cover letter of the commission contract. The goals of this commissioned on-the-spot research are to examine the various perceptions and visions of the West, western culture and
Christianity, taking the following elements into particular account:

- what are the factors for which the West and western culture are esteemed most and what factors are the object of criticism and discredit (compared to the local cultural vision in Taiwan);
- what aspects of convergence or divergence emerge in relation to a few fundamental values of western culture and what corrective visions, if any, are proposed;
- verify any knowledge gaps regarding both western culture and Christianity;
- verify any difference in perception with regard to Christianity and the West.

In order to achieve these goals, the Center proposed to use both qualitative and quantitative research methods. As the publisher of *China News Analysis*, a twice-monthly publication researching the news of China mainland, the Center’s research staff is well versed in sieving useful and meaningful information through texts published in newspapers or magazines. Two research fellows, Fr. Dominique Tyl, SJ and Sr. Catalina Mei-chi Yin, MMB, took the responsibility of studying school textbooks of the elementary and secondary education and newspapers and explored the messages and visions about the West and Christianity found in these materials. The results of their findings are presented in Chapter III and Chapter IV of this report. The research team also proposed to conduct in-depth interviews of several people representing various sectors of the society to find issues related to the project. This plan, however, did not materialize because of the lack of manpower and time.

The director of the Center, Dr. Ping-yin Kuan, who is trained in sociology and survey research methods, organized the quantitative research of the project. Dr. Kuan is also the coordinator of the whole project. The original plan of the quantitative research is to incorporate findings of the qualitative research and to coordinate with the survey research of the same topic conducted in Hong Kong. Even though attempts were tried, the incorporation and the coordination were only achieved to a degree, which was far from the ideal envisioned in the beginning of the project. Once again, the lack of manpower and time were responsible for the gap between what is done and what is intended to achieve. Eventually, the quantitative research was carried out by three telephone surveys asking people to give their views about the western culture and society, westerners as individuals, and Christianity. The results of these surveys are presented in Chapter V of this report.

Chapter III to Chapter V can be considered as more a report of “what is.” Chapter II essentially provides a historical background of the relationship between Taiwan and
the West and Christianity. Dr. Kuan is responsible for the writing of Chapter II as well as this introductory chapter. The final chapter, Chapter VI, reflects on what has been found in previous chapters and gives an overall assessment of the report in terms of the stipulated goals of the project.

This final report can only be seen as a moderate attempt to achieve the goals specified by Fondazione Giovanni Agnelli. We ourselves for sure are not completely satisfied with what we have achieved. We, however, are very grateful to have this research opportunity provided by the Foundation to partially satiate our thirst to understand Taiwan society better, which is one of the important goals of the Center since its establishment in 1993. Like probably many other studies, we have been given an opportunity to open a door that has led us to other doors waiting to be open. We have answered some questions, but many more worthy questions have been found and waiting to be researched. We hope that what we have discovered will also stimulate others to pursue them further.
IV. What Do the Ordinary People Say about the West and Christianity

Introduction

What we discovered in the textbooks and newspaper clippings about images and discourses towards the West and Christianity reflects a fairly articulated view of a small segment of population. These people are well learned and have been explicitly or implicitly recognized as authority in their views. But what is the extent of influence of these textbooks and newspapers? Does the public at large learn and share consciously or unconsciously this view as they were taught at school or informed by the newspapers? In order to understand views of the ordinary people about the West, western culture and Christianity, we use three telephone surveys to achieve this goal.

These three telephone surveys ask people’s perception about characteristics of westerners, western culture and society, and various aspects of Christianity separately. The basic research framework in designing the questionnaires of these surveys is derived from many sources. These sources include the discoveries obtained from the analysis of textbooks and newspapers, and discussions and empirical studies about the differences between China and the West, on both individual and socio-cultural level. These many sources actually have one common concern. This is the concern of the similarities and differences between China and the West. This concern is an important subject that has attracted the scholarly attention of many different fields, such as philosophy, literary criticism, sociology, and psychology. Taiwan’s scholars in their discussion of the West also share this concern. One can boldly say that the authors of school textbooks must have some familiarities with these scholarly discussions. Hence, it is important that, in the process of designing the survey questionnaires, we should have some broader understanding about those scholarly discussions.

The following sections will begin with a brief review of those academic discussions that have provided practical guidelines to the design of survey questionnaires. These discussions can be grouped into two categories: discussions that contrast China and the West and discussions and empirical findings that derived from the study of stereotypes. This review is followed by a review of scholarly discussions about problems faced by Christianity in China and an empirical study about the perception of Christianity in Taiwan. Sections that present detailed methodological discussion

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1 It should be noted that, in general, when Taiwan’s scholars discuss the relationship between China and the West, the meaning of “China” is understood in a historical and cultural, rather than a political, sense. Moreover, Taiwan scholars mentioned in this section are not limited to those residing in Taiwan. Scholars living in Hong Kong with extensive ties with Taiwan’s academic community and publications in Taiwan are also included in this category of “Taiwan’s scholars.”
about the design of questionnaires, the implementation of telephone surveys and results of three surveys will follow this review.

Literature Review
The Differences between China and the West
There are numerous scholarly discussions about the differences between China and the West in fields across the whole spectrum of humanities and social sciences. We can find many scholarly discussions going back to at least the last century and throughout the world. A systematic examination of these scholarly discussions is a worthy research project by itself. As far as this project is concerned, it is imperative to limit our attention to those sources that can provide practical guidelines to the design of questionnaires of telephone surveys. We choose to focus on more recent discussions and studies in the field of sociology and psychology. We also limited our attention to discussions and studies more pertinent to the experience Taiwan’s people. With these criteria in mind, we have limited our attention to two kinds of discussion since 1970s. The first kind is discussions related directly to the contrast with China and the West. The second kind concerns the studies of stereotypes of westerners.

Quite a few discussions about the difference between China and the West are related to the experience of rapid transformation of the society and culture in Taiwan. The rapid social and cultural transformation raises social scientists’ concerns about such issues as the relationship between westernization and modernization, and the problems and possibility of integrating tradition and modernity. King (1990: 125-149), for example, maintained that the process of modernization is a process of globalization. It is a historical accident that the essence of modernization is almost identical with the basic characteristics of modern western societies and cultures. To non-western traditional societies, the process of modernization has to be a selective change that integrates traditional cultural characteristics with modern western cultural traits.

In order to understand the problems of integration experienced by China in the process of modernization, King proceeds to contrast the basic socio-cultural characteristics, such as social structure, value systems, and personality structures of China and the West. King describes a modern society as industrialized, urbanized and secularized, and highly structurally differentiated. The people of a modern society also participate universally in handling public affairs and have universalistic-achievement orientation (King, 1990: 132-138). On the other hand, traditional Chinese society can be characterized as agricultural, sacred, authoritarian,
particularistic, and functionally diffuse (King, 1990: 52). He also believes that basic Chinese personality structure, which is very much related to Chinese value system and societal structure, can be characterized as constricted, authority and tradition oriented, particularistic, ritualistic, and harmonious with nature. These characteristics can be observed by such attitudes and behaviors as obedience, passiveness, indifference to public affairs, care about maintaining the face (King, 1990: 82-91). In contrast, personality traits of the people of a modern (by implication, western) society are mobile, egalitarian, achievement oriented, universalistic, and dominance oriented towards nature. Like many scholars before him, the West in King’s writing, to large extent, is treated as a homogenous whole.

While King’s discussion is normatively oriented, sociologists and psychologists in Taiwan and Hong Kong have conducted many empirical studies to examine differences between Chinese and westerners in value systems and personalities. After reviewing many such studies, Yang Chung-fang (1993) proposed a systematic framework that contrast China and the West as the basis to advance future cross-cultural research. Taking a value system as an ideal ideational system that expresses beliefs about the meaning of life and how to live a better life, Yang divides this system into three layers: the view about the world, the view about the society, and the view about the individual (1993: 389-416).

Yang holds that, at the level of the world view, the Chinese is social oriented which emphasizes social harmony and internal peace, while the West is individual oriented which emphasizes individual achievement to assure the value of individual. At this level, the guiding thought of Chinese is Confucianism and, for the westerners, it is Protestantism. For Chinese, the beliefs derived from Confucianism is to value harmony between human and nature, a cyclical view of change, a secular and humanistic view of the present world. Chinese also believe that the personal happiness is assured by the happiness of the whole society and the ideal society can be realized by the guidance of wise elite. The ideal model for an individual is a sage who achieves harmony with nature and others. Hence, for Chinese, to be harmonious with nature and others is the basic value. On the other hand, Yang maintains that westerners believe the dominance of God over human and human over nature and the purpose of the existence of society is for the happiness of individual. The westerners also value such ideas as linear progress, democracy and self-fulfillment. The ideal society for the westerners is a democratic state and the ideal interpersonal relationship is mutual respect and to benefit mutually. Hence, the basic values for the westerners are independence, autonomy, and achievement.
As to the view of society, Yang argues that Chinese value uniformity and westerners value pluralism. The core idea of Chinese view of society is the demand that members of the society should work together for the betterment of the society. On the other hand, the core idea of the West is the belief that each member of the society can achieve his or her best. Based on the core idea, Chinese favor centralized organizations and institutions. The basic social unit emphasized is family. The relationship between individual and group is regulated not by set rules but self-discipline. The main social norms focus on proper manners and appropriate role performance. Chinese also pay attention to cultivate interpersonal network and the norms of mutual dependence and reciprocity. The interpersonal relationship among Chinese can thus be characterized as hierarchical. The process of socialization and the system of social sanction encourage individual to sacrifice personal goals to achieve collective goals. The dominant rule of distributive justice is equal allocation. Private morality and public opinions maintain the fabric of the society. The basic values derived from these beliefs about society are equality, order, and stability.

In contrast, Yang maintains that, based on the core idea about the society, people in the West favor decentralized and democratic organizations and institutions. Hence, the basic social unit is loosely organized community, rather than family. The individual and group relationship is regulated by group morality. The main social norms focus on individual’s unique performance. Independent and autonomous individuals compose the structure of interpersonal relationship and the interpersonal norms emphasize independence and mutual benefits. The interpersonal relationship can thus be characterized as equal partners. The process of socialization encourages the cultivation of independent and self-sufficient individuals. The basis of social sanction is to reward personal achievement and punishes failure. The dominant rules of distributive justice are equal opportunity and equity. Law and public morals are the basis of social order. The basic values based on these beliefs about society are freedom and equity.

As to the view about individual, Yang claims that Chinese stress a person’s internal cultivation, while westerners stress external accomplishment. The core idea of Chinese view about individual is to reach a balance between individual and his or her environment and to achieve internal peace and happiness. For westerners, the core idea is to follow one’s wishes and preferences, to conquer the environment and to achieve self-fulfillment. Hence, Chinese believe that a person should pay attention to the circumstances of the environment. One should also conform to society and see
society as protecting individual. Chinese think that the relationship with others should be based on loyalty and treating others as oneself. The dominant mode of thinking for Chinese is holistic balance. The dominant mode of behavior is to take a middle course. Appropriateness is the main standard of evaluating behaviors. The goal of self-development is self-discipline. The basic values based on these beliefs about individual are to maintain the middle course, self-control, and compromise.

In contrast, Yang states that westerners believe that individual should control one’s environment. The society is thus viewed as individual’s constraint. The interpersonal relationship should be based on mutual respect. The dominant mode of thinking is analytical, rational and logical. The dominant mode of behavior is to give full play to one’s potential. The main standard of evaluating behavior is individual achievement. The basic values associated with these beliefs are progress, conquest and persistence.

Both King and Yang, among others, have posited that there are significant differences between China and the West taken as a whole. While the contrast between China and the West may be viewed as a simplistic dichotomy, it points to the idea that the formation of Chinese identity is related to how the West is perceived and vice versa. In other words how China sees itself or how the West sees itself derives not only from its own internal social and cultural processes, but also through its sense of difference from others (see Hall, 1992: 279).

Both King and Yang, when making comparison, are also conscious about making differentiation between at least two levels of differences: socio-cultural and individual. This differentiation is important because, while individual’s attitudes and behaviors are strongly influenced by socio-cultural systems, these two levels have their own characteristics that can not be reduced to each other. Yang’s scheme, for instance, points out that individual oriented conception of the world is expressed differently in the formation of social organizations and individual’s values. On the level of social organization, this conception is expressed in the formation of decentralized and democratic organizations. On the individual level, the conception is expressed by individual’s view of developing one’s potential to the fullest. It is also obvious that what can be used to describe an individual may not be able to be used to describe a society or a culture. For instance, while we may describe a person as emotional, it is rather difficult to use this term to describe a society.

For different purposes, King’s and Yang’s discussions spell out systematically what we have found from textbooks. Furthermore, their observations of socio-cultural and
individual characteristics of the West are consistent with findings of studies focused specifically on stereotypes about westerners. The next section will give a brief review about the findings of stereotype research on how westerners are perceived.

Empirical Studies of Stereotypes towards westerners

The concept of stereotypes as used in sociology and social psychology is usually defined as “relatively fixed and oversimplified generalizations about groups or classes of people” (Jones and Colman, 1996: 843). Even though the concept tends to be used to describe negative and unfavorable perception and judgment of characteristics of groups or people, it can include positive generalizations as well. Stereotypes can also be shared beliefs about person attributes such as personality traits (Leyens et al., 1994: 11). Since 1930s, empirical studies like Katz and Braly’s (1933) have established a research tradition focused on studying stereotypes in the mind of ordinary people about different ethnic or national groups. Later studies (e.g., Adorno et al., 1950; Allport, 1953) have associated stereotyping with authoritarian personality and prejudice. The recent development in the field of social psychology has generally viewed the process of stereotyping as necessary and useful strategies of information processing or perception. Thus stereotypes are “cognitive categories that often satisfy emotional needs, prove quite resistant to disconfirming information, and operate as powerful cognitive magnets to which such information is assimilated” (Jones and Colman, 1996: 844). Hence, stereotypes have both a descriptive and evaluative components that serve multiple purposes and reflect a variety of cognitive and motivational processes (Hilton and von Hippel, 1996: 239).

The stereotyping process is affected by many factors. Allport (1954), for instance, pointed out that stereotypes are learned through socialization from family, peers and community. They can also from direct and oftentimes isolated experiences with members of the stereotyped group. This view is consistent with what Leyens et al. (1994) called the socio-cultural approach. A lot of studies following this approach have examined the modes of learning and transmission of stereotypes through media and other channels of information such as TV programs, commercials, periodicals, peer groups or interaction.

Other than the socio-cultural approach, Leyens and his colleagues have discussed other three general approaches: the psychodynamic approach, the social conflict approach, and the social cognition approach. The psychodynamic approach focuses on the relationship between the formation of stereotypes and individual’s psychodynamic processes such as frustration and aggression. The social conflict approach like the
socio-cultural approach acknowledges the influences of socio-cultural environment. It differs from the latter approach by emphasizing the importance of impact of societal conflicts, such as inter-group competition for scarce and valuable resources, on the stereotyping process. Finally, the social cognition approach treats the stereotyping process as individual processing different levels of information. These different approaches obviously capture different aspects of the stereotyping process. This approach also explores issues such as the impact of motivation, memory, affect, and social categorization on stereotyping process.

Following the research tradition developed by Katz and Braly (1933), there have been a number of studies conducted in Taiwan that studies and compares Chinese perception of various nationals of the West. Katz and Braly treats stereotypes as consensual beliefs shared by a group of individuals. Their method of measuring stereotypes is to present a list of adjectives and ask subjects to read through the list and select those they feel best characterize a particular ethnic or national group. Most frequently chosen adjectives are taken as attributes defining the stereotype of that particular group. Following this method, in 1962, Lee Pen-hua and Yang Kuo-shu (1970) asked 240 college students at the Taiwan National University to select 5 adjectives from a list of 85 adjectives to describe ten national and ethnic groups. These ten groups were the English, the French, the Germans, the Americans, the Russians, the Indians, the Japanese, the Arabs, the black people, and Chinese. In 1971, Lee and Yang (1972) replicated the study. Their two studies showed that Taiwan students’ stereotypes of these national and ethnic groups were quite stable.

The Americans in both studies were perceived as democratic and naïve, the English were conservative, serious, well behaved, and cunning, the Germans were scientifically minded, aggressive, patriotic, and intelligent, and the French were artistic, groomy, passionate, and optimistic. The 1971 study also showed that the Americans and the French were perceived as sharing the trait of being optimistic and passionate. The Americans and the Germans were also seen as being scientifically minded and aggressive. Even though the most frequently selected traits for each national in both studies were quite stable, the overall degree of consensus among students as to which five traits best described each group was rather low. Lee and Yang attributed the rather low degree of consensus to the unfamiliarity of students with these nationals. Even with this unfamiliarity in mind, students in general gave assigned more positive than negative traits to those westerners. In short, college students liked westerners.
The favorable attitude of college students in 1970s towards the westerners could be observed in another study conducted by Yang et al. (1963). Yang and his colleagues asked 167 students of National Taiwan University to rate their social distance towards twenty-five national and ethnic groups. Students were asked to rate their willingness to accept willingness to accept a member of a national or ethnic group in seven situations. These situations indicated different degrees of distance in social relationships that ranged from allowing a member of a national or ethnic group to enter the country to marrying a member of a national or ethnic group. The result shows that students had the least social distance with Germans followed in order by the Swiss, American, French, Spaniard, Italian, Japanese, English, Dutch, and Korean.

Yang and his colleagues’ early explorations of Taiwanese impressions of westerners in 1970s unfortunately are followed by only a few studies. A study in 1986 examined the relationship between exposure to American TV programs and social stereotypes of Americans (Tan et al., 1986). The sample size of the study is 788 with an average age of 24.38 years. Sixty percent of the sample is female and 73.1 percent of the sample is students. The study shows that, based on a scale that ranges from 0 to 10, Americans are described, in order of mean scores, as individualistic, conceited, practical, athletic, ambitious, scientifically-minded, straight-forward, pleasure-loving, mercenary, courteous, materialistic, artistic, argumentative, sensual, aggressive. The mean scores of these traits range from 3.797 to 1.499. The range means that the consensus about these traits representing American is rather low.

Another study in 1985 examines college students’ stereotypes of Americans, Japanese, Russians, and Chinese (Huang, 1987). The sample of this study is 1383 students of Kaoshiung Normal College. The result shows that as far as students’ stereotype of Americans concerned, not much difference is found between this study and the one done by Lee and Yang (1970) mentioned earlier. Five most frequently identified traits of Americans are democratic, adventurous, scientifically minded, passionate, and optimistic.

Since the studies cited above investigate mainly Taiwan students’ stereotypes of westerners or Americans specifically, it is difficult to know to what extent that the findings also represent Taiwanese impression of the West in general. These studies also limit their interest in the level of individual traits. Even though personality traits are greatly influenced by society and culture, as we have mentioned earlier, the perception of social and cultural characteristics should be studied on its own right.
The studies discussed above also focus on examining the relationship between socio-cultural factors and the process of stereotypes. Yang and Lee’s studies have analyzed the influence of student’s sex and ethnicity on the formation of stereotypes of westerners. Little difference, however, were found. In their 1971 study, they have found some changes in students’ impression of Americans and Japanese. They attributed the changes to important international events such as the U. S. and Japan started to establish relationship with Mainland China and Taiwan withdrew from the United Nations that incited nationalist feelings. Tan and his colleagues’ studies shows that about a quarter of respondents thinks those programs like “Dallas” and “Three’s Company” can most accurately depict American culture. And indeed, the frequency of watching these programs is positively related to characterization of Americans as materialistic, having high divorce rate, and having a lot of personal freedom. These studies, however, have not used more sophisticated statistical methods such as factor analysis or multivariate techniques to analyze their data. The use of these methods can give us better understanding about the relationship between socio-cultural factors and patterns of stereotypes. Bond (1986), for instance, in his study of mutual stereotypes of Hong Kong Chinese students and American exchange students has used the method of factor analysis to uncover the underlying patterns of 30 trait-pairs of stereotypes. The results of his analysis showed that both student groups saw the Chinese as more emotionally controlled, but less open to others and less extroverted than the Americans. Each group, however, saw the other as more prosocial or beneficent than themselves.

Despite limitations, these empirical studies of stereotypes provide us with a baseline that we can compare the result of our study with. These studies as well as more theoretical discussions mentioned earlier also give us practical guidelines to formulate our own questionnaires about beliefs and attitudes toward the West. More detailed discussion about the design of questionnaires will be presented after a brief review of discussions about problems faced by Christianity in China.

Discussions about Problems faced by Christianity in China

Christian missions have been an important agent of Westernization or modernization of Taiwan since WWII. Despite the significant contributions of Christian missions, there is only a small percentage of people accept Christianity as their religious faith. Why Christianity cannot be readily accepted the people of Taiwan (or China in general) is an issue, among others, discussed vigorously by both Christian and non-Christian scholars. From these discussions, we could find clues about how the people in Taiwan perceive Christianity.
One of the main themes of discussions about the problems faced by Christianity in Taiwan (and in China in general) is the relationship between Christianity and the West. First of all, there is the historical association between Christianity and Western imperialism. In the 19th century, missionaries, either consciously or unconsciously, had supported or facilitated Western imperialist acts in China. This historical association has a lasting negative effect in the minds of Chinese people. Even though Christian missionaries in the early 20th century did not support, or even against, Western imperialism, the aroused nationalism had led some people to interpret Christian supported works in education, medical service and charity as acts attempting to reduce the sentiment of anti-imperialism in China. Hence, this historical association became an excuse to against Christianity. The nationalist sentiment and the movement of promoting science and democracy in China since 1920s had made Chinese embracing Western civilization without accepting Christianity or any religion. Christianity was no longer to be seen as equivalent to the modern Western culture (Leung, 1994).

The relationship between Christianity and the West, however, goes beyond the historical association between Christian missionaries and imperialism. The long historical relationship between Christianity and the development of the western civilization raises the issue of the possibility of indigenization of Christianity in China. Lin Chi-ping (1993), for instance, argues that it is still possible and necessary to differentiate between the prototype of Christianity and western culture. Even though Western cultures have great impact on the development of organizations and beliefs of Christianity and, in turn, Christianity has influenced the development of Western civilization, the messages revealed by Christianity are universal. Hence, the task of indigenization of Christianity in China (including Taiwan) is to de-westernize Christianity. Lin pointed out that there are at least six main issues that need to be resolved in order to make Christianity Chinese. First of all, there is the problem of translating Bible into Chinese. The second problem is limited publication of Christian works. The third issue is that the approaches adopted by missionaries tend not to be relevant to the concerns of the local society and culture. The fourth problem is the misunderstanding of the meaning of Christian symbolic system and rituals. The fifth issue is the controversy of ancestor worship and paying tribute to Confucius. The sixth issue concerns the lack of indigenous theological thoughts.

Lin’s optimism about the possibility of de-westernization of Christianity is not shared by Leung (1997). Leung contends that Christianity and Chinese traditional
culture are two distinct cultural systems (see also Liu, 1986). There are many points of contention and even contradictions between these two systems. Citing questions raised by a neo-Confucian scholar, Leung (1997: 65-66) believes that, on the theoretical level, the following issues need to be resolved before we can talk about the possibility of making Christianity Chinese:

1. Can human become Christ?
2. Is Jesus human or God? Is Jesus God first, then human? Or human first, then God?
3. Other than salvation through the acceptance of Jesus, are there other possibilities of self-salvation?
4. From the standpoint of promoting religious dialogues and convergence, should Jesus be the only one respected? Or should Confucius, Buddha, etc., be respected too?
5. Whether non-Christian religions have only the value of preparing people to accept Christian truth or they have their own independent and universal values?
6. Should Christianity be sinicized or China christianized?

Lin’s and Leung’s discussions point out that the problems faced by Christianity in China (as well as in Taiwan) are complex. They are historical, political, cultural and even organizational in nature. The issues raised by people like Lin and Leung are not just scholarly concerns, they are also questions in the minds of many Chinese who are not Christians. These issues have made “Christianity and Chinese culture quarrel with each other for over one hundred years, but never see each other face to face” (Lin, 1993: 6). To many people, these issues are not just intellectual questions but issues that strike the core of their beliefs and emotions. They also make conversions of Chinese few and difficult. As a result, most people in Taiwan are either ignorant or indifferent of Christianity.

This lack of understanding of or interest in Christianity in Taiwan can be glimpsed in a survey conducted in 1995 (Chao, 1996). This study is carried out by a group of Protestant scholars. The sample size is 453. Two thirds of the respondents are women, 76 percent of them are of age between 19 and 34, and almost 70 percent are college graduates. In order to contrast the views between Christians and non-Christians, the researchers over-sample those who identify with Christianity. There are 40 percent of

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2 The question of religious affiliations in Taiwan is a very complicated one (Chang and Lin, 1992). Religious affiliations of most of Chinese are not institutional in nature. Chinese may claim to be affiliated with a certain religion without going through the necessary conversion process. They may also claim that they are not religiously affiliated but follow certain religious practices. This tradition of religious practice may also impede the acceptance of Christianity.
respondents who identify with Christianity. While the sample is not representative of the population in Taiwan, with its bias towards young, educated and Christian segment of the population, it is instructive to see what are their perceptions of Christianity.

Even with a sample that has 40 percent of respondents identified with Christianity, only 39.6 percent of respondents think that they have some or much understanding of Christianity. Those who identified with Christianity and those who do not identify with Christianity have fairly similar opinions as to why Christianity is not accepted by the ordinary people. The five most frequently chosen reasons of not accepting Christianity are people already have other religious beliefs, Christianity against ancestor worship, Christianity does not tolerate other religious beliefs, and the disagreement of the family. As to the question of the difference between Christianity and Chinese culture, about 80 percent of respondents of both groups hold the view that the difference is great or considerable. Both groups of respondents also have a similar view that Christianity has contributed significantly to modern China. This positive image of Christianity, however, is negatively related to the level of education.

Even though the empirical study mentioned above has given us some ideas about the perception of Taiwan people towards Christianity, it is limited by its scope of concern and its sample bias. It is the intention of our study to provide a broader understanding on how the people in Taiwan perceive Christianity in aspects such as its believers, its organizations, its contributions, its rituals as well as beliefs. With this goal in mind, we now give a more detailed discussion about the design of our telephone survey research.

Research Design
Design of Questionnaires
Based on our literature review and the findings of analyses of textbooks and news clippings, we have decided to design three questionnaires for telephone surveys. This decision in part is dictated by the nature of the telephone interview. While a carefully designed telephone interview can have most of advantages of face-to-face interviews with less administrative cost, it should not be too long (Dillman, 1978). The nature of our study also allows us to divide the survey into three parts: The perception of characteristics of the Western society and culture, the perception of individual traits of westerners, and the perception of various aspects of Christianity.

The questionnaire for the survey of the perception of characteristics of the Western
culture and society is shown by Questionnaire A of Appendix. This questionnaire has four parts with 55 questions. The first part asks people to identify which country is a part of the West. Respondents have to evaluate a total of 25 countries. More than half of these 25 countries are either commonly identified as countries in the European or American continent. The rest of countries are drawn from other parts of the world. They are chosen because of their historical connections with the western civilization. The purpose of this part is to identify people’s mental map of the West. It will also further test our finding of the analysis of textbooks that the center of the Western civilization is perceived as shifting from Western Europe to North America.

The second part of the questionnaire consists of 15 questions. The inclusion of these questions is inspired by discussions comparing China and the West reviewed earlier. There are questions concerning various aspects of interpersonal relationships such as the distance of interpersonal relationship, the degree of equality of relationship, the degree of openness between sexes, and the degree of interpersonal competitions. Questions about different bases or degree of social order include the degree of respecting public morals, the degree of abiding laws, and the problem of violent crimes. There are also questions about various aspects of social organization and inequality such as the degree of political democracy and the degree of discrimination against minorities. Questions related to basic social values $^3$ or world view include the degree of respecting individual rights, the concern for spiritual life, the concern for protecting environment, and the readiness to use military force. Two questions that may be considered as related to the aspect of material life are the degree of the advancement of scientific technology and the standard of living. Since the perception of the West is related to the perception of its own culture and society, respondents are asked to evaluate each characteristic of the West by comparing Taiwan and the West.

The third part of the questionnaire is questions about opinions of intercultural understanding and impact of westernization. One of these questions concerns the perception of the relationship between westernization and modernization. The final part concerns the degree of exposure to Western culture.

Questionnaire B of Appendix is the questionnaire for the survey of the perception of individual traits of westerners. It has a total of 44 questions. The structure of this questionnaire is similar to Questionnaire A except for an additional part of respondent’s socio-demographic characteristics in the end of the questionnaire. The

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$^3$ The questions related to various aspects of interpersonal relationships, social order, or social organizations can also be seen as reflecting social values.
first part of this questionnaire has only two questions concerning the country first thought of as the western country and the racial characteristic of westerners. This part is followed by 21 questions asking respondents to compare between westerners and Taiwan people in terms of various individual traits.

The list of individual traits is chosen from traits or characteristics commonly identified by theoretical discussions of the difference between China and the West and earlier empirical studies of stereotypes reviewed earlier. We are also conscious of selecting traits that are related to characteristics of the societal and cultural level surveyed by Questionnaire A. Respondents are asked to whether westerners are more or less showing off, conservative, enterprising, independent, open, selfish, concerned about others’ views, materialistic, polite, scientifically minded, generous, frank, trusting, prudent, serious, willing to accept different opinions, friendly, optimistic, fond of arts, cunning, and hardy. These traits are related to Yang’s (1993) theoretical contrasts on the view of individual. These contrasts include internal cultivation vs. external accomplishment, group orientation vs. individual orientation, the thinking mode of holistic and balance thought vs. the mode of rational and analytical, hierarchical vs. egalitarian attitude towards others, and the middle of the course attitude vs. the attitude of persistence and conquest. These traits, to large extent, are related also to the four latent patterns of stereotypes found by Bond (1986).

The last part of Questionnaire B is questions about the socio-demographic status of respondents. These characteristics include respondent’s sex, age, ethnic identity, educational level, marital status, occupational status, religious belief, and family income. These characteristics will be used to further explore the relationship between socio-cultural factors and patterns of stereotypes.

Questionnaire C is used to examine perceptions about Christianity. It has 57 questions. The main body of the questionnaire asks respondents’ attitudes about various aspects of Christianity. Regarding the organizational aspect of Christianity, we ask people whether Christianity is associated with Protestant churches (Jidujiao) or Catholic Church (Tianzhujiao), whether there are many factions and proselytizing style.

There are questions about perceptions of Christians as individuals. We ask respondents to compare Christians with average people in terms of their educational level, ethnicity, political influence, degree of westernization, and piousness. We also ask respondents to evaluate the educational level of religious personnel. The question that ask respondents to evaluate whether Christian religions as a whole is morally
conservative or not can also be viewed as a question related to the perception of Christian’s individual trait.

We also ask questions related to general religious beliefs and Christian beliefs. Respondents are asked whether or not they believe in one omnipotent God, whether they accept the idea of original sin and the idea of resurrection of Jesus. We also ask respondents in their minds what Jesus is. Is Jesus a man, God, or just a character in a story?

There are questions related to perceptions of rituals. Respondents are asked whether they have experience with Christian rituals and whether they think these rituals are complex, mysterious, or solemn. The most important historical controversy related to ritual is about ancestor worship. We ask respondents whether they think that Christians do not pay respect to their ancestors and whether it is wrong not to do so. We further explore people’s perception of Christianity as a foreign religion by asking respondents whether they see Christianity as just a western religion. We also ask respondents to judge how difficult it is to become a Christian.

As to Christians’ contributions in Taiwan, we ask respondents to evaluate Christians’ contributions in modernizing Taiwan, in charity, in education, in medical services, and in elevating moral standards. Finally, we ask several questions related to respondent’s exposure and relationship with Christianity and Christians.

The Implementation of Telephone Surveys
After we designed interview questionnaires, we commissioned Trendgo Survey Research Co. to carry out three telephone surveys. Samples for three surveys are selected by the method of random digit dialing. Households with telephones in Taiwan, Penhu, Quemoy, and Matsu areas compose the sampling framework. We interview only one person, who was born in 1979 or after, in each selected household. All three telephone surveys were conducted in the end of July 1998.

The sample size for the survey of the perception of characteristics of Western culture and society is 657. The percentage of males in this sample is 50.2. The study of the perception of westerners has the sample size of 535 and the percentage of males in the sample is 48.6. The sample size for the study of the perception of Christianity is 593 and the percentage of males is 50.6. The national sex ratio in 1998 is 105 males to every 100 females\(^4\). Hence, as far as the sex ratio is concerned, our three samples

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\(^4\) This statistic is obtained from the website of the Ministry of Interior of the Republic of China:
should be fairly representative of the areas sampled. With these sample sizes, the precision of our estimates should be around ±4%. More detailed information about these three samples will be given in the following section when it is relevant.

Findings

The Perception of Characteristics of Western Culture and Society

Where is the West? Although the concept of the West refers not only to location, it has a geographical dimension. We ask people what country first come to their minds when we mention westerners in both the study of the perception of characteristics of Western culture and society and the perception of individual traits of westerners. The results of both studies are almost identical. The people of Taiwan overwhelmingly identify the United States of America as the country that first comes to their minds when they think of the West. The percentages are 75.8 and 75.7 respectively. The United Kingdom comes in second (4.7 percent and 5.0 percent). The third country identified is France (2.0 percent and 2.8 percent). Germany garners only .6 percent and .4 percent respectively. The percentages for all other countries combined as the first country that comes to the mind are 8.1 percent and 9.0 percent respectively. Interestingly, both studies show that there are about 7 to 9 percent of people in Taiwan have no idea or refuse to answer what country comes to their minds first.

In light of the recent history of Taiwan’s relationship with the U. S., this result is not surprising. While the U. S. is the representative of the West in the mind of Taiwan people, it certainly does not mean that it is the only country. We further pursue the issue by asking people to identify countries that broadly constitutes the location of the West. Table 1 presents the perception of each of the 25 countries as being a country of the West. The U. S. A. is once again the most unambiguous choice. Another North American country, Canada, comes in as the third top choice. If we take any country that gains 50 percent of the “yes” answer as the cutoff point for being recognized as a western country, then 13 out of the 25 countries listed can be called countries of the West. In the order of the percentage of the “yes” answer, they are the U. S. A., the United Kingdom, Canada, France, Germany, Italy, Holland, Sweden, Spain, Austria, Mexico, Greece, and Poland. Australia is an almost western country.

If we further divide those 13 countries into core and non-core countries by setting the cutoff point at 75 percent of the “yes” answer, then the core countries are the U. S. A., the U. K., Canada, and France. It also seems that Germany, Italy, Holland and Sweden are countries closer to these core countries than the rest of the western countries.

defined here. Figure 1 presents this pattern in another manner.

Figure 1 can be seen as a mental map of 25 countries in the minds of Taiwan people. This figure is created by transforming the original data of percentages into a measure of dissimilarity among countries. With these dissimilarity data, we use the method of multidimensional scaling (MDS) to uncover the underlying structure of the data. The result shows that the underlying structure can be accounted by two dimensions. This structure fits the data fairly well. In general, the overall pattern of the map shows four blocks of countries. The U. S. A. and Canada, two North American countries, constitute one block. European countries not including two cross-continental countries, Russia and Turkey, form another block. Brazil, Australia, and Mexico are grouped into one block. The rest of countries in Asia, Middle East, Russia, and Turkey constitute yet another block. It is clear that Dimensional 1 of Figure 1 represents the West-East axis. To the people of Taiwan, the U. S. A. is the model of the West and Japan is the representative of the East.

The meaning of Dimension 2 of Figure 1, unfortunately, is not clear. It may just be an axis that helps to identify the four blocks mentioned earlier. To some extent, this dimension also separates the New World from the Old. We can see that the countries of the New World, which includes countries in America and Australia, are shown in the lower half of the figure.

The overall pattern shown by Figure 1, once again, supports our finding from the textbooks. That is, the center of the West is perceived as shifting from Western Europe to North America. The early colonial powers such as Spain and Holland are now relegated to a rather marginal position in the West. The birthplace of the Western civilization, Greece, is now most distant from the model of the West, the U. S. A..

What is the West like? Or how the West is different from Taiwan? Answers to these questions are provided by the perception of social and cultural characteristics of the West. Table 2 presents the profile of this perception. Keeping in mind where the West is, Table 2 presents characteristics in a descending order of the combined percentages of the response category of “much more” and “a little more.” We can see that 12 out of 15 characteristics listed are perceived by more than 50 percent of respondents as characteristics of Western society. The first five characteristics are also the most

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5 We use the ALSCAL program of the procedure of multidimensional scaling provided by SPSS for Windows (Norusis/SPSS Inc., 1993) to analyze our dissimilarity data. This program gives three measures of fit – the s-stress index, the stress index and RSQ. For our data, the final s-stress index is .065, the stress index for the two-dimensional solution is .077 and RSQ is .977.
outstanding characteristics of the West since more than two thirds of respondents believed that the West has much more or a little more of these cultural or social characteristics than Taiwan. These five characteristics are the concern for environmental protection, advancement in scientific technology, openness of relationship between sexes, respect for individual rights, and respect for public morals.

To large extent, we can say that Taiwan people have positive impression of western culture and society. Even though more than 50 percent of respondents think that the West is more willing to use military force to resolve international conflicts, more discriminating against minorities, and more distant interpersonal relationship, these characteristics are ranked much lower than other more positive characteristics. Taiwan people also tend to believe that Taiwan and the West is almost the same in characteristics like the standard of living, seriousness of violent crimes, and severity of interpersonal competition. These last three characteristics are also features that have less than 50 percent of respondents identified as the features of western society and culture.

The other way of interpreting Table 2 is by just looking at percentages of the “much more” answer. From this angle, such characteristics as respect for individual rights, equal interpersonal relationship, distant interpersonal relationship, political democracy, high living standard and advanced scientific technological development stand out for the West. To large extent the descriptive profile of the West is consistent with the scholarly views mentioned earlier. There are also deviations. Contrary to the usual contrast that the West is more materialistic oriented and the East is more concerned about spiritual life, the West is perceived as having both. Also contrary to the notion that the West is more interested in dominating the environment, most Taiwan people believe that the West is more protective of the natural environment. Modern Taiwan society is also more like the West in its pursue of individual interests and, hence, becomes a competitive society.

We further explore the underlying patterns of 15 social and cultural characteristics with the statistical method of factor analysis. What factor analysis will do is to examine the relationships of these characteristics and group those highly correlated characteristics together since these characteristics may be viewed as derived from the same underlying pattern or factor. Table 3 presents the result of factor analysis of the perception of these 15 characteristics. The figures in each column before the last row are the factor loadings, which indicate correlations between each factor and 15
characteristics.

The result of factor analysis shows that only 450 cases have been included in the analysis. In other words, about one third of the sample is excluded due to missing information. This loss of information can affect the result of factor analysis considerably. The result further shows that relationships among 15 characteristics can best be accounted for by five independent latent factors. These five factors, however, explain only about 47 percent of total variance of these characteristics (see the row of “% of variance explained”). This means that this five-factor solution does not fit the original data well. Hence, we should interpret the result with caution.

By looking at factor loadings presented in Table 3, the first factor is related to the perception that the West has richer spiritual life, is more law-abiding, more respect for public morals, and more respect for individual rights. Hence, to the people of Taiwan, the meaning of richer spiritual life in the West is related to a particular kind of social order that is maintained by respect for law and individual rights. We can label this factor as the perception of a legalistic society. The second factor is correlated with more open relationship between sexes, more severe interpersonal competition, more seriousness of violent crimes, and higher standard of living in the West. The higher standard of living in the West, then, is associated with a rather negative perception of interpersonal relationships. This is a rather ambivalent view of the West. The good and the bad are mixed. This factor can be labeled as the view of an open and well-to-do, but competitive society.

The third factor clusters the characteristics of advanced scientific technology, concerns for environmental protection, distant interpersonal relationship, and political democracy together. Since political democracy is rather weakly related to this factor, the meaning of this factor should be derived mainly from the first three characteristics. Again this factor presents an ambivalent view of the West. On the one hand, advanced scientific technological development in the West is perceived as contributing to the effort of protecting the environment rather than exploiting it. On the other hand, the development is related to the social consequence of distant interpersonal relationships. In other words, the western society is more interested in nature than people. This factor can be labeled as nature-oriented worldview. The meaning of the fourth factor is fairly obvious. It is positively correlated with discrimination against minorities and negatively related to egalitarian interpersonal relationship. This is the view that the

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6 The factor analysis of this study is conducted with the principal-components method to extract factors. The orthogonal solution is further rotated with the varimax method to maximize the correlation between factors and related characteristics. We then use regression method to obtain factor scores.
West is a discriminatory society. The fifth factor is highly related only to the characteristic of willing to use military force to solve international conflicts. This is the view that the West is rather militaristic. This view probably is both a historical and a contemporary observation of the West.

In summary, the result of factor analysis shows that, Taiwan people have a rather sophisticated view of the West. Positive features of the West are associated with negative consequences or characteristics. This kind of association may also be contradictory in nature. For instance, the West, on the one hand, is viewed as a society respects individual rights. On the other hand, it is a society that discriminates against minorities. This mixed view is corroborated by the answer to the question of whether the influence of the West is good or bad. Out of 657 respondents, 571 (86.9%) think that the influence is mixed with good and bad. Thirty-seven respondents (5.6%) think that the influence is more good than bad and 10 respondents (1.5%) think that the influence is only good. Only 20 respondents (3.1%) think that the influence is only bad or more bad than good. So, the overall impression of the western influence is slightly positive. The positive impression is also reflected by the majority opinion (88.6%) that Taiwan people have the need to understand western societies. On the other hand, most of Taiwan people (83.7%) think that the people in the West do not know much about Taiwan. With the confidence that Taiwan people know much about the West, 454 respondents (69.1%) express the view that to make Taiwan a modern society does not mean to become just the same as a western society. About a quarter of respondents (25.7%), however, believe that modernization is equivalent to westernization. Finally, we should point out that this differentiation between westernization and modernization as well as the overall perception of the pattern of western culture and society show that scholarly discussions reviewed earlier are apparently not just views of the ivory tower.

Once again, we should keep in mind that the West here probably means mainly the United States of America. We should also be cautious about the solution of factor analysis, which does not explain much of the total variance. With all the caution in mind, we will proceed to treat the factor score of each factor as a dependent variable and explore the effect of seven respondent’s characteristics. These seven characteristics are respondent’s sex, residence (whether living in a metropolitan area), degree of exposure to the West on each factor and attitude about the effect of western influence. The degree of exposure to the West includes four variables: the frequency of watching western TV programs, the frequency of reading international news, and the experience of studying in western countries and of visiting western countries as a
tourist. Broadly speaking, we can say that these seven characteristics are related to theoretical concerns of socio-cultural approach and social cognition approach of stereotyping process.

We use standard multiple regression analyses to explore the influence of these variables. Several of respondent’s characteristics are measured as dummy variables, which include sex (with male coded as 1 and female as 0), living in a metropolitan area7 (coded as 1), the experience of visiting western countries as a tourist (coded as 1), and the experience of studying in western countries (coded as 1). The frequency of watching western programs, the frequency of reading international news and the degree of positive attitude towards western influence are all ordinal variables but are treated as interval variables. Both the frequency of watching western TV programs and the frequency of reading international news have four levels: Never watch (defined as 0), once in a while (defined as 1), several times a week (defined as 2), and every day (defined as 3). The degree of positive attitude towards western influence have five levels: Good only (defined as 5), more good than bad (defined as 4), mixed with good and bad (defined as 3), more bad than good (defined as 2), and bad only (defined as 1). Table 4 presents the summary results of regression of each factor on respondent’s characteristics defined above.

After excluding respondents who did not give information on any of respondent’s characteristics included in the regression analysis, only 402 respondents remain in the sample for the analysis. This subsample is slightly different from the original sample in terms of characteristics included in the regression analysis. The subsample for regression analysis has 48.8 percent of male, which is slightly lower than 51.2 percent of the original sample. Among 402 respondents in the subsample, 77.9 percent live in metropolitan area, which is a little bit higher than 74.8% of the original sample. As to the TV watching habit, the subsample has 4.7 percent of respondents who have never watched western programs or never watch TV, 23.6 percent watch only once a while, 44.8 percent watch several times per week, and 26.8 percent watch everyday. These percentages are somewhat different from the pattern of the original sample. Among 656 respondents who respond to the question of the TV watching habit, 10.2 % never watch western TV programs or never watch TV, 26.5% only watch western programs once a while. The majority of respondents (40.2%) watch western TV programs several times a week or watch this kind of programs everyday (23%). Hence,

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7 The definition of a metropolitan area is given by the Directorate-General of Budget, Accounting and Statistics (1993). A general definition of a metropolitan area is an area consisting of at least one nucleus city and adjacent satellite cities, towns, or villages that are socially and economically connected to this nucleus city. The population of this area should be more than 300,000.
respondents included in the regression analysis tend to watch more western TV programs than that of the total sample. Different from the pattern of watching TV in the original sample, the majority of 654 respondents that give information about their newspaper reading habit read international news everyday (47.7%). About 20% read international news several times a week, 12.5% only once a while, and 19.7% never read international news or never read newspapers. The sample included for the regression analysis tends to include respondents who have even higher tendency to read international news. In this subsample, 15.2 percent of respondents never read international news or never read newspapers, 10.9 percent read international news only once a while, 20.6 percent read international news several times a week, and 53.2 percent read this kind of news everyday. No matter which sample is concerned, we can see that the majority of our respondents have considerable exposure to images of the West through mass media. As to the direct experience of the West, among 657 respondents of the total sample, 27.2% have visited western countries at least once and only 3.8% have studied in the West. In the sample included for the regression analysis, 32.3 percent of respondents have visited western countries at least once and 5.0 percent have studied in the West. In summary, the comparison between the original sample and the sample included for the regression analysis shows that respondents selected for the regression analysis tends to have a little more direct or indirect experience with western civilization.

The results of regression analysis in general show that these seven respondent’s characteristics do not explain much of the variation of each factor. By looking at $R^2$ of each regression model, we see that seven respondent’s characteristics can significantly explain only 4 factors and the range of total variance explained is between 3 to 7 percent. The factor related to the perception of the West as militaristic inclined cannot be explained by these characteristics at all. This result, to some extent, is expected since there is fairly high degree of consensus regarding features of western culture and society among Taiwan people. In other words, there is not much variation to be explained in the first place.

Taking regression analysis of each factor in turn, we can see that the perception of the West as legalistic oriented is significantly and positively affected by the frequency of watching western TV programs and the experience of visiting western countries as a tourist. In other words, the indirect experience of the West by watching western TV programs and the direct experience of visiting western countries assist in forming the perception that the people in the West are much more law-abiding and have respect for individual rights. Moreover, in terms of the size of standardized regression
coefficient, the positive effect of watching western TV program is slightly large than that of visiting western countries.

The perception that the West has open relationship between sexes as well as competitive interpersonal relationships is significantly and positively related to respondent’s residence in a metropolitan area, but negatively related to respondent’s sex and the experience of visiting western countries as a tourist. That is, if respondent is a man or has visited the West as a tourist, this respondent would be less inclined to have this perception. On the other hand, if a respondent lives in a metropolitan area is more incline to see the West as having open relationship between sexes, but the interpersonal relationship is competitive and having serious crimes. Apparently, those who live in an urban, hence, more westernized environment tend to have this stereotypical view of the West. The experience of being in the West even as a tourist, however, would decrease this tendency. This direct experience of the West also has the largest absolute effect on this perception. It is not very clear, however, why being a man tend not to see the West in this light. Maybe, men tend to be more open in their sexual attitude and more competitive and thus have a different standard in perceiving interpersonal relationship.

The perception that the West is nature-oriented, that is, the West is more advanced in its scientific technological development, more concerned about protecting environment and less concerned about close interpersonal relationship, is related significantly and positively to the frequency of reading international news only. In other words, if a respondent is an avid reader of international news, he or she will increase the tendency of perceiving the West as scientifically advanced but interpersonally distant. Finally, the perception of the West as more discriminatory against minorities is negatively related to male gender. Again, it seems that male respondents have a different standard about discrimination from females. This may be attributed to the different experience and sensitivity of gender inequality.

Two variables, the experience of studying in the West and degree of positive attitude towards the western influence, have no significant effect on any factor. As it has shown, only a small percentage of people have studied in the West and most people think that the influence of the West is mixed with good and bad. The small variation of these characteristics may be the reason for the lack of explanatory power.

In summary, within the limitations of our exploration, we can see that sex and experiences of the West, either indirectly through mass media or directly by being a
tourist, will affect the formation of the impression about characteristics of western culture and society. By being a man or a tourist has a positive effect on perceiving the West as law-abiding and respecting for individual rights and a negative effect on the perception of the West as competitive or discriminatory. This kind of respondents, in a sense, tends not to perceive western culture and society as having contradictions or inconsistencies. The differences made by these characteristics, however, cannot be said to be large. There is still considerable consensus as to what society and culture in the West like.

The Perception of Characteristics of Westerners

Now we know where is the West and what are characteristics of western culture and society in the mind of Taiwan people. Our next question is what are westerners like as individuals? How are they different from the people of Taiwan? We use another telephone survey to answer these questions.

We have mentioned that, to the majority of people in Taiwan, the typical western country comes is the United States of America. With this information in mind, we can boldly assume that the perception about the characteristics of westerners are mainly based on views about what the people of the U. S. are like. Among 535 respondents interviewed, 78.9% percent of them associate westerners mainly with the white people. Interestingly, there are more people connect westerners mainly with the “yellow” race (10.3%) than with the black people (2.4%). This perception of the racial composition of the West concerns the physical characteristic of westerners.

As to behavioral traits and value orientations of westerners, Table 5 presents a descriptive profile of the perception of characteristics of westerners as individuals. The order of characteristics presented in Table 5 is according to the descending order of the combined percentages of the response category of “much more” and “a little more.” Only nine out of twenty-one characteristics are perceived by more than fifty percent of respondents as traits of westerners. These nine characteristics are open, independent, optimistic, scientifically minded, fond of arts, willing to accept different opinions, frank, fond of showing off, and polite. The first three of these nine characteristics gained more than two thirds of respondents’ approval as the traits of westerners. These perceived dominant traits of westerners is consistent with the earlier discovery of the perception of the western society and culture as having more spiritual life, paying more respect for public morals, having more open but competitive interpersonal relationship, and more scientifically advanced. How do westerners differ from the people of Taiwan? By looking at the combined percentages
of the response category of “a little less” and “much less,” we can see that Taiwan people perceive themselves as more conservative, hardy, serious, and concerned about others’ views than westerners. Also, between 40 to 50 percent of respondents think that Taiwan people are similar to westerners in the degree of being cunning, friendly, trusting, generous, and selfish.

Once again, we can say that Taiwan people in general have a fairly positive image of the people of the West as individuals. The most obvious negative individual characteristics such as being cunning and selfish are perceived to be of the same degree between Taiwan people and westerners. From the profile presented by Table 5, we can see that the perception about westerners as individuals now are very similar to the characterization of the American by college students almost 30 years ago. This consistency reminds us that, to the people of Taiwan, Americans are typical westerners.

The profile also indicates that Taiwan people conceive themselves as having a different, or even opposite, kind of positive image from that of the westerners. The positive impression can be further supported by the positive answer to questions concerning the willingness of being a neighbor, a friend, and a relative to westerners. Table 6 presents the frequency distribution of responses to these three questions. Table 6 shows that, while Taiwan people maybe somewhat reserved about being a relative to westerners by marriage, the great majority of them have very little qualms about being westerners’ friends and neighbors.

We further explore the underlying pattern of these 21 individual characteristics with the method of factor analysis. Table 7 presents the result of this analysis. About two thirds of respondents evaluated all 21 characteristics. Hence, the sample size included for the factor analysis is 358. The result of the factor analysis shows that 21 individual characteristics can best be accounted by seven independent latent factors. These seven factors explain about 54.1 percent of total variance of 21 characteristics. The amount of variance explained shows that the fit of this seven-factor solution to the data is moderately well.

By looking at factor loadings associated with each factor in Table 7, we can see that the first factor is related to the perception that westerners are fond of arts, more optimistic, willing to accept different opinions, more polite, and less serious than Taiwan people. The characteristic of being scientifically minded is also moderately related this factor. Although the meaning of this factor can be interpreted differently,
according to the relationship between these characteristics and the factor, we can interpret this first factor as the perception of being civilized and optimistic. The second factor is related to only two characteristics: friendly and generous. The meaning of this factor is rather straightforward.

The third factor is related to the perception of being prudent, enterprising, and scientifically minded. Even though this factor relates more strongly to the first two characteristics and only moderately with the third characteristics, it is not reasonable to think that being scientifically minded requires prudent and enterprising quality. In any case, we can label the third factor as the perception of being prudent and enterprising. The fourth factor is related negatively to being conservative, and positively with being open and fond of showing off. Hence, we can label this factor as the perception of being open.

The fifth factor relates positively and fairly strongly with the characteristics of being materialistic, cunning, and selfish. Apparently, the individual trait of being materialistic is perceived negatively by the people of Taiwan. Being materialistic means also being cunning and selfish at the same time. The sixth factor is strongly associated with the trait of trusting and moderately with being frank and being hardy. It is probably better to label this factor as the perception of trusting other people. The last factor is related positively to the characteristic of being concerned about others’ views and negatively to being independent. Obviously, this factor concerns the perception of being independent or not.

In summary, Taiwan people differentiate themselves from the westerners at the level of individual characteristics on seven aspects. The first aspect is whether individuals are civilized and optimistic. Here the idea of “civilized” should be conceived as being based on western standards of pursuing beauty, good and truth. This aspect, to some extent, is related to interpersonal relationship. There are other three aspects clearly related to interpersonal relationship. They are the aspect of being friendly, of trusting others, and of concerned about others’ views. The remaining three aspects concern more about personal characters or values. They are the aspect of being prudent, being conservative, and being materialistic. In conjunction with the profile presented by frequency distributions, we can see that the view of Taiwan people about the differences between westerners and Chinese to large extent are consistent with that of scholars reviewed earlier.

Treating these seven aspects as dependent variables, we use regression analysis to
further study effects of various characteristics of respondents on the perception of westerners’ traits. We include the following respondent’s characteristics in the regression analysis: sex, age, ethnicity, marital status, religious affiliation, educational level, occupational status, frequency of watching western TV programs, frequency of reading international news, the experience of visiting western countries as a tourist, the experience of studying in the West, and the social distance towards westerners. These characteristics are related to respondents’ positions in the social structure and exposure to the West.

Most of these characteristics are coded as dummy variables. The characteristic of ethnicity is operationalized into two dummy variables: Hakka and other ethnic groups. The latter variable includes mainly mainlanders. The effect of either ethnic group means the difference between this group and Minnan, which is the comparison or base group. Marital status is coded into two categories with not married coded as 1 and married is coded as 0. Religious affiliation is coded into two variables: Christian religions, which include the Protestant church and the Catholic Church, and other religions, which include various local religions such Buddhism, Taoism and other folk religions. Occupational status is operationalized into four dummy variables: an employee of a private company, an employee of a governmental organization, self-employed, and an employer who hire others. The comparison category is respondents of other occupational statuses, which include students and housekeepers.

Respondent’s educational level is coded into six ranks, which include the educational level of primary school, of junior high, of senior high, of junior college, of college, and of graduate school. By combining responses to three questions about the willingness to be westerners’ neighbor, friend, and relative by marriage, we construct a social distance scale. The scale scores run from 0 to 9. The score of 0 means not willing to be associated with westerners and 9 means willing to be associated with westerners in all three aspects mentioned above.

After excluding respondents who did not give information of respondent’s characteristics included in the regression analysis, only 275 people remain in the sample for this analysis. The size of this subsample is only about one half of the original sample. Hence, the validity of any conclusion drawn from this subsample is much affected by the reduction of the sample size.

8 The dummy codings for respondent’s sex, frequency of watching western TV programs, frequency of reading international news, the experience of visiting western countries as a tourist, the experience of studying in the West are the same as those mentioned in the regression analysis of the perception of western culture and society.
As far as respondent’s characteristics included in the regression analysis are concerned, the profile of the sample of the regression analysis is somewhat different from the original sample. In general, the sample of regression analysis has slightly fewer men (45.8% vs. 48.6% of the original sample). On average, respondents of this subsample are younger. The mean age of the subsample is 36.4 and the median is 32. The mean age of the original sample is 39.7 and the median is 36. The subsample also tends to be people who are not married (37.1% vs. 29.5% in the original sample). The percentage distributions of ethnic groups for both samples are fairly similar. The subsample has 72.0% of Minnan, 12.7% Hakka, 14.5% mainlanders, and 0.7% aborigines.

As far as the religious affiliation is concerned, the subsample included for the regression analysis has 34.5% of respondents identified themselves as Buddhists, 11.3% Taoist, 1.1% Catholics, 4.7% Protestants, 10.9% other local religious affiliations, and 37.5% claim no religious affiliation at all. In comparison, the original sample has fewer people who have no religious affiliation (32.8%), slightly more people identified themselves with other local religions (14.1%) and fewer people who are Protestants (3.8%). For other religions, the distribution is virtually identical. The average educational level in the subsample is slightly higher than the original sample. The subsample has 51.6% of respondents who have educational level of or above junior college and the original sample has only 39.7% of such respondents. In terms of respondent’s occupational status, the subsample includes 46.2% of people who are employed by private companies, 14.2% are employed by governmental organizations, 6.2% are self-employed, 12% are employers who have employees, 6.9% are students, and 14.5% are housekeepers. The original sample has fewer people employed by private companies (44.8%) or governmental organizations (12.2%). The original sample also has fewer employers (10.9%) and fewer students (5.5%). It, however, has slightly more self-employed (7.0%) and housekeepers (17.3%). Overall, the pattern of the distribution of respondents’ occupations is fairly similar.

With regard to the frequency of watching western TV programs and reading international news, respondents included in the sample for the regression analysis tend to do both things a little bit more than those of the original sample do. In the subsample, 4.0% of respondents do not watch TV or western TV programs, 19.6% watch only once a while, 44.4% watch several times a week, and 32.0% watch everyday. The respective percentages in the original sample are 5.3%, 24.1%, 40.6%, and 30.0%. In the subsample, 5.8% of respondents do not read newspaper or
international news, 13.5% read only once a while, 24.4% read several times a week, and 56.4% read everyday. The respective percentages in the original sample are 7.7, 14.0%, 22.2%, and 56.4%. Overall, respondents included in the subsample for the regression analysis on average are well exposed to the West indirectly. As to the direct experience of the West, the subsample has 26.5% of respondents who have visited western countries as tourists and only 5.1% studied in the West, both of which are slightly higher than the original sample. The respective percentage in the original sample is 25.7% and 3.7%. Finally, in the aspect of willingness of socializing with westerners, the average scores of social distance for the subsample is 6.12 and the original sample is 6.02. This means virtually no difference between these two samples and most of respondents are somewhat willing to associate with westerners socially.

Table 8 presents the result of regressing seven factors related to the perception of westerners’ individual traits on respondent’s characteristics mentioned above. The overall result shows that these respondent’s characteristics can significantly explain only three out of seven factors. These three factors are the perception that westerners are friendly and generous, materialistic and selfish, and independent. For those three factors, the percent of variance explained ranges from 10% to 18%. Moreover, no clear pattern can be found in the way that these characteristics explain the variation of perceptions. In general, respondent’s characteristics included for the regression analysis cannot explain the variation of factor scores well. Again, one possible reason for the poor performance can be attributed to the rather high consensus with regard to the perception of westerners’ individual traits. The rather poor performance of regression analysis cautions us that any conclusion drawn should be treated as suggestive only.

Table 8 shows that respondent’s characteristics taken as a whole cannot explain the variation of the perception that westerners as civilized and optimistic. Taken independently, two characteristics do have some significant effects on this perception. We can see that respondent’s educational level has a positive effect and the experience of visiting western countries as a tourist has a negative effect on this perception. Hence, the more schooling a person has the stronger the tendency for this person to see westerners as civilized and optimistic. On the other hand, the direct experience of contacting westerners as a tourist weakens this tendency. The positive effect of educational level suggests the impact of westernization of the educational system and culture in Taiwan and is consistent with the trend of pursuing advanced graduate degree in the West. The visit of the West, on the other hand, gives people a chance to evaluate this perception more “realistically”.
As to the perception that westerners are friendly and generous, we see that those who read international news more often and those who are more willing to associate with westerners socially tend to hold this view. It is not clear what in the international news helps people to form the impression that westerners are friendly and generous. It may be reports of western assistance given to the third world countries or private philanthropic donations to institutions. The analysis of international news reported in Taiwan’s newspaper and the related effects on the perception of the West is a worthy topic to be pursued in the future. The positive effect of social distance towards westerners is consistent with the observation that motivation can have effect on the formation of stereotypes as suggested by the social cognition approach.

Respondent’s characteristics, except age, have no effect on the perception that westerners are prudent, enterprising and scientifically minded. Table 8 shows that the older the respondent the stronger the tendency to have this perception. None of the respondent’s characteristics have any significant effect on the perception that westerners are more open or more trusting of other people.

With regard to the perception that westerners are more materialistic and selfish, only the characteristics of being an employee of a private company and social distance towards westerners have effects on the formation of this perception. To be employed by a private company has a tendency to hold this perception. The reason of this positive effect may be related to the competitive work experience in private organizations modeled after western style of management. Once again, willingness to associate westerners socially motivates respondents not to form a negative perception of westerners.

Finally, Table 8 shows that male respondents tend to perceive westerners as less independent than females.9 This difference of perception between sexes may reflects different basis of evaluation towards the trait of being independent. Those who receive higher level of education and watch western TV programs more frequently, on the other hand, tend to perceive westerners as more independent. Hence, both formal and informal channels of socialization affect the formation of this perception.

In summary, from the result of the regression analysis, we can say that education,

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9 Even though the last factor in Table 8 is labeled as “independent,” this factor is related negatively to the perception of independence and positively to the perception of “concerned for others’ views” (see Table 7). Hence, the positive regression effect here means the tendency to perceive westerners as less independent and the negative effect means just the opposite.
mass media and motivation are probably the most important mechanisms that affect the formation of perception or stereotypes about westerners as individuals in certain aspects. These three mechanisms are of course related and reinforcing each other. For instance, those who are more educated tend to watch more western TV programs, read more international news, and be more willing to be westerners’ friends. In a way, the findings also justify the methodological approach adopted by this research. We can gain considerable insight through analysis of textbooks and newspapers. Will these same mechanisms affect the perception of Christianity in Taiwan? And what is the perception of Christianity in Taiwan? These are the questions that we shall attempt to answer in the following section.

The Perception of Christianity
The analysis of textbooks shows that Christianity is presented to students as crucial in the history and development of the West. Christianity provides the West not only moral and philosophical foundation since the Middle Age but also cultural elements in the development of modern civilization. Christianity is also credited with bringing new sciences and educational methods to China through its missionaries. Even though textbooks do not talk much about Christianity as a faith or as an institution, they do in general present Christianity in a positive light. The analysis of newspaper clippings also shows that Christianity is also related to reports of good works such as charity and education. Many reports of the Catholic Church, however, are related politics or international relation. Our review of scholarly discussions provides yet another type of perception about Christianity. Here Christianity is perceived as having some fundamental beliefs and practices that are difficult to be incorporated into Chinese mainstream culture. Do these different sources of information about Christianity affect ordinary people’s view of Christianity? This is the focus of this section.

First of all, let us see the socio-demographic profile of respondents surveyed in this study and their experience or relationship with Christianity and Christians. The sample size of this study is 593. The percentage of females (49.4%) is slightly less than males (50.6%). The mean age of the sample is 36.8 and the median age is 34. Among 585 respondents who give information about their ethnic identities, 72.6% are Minnan, 14.0% are Hakka, 12.5% are mainlanders, 0.9% are aborigines. The percentage of married in the sample is 68.8%. About 36% of respondents receive some college education, 38% senior high education, and 23% have only junior high or primary education. As to their occupations, 42.5% work for private companies, 8.1% are governmental employees, 9.3% are self-employed, 10.2% are employers who have employees as their subjects, 5.8% are students, 16.4% are housekeepers, and 7.8% are
workers of unspecified occupations. Among 456 respondents who provide information about their family monthly income, 5.0% earn a monthly income of NT$20,000 or less, 17.3% earn between NT$20,000 and NT$40,000, 20% earn between NT$40,000 and NT$60,000, 13.4% earn between NT$60,000 and NT$80,000, 12.1% earn between NT$80,000 and NT$100,000, and more than 32.2% earn more than NT$100,000 per month. This distribution of the monthly income indicates that about 55% of families earn less than NT$80,000 per month. According the statistics of the Directorate-General of Budget, Accounting and Statistics, the average monthly household income in the Taiwan area in 1997 is NT$87,833.\textsuperscript{10} Hence, the income distribution of this sample is not very different from that of the Taiwan population.

Among 589 respondents who give information about their religious affiliation, 1.2% of them are Catholics, 3.4% Protestants, 35% Buddhists, 14.1% Taoists, 15.5% believe in other religions, and 30.5% have no religious affiliation. The percentage of Christians in this sample is fairly close to that of the whole population. Among 578 respondents who answer the question of whether they have Christian relatives or friends, over one half of them (58.3%) give the “no” answer. For the rest of respondents, 19.6% have one or two Christian friends or relatives, 11.2% have less than ten Christian friends or relatives, and 10.9% say that they have more than ten Christian friends or relatives. About 57% of respondents in the sample claim that there is a Christian church near where they live. Also about one half of respondents (53.8%) have never read any material related to Christianity. Among 476 respondents who answer the question about the amount of reports on Christian affairs in mass media, most of them (75.2%) think that the amount is very little and 7.4% do not think that there is such report at all. Only 17.4% believe that there is much or a lot of such report. From these statistics, we can see that the exposure of Christianity in the daily life of most people in Taiwan is not much. With this profile in mind, we now turn to the question of how Christianity is perceived by these people.

The perception of organizational aspects
We first examine people’s perception of the organizational aspect of Christianity in Taiwan. Among 593 respondents, nearly one half of them (48.6%) respond that when speaking of Christian religions (Jidu Zhongjiao), they first think of the Protestant church (Jidujiao). Only 12.7% first think of the Catholic Church (Tienjujiao). There are 18.3% of respondents who have both in minds. A small percentage of respondents (4.7%), however, have thought about Christian religions other than these two.

\textsuperscript{10} Source: http://www.dgbasey.gov.tw/dgbas03/bs4/bs4p00.htm
Interestingly, there are nearly one quarter of respondents (24.3%) who cannot give a firm answer to this question. Hence, it is fair to say that the Protestant church stands for the Christian religion to most people in Taiwan. A considerable number of people in Taiwan, however, have no or very vague idea about what a Christian religion is.

A considerable number of people (46.9%) also have no idea or cannot answer whether there is few or a lot of divisions with Christian religions. As to those 315 respondents who do provide answers, 28.9% of them do not think there is any sectarian faction or division within Christian religions, 27.6% think that there is only a few factions or divisions, and 43.5% think that the number of factions or divisions are many. When asked about whether there is difference between the Catholic Church and the Protestant church, nearly 30% of respondents do not give an answer. Among 417 respondents who provide answers to this question, 39.3% of them do not think that there is any difference, 43.4% think that the difference is little, and only 17.3% think that there is a big difference.

As to the perception of the enthusiasm of proselytizing, about 21.9% of respondents have no idea about whether Christian religions are active or inactive in their proselytizing work. Among 463 respondents who give their opinions about this question, 53.3% think that Christian religions are very active in this type of work, 30.5% think that it is only somewhat active, 13.4% think that it is somewhat inactive, and only 2.8% think that it is not active at all. Hence, the perception of this aspect is quite polarized. People are either ignorant of this aspect of Christian activities or have strong impression about it.

Statistics above show that a significant proportion of Taiwan people is ignorant or indifferent of various organizational aspects of Christian religions. It is fair to say that if no one asks them questions about Christianity, probably an even higher proportion of Taiwan people will hardly think about Christianity and its related issues in their daily life. When asked, those who have some ideas or who are willing to express opinions about these aspects tend to see the Protestant church and the Catholic Church as one undifferentiated religious organization. To many people, Christianity equates Protestantism. This perception indicates, on the one hand, the small size of the Christian population as a whole, and, on the other, more visibility of the Protestant community in the daily life of the Taiwan people. The visibility of the Protestant churches may in part be attributed to a relatively larger Protestant community in Taiwan and in part to more active proselytizing activities of Protestant churches.
Even though Taiwan people in general may not have much idea or care about various organizational aspects of Christianity, we still can detect some variation in the perception of these aspects. We use regression analysis to further explore the possible differences among population in their perception about these aspects. We proceed the exploration by examine whether respondent’s sex, age, ethnicity, marital status, religious affiliation, educational level, occupational status, number of Christian friends or relatives, and the habit of watching TV and reading news will affect the perception about various organizational aspects of Christianity.11 The organizational aspects examined include the Christian religion first though of, the degree of sectarian divisions within Christian religions, the degree of difference between Protestant churches and Catholic Church, and the degree of enthusiasm of proselytizing activities. Even though the response to the Christian religion first thought of is categorical, we turn this variable into an ordinal variable by reinterpreting categorical responses as the degree of perceiving Protestant churches as representing the Christian religion. Hence, if respondents answer that they what comes to their mind first is Protestant churches, then the coding is 2, which represents the highest degree. If the answer is both Protestant and Catholic, then the coding is 1 and all other answers is coded as 0. In the regression analysis, we treat all organizational aspects, which are measured by the ordinal level of measurement, as interval variables. Although the score variation of each of these variables is limited, we think that for the purpose of exploration the advantage of using the regression analysis can outweigh this concern of limited variation.

Table 9 presents the result of regression analyses. Regarding the perception of Protestant churches as representing Christianity, Table 9 shows that respondent’s age, educational level, and number of Christian friends and relatives have significant effect on this perception. The effect of age is negative, which means that older respondents tend not to see Protestant churches as representing Christianity. On the other hand, the positive effect of the educational level and the number of Christian friends and relatives means that better educated respondents or respondents who have more Christian friends or relatives tend to see Protestant churches as the typical Christian religion. The educational level and the number of Christian friends and relatives also have positive effects on the perception of sectarian division within Christian religions and the difference between Protestant and Catholic churches. Hence, it is fair to say

11 The operationalization of these respondent’s characteristics is the same as those used in our previous analyses of the perception of western culture and society and the perception of westerners. The only new characteristic introduced here is the number of Christian friends and relatives. Since we only measure the number with an ordinal scale, we just have to treat this ordinal variable as a variable of the interval scale.
that better educated respondents and those who have more Christian friends and relatives are more acquainted with Protestant churches and are have more knowledge and sensitivity in general to Christianity in Taiwan. It is interesting to note that Christian respondents themselves do not have much difference from other respondents in their perception of Protestant churches as representing Christianity. This may be due to the artificial effect of lumping Protestant and Catholic together. Hence the category of Christian respondents is actually dominated by Protestants and, hence, decreases the difference between Christians and other people regarding this issue.

Table 9 also shows that in the aspect of the degree of sectarian division within Christian religions, those who are associated with non-Christian faith, in comparison with other respondents, tend to be less sensitive to the sectarian division within Christian religions. Regarding the perception of the difference between Protestant and Catholic churches, we can see that male respondents tend to be less sensitive about the difference and Hakka people tend to see greater difference between Protestant churches and Catholic Church. We do not know exactly why respondent’s gender and ethnicity matter in this regard. We do know, however, Hakka people are most resistant to Christianity. Our sample shows that, among Hakka respondents, there is only one Protestant and no Catholic at all. The minority status and the concentration of Hakka people in several less reachable areas of Taiwan may have made Hakka more conservative and had less contact with Christian missionaries historically. Hence, Hakka may be more sensitive to the difference of some practices between Protestant and Catholic churches in particular. We, however, will need to do more research on this issue.

Respondent’s characteristics included in regression analyses are moderately successful in explaining the variation of three organizational aspects of Christian religions. These characteristics as a whole, however, fail to explain significantly the perception of the enthusiasm of proselytizing activity. We can see, however, those who are not married tend to see Christians as fairly active in proselytizing activity. It is possible that not married persons tend to have more freedom to be invited and to participate in Christians’ proselytizing activities. Table 9 also shows that respondent’s occupational status and the habit of watching TV or reading newspapers have no effect whatsoever on the perception of any organizational aspect.

The perception of Christian beliefs and rituals
If most of the people in Taiwan do not have much idea about Christianity in its organizational aspects, then what do they know about Christianity in its beliefs and
rituals? We first examine responses to questions related to some important Christian beliefs. Questions related to beliefs include the belief about existence of God, original sin, Jesus Christ, and resurrection. Among 593 respondents, 18.7% of them believe that there is no God and 20.7% do not know or refuse to say if there is God. The combined percentage of disbelieving and of “do not know” are comparable to the findings of the Social Change Survey conducted in 1994 (Chiu, 1994). The Social Change Survey finds that, in a nationwide sample of 1,862 respondents, 8.6% completely disbelieving in the existence of an omnipotent god in the universe, 20.7% somewhat disbelieving in such god, and 13.8% just do not know if such god exists.

As to those who do believe in the existence of God, only 16.4% of respondents think that there is only one god and 44.2% believe that there is more than one god. In short, the dominant view of Taiwan people in the question of the existence of God, only 16.4% of people whose beliefs are compatible with Christianity. The majority of Taiwan people are believers of polytheism and the second largest segment of population are either atheists or agnostics.\(^{12}\)

When respondents are asked if they believe in Christian belief that we were born with sin because our ancestors betrayed the omnipotent God (Shangdi), 29.8% say that they believe in such thing, 53.6% do not believe, and 16.4% of them just do not know or refuse to answer. It is interesting to note that the percentage of accepting the belief of original sin is much higher than the percentage of those who believe in the existence of one omnipotent God and certainly much higher than the percentage of Christians in the sample. We explore this discrepancy by examining the crosstabulation between the belief in the existence of God and the belief in original sin. Table 10 shows that those who do not believe in the existence of God are also tend to be nonbelievers of original sin. Those who are agnostics are also tend to be nonbelievers or agnostic about this issue of original sin. Although 43.3% of believers of one omnipotent God and 52.7% of believers of the existence of several gods are also nonbelievers of original sin, believers of original largely come from these two groups. The percentage of believers of one omnipotent God who also believe in original sin is only a little higher than that of believers of several gods who also believe in original sin. Hence, the difference in believing the idea of original sin seems to be between those who have faith in the existence of God (or gods), Christian or otherwise, and those who do not have such faith. The strength of the relationship between these two beliefs is only moderate however (as shown by the value of

\(^{12}\) The belief system of Taiwan people is of course far more complex than the analysis of the view of the existence of God can reveal. Please see footnote 2 and the discussion of Chang and Lin (1992).
This difference between those who have religious beliefs and those who do not persists in the understanding of the nature of Jesus Christ. We ask respondents to give us as all the answers they think appropriate to the question of what Jesus is. Among 593 respondents, 19.4% of them believe that Jesus is God, 29.3% believe that Jesus is only human, and 26.1% think that Jesus is a storybook character. There are people who give multiple answers. Some think that Jesus is both God and human (7.9%), a few think that Jesus is both God and a storybook character (0.8%), and some think that Jesus is both human and a storybook character (1.7%). As to other answers to the question of what Jesus is, 0.5% never heard of Jesus, 2.5% think that Jesus is something else, and 11.3% just do not know or give no answer to the question. In short, the majority of the people of Taiwan do not know the Christian idea of the nature of Jesus. However, the percentage of accepting that Jesus is God or both God and human is again much higher than the percentage of Christians in this sample or in the nation as a whole. Table 11 shows that nearly one half of those who believe in the existence of one omnipotent God also believe in the idea that Jesus is God (34.0%) or both God and human (14.4%). Among those who believe in the existence of several gods, the combined percentage of believing in the idea of Jesus is God and Jesus is God and human is also the largest. Those who do not believe in the existence of God and those who do not know if God exists tend to think Jesus is only human or a storybook character. Those who do not know if God exists also tend to think Jesus is something else. Hence, once again, we can see that those who believe in the existence of God (or gods) are significantly different from those who have no such faith in accepting the idea that Jesus is God.

To those who believe that Jesus is God, we explore further their belief about Jesus came to the world as a human. Among 90 respondents who believe that Jesus is God, 66 of them (73.3%) also believe that Jesus came to this world as a human. It is interesting to see that the percentage of those who adhere to polytheism accepting the idea that Jesus came to this world as a human is higher than those who adhere to monotheism. Among 53 respondents who believe in the existence of several gods, 43 of them (81.1%) believe that Jesus came to this world. Among 25 respondents who believe in the existence of only one God, 16 of them (64.0%) also believe in the same idea.

To those who believe that Jesus is human, we ask them if they believe that Jesus became God after His death. Among 172 respondents who think that Jesus is a human
only, 59.9% of them believe that He became God after death. Table 12 shows that not only those who believe in the existence of God or gods accept the idea of Jesus becoming God after death. There is also more than one half of respondents who do not know if God exists also believe in such idea. Just like the case of believing Jesus came to this world as a human, those who adhere to polytheism exceeds, in terms of percentage, those who adhere to monotheism in believing the idea that Jesus becoming God after death.

An issue related the belief of Jesus becoming God after death is the notion of resurrection. We ask all the respondents whether they believe in resurrection after death is possible. Among 593 respondents, 7.8% of them believe that such a thing is very possible, 19.4% believe that it is somewhat possible, 17.0% believe that it is somewhat impossible, and 40.0% believe that it is not possible at all. The percentage of respondents who give the answer of “don’t know” or refuse to answer is 15.9%. In short, most of the people in Taiwan do not believe in the notion of resurrection. Do people believing in the existence of God or gods matter in this issue? The result of crosstabulation between the belief of the existence of God and the belief of resurrection shows that religious faiths, to some extent, matter. Table 13 indicates that the pattern of joint frequency distributions between these two beliefs is similar to what we have found earlier regarding other beliefs. Even though the general trend is not to believe in the notion of resurrection, those who believe in the existence of God or gods tend to have more people who believe in such idea than those who are atheists or agnostics.

The last question related to Christian beliefs is the question about the name of the day that commemorates the birthday of Jesus Christ. In Taiwan, the 25th of December is a national holiday, which officially celebrates the promulgation of the Constitution of the Republic of China in 1947. Any westerner comes to Taiwan on that day, however, will be impressed by the enthusiasm of Taiwan people in celebrating Christmas rather than the Consititution Day. This enthusiasm does not mean that people understand the meaning of Christmas and its connection with Jesus Christ. People may only vaguely know that this day is an important day to Christians and celebrated widely in the West. Without giving any hint, our survey asks people to name the day that celebrate Jesus Christ’s birthday. The result shows that 56.5% of respondents do not know what the name is. Only about one third of people can name the day correctly and 10% give an incorrect answer. After we examine the crosstabulation between the belief of the existence of God and the knowledge of Christmas, we see that only those who do not know if God exists have much higher percentage of “don’t know” answer (70.7%)
than those of other categories. The percentage of “don’t know” for atheists, believers of monotheism, and believers of polytheism, are between 51% to 53%.

All findings about the perception of Christian beliefs so far point to three conclusions. First of all, the majority of people in Taiwan probably have difficulty in understanding Christians’ beliefs. Secondly, there seems to have an important difference between those who have some kind of religious faith and those who do not in their reaction towards beliefs related to Christianity. Those who believe in the existence of God or gods tend to be more receptive to Christian beliefs. Thirdly, we can see that the religious beliefs of Taiwan people are rather amorphous or eclectic. We probably should not exaggerate the difference between those who believe in the existence of God or gods and those who do not. We see that a significant proportion of self-proclaimed atheists can believe that Jesus became God after death. Theists, on the other hand, may not believe in divine intervention such as resurrection.

Who are believers of the existence of God and who are not then? We answer this question by exploring the bivariate relationships between respondent’s sex, age, ethnicity, educational level, and occupational status and the belief of the existence of God and the interaction effects of these respondent’s characteristics on this belief. The result of this exploration shows that only respondent’s age and the interaction between sex and educational level have statistically significant but rather moderate relationship with this belief.

Table 14 shows that older respondents tend to be less inclined to believe in the existence of God or more agnostic. Younger respondents, on the other hand, tend to be more inclined to believe in the existence of several gods. Table 15 and Table 16 show that respondent’s educational level is significantly but moderately related to the belief of the existence of God only in the male population. Among males, those who are better educated tend to be less inclined to believe in the existence of God. The better educated, in comparison with other categories, has higher percentage of theist. On the other hand, those who receive high school education tend to believe in polytheism.

If people with some kind of belief of the existence of God are more receptive to Christian ideas, then the implication of findings above is that the potential audience of Christianity is younger people who are better educated. The problem faced by Christianity, however, is that this same population is also attracted, and probably more so because of traditional Chinese culture and sense of religion, by other religious ideas. This brings us right back to questions about the compatibility between
Christianity and Chinese culture raised by scholars reviewed earlier.

If Christian beliefs are only vaguely understood and potentially acceptable by a small segment of Taiwan people then what about issues related rituals? Among 593 respondents, about one half of them (50.8%) have seen rituals related to mass or Sunday services. Among 292 respondents who have seen Christian rituals, the majority of them think that these rituals are simple, not mysterious, and solemn. As to the thorny question of Christian’s attitude towards ancestor worship, 17.9% of 593 respondents do not know or have no answer to this question. Over half of respondents (54.5%) say that Christians do not practice the ritual of ancestor worship, 7.9% think some, not all, Christians do not practice this ritual, and 19.7% think Christians do practice this ritual. Among 348 respondents who think that some or all Christians do not practice the ritual of ancestor worship, 35.1% of them say that not practicing the ritual has nothing to do with right or wrong, 11.0% say that this behavior is somewhat morally wrong, and 11.3% say that it is very wrong. Only 1.3% think that not worship ancestor is morally right.

Using regression analysis, we further explore the relationship between respondent’s characteristics and the moral judgment of Christian’s refusal to practice ancestor worship. Respondent’s characteristics included in the regression analysis are sex, age, ethnicity, marital status, religious affiliation, educational level, occupational status, the number of Christian friends and relatives, and belief of the existence of God. The last characteristic is coded into three dummy variables: atheist, theist, and polytheist. The moral judgment is coded into an ordinal variable that indicates the degree of judging no practice as morally wrong. The regression model as a whole explains significantly (p ≤ .05) about 13.4% of the variance of the moral judgment. As to the effect of individual characteristic, only being male (β = .180), the status of being private employee (β = .142) and government employee (β = .211), and being polytheist (β = .203) have statistical significant positive effects (p ≤ .05). This means that if respondent is a male, employed by a private company or government, or a believer of the existence of several gods, then each of these characteristics will make this person to judge that the Christian’s refusal to practice ancestor worship is morally wrong. Males being more critical of Christian’s no practice of ancestor worship may have to do with patriarchal nature of ancestor worship. It is interesting to see that religious affiliation by itself has no effect on this moral judgment at all. Rather it is the general belief about the nature of transcendental existence. After all, polytheists tend to see ancestors as transcendental beings that have a deified character.

13 “β” is the standardized regression coefficient.
We are not sure why employees, as opposed to employers and self-employed persons, are more critical of Christian’s no practice of ancestor worship. It may be that employees are more conforming to social conventions and tradition in their outlooks. More research is needed in this area. The result of this regression analysis also brings us to face the question about the compatibility of Christianity and traditional Chinese culture and the mainstream religious thought. The finding earlier that polytheists tend to accept some fundamental Christian beliefs may suggest the same yearning and experience of transcendental experience. This yearning and experience combined with the ritual of ancestral worship, however, make polytheists less inclined to accept Christianity. In a Chinese society like Taiwan, the dominance of polytheism and social organizations buttressed by familism as well as related practice of ancestor worship pose the most difficult challenge that Christianity has to face.

The perception of Christians
If Taiwan people do not understand or accept Christianity at the level of beliefs and rituals, how then do they perceive Christians as individuals? Who are Christians? Do they have higher or lower social status? Are they more conservative morally? Are they more devoted to their religions? Are they more westernized? These are the questions asked in the survey about the perception of Christians.

In terms of the relationship between Christians and ethnicity, most of people think that Christians are composed mainly by mainlanders and aborigines. Among 307 respondents who only identify one ethnic group as the major population of Christians, 33.9% of them identify mainlanders and 41.7% identify aborigines. Among 211 respondents who identify more than one ethnic group, 56.9% of them think that Christians are not dominated by any particular ethnic group. However, 26.1% of these people think that Christians are composed mainly by mainlanders and aborigines. Hence, Christians in Taiwan are perceived to be mainly composed by two minorities. This perception reflects an impression shaped largely by the development of Christianity in Taiwan in 1950s and 1960s.

Among 593 respondents, 50.1% of them think that Christians’ level of education is about the same as other people. A significant percentage of people (25.6%), however, think that Christians on average have higher level of education than that of others. There are 17.7% of respondents do not know or give an answer to this issue. Most people also think those Christian religious personnel such as ministers or Fathers have much higher level of education. The percentage of those who think religious personnel have a little higher level of education is 40.5% and the percentage of having
much higher level of education is 15.3%. The percentage of “don’t know, no answer” for the question of the educational level of religious personnel is 13%.

Our analysis of reports presented in newspaper shows that a major portion of the about Catholic Church is political in nature, especially events related to Vatican. Several Christians also figure prominently in the elite circle of politics. Since 1949, all presidents, including the current one, are Christians. Will these affect ordinary people’s perception of Christians’ political influence in general? Our survey shows that 49.4% of respondents do not think that Christians have more or less political influence than that of others. Almost equal percentages, about 18%, of people think Christians are politically more influential or less influential. There are, however, 22.9% of respondents who do not know or do not give an assessment about this issue. The result in general indicates that reports of mass media about Christians’ political events, which are related especially to international relations, and the high political status of several Christian politician have no obvious impact on the perception of Christians’ general political influence in Taiwan.

As to Christians’ religious and moral behavior, 44.7% of respondents think that Christians, in comparison with other religious people, are not more or less pious. There are also 37.4% of people do think that Christians are more devoted to their religions. There are 15.9% of people who have no opinion on this matter. The percentage of “don’t know, no answer” is even greater, 34.1%, when people are asked to judge if Christians are morally more conservative or not. In general, most people think that Christians are somewhat more conservative (40.5%) or much more conservative (15.7%). Only around 10% of people think that Christians are less conservative than other people.

Finally, we see that around one half of respondents (50.8%) think that Christians are not more or less westernized than others in their thoughts and behaviors. However, there are 24.5% of people think that Christians are a little more westernized and 6.7% think that Christians are very westernized. This result is consistent with the question of the “westernness” of Christianity in general. Among 593 respondents, 34.6% of respondents think that Christianity is a westerners’ religion and 53.5% think that Christianity is not only a western religion but also a Taiwanese religion. Only 1.5% of respondents thinks that Christianity is already a Taiwanized religion. The rest of respondents, 10.5%, do not give an answer to this issue. These results show that there is still a tendency in Taiwan to think that Christianity related to the West and, hence, those who adopt this religion are more westernized than others. This impression is
also related to the perception that Christians on average have higher level of education, since better educated people are also people who are more inclined to accept western style of life. A bivariate correlation between the perception of Christians’ educational level and the perception of Christians’ degree of westernization confirms this observation (Pearson correlation = .114, p ≦ .05).

The statistics above show that there are probably at least two kinds of perception of Christians. About half of the population think that Christians are not different from other religious people or other people in general. These people also tend to see that Christianity is a universal religion. On the other hand, there is about a quarter to 40% of the population think that Christians are better educated, more westernized, more conservative morally, and more religious. There is a considerable consensus, however, about the ethnic identity of Christians. Most people think that Christians tend to be mainlanders or aborigines. We have explored the possibility of the effect of respondent’s characteristics on these perceptions. No significant result is found.

The perception of the contribution of Christianity
Even though many people in Taiwan may not know specifics of Christianity in terms of its organization, beliefs, and rituals, they may have observed what Christians have contributed in Taiwan. A significant proportion of newspaper reports related to Christianity is about Christian works on education, medicine, and other social services. Therefore, we ask respondents to assess specific contributions made by Christian religions to Taiwan society in the area of charity, education, and medical services. We also ask them to assess Christian religions more general contribution to morality and modernization of Taiwan society.

The result of our survey shows that, most people think that Christian religions have the greatest contribution in the area of medical services. Among 593 respondents, 30.0% think that the contribution of Christian religions in this area is somewhat great and 35.8% think that the contribution is very great. Only about 21% think that Christian religions’ contribution in this area is somewhat small or very small. There is also 17% of respondents who do not know or have no response to this issue. The area that gains the second highest affirmation is in elevating moral standards of Taiwan society. There are 33.4% of respondents say that Christian religions have somewhat great contribution to raise the moral standards of Taiwan and 16.4% of respondents think that the contribution in this area is great. About 32% of respondents, however, disagree with these people and think that Christian religions have only rather small contribution in this area. A much higher percentage, 26.5%, of respondents who do
In the area of education, 26.8% of respondents think that the contribution of Christian religions is somewhat great and 19.9% think that their contribution is very great. On the other hand, 25.0% of respondents think their contribution in the area of education is somewhat small and 12.6% think that the contribution is very small. There is 25.1% of respondents who do not give an answer. The percentage of affirming the contribution of Christian religions in the area of charity is similar to that of affirming educational contribution. The percentage of those who think Christian religions have somewhat great contribution is 26.8% and of very great contribution is 19.9%. About 38% of respondents, on the other hand, think that Christian religions have only small contribution to education. There is 25.1% of respondents who do not respond to this issue.

Finally, about one third of respondents (29.2%) do not express opinion on the issue of the contribution of Christian religions to modernization of Taiwan. The percentage of affirming Christian religions have somewhat great contribution is 27.5% and of very great contribution is 14.3%. About 29% of respondents, on the other hand, think that Christian religions have only small contribution to the modernization of Taiwan.

Overall, we can see that, when specific areas of contribution related to the process of modernization are addressed, more than one half of population gives a thumb up to the contribution of Christian religions in Taiwan, especially in the area of medical services. However, when asking about the general contribution to the modernization of Taiwan, the impression of Taiwan people is somewhat fuzzy. As we have seen earlier, about 20% to 30% of people just do not have any idea about what Christian religions have done in Taiwan.

We further explore the relationship between respondent’s characteristics and these perceptions of Christian contribution. Table 17 shows that respondent’s characteristics in general do not explain much of the variation of the perceptions. One category of respondents that stands out in its positive impact on perceptions of Christians’ contribution is those who have Christian friends and relatives. Christians themselves do not differ from other people in their perception of Christians’ contribution, except the general view of modernization of Taiwan. Christians believe that they have made positive contribution to the modernization of Taiwan society. Better educated respondents, however, have different opinion about this matter. They tend to see that Christian religions have only small contribution to modernization as well as to the
elevation of moral standards of Taiwan society. It is interesting to notice that those who employed by private companies tend to think that Christians’ contribution in the area of charity is small. They may have compared charity contribution of Christian religions with those made by big companies. The other significant positive effect of respondent’s occupational status is on the perception of Christians’ contribution to the elevation of moral standards. Those who are governmental employees and self-employed tend to give a thumb up on this issue. We cannot offer a good explanation on why this is the case.

Concluding remarks
What can we say about the overall perception of Christianity in Taiwan? First of all, there is a significant proportion of population in Taiwan who has very little knowledge of Christianity. Those who can form some opinions about it tend to have a rather vague but favorable impression. If there is any negative perception about Christianity, it may not so much associated with the western character of Christianity. After all, as our studies of the perception of the West on both societal and individual level show, Taiwan people have fairly positive attitudes towards the West in general. The linkage between western imperialism and Christianity is probably only a vague historical memory. Not even school textbooks mention much, if any, about this linkage. The negative perception comes mainly from another more vivid collective memory, which was past down since the day when Christian missionaries were treated as deviant religious sects because of their condemnation and restriction of the ancestor cult. This controversy of rite has a lasting impact even now in the much westernized Taiwan society. Along with other reasons, this controversy has made Christianity a minority religion. Since only a small segment of population is Christian, most people in Taiwan are simply indifferent and ignorant of Christianity despite Christians’ contribution in various sectors of the society.

The indifference attitude may be further shown by the following statistics. When we ask people if it is easy to become a Christian, most people give an affirmative answer. Among 593 respondents, 46.9% of them think that it is very easy to become a Christian, 16.7% think that it is somewhat easy. About 36% think that it is somewhat difficult or very difficulty to become a Christian. There is 19% of respondents who do not know or do not give a response. This question asks only the general impression of becoming a Christian. When we further ask 526 non-Christian respondents whether they would be willing to go to a church and listen to the preaching if they were invited, about 60% of respondents say that they are somewhat reluctant or very reluctant to do so. There is 34.5% of them expressed only some interest and only 5.4% say that they
are very willing to do so. Not many people (3.6%) who do not express opinion on this matter.

This general rejection of going to a church does not mean the rejection of better understanding Christianity, however. Since 36.6% of respondents think that there is some need to understand Christian beliefs and 11.1% think that this need is great. On the other hand, about 35% think that there is little or no need to do so. A considerable percentage of people, 26.8%, does not express their opinion or gives a response to this question. In short, the general attitude seems to be a very mild interest in Christianity as long as it is not they whom are targeted for conversion.

Neither the general rejection means that Taiwan people reject being Christians’ friends or relatives. Close to 90% of respondents say that they are somewhat willing (46.5%) or very willing (32.9%) to be Christians’ neighbors and more than 90% of them say that they are somewhat willing (40.5%) or very willing (53.1%) to be Christians’ friends. Only about 9% of respondents say that they have little or no interest in being Christians’ neighbor and only 2% say that they do not want to be Christians’ friends. The percentage of willingness to be Christians’ relatives is somewhat lower. Among 562 non-Christian respondents, 42% of them say that they are somewhat willing to be Christians’ relatives and 27.2% say that they are very willing to be so. About 19% of respondents, on the other hand, say that they have little or no interest in becoming Christians’ relatives.

Even though Christians in Taiwan have a fairly friendly environment, they however face a dilemma. One of the dilemmas is that, in order to make friends or relatives, Christians probably should not be too enthusiasm about converting their non-Christian friends or relatives. Most of their non-Christian friends or relatives will probably have no interest in Christian beliefs. If the touchy issue of ancestor worship is brought up in the conversation, the dispute may disrupt the relationship. Our exploration of the relationship between non-Christian respondent’s characteristics and the willingness to go to churches deepens this dilemma faced by Christians in Taiwan. Our exploration shows that only those who have friends or relatives are more willing to go to churches when invited. Other than the fact that Christians in Taiwan is a minority and hence not many people have a chance to make many Christian friends, the problem of making friends mentioned above will also pose a challenge to Christians in Taiwan to make many friends. How do Christians and Christian missionaries to break this vicious circle is a question that needs to be seriously addressed.
<table>
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<tr>
<th>Country</th>
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<th>No</th>
<th>Other answers</th>
</tr>
</thead>
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</tr>
<tr>
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<td>84.0</td>
<td>12.0</td>
<td>4.0</td>
</tr>
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<td>Canada</td>
<td>81.9</td>
<td>11.9</td>
<td>6.2</td>
</tr>
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<td>8.9</td>
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<td>9.6</td>
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<td>11.1</td>
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Table 2. Frequency Distributions of 15 Cultural and Social Characteristics of the West (in Comparison with Taiwan)

<table>
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<tr>
<th>Characteristics</th>
<th>Much more</th>
<th>A little more</th>
<th>About the same</th>
<th>A little less</th>
<th>Much less</th>
<th>Total1</th>
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<td>Concern about environmental protection</td>
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<td></td>
<td>(14.8)%</td>
<td>(72.2)</td>
<td>(10.6)</td>
<td>(1.7)</td>
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<tr>
<td>Advancement in scientific technology</td>
<td>154</td>
<td>366</td>
<td>85</td>
<td>8</td>
<td>8</td>
<td>621</td>
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<td>(24.8)</td>
<td>(58.9)</td>
<td>(13.7)</td>
<td>(1.2)</td>
<td>(1.2)</td>
<td>(100.0)</td>
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<tr>
<td>Openness of relationship between sexes</td>
<td>132</td>
<td>389</td>
<td>98</td>
<td>7</td>
<td>5</td>
<td>631</td>
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<td>(20.9)</td>
<td>(61.6)</td>
<td>(15.5)</td>
<td>(1.1)</td>
<td>(0.8)</td>
<td>(100.0)</td>
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<tr>
<td>Respect for individual rights</td>
<td>177</td>
<td>319</td>
<td>93</td>
<td>9</td>
<td>11</td>
<td>609</td>
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<tr>
<td></td>
<td>(29.1)</td>
<td>(52.4)</td>
<td>(15.3)</td>
<td>(1.5)</td>
<td>(1.8)</td>
<td>(100.0)</td>
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<td>319</td>
<td>110</td>
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<tr>
<td>Law-abiding</td>
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<td>144</td>
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<td>Willingness to use military force</td>
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<td>Equal interpersonal relationships</td>
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<td>Discriminating against minorities</td>
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<td>603</td>
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<td>Distant interpersonal relationship</td>
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<td>151</td>
<td>191</td>
<td>49</td>
<td>46</td>
<td>595</td>
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<td>(26.6)</td>
<td>(25.4)</td>
<td>(32.1)</td>
<td>(8.2)</td>
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<td>Living standard</td>
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<td>131</td>
<td>258</td>
<td>53</td>
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<td>622</td>
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<td>(21.1)</td>
<td>(41.5)</td>
<td>(8.5)</td>
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<tr>
<td>Seriousness of violent crimes</td>
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<td>136</td>
<td>288</td>
<td>53</td>
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<td>603</td>
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<tr>
<td>Severity of interpersonal competition</td>
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<td>95</td>
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<td>(15.6)</td>
<td>(41.3)</td>
<td>(15.7)</td>
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<td>(100.0)</td>
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Notes: 1. Because of missing values, the total number of cases for each characteristic is different.
2. The figure in the parenthesis is the row percentage.
Table 3. Factor Analysis of the Perception of 15 Cultural and Social Characteristics (N=450)

<table>
<thead>
<tr>
<th>Characteristics (in comparison with Taiwan)</th>
<th>Factor I</th>
<th>Factor II</th>
<th>Factor III</th>
<th>Factor IV</th>
<th>Factor V</th>
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</thead>
<tbody>
<tr>
<td>Richer spiritual life</td>
<td>.611</td>
<td>- .059</td>
<td>.112</td>
<td>-.152</td>
<td>.165</td>
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<tr>
<td>More law-abiding</td>
<td>.575</td>
<td>- .084</td>
<td>.172</td>
<td>.215</td>
<td>- .250</td>
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<tr>
<td>More respect for public morals</td>
<td>.564</td>
<td>- .032</td>
<td>-.128</td>
<td>-.128</td>
<td>-.012</td>
</tr>
<tr>
<td>More respect for individual rights</td>
<td>.553</td>
<td>.239</td>
<td>.103</td>
<td>.103</td>
<td>- .101</td>
</tr>
<tr>
<td>More open relationship between sexes</td>
<td>.018</td>
<td>.659</td>
<td>.158</td>
<td>-.130</td>
<td>-.018</td>
</tr>
<tr>
<td>More severe interpersonal competition</td>
<td>.000</td>
<td>.571</td>
<td>-.084</td>
<td>.123</td>
<td>-.193</td>
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<td>More seriousness of violent crimes</td>
<td>-.210</td>
<td>.531</td>
<td>.101</td>
<td>.115</td>
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<td>Higher standard of living</td>
<td>.437</td>
<td>.514</td>
<td>-.078</td>
<td>-.019</td>
<td>.102</td>
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<tr>
<td>More advanced scientific technology</td>
<td>.080</td>
<td>- .001</td>
<td>.655</td>
<td>-.029</td>
<td>.040</td>
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<td>More concerned for environmental protection</td>
<td>.388</td>
<td>- .106</td>
<td>.534</td>
<td>-.033</td>
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<td>More distant interpersonal relationship</td>
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<td>-.717</td>
<td>.009</td>
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<td>More discriminating against minorities</td>
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<td>.166</td>
<td>.259</td>
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<td>.143</td>
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<tr>
<td>More willing to use military force</td>
<td>-.008</td>
<td>-.043</td>
<td>-.025</td>
<td>.104</td>
<td>.855</td>
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% of variance explained: 15.1%, 10.3%, 7.8%, 7.3%, 6.8%
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<thead>
<tr>
<th>Respondent’s characteristics</th>
<th>The West is legalistic</th>
<th>The West is open but competitive</th>
<th>The West is nature-oriented</th>
<th>The West is discriminatory</th>
<th>The West is militaristic</th>
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<td>Male</td>
<td>-.032</td>
<td>-.115*</td>
<td>-.084</td>
<td>-.115*</td>
<td>.052</td>
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<td>Living in a metropolitan area</td>
<td>.086</td>
<td>.111*</td>
<td>-.037</td>
<td>.039</td>
<td>.006</td>
</tr>
<tr>
<td>Frequency of watching western TV programs</td>
<td>.143*</td>
<td>.026</td>
<td>.069</td>
<td>.015</td>
<td>-.021</td>
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R²  
N  

Notes: 1. All regression coefficients are standardized coefficients.

* P ≤ 0.05
Table 5.  Frequency Distributions of 21 Characteristics of Westerners (in Comparison with the People of Taiwan)

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<th>Characteristics</th>
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<th>Much less</th>
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</tbody>
</table>

Notes: 1. Because of missing values, the total number of cases for each characteristic is different.  
2. The figure in the parenthesis is the row percentage.
Table 6. Frequency Distributions of Willingness to be Westerners’ Neighbor, Friend and Relative

<table>
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<tr>
<th>Relationship</th>
<th>Very much willing</th>
<th>Somewhat willing</th>
<th>Somewhat unwilling</th>
<th>Not willing at all</th>
<th>Total¹</th>
</tr>
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<tr>
<td>Be a neighbor</td>
<td>185 (34.6)²</td>
<td>257 (50.7)</td>
<td>43 (8.5)</td>
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<td>Be a friend</td>
<td>223 (43.1)</td>
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<td>25 (4.8)</td>
<td>16 (3.1)</td>
<td>518 (100.0)</td>
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<tr>
<td>Be a relative by marriage</td>
<td>73 (14.9)</td>
<td>193 (39.5)</td>
<td>112 (22.9)</td>
<td>111 (22.7)</td>
<td>535 (100.0)</td>
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</tbody>
</table>

Notes: 1. Because of missing values, the total number of cases for each characteristic is different.  
2. The figure in the parenthesis is the row percentage.
Table 7. Factor Analysis of the Perception of 21 Individual Characteristics (N=358)

<table>
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<th>Characteristics (in comparison with Taiwan people)</th>
<th>Factor I</th>
<th>Factor II</th>
<th>Factor III</th>
<th>Factor IV</th>
<th>Factor V</th>
<th>Factor VI</th>
<th>Factor VII</th>
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<td>-.008</td>
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<td>Willing to accept different opinions</td>
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% of variance explained: 14.9%  8.9%  8.6%  6.1%  5.5%  5.2%  5.0%
Table 8. Regression of Seven Factors Related to the Perception of Westerners’ Individual Traits (N=275)

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<th>Friendly, generous</th>
<th>Prudent, enterprising</th>
<th>Open</th>
<th>Materialistic, selfish</th>
<th>Trusting other people</th>
<th>Independent</th>
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<td>Christian</td>
<td>-.001</td>
<td>-.048</td>
<td>.034</td>
<td>-.002</td>
<td>-.032</td>
<td>.102</td>
<td>-.039</td>
</tr>
<tr>
<td>Other</td>
<td>.072</td>
<td>-.001</td>
<td>-.064</td>
<td>-.011</td>
<td>.001</td>
<td>.130</td>
<td>.045</td>
</tr>
<tr>
<td>Educational level</td>
<td>.173*</td>
<td>.082</td>
<td>.077</td>
<td>-.009</td>
<td>-.020</td>
<td>.147</td>
<td>-.234*</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Private employee</td>
<td>-.017</td>
<td>-.027</td>
<td>.121</td>
<td>.147</td>
<td>.177*</td>
<td>.020</td>
<td>-.100</td>
</tr>
<tr>
<td>Government employee</td>
<td>-.096</td>
<td>-.064</td>
<td>.013</td>
<td>.059</td>
<td>.108</td>
<td>.020</td>
<td>.044</td>
</tr>
<tr>
<td>Self-employed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Employers</td>
<td>.054</td>
<td>-.092</td>
<td>-.029</td>
<td>.046</td>
<td>.148</td>
<td>-.089</td>
<td>-.025</td>
</tr>
<tr>
<td>Frequency of watching western TV programs</td>
<td>.077</td>
<td>.075</td>
<td>.004</td>
<td>-.008</td>
<td>.020</td>
<td>-.041</td>
<td>.132*</td>
</tr>
<tr>
<td>Frequency of reading international news</td>
<td>-.033</td>
<td>.161*</td>
<td>-.046</td>
<td>-.020</td>
<td>-.035</td>
<td>.028</td>
<td>.010</td>
</tr>
<tr>
<td>Visiting western countries as a tourist</td>
<td>-.146*</td>
<td>-.060</td>
<td>-.022</td>
<td>.056</td>
<td>-.100</td>
<td>.009</td>
<td>-.014</td>
</tr>
<tr>
<td>Social distance towards westerners</td>
<td>.043</td>
<td>.068</td>
<td>-.062</td>
<td>-.062</td>
<td>-.120</td>
<td>-.029</td>
<td>-.026</td>
</tr>
<tr>
<td>Social distance towards westerners</td>
<td>.086</td>
<td>.131*</td>
<td>.024</td>
<td>-.058</td>
<td>-.140*</td>
<td>.027</td>
<td>-.046</td>
</tr>
</tbody>
</table>

R² | .073 | .103* | .077 | .036 | .104* | .069 | .178* |

Notes: 1. All regression coefficients are standardized coefficients.
* P ≤ 0.05
Table 9. Regression Analysis of Various Organization Aspects of Christianity\(^{14}\)

<table>
<thead>
<tr>
<th>Respondent’s characteristics</th>
<th>Protestant churches representing Christianity</th>
<th>Degree of sectarian division within Christian religions</th>
<th>Degree of difference between Protestant and Catholic</th>
<th>Degree of proselytizing enthusiasm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>- .084</td>
<td>- .025</td>
<td>- .104*</td>
<td>- .003</td>
</tr>
<tr>
<td>Age</td>
<td>- .173*</td>
<td>.061</td>
<td>.059</td>
<td>.018</td>
</tr>
<tr>
<td>Ethnic group</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hakka</td>
<td>- .079</td>
<td>- .006</td>
<td>.081*</td>
<td>.046</td>
</tr>
<tr>
<td>Other</td>
<td>- .004</td>
<td>.022</td>
<td>.042</td>
<td>.015</td>
</tr>
<tr>
<td>Not married</td>
<td>.033</td>
<td>.071</td>
<td>.020</td>
<td>.123*</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian</td>
<td>- .088</td>
<td>.057</td>
<td>.160*</td>
<td>.021</td>
</tr>
<tr>
<td>Other</td>
<td>- .034</td>
<td>- .087*</td>
<td>- .019</td>
<td>.009</td>
</tr>
<tr>
<td>Educational level</td>
<td>.132*</td>
<td>.325*</td>
<td>.363*</td>
<td>.015</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Private employee</td>
<td>- .016</td>
<td>- .050</td>
<td>.033</td>
<td>- .034</td>
</tr>
<tr>
<td>Government employee</td>
<td>- .019</td>
<td>.042</td>
<td>.008</td>
<td>.052</td>
</tr>
<tr>
<td>Self-employed Employer</td>
<td>- .005</td>
<td>.054</td>
<td>.015</td>
<td>.050</td>
</tr>
<tr>
<td></td>
<td>- .045</td>
<td>.076</td>
<td>.006</td>
<td>- .065</td>
</tr>
<tr>
<td>Number of Christian friends and relatives</td>
<td>.266*</td>
<td>.124*</td>
<td>.131*</td>
<td>.022</td>
</tr>
<tr>
<td>Watch TV</td>
<td>.065</td>
<td>.011</td>
<td>- .028</td>
<td>- .026</td>
</tr>
<tr>
<td>Read newspapers</td>
<td>- .059</td>
<td>- .019</td>
<td>- .031</td>
<td>.029</td>
</tr>
<tr>
<td>R²</td>
<td>.165*</td>
<td>.182*</td>
<td>.228*</td>
<td>.028</td>
</tr>
<tr>
<td>N</td>
<td>536</td>
<td>537</td>
<td>537</td>
<td>429</td>
</tr>
</tbody>
</table>

\(^{14}\) Notes: 1. All regression coefficients are standardized coefficients.

\* P ≤ 0.05
Table 10.  The Crosstabulation between the Belief of the Existence of God and the Belief of Original Sin

<table>
<thead>
<tr>
<th>The belief of the existence of God</th>
<th>The belief of original sin</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Don’t believe in</td>
<td>Believe in</td>
<td>Don’t know, no answer</td>
<td>Total</td>
</tr>
<tr>
<td>No God</td>
<td>87 (78.4%)</td>
<td>16 (14.4%)</td>
<td>8 (7.2%)</td>
<td>111 (100.0%)</td>
</tr>
<tr>
<td>One God</td>
<td>42 (43.3%)</td>
<td>41 (42.3%)</td>
<td>14 (14.4%)</td>
<td>97 (100.0%)</td>
</tr>
<tr>
<td>Several gods</td>
<td>138 (52.7%)</td>
<td>96 (36.6%)</td>
<td>28 (10.7%)</td>
<td>262 (100.0%)</td>
</tr>
<tr>
<td>Don’t know, no answer</td>
<td>51 (41.8%)</td>
<td>24 (19.7%)</td>
<td>47 (38.5%)</td>
<td>122 (100.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>318 (53.7%)</td>
<td>177 (29.9%)</td>
<td>97 (16.4%)</td>
<td>592 (100.0%)</td>
</tr>
</tbody>
</table>

* The percentage shown in each cell is the row percentage.

Pearson Chi-Square = 87.540, df = 6, p ≦ 0.05; Cramer’s V = .272
Table 11. The Crosstabulation between the Belief of the Existence of God and the Idea about the Nature of Jesus

<table>
<thead>
<tr>
<th>The belief of the existence of God</th>
<th>Jesus is</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>God</td>
<td>Human</td>
<td>Storybook character</td>
<td>God and human</td>
<td>Other</td>
<td></td>
</tr>
<tr>
<td>No God</td>
<td>7 (6.3%)*</td>
<td>42 (37.8%)</td>
<td>44 (39.6%)</td>
<td>5 (4.5%)</td>
<td>13 (11.7%)</td>
<td>111 (100.0%)</td>
</tr>
<tr>
<td>One God</td>
<td>33 (34.0%)</td>
<td>22 (22.7%)</td>
<td>21 (21.6%)</td>
<td>14 (14.4%)</td>
<td>7 (6.2%)</td>
<td>97 (100.0%)</td>
</tr>
<tr>
<td>Several gods</td>
<td>64 (34.4%)</td>
<td>76 (29.0%)</td>
<td>57 (21.8%)</td>
<td>24 (9.2%)</td>
<td>41 (15.6%)</td>
<td>262 (100.0%)</td>
</tr>
<tr>
<td>Don’t know, no answer</td>
<td>11 (8.9%)</td>
<td>34 (27.6%)</td>
<td>33 (26.8%)</td>
<td>4 (3.3%)</td>
<td>41 (33.3%)</td>
<td>123 (100.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>115 (19.4%)</td>
<td>184 (29.3%)</td>
<td>155 (26.1%)</td>
<td>47 (7.9%)</td>
<td>102 (17.2%)</td>
<td>593 (100.0%)</td>
</tr>
</tbody>
</table>

* The percentage shown in each cell is the row percentage.

Pearson Chi-Square = 82.879, df = 12, p ≤ 0.05; Cramer’s V = .216
<table>
<thead>
<tr>
<th>The belief of the existence of God</th>
<th>Don’t believe in</th>
<th>Believe in</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No God</td>
<td>13 (31.7%)*</td>
<td>28 (68.3%)</td>
<td>41 (100.0%)</td>
</tr>
<tr>
<td>One God</td>
<td>16 (55.2%)</td>
<td>13 (44.8%)</td>
<td>29 (100.0%)</td>
</tr>
<tr>
<td>Several gods</td>
<td>61 (78.2%)</td>
<td>17 (21.8%)</td>
<td>78 (100.0%)</td>
</tr>
<tr>
<td>Don’t know, no answer</td>
<td>13 (54.2%)</td>
<td>11 (45.8%)</td>
<td>24 (100.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>103 (59.9%)</td>
<td>69 (40.1%)</td>
<td>172 (100.0%)</td>
</tr>
</tbody>
</table>

* The percentage shown in each cell is the row percentage. Pearson Chi-Square = 25.043, df = 3, p \(\leq 0.05\); Cramer’s V = .382
Table 13. The Crosstabulation between the Belief of the Existence of God and the Belief of Resurrection

<table>
<thead>
<tr>
<th>The belief of the existence of God</th>
<th>The possibility of resurrection</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very possible</td>
<td>Somewhat possible</td>
<td>Somewhat impossible</td>
<td>Not possible at all</td>
<td>Don’t know, no answer</td>
<td></td>
</tr>
<tr>
<td>No God</td>
<td>3 (2.7%)*</td>
<td>14 (37.8%)</td>
<td>20 (18.0%)</td>
<td>64 (4.5%)</td>
<td>10 (9.0%)</td>
<td>111 (100.0%)</td>
</tr>
<tr>
<td>One God</td>
<td>15 (15.5%)</td>
<td>23 (23.7%)</td>
<td>18 (18.6%)</td>
<td>28 (28.9%)</td>
<td>13 (13.4%)</td>
<td>97 (100.0%)</td>
</tr>
<tr>
<td>Several gods</td>
<td>26 (9.9%)</td>
<td>66 (25.2%)</td>
<td>49 (18.7%)</td>
<td>93 (35.5%)</td>
<td>28 (10.7%)</td>
<td>262 (100.0%)</td>
</tr>
<tr>
<td>Don’t know, no answer</td>
<td>2 (1.6%)</td>
<td>12 (9.8%)</td>
<td>14 (11.4%)</td>
<td>52 (42.3%)</td>
<td>43 (35.0%)</td>
<td>123 (100.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>46 (7.8%)</td>
<td>115 (19.4%)</td>
<td>101 (17.0%)</td>
<td>237 (40.0%)</td>
<td>94 (15.9%)</td>
<td>593 (100.0%)</td>
</tr>
</tbody>
</table>

* The percentage shown in each cell is the row percentage.

Pearson Chi-Square = 85.097, df = 12, p ≤ 0.05; Cramer’s V = .219
Table 14. The Crosstabulation between Respondent’s Age and the Belief of the Existence of God

<table>
<thead>
<tr>
<th>Respondent’s age</th>
<th>The Belief of the existence of God</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No God</td>
<td>One God</td>
</tr>
<tr>
<td>24 or less</td>
<td>12 (14.2%)*</td>
<td>15 (17.6%)</td>
</tr>
<tr>
<td>25 – 29</td>
<td>16 (16.7%)</td>
<td>15 (15.6%)</td>
</tr>
<tr>
<td>30 – 34</td>
<td>24 (21.6%)</td>
<td>16 (14.4%)</td>
</tr>
<tr>
<td>35 – 39</td>
<td>13 (13.3%)</td>
<td>14 (14.3%)</td>
</tr>
<tr>
<td>40 – 44</td>
<td>16 (23.5%)</td>
<td>14 (20.6%)</td>
</tr>
<tr>
<td>45 – 49</td>
<td>10 (20.8%)</td>
<td>8 (16.7%)</td>
</tr>
<tr>
<td>50 or more</td>
<td>18 (24.0%)</td>
<td>13 (17.3%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>109 (18.8%)</td>
<td>95 (16.4%)</td>
</tr>
</tbody>
</table>

* The percentage shown in each cell is the row percentage.

Pearson Chi-Square = 30.239, df = 18, $p \leq 0.05$; Cramer’s $V = .132$
Table 15. The Crosstabulation between Respondent’s Educational and the Belief of the Existence of God (Males only)

<table>
<thead>
<tr>
<th>Respondent’s Education</th>
<th>The Belief of the existence of God</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No God</td>
<td>One God</td>
<td>Several gods</td>
<td>Don’t know, no answer</td>
<td>Total</td>
</tr>
<tr>
<td>Junior high or below</td>
<td>14 (19.7%)*</td>
<td>11 (15.5%)</td>
<td>24 (33.8%)</td>
<td>22 (31.0%)</td>
<td>71 (100.0%)</td>
</tr>
<tr>
<td>Senior high</td>
<td>15 (14.9%)</td>
<td>9 (8.9%)</td>
<td>55 (54.5%)</td>
<td>22 (21.8%)</td>
<td>101 (100.0%)</td>
</tr>
<tr>
<td>Junior college</td>
<td>16 (29.1%)</td>
<td>7 (12.7%)</td>
<td>21 (38.2%)</td>
<td>11 (20.0%)</td>
<td>55 (100.0%)</td>
</tr>
<tr>
<td>College or above</td>
<td>19 (30.6%)</td>
<td>14 (22.6%)</td>
<td>22 (35.5%)</td>
<td>7 (11.3%)</td>
<td>62 (100.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>64 (22.1%)</td>
<td>41 (14.2%)</td>
<td>122 (42.2%)</td>
<td>62 (21.5%)</td>
<td>289 (100.0%)</td>
</tr>
</tbody>
</table>

* The percentage shown in each cell is the row percentage.
Pearson Chi-Square = 22.769, df = 9, p \( \leq 0.05 \); Cramer’s V = .162
Table 16. The Crosstabulation between Respondent’s Educational and the Belief of the Existence of God (Females only)

<table>
<thead>
<tr>
<th>Respondent’s Education</th>
<th>The Belief of the existence of God</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No God</td>
<td>One God</td>
<td>Several gods</td>
<td>Don’t know, no answer</td>
<td>Total</td>
</tr>
<tr>
<td>Junior high or below</td>
<td>6 (9.2%)</td>
<td>16 (24.6%)</td>
<td>25 (38.5%)</td>
<td>18 (27.7%)</td>
<td>65 (100.0%)</td>
</tr>
<tr>
<td>Senior high</td>
<td>17 (13.9%)</td>
<td>23 (18.9%)</td>
<td>57 (46.7%)</td>
<td>25 (20.5%)</td>
<td>122 (100.0%)</td>
</tr>
<tr>
<td>Junior college</td>
<td>9 (16.7%)</td>
<td>6 (11.1%)</td>
<td>30 (55.6%)</td>
<td>9 (16.7%)</td>
<td>54 (100.0%)</td>
</tr>
<tr>
<td>College or above</td>
<td>8 (19.5%)</td>
<td>10 (24.4%)</td>
<td>21 (51.2%)</td>
<td>2 (4.9%)</td>
<td>54 (100.0%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>40 (14.2%)</td>
<td>55 (19.5%)</td>
<td>133 (47.2%)</td>
<td>54 (19.1%)</td>
<td>282 (100.0%)</td>
</tr>
</tbody>
</table>

* The percentage shown in each cell is the row percentage.
Pearson Chi-Square = 14.659, df = 9, p ≥ 0.05
Table 17. Regression Analysis of the Perception of Christians’ Contribution in Taiwan

<table>
<thead>
<tr>
<th>Respondent’s characteristics</th>
<th>Medical services</th>
<th>Education</th>
<th>Charity</th>
<th>Moral standards</th>
<th>Modernization of Taiwan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>.036</td>
<td>.011</td>
<td>.056</td>
<td>-.006</td>
<td>.095</td>
</tr>
<tr>
<td>Age</td>
<td>-.020</td>
<td>-.069</td>
<td>.008</td>
<td>.046</td>
<td>-.065</td>
</tr>
<tr>
<td>Ethnic group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hakka</td>
<td>-.030</td>
<td>-.039</td>
<td>-.011</td>
<td>-.022</td>
<td>.051</td>
</tr>
<tr>
<td>Other</td>
<td>-.012</td>
<td>.022</td>
<td>-.070</td>
<td>-.040</td>
<td>-.018</td>
</tr>
<tr>
<td>Not married</td>
<td>.031</td>
<td>.020</td>
<td>.014</td>
<td>.046</td>
<td>-.041</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian</td>
<td>-.038</td>
<td>-.029</td>
<td>.019</td>
<td>.025</td>
<td>.149*</td>
</tr>
<tr>
<td>Other</td>
<td>-.022</td>
<td>.031</td>
<td>-.028</td>
<td>-.009</td>
<td>.030</td>
</tr>
<tr>
<td>Educational level</td>
<td>.038</td>
<td>-.061</td>
<td>-.018</td>
<td>-.138*</td>
<td>-.165*</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Private employee</td>
<td>-.087</td>
<td>-.088</td>
<td>-.142*</td>
<td>.082</td>
<td>-.004</td>
</tr>
<tr>
<td>Government employee</td>
<td>-.009</td>
<td>.015</td>
<td>.009</td>
<td>.127*</td>
<td>.036</td>
</tr>
<tr>
<td>Self-employed</td>
<td>-.023</td>
<td>.036</td>
<td>-.062</td>
<td>.121*</td>
<td>.012</td>
</tr>
<tr>
<td>Employer</td>
<td>-.029</td>
<td>-.046</td>
<td>-.080</td>
<td>.052</td>
<td>.021</td>
</tr>
<tr>
<td>Number of Christian friends</td>
<td>.186*</td>
<td>.167*</td>
<td>.133*</td>
<td>.204*</td>
<td>.134*</td>
</tr>
<tr>
<td>and relatives</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Watch TV</td>
<td>-.010</td>
<td>.008</td>
<td>.058</td>
<td>-.032</td>
<td>.020</td>
</tr>
<tr>
<td>Read newspapers</td>
<td>.131</td>
<td>.117</td>
<td>.071</td>
<td>.078</td>
<td>.031</td>
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<tr>
<td>(R^2)</td>
<td>.049</td>
<td>.046</td>
<td>.072*</td>
<td>.086*</td>
<td>.093*</td>
</tr>
<tr>
<td>N</td>
<td>457</td>
<td>393</td>
<td>409</td>
<td>407</td>
<td>389</td>
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</tbody>
</table>

Notes: 1. All regression coefficients are standardized coefficients.

* \(P \leq 0.05\)
Figure 1. The MDS Plot for 25 Countries
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Appendix

Questionnaire A: Perception about Western Culture and Society

(1) When we mention Westerners, people of what country first comes to your mind?
   1. United States of America
   2. Great Britain
   3. France
   4. Germany
   65. Other country (Please Record the Answer)
   89. Don’t know, no answer

(2) I will now read several names of country. Please tell me, according to your view, are they Western countries? (Please check below the country mentioned in the last Question automatically)

(3) The United States of America
   1. Yes
   2. No
   3. Not sure
      89. No answer

(4) United Kingdoms
   1. Yes
   2. No
   3. Not sure
      89. No answer

(5) France
   1. Yes
   2. No
   3. Not sure
      89. No answer

(6) Germany
   1. Yes
   2. No
   3. Not sure
      89. No answer
(7) Italy
1. Yes
2. No
3. Not sure
   89. No answer

(8) Canada
1. Yes
2. No
3. Not sure
   89. No answer

(9) Mexico
1. Yes
2. No
3. Not sure
   89. No answer

(10) Brazil
1. Yes
2. No
3. Not sure
   89. No answer

(11) Spain
1. Yes
2. No
3. Not sure
   89. No answer

(12) Sweden
1. Yes
2. No
3. Not sure
   89. No answer
(13) Holland
1. Yes
2. No
3. Not sure
89. No answer

(14) Austria
1. Yes
2. No
3. Not sure
89. No answer

(15) Poland
1. Yes
2. No
3. Not sure
89. No answer

(16) Czech
1. Yes
2. No
3. Not sure
89. No answer

(17) Greece
1. Yes
2. No
3. Not sure
89. No answer

(18) Turkey
1. Yes
2. No
3. Not sure
89. No answer
(19) Russia
  1. Yes
  2. No
  3. Not sure
  89. No answer

(20) Israel
  1. Yes
  2. No
  3. Not sure
  89. No answer

(21) Iran
  1. Yes
  2. No
  3. Not sure
  89. No answer

(22) Egypt
  1. Yes
  2. No
  3. Not sure
  89. No answer

(23) South Africa
  1. Yes
  2. No
  3. Not sure
  89. No answer

(24) India
  1. Yes
  2. No
  3. Not sure
  89. No answer
(25) Japan
1. Yes
2. No
3. Not sure
89. No answer

(26) Philippines
1. Yes
2. No
3. Not sure
89. No answer

(27) Australia
1. Yes
2. No
3. Not sure
89. No answer

(28) When Western societies are compared with Taiwan society, do you think that their scientific technology is more advanced, less advanced, or about the same?
1. A little more advanced
2. Much more advanced
3. A little less advanced
4. Much less advanced
5. About the same
89. Don’t know, no answer

(29) When Western societies are compared with Taiwan society, do you think that their interpersonal relationships are more distant, more close, or about the same?
1. A little more distant
2. Much more distant
3. A little more close
4. Much more close
5. About the same
89. Don’t know, no answer
(30) When Western societies are compared with Taiwan society, do you think that their interpersonal relationships are more equal, less equal, or about the same?
   1. A little more equal
   2. Much more equal
   3. A little less equal
   4. Much less equal
   5. About the same
   89. Don’t know, no answer

(31) When Western societies are compared with Taiwan society, do you think that their politics are more democratic, less democratic, or about the same?
   1. A little more democratic
   2. Much more democratic
   3. A little less democratic
   4. Much less democratic
   5. About the same
   89. Don’t know, no answer

(32) When Western societies are compared with Taiwan society, do you think that they have more regard for public morals, less regard for public morals, or about the same?
   1. Have a little more regard
   2. Have much more regard
   3. Have a little less regard
   4. Have much less regard
   5. About the same
   89. Don’t know, no answer

(33) When Western societies are compared with Taiwan society, do you think that they are more law-abiding, less law-abiding, or about the same?
   1. A little more law-abiding
   2. Much more law-abiding
   3. A little less law-abiding
   4. Much less law-abiding
   5. About the same
   89. Don’t know, no answer
(34) When Western societies are compared with Taiwan society, do you think that
they have more respect for individual rights, less respect for individual rights, or
about the same?
1. Have a little more respect
2. Have much more respect
3. Have a little less respect
4. Have much less respect
5. About the same
89. Don’t know, no answer

(35) When Western societies are compared with Taiwan society, do you think that
they are more discriminating against minorities, less discriminating against
minorities, or about the same?
1. A little more discriminating
2. Much more discriminating
3. A little less discriminating
4. Much less discriminating
5. About the same
89. Don’t know, no answer

(36) When Western societies are compared with Taiwan society, do you think that
their problem of violent crimes is more serious, less serious, or about the same?
1. A little more serious
2. Much more serious
3. A little less serious
4. Much less serious
5. About the same
89. Don’t know, no answer

(37) When Western societies are compared with Taiwan society, do you think that
their relationship between sexes is more open, less open, or about the same?
1. A little more open
2. Much more open
3. A little less open
4. Much less open
5. About the same
89. Don’t know, no answer
(38) When Western societies are compared with Taiwan society, do you think that their standard of living is higher, lower, or about the same?
   1. A little higher
   2. Much higher
   3. A little lower
   4. Much lower
   5. About the same
   89. Don’t know, no answer

(39) When Western societies are compared with Taiwan society, do you think that their spiritual life is rich, poor, or about the same?
   1. A little richer
   2. Much richer
   3. A little poorer
   4. Much poorer
   5. About the same
   89. Don’t know, no answer

(40) When Western societies are compared with Taiwan society, do you think that their interpersonal competition is more severe, less severe, or about the same?
   1. A little more severe
   2. Much more severe
   3. A little less severe
   4. Much less severe
   5. About the same
   89. Don’t know, no answer

(41) When Western societies are compared with Taiwan society, do you think that they are more concerned about protecting natural environment, or less concerned, or about the same?
   1. A little more concerned
   2. Much more concerned
   3. A little less concerned
   4. Much less concerned
   5. About the same
   89. Don’t know, no answer
(42) When Western societies are compared with Taiwan society, do you think that the possibility for them to use military force to resolve international disputes is higher, lower, or about the same?
1. A little higher
2. Much more higher
3. A little lower
4. Much less lower
5. About the same
89. Don’t know, no answer

(43) How much understanding do you think that Westerners have about the people of Taiwan (such as beliefs, habits, thoughts, politics, etc.)?
1. A lot
2. Not much
89. Don’t know, no answer

(44) Do you think that we need to understand Western societies?
1. Yes
2. No
89. Don’t know, no answer

(45) If someone said that “As long as Taiwan becomes just the same as Western societies, then it will becomes a modern society.” Do you agree with this statement?
1. Yes
2. No
89. Don’t know, no answer

(46) Do you think that the influence of the West on Taiwan is good, bad, or mixed with good and bad?
1. Good
2. More good than bad
3. Bad
4. More bad than good
5. Mixed with good and bad
89. Don’t know, no answer
(47) Do you watch TV?
   1. Yes
   2. No (Go To Q. 49)
   89. Don’t know, no answer

(48) Do you watch Western programs (programs produced by Westerners)?
   1. No
   2. Everyday
   3. Several times a week
   4. Once in a while
   89. Don’t know, no answer

(49) Do you read newspapers?
   1. Yes
   2. No (Go To Q. 51)
   89. Don’t know, no answer

(50) When you read newspapers, do you read international news?
   1. No
   2. Everyday
   3. Several times a week
   4. Once in a while
   89. Don’t know, no answer

(51) Have you ever been countries in the West to travel as a tourist?
   1. Yes
   2. No (Go To Q. 54)
      89. Don’t know, no answer
(52) How many times have you been there?
  1. 1
  2. 2
  3. 3
  4. 4
  5. 5
  6. 6
  7. 7
  8. 8
  9. 9
  10. 10
  89. Other (Please Record the Answer)
  99. Don’t know, no answer

(53) How many days were you there last time?
  1. (Please Record the Answer)
  89. Don’t know, no answer

(54) Have you ever been the West to study?
  1. No
  2. Yes (Go To Q. 56)
  89. Don’t know, no answer

(55) How long have you studied in the West?
  1. (Please Record the Answer)
  89. Don’t know, no answer
Questionnaire B: Perception about Westerners

(1) When we mention Westerners, people of what country first comes to your mind?
   1. United States of America
   2. Great Britain
   3. France
   4. Germany
   5. Other country (Please Record the Answer)
   89. Don’t know, no answer

(2) When we mention Westerners, do you mainly associate them with white, yellow or black people?
   1. White
   2. Yellow
   3. Black
   4. Other (Please Record the Answer)
   5. Don’t know, no answer

(3) When you compare Westerners with Taiwan people, do you consider them as more fond of showing off, less fond of showing off, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same
   89. Don’t know, no answer

(4) When you compare Westerners with Taiwan people, do you consider them as more conservative, less conservative, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same
   89. Don’t know, no answer
(5) When you compare Westerners with Taiwan people, do you consider them as more enterprising, less enterprising, or about the same?
1. Much more
2. A little more
3. A little less
4. Much less
5. About the same
   89. Don’t know, no answer

(6) When you compare Westerners with Taiwan people, do you consider them as more independent, less independent, or about the same?
1. Much more
2. A little more
3. A little less
4. Much less
5. About the same
   89. Don’t know, no answer

(7) When you compare Westerners with Taiwan people, do you consider them as more open, less open, or about the same?
1. Much more
2. A little more
3. A little less
4. Much less
5. About the same
   89. Don’t know, no answer

(8) When you compare Westerners with Taiwan people, do you consider them as more selfish, less selfish, or about the same?
1. Much more
2. A little more
3. A little less
4. Much less
5. About the same
   89. Don’t know, no answer
(9) When you compare Westerners with Taiwan people, do you consider them as more concerned about others’ views, less concerned about others’ views, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same

89. Don’t know, no answer

(10) When you compare Westerners with Taiwan people, do you consider them as more materialistic, less materialistic, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same

89. Don’t know, no answer

(11) When you compare Westerners with Taiwan people, do you consider them as more polite, less polite, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same

89. Don’t know, no answer

(12) When you compare Westerners with Taiwan people, do you consider them as more scientifically minded, less scientifically minded, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same

89. Don’t know, no answer
(13) When you compare Westerners with Taiwan people, do you consider them as more generous, less generous, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same
   89. Don’t know, no answer

(14) When you compare Westerners with Taiwan people, do you consider them as more frank, less frank, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same
   89. Don’t know, no answer

(15) When you compare Westerners with Taiwan people, do you consider them as more trusting, less trusting, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same
   89. Don’t know, no answer

(16) When you compare Westerners with Taiwan people, do you consider them as more prudent, less prudent, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same
   89. Don’t know, no answer
(17) When you compare Westerners with Taiwan people, do you consider them as more serious, less serious, or about the same?
1. Much more
2. A little more
3. A little less
4. Much less
5. About the same
89. Don’t know, no answer

(18) When you compare Westerners with Taiwan people, do you consider them as more willing to accept different opinions, less willing to accept different opinions, or about the same?
1. Much more
2. A little more
3. A little less
4. Much less
5. About the same
89. Don’t know, no answer

(19) When you compare Westerners with Taiwan people, do you consider them as more friendly, less friendly, or about the same?
1. Much more
2. A little more
3. A little less
4. Much less
5. About the same
89. Don’t know, no answer

(20) When you compare Westerners with Taiwan people, do you consider them as more optimistic, less optimistic, or about the same?
1. Much more
2. A little more
3. A little less
4. Much less
5. About the same
89. Don’t know, no answer
(21) When you compare Westerners with Taiwan people, do you consider them as more fond of arts, less fond of arts, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same
   89. Don’t know, no answer

(22) When you compare Westerners with Taiwan people, do you consider them as more cunning, less cunning, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same
   89. Don’t know, no answer

(23) When you compare Westerners with Taiwan people, do you consider them as more hardy, less hardy, or about the same?
   1. Much more
   2. A little more
   3. A little less
   4. Much less
   5. About the same
   89. Don’t know, no answer

(24) Are you willing or not willing to be a neighbor of Westerners?
   1. Very much willing
   2. Somewhat willing
   3. Somewhat unwilling
   4. Not willing at all
   89. Don’t know, no answer
(25) Are you willing or not willing to be a friend of Westerners?
   1. Very much willing
   2. Somewhat willing
   3. Somewhat unwilling
   4. Not willing at all
   89. Don't know, no answer

(26) Are you willing or not willing to be a relative of Westerners by marriage?
   1. Very much willing
   2. Somewhat willing
   3. Somewhat unwilling
   4. Not willing at all
   89. Don't know, no answer

(27) Do you watch TV?
   1. Yes
   2. No (Go To Q. 29)
   89. Don’t know, no answer

(28) Do you watch Western programs (programs produced by Westerners)?
   1. No
   2. Everyday
   3. Several times a week
   4. Once in a while
   89. Don’t know, no answer

(29) Do you read newspapers?
   1. Yes
   2. No (Go To Q. 31)
   89. Don’t know, no answer

(30) When you read newspapers, do you read international news?
   1. No
   2. Everyday
   3. Several times a week
   4. Once in a while
   89. Don’t know, no answer
(31) Have you ever been countries in the West to travel as a tourist?
1. Yes
2. No (Go To Q. 34)
89. Don’t know, no answer (Go To Q. 34)

(32) How many times have you been there?
1. 1
2. 2
3. 3
4. 4
5. 5
6. 6
7. 7
8. 8
9. 9
10. 10
89. Other (Please Record the Answer)
99. Don’t know, no answer

(33) How many days were you there last time?
1. (Please Record the Answer)
89. Don’t know, no answer

(34) Have you ever been the West to study?
1. No
2. Yes (Go To Q. 36)
89. Don’t know, no answer

(35) How long have you studied in the West?
1. (Please Record the Answer)
89. Don’t know, no answer

(36) Respondent's sex (Identified by the interviewer)
1. Male
2. Female
(37) When were you born?
   1. (Please Record the Answer)
   89. Don't know, no answer

(38) Is your father a Minnan, Taiwan Hakka, mainlander, or aborigine?
   1. Minnan
   2. Taiwan Hakka
   3. Mainlander
   4. Aborigine
   89. Don't know, no answer

(39) What is your level of education?
   1. Graduate school
   2. College
   3. Junior college
   4. Senior high school or vocational school
   5. Junior high school
   6. Primary school
   7. Other
   89. Don't know, no answer

(40) What is your marital status?
   1. Single
   2. Married
   3. Other
   89. Don't know, no answer

(41) What is your current occupation?
   1. Employee of a private company
   2. Employee of a government organization
   3. Employer, without hiring anyone
   4. Employer, with employees
   5. Student
   6. Housekeeper
   7. Other
   89. Don't know, no answer
(42) What is your current religious belief?
   1. Buddhism
   2. Taoism (Go To Q. 43)
   3. Folk religions (Go To Q. 43)
   4. Yi Guan Dao (Go To Q. 43)
   5. Xuan Yuan Jiao (Go To Q. 43)
   6. Islam (Go To Q. 43)
   7. Catholicism (Go To Q. 43)
   8. Protestantism (Go To Q. 43)
   9. None (Go To Q. 43)
   10. Other (Go To Q. 43)
   89. Don't know, no answer (Go To Q. 43)

(43) Have you been converted?
   1. Yes
   2. No
   89. Don’t know, no answer

(44) What is the average monthly income of your family?
   1. Below NT$20,000
   2. Above NT$20,000, but below NT$40,000
   3. Above NT$40,000, but below NT$60,000
   4. Above NT$60,000, but below NT$80,000
   5. Above NT$80,000, but below NT$100,000
   6. Above NT$100,000
   89. Don’t know, no answer
Questionnaire C: Perceptions about Christianity

(1) Do you have any relative or friend who is of Christian faith?
   1. Yes
   2. Just a few (one or two)
   3. Quite a few (less than ten)
   4. A lot (more than ten)
   89. Don’t know, no answer

(2) When speaking of Christian religions, which comes to your mind, Protestant or Catholic?
   1. Protestant
   2. Catholic
   3. Both
   4. Other
   89. Don’t know, no answer

(3) Is there a church of Christian religions near where you live?
   1. No
   2. Yes
   89. Don’t know, no answer

(4) Do you think that there are many or few reports about Christian religions in newspapers, magazines, or TV?
   1. Quite a few
   2. A lot
   3. Not much
   4. Not at all
   89. Don’t know, no answer

(5) In compare with the ordinary people, do you think that Christian’s educational level is higher, lower, or about the same?
   1. Much higher
   2. Somewhat higher
   3. Somewhat lower
   4. Much lower
   5. About the same
   89. Don’t know, no answer
(6) In your mind, Christian faith is believed by what kind of people? Minnans, Hakkas, mainlanders, or aborigines? (Multiple answers are allowed)
   1. Minnans
   2. Hakkas
   3. Mainlanders
   4. Aborigines
   5. Other
   89. Don’t know, no answer

(7) In compare with the ordinary people, do you think that Christian’s political influence is bigger, smaller, or about the same?
   1. Much bigger
   2. Somewhat bigger
   3. Somewhat smaller
   4. Much smaller
   5. About the same
   89. Don’t know, no answer

(8) In compare with the ordinary people, do you think that Christian’s thoughts and behaviors are more westernized, less westernized, or about the same?
   1. Much more westernized
   2. Somewhat westernized
   3. Somewhat less westernized
   4. Much less westernized
   5. About the same
   89. Don’t know, no answer

(9) In compare with believers of other religions, do you think that Christians are more pious, less pious, or about the same?
   1. More pious
   2. Less pious
   3. About the same
   89. Don’t know, no answer
(10) As far as you know, do Christian religions have sectarian factions? (If the answer is “Yes,” ask the question: “Do you think that there are many or few factions?”)
1. No
2. Many
3. Few
89. Don’t know, no answer

(11) Do you feel that there is difference between Protestant and Catholic faith?
1. No
2. A lot
3. Not much
89. Don’t know, no answer

(12) Some people said, “Christian religions are Westerners’ religions.” Others said, “Christian religions have become religions of Taiwan people.” Do you feel that Christian religions are religions of Westerners, religions of Taiwan people, or “religions of Westerners and Taiwanese as well”?
1. Westerners’
2. Taiwanese
3. Both Westerners’ and Taiwanese
89. Don’t know, no answer

(13) As far as you know, do Christians worship their ancestors?
1. Yes (Go To Q. 15)
2. No
3. Some don't
89. Don't know, no answer (Go To Q. 15)

(14) Do you feel that not worshipping ancestors is right or wrong or it has nothing to do with right or wrong?
1. It is right
2. It is somewhat wrong
3. It is very wrong
4. It has nothing to do with right or wrong
89. Don't know, no answer
(15) Have you ever read books or materials related to Christian religions?
   1. Yes
   2. No (Go To Q. 17)
   89. Don't know, no answer (Go To Q. 17)

(16) Is it the Bible?
   1. Yes
   2. No
   89. Don't know, no answer

(17) Christian religions believe that there is one omnipotent god and one god only. Do you think that there is god?
   1. No
   2. Yes, there is one
   3. Yes, there are several
   89. Don't know, no answer

(18) Christian religions believe that our earliest ancestors betrayed God. We, the descendants, have to bear this guilt continuously. Do you believe that we were born with this guilt?
   1. Yes
   2. No
   89. Don't know, no answer

(19) As far as you know, is Jesus a god, a human, or just a character in a story? (Multiple answers are allowed)
   1. God
   2. Human (Go To Q. 21)
   3. A character in a story (Go To Q. 22)
   4. Other (Go To Q. 22)
   5. Never heard of Jesus (Go To Q. 22)
   89. Don't know, no answer (Go To Q. 22)

(20) Then do you believe that it came to the world as a human?
   1. Yes (Go To Q. 22)
   2. No (Go To Q. 22)
   89. Don't know, no answer (Go To Q. 22)
(21) Then do you believe that he died and became God?
1. Yes
2. No
89. Don't know, no answer

(22) Do you know what people in Taiwan call the day commemorated by Christian religions as the birthday of Jesus?
1. No
2. Christmas
3. Other

(23) Christian religions believe that Jesus resurrected after death. Do you feel that such a thing like Jesus's resurrection is possible?
1. Very possible
2. Somewhat possible
3. Somewhat impossible
4. Very impossible
89. Don't know, no answer

(24) Have you ever seen Christians' religious rituals in a service or a mass?
1. No (Go To Q. 26)
2. Yes

(25) What do you think about these rituals? (Mention the list of answers below. Multiple answers are allowed)
1. Simple
2. Complex
3. Mysterious
4. Not mysterious
5. Solemn
6. Not solemn
89. Don't know, no answer
(26) In compare with the ordinary people, do you think that the educational level of religious personnel like ministers, Fathers and Sisters is higher, lower or about the same?
1. Much higher
2. Somewhat higher
3. Somewhat lower
4. Much lower
5. About the same
89. Don’t know, no answer

(27) Do you think that Christian religions are active or inactive in proselytizing?
1. Very active
2. Somewhat active
3. Somewhat inactive
4. Very inactive
89. Don’t know, no answer

(28) Do you think that Christian religions are morally more conservative or less conservative?
1. Very conservative
2. Somewhat conservative
3. Less conservative
4. Not conservative at all
89. Don’t know, no answer

(29) Do you feel that to be a Christian is easy or difficult?
1. Very easy
2. Somewhat easy
3. Somewhat difficult
4. Very difficult
89. Don’t know, no answer
(30) Do you think that it is necessary or not necessary for people in Taiwan to understand the beliefs of Christian religions?
   1. Very necessary
   2. Somewhat necessary
   3. Somewhat unnecessary
   4. Not necessary at all
   89. Don’t know, no answer

(31) If someone invites you to go to church and listen to a sermon, are you willing or not willing to go?
   1. Very willing
   2. Somewhat willing
   3. Somewhat unwilling
   4. Not willing at all
   89. Don’t know, no answer

(32) Do you think that the contribution of Christian religions in making Taiwan a modernized society is great or small?
   1. Very great
   2. Somewhat great
   3. Somewhat small
   4. Very small
   89. Don’t know, no answer

(33) Do you think that the contribution of Christian religions to Taiwan society in the aspect of charity is great or small?
   1. Very great
   2. Somewhat great
   3. Somewhat small
   4. Very small
   89. Don’t know, no answer
(34) Do you think that the contribution of Christian religions to Taiwan society in the aspect of education is great or small?
1. Very great
2. Somewhat great
3. Somewhat small
4. Very small
89. Don’t know, no answer

(35) Do you think that the contribution of Christian religions to Taiwan society in the aspect of medical services is great or small?
1. Very great
2. Somewhat great
3. Somewhat small
4. Very small
89. Don’t know, no answer

(36) Do you think that the contribution of Christian religions to Taiwan society in the aspect of elevating moral standards is great or small?
1. Very great
2. Somewhat great
3. Somewhat small
4. Very small
89. Don’t know, no answer

(37) Are you willing or not willing to live in a place where the next-door neighbors are of Christian faith?
1. Very willing
5. Somewhat willing
6. Somewhat unwilling
7. Not willing at all
89. Don’t know, no answer
(38) Are you willing or not willing to be a friend of a Christian?
   1. Very willing
   2. Somewhat willing
   3. Somewhat unwilling
   4. Not willing at all
   89. Don’t know, no answer

(39) Are you willing or not willing to be a relative of a Christian by marriage?
   1. Very willing
   2. Somewhat willing
   3. Somewhat unwilling
   4. Not willing at all
   89. Don't know, no answer

(40) Do you watch TV?
   1. Yes
   2. No (Go To Q. 42)
   89. Don’t know, no answer

(41) Do you watch Western programs (programs produced by Westerners)?
   1. No
   2. Everyday
   3. Several times a week
   4. Once in a while
   89. Don’t know, no answer

(42) Do you read newspapers?
   1. Yes
   2. No (Go To Q. 44)
   89. Don’t know, no answer

(43) When you read newspapers, do you read international news?
   1. No
   2. Everyday
   3. Several times a week
   4. Once in a while
   89. Don’t know, no answer
(44) Have you ever been countries in the West to travel as a tourist?
   1. Yes
   2. No (Go To Q. 47)
   89. Don’t know, no answer (Go To Q. 47)

(45) How many times have you been there?
   1. 1
   2. 2
   3. 3
   4. 4
   5. 5
   6. 6
   7. 7
   8. 8
   9. 9
   10. 10
   65. Other (Please Record the Answer)
   89. Don’t know, no answer

(46) How many days were you there last time?
   1. (Please Record the Answer)
   89. Don’t know, no answer

(47) Have you ever been the West to study?
   1. No
   2. Yes (Go To Q. 49)
   89. Don’t know, no answer

(48) How long have you studied in the West?
   1. (Please Record the Answer)
   89. Don’t know, no answer

(Questions about respondent’s socio-demographic characteristics are omitted)