

An Explorative Study on the Taiwanese Muslim
(2012~2013)

For

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Preface

"Taiwan employer forced Muslim workers to eat pork", a news title, dated 10 May 2010, has it. The news report continues, "Three Muslims from Indonesia were 'distraught and afraid' after their boss at a suburban Taipei factory forced them to eat pork over a seven-month period or face punishment, says a Taiwan rights group."¹ The news drew considerable attentions not only from the Muslim community, but also within other NGO groups². The news did not stop there. The Ministry has responded efficiently. A TV clip meant to "educate" Taiwanese the "correct" knowledge about the Muslims was soon produced by the Ministry and aired in Taiwan. Unfortunately, the "educator" in that clip says to the children that "because Nina's god does not eat Pork, therefore we....."³. Allah, the almighty, omnipotent God in Muslim's faith was referred as an anthropomorphic god of traditional Taiwanese pantheism, an even graver offense to the Muslim faith. However, it would be a very bad hunch that this clip was intended to offend the Muslims faith; rather it is in fact a very "thoughtful" expression on the part of the clip producer to communicate effectively to the kids and the public in general the fact that Muslims do not eat pork. Having said that, one has to be quite sensible to the situation the Muslims are facing with in Taiwan: they are really in a "foreign" country even for the Taiwanese/Chinese Muslims.

The Muslims as a religious minority has been deeply misunderstood and/or stigmatized in many places around the world. Apparently it is of no exception in Taiwan. The Taiwanese religious studies in general⁴ and sociology of religion in particular had contributed very little to the better understanding of the Muslims in Taiwan. By far, as we know it, there were only a few anthropological field researches either by researchers for their research projects or graduate students for their degree theses. And not all of them are Muslims studies per se but ethnicity/nationality studies that related to the Muslims in Taiwan. As to sociology of religion, there aren't any. Perhaps, it was mostly due to the Muslims being inaccessible through general

¹From

<http://www.timeslive.co.za/world/article442060.ece/Taiwan-employer-forced-Muslim-workers-to-eat-pork>, accessed on 10 March, 2013.

² The Catholic Archbishop of Taipei told me personally, in a research interview, that he, together with the Presbyterian leading minister, sent an appeal letter to the Interior Ministry and asked them to pay more attention to the wellbeing of the Muslim workers in Taiwan.

³ <http://www.nownews.com/2010/11/30/327-2668850.htm>, accessed on 10 March 2013.

⁴ The works of Muslim study in Taiwan were systematically reviewed in 蔡源林, 2000, "五十年來台灣宗教研究成果評估計劃：伊斯蘭教之部" 國科會人文中心。Generally speaking, very few of the works reviewed are related the Muslims in Taiwan.

social survey owing to its relative small size. In a combined dataset of three waves of research project “Taiwan Social Change Survey: Religion and Culture” of Academia Sinica from 1994 to 2004, only 2 Muslims were interviewed out of total sample size of 5,668.

Members of the Chinese Muslims Association (CMA) know better to a certain degree. In the preliminary stage of this survey, upon hearing that we plan to do 500 Taiwanese/Chinese respondents, a leading staff responded immediately, saying, “That’s impossible. 150 will be great”. It turned out that he is right. But it seems that they have obtained their knowledge of the Muslims in Taiwan more from their daily experiences than from systematic investigations. For instance, we have learnt from a staff member of CMA that all they know is that numbers of Muslims have been increased a great deal in these years, mainly because of the foreign Muslims’ emigration, however, their knowledge of the general condition of the Taiwanese/Chinese Muslims is indeed scarce. It is therefore a precious moment for us to be able to do a pioneering social survey on the Muslims in Taiwan.

Outline of Survey Results

- I. [General Conditions](#) (See Chapter II)
- II. [Life in home country](#) (See Chapter III)
- III. [Life in Taiwan](#) (See Chapter IV)
- IV. [Religious Life](#) (See Chapter V)
- V. [Life in Taiwan](#) (See Chapter VI)

I. General Conditions (See Chapter II)

1. Age distribution of respondents (Q1)

The average age of the samples is 34.8. For those who have stayed less or equal to 4 years, the mean age is smaller than 30 and for 4~10 years group, 32.8 is their average age and for 10~ years group, 50.9 is the average. The Taiwan born has an average age of 40.4.

2. Country of Origin (Q2)

The respondents come from 20 countries in total, only four of these 20 countries can claim more than 3 % of the respondents. Indonesia is the biggest one (62.5 %), Pakistan has 4.1 %, the Myanmar has 3.1%. 24.9% are Taiwanese/Chinese. About 90% are from Asia (including Taiwan/China). We collapsed these 20 countries into 3 categories: the Indonesian is 62.5% with an average age of 28.8; the Taiwanese/Chinese is 24.9% with an average of 48.7 and the Others Muslims is 12.5% with an average age of 37.1.

3. The respondent's Marital Status (Q3)

55.6% of the respondents are married, and the longer they have stayed, the greater marriage rates are and the Taiwan born lies in between in average. Also, Indonesian married the less, Others Muslims in between and Taiwanese/Chinese has the highest marriage rate. Also, 93% of Indonesian, 75% of Taiwanese/Chinese and only 20% of the Others Muslims practice endogamy. 71% of the Others Muslims married with Taiwanese/Chinese.

4. Years of first arrival (Q4)

The Muslims started to move in after World War II, 1948 A.D. was the first year among the respondents. The Chinese Civil War and later the Communists' taking over of China has to be the major reason. After that, there are also small emigrations through 1980's and 90's before 2000 A.D... After 2007 A.D a lot more emigrants moved in until now. Economic reasons may explain the later emigrations.

5. Monthly Income (Q28)

In a scale of 9 levels of monthly income, 14% earn the lowest, 43% the second lowest and 19% the third. These three sum up to 76% of the respondents. The rest 24% are in other six levels; there is a positive correlation between year of stay and monthly income: the longer one have stayed, the more income they obtain, the Pearson's R is 0.46 when the Taiwan born are excluded. Differences also exist among three groups of country of origin. The Indonesians and Others Muslims have much greater percentages of lowest income. On the whole, the income level of the Indonesians is the lowest and the income distribution of Others Muslims is similar to Taiwanese/Chinese Muslims.

6. Years of Stay (Q29)

Most of the Muslims in Taiwan are newcomers. Those having stayed for 0 ~ 1 year accounts for 13.7%, for 1 ~ 2 years 34.9%, 2 ~ 4 years 19.45%, 4~ 10 years 14.2%, they add up to 68.6% of all the respondents. There is a group of Taiwan born which has a percentage of 12%. Those having stayed for more than ten years only account for 19.4%. Among three groups of country of origin, about 80% of the Indonesian Muslims have stayed for less than four years and it is 34.2% for the Others Muslims and only 0.7% for Taiwanese/Chinese for the same years of stay.

7. Family members living with the respondents currently (Q6)

The percentage of the "other" is the largest (42.2%). Second to it are the percentages of spouse (31.1%) and child (23.5%). Percentages of the other four, i.e. father (5.4%), mother (7.2%), brother (7.4%) and sister (5.9%) are only of small numbers.

Combining its family types, single family accounts for 54.4% of all the respondents. Two types of family with spouse (spouse only, and spouse with child) jointly account for 23.1%. Family with sibling and w/o spouse is 7%. The rest three account for 11.4% altogether.

A pattern can be found for the years of stay groups. As years of stay increase, percentage of single family decreases and percentages of other family types increase. Spousal families with child/children is most noticeable, it increases its percentage to 49.5% for those having stayed for 10~ years. The Taiwan born does not fit into this pattern for they are the second generation of emigrants.

As to three groups of country of origin, single family only dominates the Indonesian Muslims. Less than one third of the Others Muslims live in this type of family. Spousal family with child is the dominant form for both the Others Muslims (40%) and Taiwanese/Chinese (38%).

II. Life in home country (See Chapter III)

1. Family members in home country (Q5)

Percentages of family members in home country in descending order is mother (87%), father (77%), sister (67%), brother (64%), spouse and child (30%), the other (2.5%). Only the 10~ years group have many percentages considerably different from those of other groups' among six groups of years of stay. The pattern is that percentages of elder relatives are smaller and the percentages of younger ones are higher. Also there are differences between the Indonesians and the others Muslims and the pattern is similar. The age effect may be the main cause.

Two family types are the major ones in home country: family of parent w/sibling (34.1%) and three generation family (39.8%). Other two generation family and four generation family are also with considerable percentages, 12.5% and 9% for each. Other three types are negligible. Of the six groups of year of stay, the 10~ years group is unique and the age effect perhaps is the cause. Also, the Indonesians seem to have more extended families and their variations than the others Muslims do.

2. Work in Home Country (Q23)

For former work in home country, the percentage's descending order is workers (32.9%), students (21.1%), self-employed (18.3%), professional and manager (10.3%), clerical, sales and other service work (8.2%), and unemployed (8.2%).

For the five groups of years of stay, former students have been one major source except for 4~10 years group; percentages of former workers become fairly significant recently; and that of the professional/managerial persons seem to increase in two recently arrived groups; the former self-employed were up to 32% in 10~ years group, but decreased through years, however, its percentage increased from 11% of 1~2 years to 18% in 0~1 year group.

In comparison with each other, the Indonesians' percentages of former workers are much higher, and the Other Muslims' percentages of former self-employed, professionals and managers and students are much higher.

3. What school did you attend the last? (Q24)

The respondents' education level in general is fairly appreciable. Of all the respondents, 37% are of university/graduate school; 10% are of college level; 32% higher school; 12% junior high school and elementary school only 8%. For six groups of country origin, the Taiwan born has the highest average education level, 68% of them are of university/graduate level, secondary to them is the 10~ years group, 44% of them have education of university/graduate level. The rest of groups are in average lower than these two groups, and the 4~10 years group is the most disadvantaged. Of the three groups of country origin, the Others Muslims has the highest average level of education, 71% of them are of university/graduate level, Taiwanese/Chinese are second to them and the Indonesians are the most advantaged.

4. The reason to come to Taiwan (Q25)

After collapsing ten reasons of coming to Taiwan into four sets of reasons, we can order these four set of reasons using their added percentages as 1. The added percentage of economic reasons (earn money and told there was a job) is 65.5%; 2. The added percentage of improving one's ability (to study and training) is 28.4%; 3. That of social reason (invited by friends and family/relative) is 25.3%;

4. That of technical reason (easy to enter and introduced by broker) is 27.3%. The rest are "business trip" and "other", only 3.4% for each.

Among the five groups of years of stay, economic reasons are all of greatest percentages. For the recent arrived two groups, improving one's ability becomes much stronger; "Earn money" for the 10~ years group is very low, technical and social reasons are especially strong. For the two group of country origin, the Indonesians are especially strong in economic reasons and technical reasons. The Others Muslims are stronger in improving one's ability and social reasons.

5. The use of broker when came to Taiwan (Q26)

62.2% of the respondents reported that they did use broker for coming to Taiwan. Also the use of broker was so unusual for the 10~ years group. It was a peak for the 4~10 year group (75.1%) and percentages decreased to that of the 0~1 year group (54.1%). Only 7.8% of the Others Muslims used broker as against 70.4% of the Indonesians.

6. Ways to cover the expense to come to Taiwan (Q27)

The percentages of six ways of covering expenses to Taiwan can be ordered in a descending order: Your own budget (49.6%), Family/Relatives (39.1%), Government grant (8.2%), Other (6.4%), Broker (4.9%), Friends (0.5%). Among five groups of years of stay, there is a steady decreasing trend in using one's own budget, from 64.3% of the 10~ years group to only 44.6% of the 0~1 year group. For the other items, only ups and downs almost randomly across these five groups. For the two groups of country origin, the Indonesians relied more only on brokers and "other" supports, and the Others Muslims depended more on all other sources.

III. Life in Taiwan (See Chapter IV)

1. Current Work (Q7)

The largest percentage of the respondents' current work is manual work (43.5%), if adding work in agriculture, forestry and fishery, they sum to about 52%; 18.5% of the respondents are students, percentage of the professionals/managers is

12%, that of the self-employed is 9.6% and clerical, sales or service accounts for 7%.

The Taiwan born is the most advantageous. It has the largest percentage of professionals and managers (33.8%); somewhat large percentage of clerical/sales/other service worker (13.8%) and the fewest manual workers (26.2%). The 10~ years group is at least as advantageous. The self-employed are of the largest percentage (28.6%), the proportion of professionals and managers is also far large (28.6%). Its manual workers are as few as that of the Taiwan born. For the other four groups, the longer they have stayed, the more manual workers there are, only that the fewer will they work in the fishing boats. Some minor signs of getting improved perhaps are the proportions of self-employed, clerical/sales/other service work. But the total percentages of them are not very appreciable. For the 0~1 year and 1~2 years' groups, there are fewer blue collar workers and more students.

2. Work condition (Q8)

53.3% of the respondents are full-time workers and 35.4% reported that they work part-time, another 10% reported to have no work.

75.4% the Taiwan born and 91.4% of the 10~ years group work full-time, 11% of the Taiwan born are still students. For the three recently arrived groups, the longer they stayed, the more part-time workers are: 27% for the 0~1 year group, 45.2% for the 1~2 years group and 61.9% for the 2~4 years group. The percentage for the 4~10 years group is 48.1%.

45% of manual workers/fishery workers, 40% of students and 32.1% of the Clerical/sales/other service workers work part-time. Also, 7.7% of the self-employed, and 12.3% of the Professionals or managers reported that they work part time.

Only 20.6% of the Others Muslims and 8.2% of Taiwanese/Chinese work part time, but the percentage of the Indonesians is 49.3 %.

3. Ways to find current work (Q9)

Strong ties, i.e. friends (28.5%) and family/relatives (11%), jointly account for nearly 40% of ways of getting current jobs for the respondents. Broker of one's own country is also big (21%), Muslim broker and Taiwanese broker are tiny. The category of "other" is also considerable (12.7%) and two other categories are also with sizeable percentages: visited by oneself (6.8%) and advertisement (6.1%).

Percentage of strong ties (of friend and family/relatives) is the most considerable for all groups: 0~1 year (50.0%), 1~2 years (55.8%), 2~4 years (45.4%), 4~10 years (33.8%), 10~ years (42.9%), Taiwan born (32.7%). The patterns for the 10~ years and the Taiwan born are quite similar. Both of them have higher percentages of get their jobs by visiting themselves and use other ways that were not specified in the questionnaire. Differences also exist between the four recently arrived groups. The groups of 2~4 years and 4~10 years used brokers heavily. However, they also used advertisement. The newly arrived two groups simply relied more on friends and very little by advertisement and visiting by themselves.

For the three groups of country origin, the percentage of strong ties is 47.9% for the Indonesians, 35.5% for the Others Muslims and 38.8% for Taiwanese/Chinese. Some of the ways, e.g. advertisement, visiting by themselves and used other ways not specified in the questionnaire, are more often used by the Others Muslims and Taiwanese, but almost not used by the Indonesians. Rather, greater percentages of them used brokers of Indonesia or even of Taiwan.

4. Size of work place (Q10)

Workplaces of different sizes, if ordered according as their percentages, will be as the follows: 1~9 employees (32.3 %), 50~299 employees (19.0 %), 20~49 employees (14.0 %), 10~19 employees (13.7 %), More than 1000 employees (7.0 %), and lastly 300~999 employees (3.7 %). The other 10.3 % are respondents without work.

For the groups by years of stay, both Taiwan born and 10~ years bunch have greater percentages, 16.2% and 22.4% for each, than the average (7.8%) work in

the largest workplaces. The 10~ years group are also highly represented in the smallest workplaces. Among the recent arrived four groups, it seems to be that the longer the emigrants have stayed, the more chances to work in bigger work place will be increased for the emigrants.

54.5% of the others Muslims work in the smallest workplaces as against the percentage of the Indonesians (30.2%) and that of the Taiwanese/Chinese (37.2%). The Others Muslims is almost absent in work places with more than 300 employees. Taiwanese/Chinese tend to have stayed in work places of all sizes, except that their percentage in the largest work place is almost three times higher than average. The Indonesians tend to work in places from 1~9 employees to 50~299 employees (percentages summed to 93% of them).

5. Spending income earned (Q11)

The percentages for their spending are as the follows: Buying a house (23.4%), Buying a car (15.1%), Business investment (33.4%), Education of children (32.6%), Debt payment (14.9%), Remittance for your home country (62.5%), Entertainment (24.2%), Daily needs (75.2%), Nothing special (2.9%) and other (6.5%).

For the six groups of years of stayed, the 10~ years and Taiwan born are very similar to each other. The rest four groups do differ in their items of spending. The three recently arrived groups resemble each other in that very few of them spend on buying a house, buying a car and education of children. Buying a house, buying a car and other spending are the three items that become the more popular, the longer the emigrants have stayed. Business investment is the item that is of special concern for those having stayed for two to ten years.

The Indonesians have much higher percentages in buying a house and remittance for home. Almost all others except debt payment are much lower than average. The Others Muslims and Taiwanese/Chinese are similar in five items: buying a house, buying a car, education of children, entertainment and daily needs. The percentages of Taiwanese/Chinese are in general much higher than those of the Others Muslims except in entertainment and daily needs.

6. Types of Current Residence (Q12)

The percentages for each type of residence are: One's own detached house (8.3%), One's own apartment house (18.5%), Public management lease house (5.4%), Private lease apartment (16.1%), Company housing (10.9%), Dormitory (31.9%), Other (9.0%).

For the comparisons between group, by adding percentages of the former two together (one's own detached house and one's own apartment house) and calling them percentages of "good" residence, the following percentages will be obtained for all groups of years of stay: 0~1 year(6.8%), 1~2 years(5.2%), 2~4 years(4.8%), 4~10 years(10.4%), 10~ years(67.7%), Taiwan Born (76.9%); and for three groups of country origin: the Indonesians(2.7%), the others Muslims(45.5%) and Taiwanese/Chinese(77.8%).

7. Finding current residence (Q13)

Ways of finding residence can be listed with their percentages as the following: A person born in your country (5.2%), A Taiwanese friend (7.6%), A Muslim friend (6.8%), A real estate agent (3.5%), A broker (11.3%), The employer (37.3%), Other (28.4%).

At least 70% of the first four groups (0~10 years) find their residence from either the employer or other. All of the rest do not seem to be very useful for them; except that a Muslim friend does seem to be important for the 2~4 years group (11.4%).

The 10~ years and the Taiwan born also rely heavily on only two: A broker (22% for 10~ years and 31% for the Taiwan born) and "other" (42% for the 10~years group and 45% for the Taiwan born). Besides, a Taiwanese friend is also important for the 10~ years group (15.2%).

As to the three groups of country origin, the employer is most important for the Indonesians (58%), the "other" is also considerable (19%). For the Others Muslims and Taiwanese/Chinese, the category "other" is the biggest, 44% for them both. Also for Taiwanese/Chinese, a broker (30%) and a Taiwanese friend (10.4%) are also important. For the Others Muslims, a Taiwanese (22%) and the employer (10%) are the additional two.

8. Like to do when staying in Taiwan (Q14)

What do you like to do during your stay in Taiwan? here are the percentages of the responses given by the respondents: Find a good job (40.8%%), Enjoy the life (35.4%%), Earn money (57.9%%), Start some business (25.5%%), Study and specialize ability (38.9%%), Educate your own children (16.2%%), Nothing special (7.2%%), Other (8.7%%).

To earn money and to find a job are especially important for those having stayed for 1~10 years (1~2 years 58.3%, 2~4 years 61.0%, 4~10 years 51.9%), but not so much for the 0~1 year group (35.1%). The recent arrived two groups emphasize more on "study and specialize ability" (47.3% and 49.6% for each vs. average 38.9%). To educate your own children is important only for the 10~ years (47.6%) and Taiwan born (29.2%).

Several contrasts for three groups of country origin: the percentages of earning money for the others Muslims is 39.7%, for Taiwanese/Chinese is 29.6% and for the Indonesians is 72.9%; To find a good job means more for the Indonesians, the percentage is 57.8%; for the Others Muslims it is only 17.6% and only 9.6% for the Taiwanese/Chinese; Educating one's own children is 36.8% for the Others Muslims and 39.3% for Taiwanese/Chinese and for the Indonesians, 2.9%.

IV. Religious Life (See Chapter V)

1. Change of faith since coming to Taiwan (Q18)

For the faith changes, 21.0% of the respondents reported their faith becomes stronger (chose 1), 16.8% chose 2, 36.7% chose 3 which is in the middle of the scale, and 21.6% chose 4, the rest 3.9% chose 5 which means their faith becoming weaker. Using mean value as summaries, the 0~1 year group has a mean value of 2.97, the mean value for the 1~2 years group is 3.19, that of the 2~4 years group is 2.73; that of the 4~10 years group is 2.91 and the 10~ years group is 2.46. Only the 1~2 years had a change toward weaker side in average, the rest are all in the positive side. Statistical tests confirm that the average faith change is the worst for the 1~2 years group and the best is that of the 10~ years group, second to it is that of the 2~4 years group. Others groups lies between. As to the two groups of country origin, the mean value of the Indonesians is 3.0

indicating that their faith staying no changes" in average and that of the Others Muslims is 2.41 indicating their faith becoming stronger in average.

2. Observation of Islamic rules in everyday life (Q19)

When asking "How much do you follow Islamic rules in your everyday life?", 22.7% of the respondents chose 1 (Very Strictly"), 45.2% chose 2, 29.0% chose 3, 3.0% chose 4, and 0.2% chose 5 which means "I don't care". The overall mean value is 2.1 indicating that the average attitude of the respondents' leans toward following Islamic rules strictly. For the six groups of years of stay, the mean values of the first four groups are very close, either 2.3 or 2.4. The 10~ years group and the Taiwan born reported themselves to follow Islamic rules more strictly in average, the mean values of theirs are 1.6 and 1.9 for each.

Among the three groups of country origin, the mean values of Taiwanese/Chinese is 1.7 and the Others Muslims is 1.9. The Indonesian's seem to be somewhat left behind and the mean value of theirs is 2.3.

3. Daily Life as a Muslim (Q20.1)

There are five possible choices for the set of questions. 1. Not at all, 2 Once or less per month, 3 Twice a month, 4 Once a week, 5 Twice or more per week. The mean value of accessing newspaper in mother tongue is 3.2 indicating that the average level is somewhere between "twice a month" and "once a week", but closer to the former. The mean values of the rest are that accessing to Halal Food shop is 3.8, Halal Restaurant is 3.2, Prayer service is 3.4, Study group related to Islam is 2.5, and Dawah/Tabligh is 2.0.

3.1. Access to Newspaper in mother language

Percentages for all choices are as the follows: 1 Not at all is 14.7%, 2 Once or less per month is 29.3%, 3 Twice a month is 10.8%, 4 Once a week is 12.9%, 5 Twice or more per week is 32.4%. All groups mean values, either those of groups of years of stay or groups of country origin, are greater than 3 and less than 4. Among the groups of years of stay, the largest mean value is that of the 10~ years group, 3.71 and the smallest is that of the 1~2 years group, 3.02. Of the two groups of country origin, the Indonesians have a mean value of 3.14 and the

Others Muslims 3.53. The differences between groups are limited and no significant mean differences can be confirmed.

3.2. Access to Halal Food shop

Percentages of the respondents that reported "Not at all" is 8.9%, Once or less per month is 12.7%, Twice a month is 10.9%, Once a week is 27.3%, Twice or more per week is 39.7% and failed to report (missing) is 0.6%.

Mean values of all groups of years of stay are less than 4 except that of the 10~ years group which has a mean value of 4.47. The mean value of Taiwan born is larger than those of four recently arrived groups, but smaller than that of the 10~ years group. Statistical tests confirm that there are significant mean differences between the 10~ years' group and all the other four recently arrived groups. Statistical tests also yield results of significant differences of Indonesians as opposed to Others Muslims and Taiwanese/Chinese. The Indonesians accessed the least than the Others Muslims and Taiwanese/Chinese in average.

3.3. Access to Halal Restaurant

Percentages of choices are as the follows: 1 Not at all is 11.3%, 2 Once or less per month is 26.9%, 3 Twice a month is 10.3%, 4 Once a week is 27.7%, 5 Twice or more per week is 23.1% and there are 0.7% missing.

The overall total is 3.25, mean values of six groups of years of stay are as the follows: the 0~1 year group is 3.10, the 1~2 years group is 3.31, the 2~4 years group is 3.36, the 4~10 years group is 3.26, the 10~ years group is 3.20 and the Taiwan Born group is 3.17; Mean values of the three groups of country origin are: The Indonesian group is 3.28, the Others Muslim group is 3.12 and Taiwanese/Chinese is 3.22.

The mean differences among groups do not seem to be very large and statistical tests yield no significant differences.

3.4. Access to Prayer service in Mosque or Prayer room

Percentages of choices are as the follows: 1 Not at all is 17.7%, 2 Once or less per month is 14.8%, 3 Twice a month is 6.1%, 4 Once a week is 31.4%, 5 Twice or more per week is 30.1%.

The overall mean value is 3.41. Mean values of six groups according as years of stay are as the follows: the 0~1 year is 3.07, the 1~2 years is 2.83, the 2~4 years is 3.17, the 4~10 years is 3.16, the 10~ years is 4.34 and the Taiwan Born is 4.02; of three groups of country origin are: the Indonesian is 2.94, the Others Muslims is 4.16 and Taiwanese/Chinese is 4.24.

Statistical tests confirm only significant mean differences of the first four groups on the one hand and the 10~ years' group and the Taiwan born of the other. Also the mean differences between the Indonesians vs. the Others Muslims and Taiwanese/Chinese are also significant.

3.5. Access to Study group or lecture

Percentages of choices are as the follows: Not at all is 29.9%, Once or less per month is 32.3%, Twice a month is 8.5%, Once a week is 19.6%, Twice or more per week is 9.8%.

The overall average of all the respondents is 2.47 and the average for six groups of years of stay is that the 0~1 year is 2.41, the 1~2 years is 2.30, the 2~4 years is 2.43, the 4~10 years is 2.45, the 10~ years is 2.81 and the Taiwan Born is 2.38. As to the three groups, mean value of the Indonesia is 2.39, that of the Others Muslims is 2.78 and that of the Taiwanese/Chinese is 2.51.

Statistical significant differences can be established using a loose test (LSD) for the group means, between 10~ years group and all others except 4~10 years group, 10~ years being the most participating, but if a stricter statistic is used, significant differences will disappear. The Others Muslims are the most devout and the Indonesians are the least. But this difference can only be established using a loose test (LSD).

3.6. Access to Dawah/Tabligh

Percentages of choices are as the follows: Not at all is 50.7%, Once or less per month is 26.4%, Twice a month is 5.4%, Once a week is 9.0%, Twice or more per week is 8.5%.

The overall mean value is 1.98. The mean value of six groups of years of stay is that the 0~1 year is 1.91, the 1~2 years is 1.72, the 2~4 years is 1.81, the 4~10 years is 1.95, the 10~ years is 2.37 and the Taiwan Born is 2.22. For three groups of country origin, the mean value of the Indonesian Muslims is 1.82, that of the Others Muslims is 2.44 and that of the Taiwanese/Chinese is 2.16.

Statistical significance can only confirmed for the difference between the 10~ Years group and the 1~2 years but not between any other two groups. Also, statistical significant differences can be established between that of the Indonesians vs. the others Muslims and Taiwanese/Chinese, but not between the Others Muslims and Taiwanese/Chinese.

V. Life in Taiwan (See Chapter VI)

1. Level of commanding Chinese/Taiwanese Language(Q15)

The average level of their listening and speaking Chinese/Taiwanese is 2.71 which lies somewhere between “not good” and “good”, but closer to “not good”. The average level of their reading and writing are 3.53 for the former and 3.63 for the latter. Both of them are of the levels lying somewhere between "not good" and “not at all" but closer to "not at all".

1a. Listening and Speaking

For evaluating their own levels of listening and speaking Chinese/Taiwanese, 3.9% chose 1 Very Good, 31.6% chose 2 Good, 53.7% chose 3 Not Good, 10.8% chose 4 Not at all.

Mean values were calculated for all groups. Mean values for the five groups of years of stay are: the 0~1 year is 3.22, the 1~2 years is 2.94, the 2~4 years is 2.53, the 4~10 years is 2.36 and the 10~ years is 2.04. The overall value is 2.71. All pair-wise statistical tests for group mean differences are statistical significant

except that of two neighboring pairs: 2~4 years & 4~10 years and 4~10 years & 10~ years. It reveals that the longer they have stayed, the better their levels of listening and speaking Chinese/Taiwanese language.

Also, the mean value for the Indonesian Muslims is 2.8 and the Others Muslims is 2.16, the Others Muslims is significantly better in listening and speaking Chinese/Taiwanese language than the Indonesians in average.

1b. Reading

For evaluating their own levels of reading Chinese/Taiwanese, 1.3% chose 1 Very Good, 5.7% chose 2 Good, 31.9% chose 3 Not Good, and 61.2% chose 4 Not at all.

Mean values were calculated for all groups. Mean values for the five groups of years of stay are: the 0~1 year is 3.69, the 1~2 years is 3.66, the 2~4 years is 3.38, the 4~10 years is 3.59 and the 10~ years is 2.96. The overall value is 3.53. Pair-wise post hoc tests show that 0~1 year group and 1~2 years group are of similar level and were of lower levels than 2~4 years and 10~ years groups. The 4~10 years group has an average level only lower than that of 10~ years group.

The mean value for the Indonesian Muslims is 3.62 and the Others Muslims is 2.90, statistical significant difference is confirmed for the mean difference of the two.

1c. Writing

For evaluating their own levels of writing Chinese/Taiwanese, 0.8% chose 1 Very Good, 3.3% chose 2 Good, 28.8% chose 3 Not Good, and 67.1% chose 4 Not at all.

Mean values were calculated for all groups. Mean values for the five groups of years of stay are: the 0~1 year is 3.72, the 1~2 years is 3.77, the 2~4 years is 3.48, the 4~10 years is 3.67 and the 10~ years is 3.21. The overall value is 3.62. Pair-wise comparisons of mean differences proved to be significant only between the 1~2 years group vs. the 2~4 years and the 10~ years groups.

The mean value for the Indonesian Muslims is 3.70 and the Others Muslims is 3.14, statistical significant difference is confirmed for the mean difference of the two.

2. Number of friends you have in Taiwan (Q16)

How many friends do you have in Taiwan? Here are the average numbers of three kinds of friends: 9.7 is the average number of Taiwanese friends, for friends of one's own country, the mean value is 11.4 and for Muslim friends, 12.4. (See section 6.2 for details of counting number of friends.)

2.1. Taiwanese friends

Percentages for the choices are: 0 is 8.3%, 1 is 4.6%, 2~3 is 13.7%, 4~5 is 8.9%, 6~9 is 10.5%, 10 or more than 10 is 54.1%.

These 5 choices were converted into actual numbers and averages were calculated for all groups. The average number of Taiwanese friends are: the 0~1 year group has 5.9 Taiwanese friends in average, the 1~2 years group has 9.1, the 2~4 years group has 9.9, the 4~10 years group has 9.7, the 10~ years group has 11.7 and the Taiwan Born group has 11.5 in average. Significant tests show that the 0~1 years' average number of Taiwanese friend is significant smaller than all other groups and the 1~2 years' groups smaller than the 10~ years. Other mean differences are not significant.

Also, the Indonesians have 9.0 Taiwanese friends in average, the Others Muslims 10.0 and Taiwanese/Chinese 11. Significant mean differences only confirmed for the mean difference of the Indonesians and Taiwanese/Chinese.

2.2. Friends from your own country

Percentages for the choices are: 0 is 5.7%, 1 is 1.8%, 2~3 is 9.2%, 4~5 is 8.3%, 6~9 is 5.5%, 10 or more than 10 is 69.4%.

The average number of friends of one's own country are: the 0~1 year group has 12.7 friends of one's own country in average, the 1~2 years group has 12.3, the 2~4 years group has 11.8, the 4~10 years group has 12.6, the 10~ years group has 11.6 and the Taiwan Born group has only 6.3 in average. Significant tests show

that only mean differences between the Taiwan born and all other groups are significant. All other mean differences are not significant.

Also, the Indonesians have 12.8 friends of one's own country in average, the Others Muslims 9.5 and Taiwanese/Chinese 9.1. Significant mean differences only confirmed for the mean difference of the Indonesians and Taiwanese/Chinese.

2.3. Muslim Friends

Percentages for the choices are: 0 is 1.5%, 1 is 1.1%, 2~3 is 7.2%, 4~5 is 7.0%, 6~9 is 7.6%, 10 or more than 10 is 75.6%.

As in the analyses of the former two kinds of friends, these 5 choices were also converted into actual numbers and averages were calculated for all groups. The average number of friends of one's own country are: the 0~1 year group has 12.6 friends of one's own country in average, the 1~2 years group has 12.4, the 2~4 years group has 11.9, the 4~10 years group has 12.4, the 10~ years group has 13.8 and the Taiwan Born group has only 10.7 in average. Significant tests show that only two mean differences are statistically significant: that of the 10~ years' group vs. the 2~4 years and the Taiwan born. All other mean differences are not significant. The 10~ years group have more Muslim friends than the 2~4 year group and the Taiwan born in average.

As to the three groups of country origin, the Indonesians have 12.6 friends of one's own country in average, the Others Muslims 11.7 and Taiwanese/Chinese 12.3. No significant mean differences can be found for any mean differences.

3. How satisfied are you in following points: (Q17)

For all eight items of the respondents' extent of satisfaction, the mean values were calculated and the results are as the follows: mean value of work is 1.97%, residence is 2.04%, Family is 1.66%, medical care is 1.61%, financial condition is 2.14%, Relation with Taiwanese is 1.86%, Relation with people from your country is 1.47%, and Relation with Muslims is 1.40%. Paired samples t were used for statistical testing, of all pair wise mean differences, only satisfaction with family

and medical care cannot be confirmed its statistical significance, all other pairs' mean differences are proved to be statistically significant at .05 level.

3.1. Satisfaction with Work

Percentages of each level of satisfaction are: 1 Very satisfied 24.9%, 2 Fairly satisfied 52.8%, 3 Fairly dissatisfied 17.3%, 4 Very dissatisfied 2.2% and there are 2.8% of the respondents giving no answers.

The overall mean value for the respondents is 1.97. Mean values of each group are: the 0~1 year group is 2.04, the 1~2 years group is 2.21, the 2~4 years group is 2.04, the 4~10 years group is 1.85, the 10~ years group is 1.73 and the Taiwan born group is 1.89; the Indonesians is 2.08, the Others Muslims group is 1.7, Taiwanese/Chinese is 1.81.

Pair-wise tests reveal that the average levels of satisfaction is significant between 1~2 years group (less satisfied) and 4~10 years and 10~ years groups (more satisfied). The 2~4 years group is also less satisfied than the 10~ years group; For the three groups of country origin, statistical differences only found between the Indonesians and the other two groups. The Others Muslims and Taiwanese/Chinese are more satisfied with work than the Indonesians in average.

3.2. Satisfaction with Residence

Percentages of each level of satisfaction are: 1 Very satisfied 23.6%, 2 Fairly satisfied 51.5%, 3 Fairly dissatisfied 22.1% and 4 Very dissatisfied 2.8%.

The overall mean value for the respondents is 2.04. Mean values of each group are: the 0~1 year group is 2.26, the 1~2 years group is 2.21, the 2~4 years group is 2.22, the 4~10 years group is 2.05, the 10~ years group is 1.66 and the Taiwan born group is 1.83; the Indonesians is 2.21, the Others Muslims group is 1.69, Taiwanese/Chinese is 1.79.

Pair-wise tests reveal that the mean differences between three recent arrived groups, i.e. 0~1 year, 1~2 years and 2~4 years groups, and two better off groups, i.e. 10~ years and Taiwan born groups, are statistically significant. And the 10~ years group is not different from the Taiwan born. For the three groups defined

by country of origin, the patterns we have found in satisfaction with work are reproduced here. The Indonesians are worse off than Others Muslims and Taiwanese/Chinese.

3.3. Satisfaction with Family

Percentages of each level of satisfaction are: 1 Very satisfied 43.2%, 2 Fairly satisfied 44.8%, 3 Fairly dissatisfied 7.6%, 4 Very dissatisfied 1.5% and there are 3.0% of the respondents giving no answers.

The overall mean value for the respondents is 1.66. Mean values of each group are: the 0~1 year group is 1.84, the 1~2 years group is 1.86, the 2~4 years group is 1.68, the 4~10 years group is 1.61, the 10~ years group is 1.39 and the Taiwan born group is 1.63; the Indonesians is 1.77, the Others Muslims group is 1.48, Taiwanese/Chinese is 1.49.

The significant mean differences are found only for 10~ years with three more recently arrived groups, the 10~ years' level of satisfaction with family are the higher, and these three groups are considerably lower in average. Also similar to the former two items, the Indonesians are still worse off and the Others Muslims and Taiwanese/Chinese enjoy much higher level of satisfaction with their families.

3.4. Satisfaction with Medical care

Percentages of each level of satisfaction are: 1 Very satisfied 48.5%, 2 Fairly satisfied 39.9%, 3 Fairly dissatisfied 8.5%, 4 Very dissatisfied 0.9% and there are 2.2% of the respondents giving no answers.

The overall mean value for the respondents is 1.61. Mean values of each group are: the 0~1 year group is 1.82, the 1~2 years group is 1.61, the 2~4 years group is 1.53, the 4~10 years group is 1.50, the 10~ years group is 1.63 and the Taiwan born group is 1.62; the Indonesians is 1.60, the Others Muslims group is 1.63, Taiwanese/Chinese is 1.63. No significant mean differences are found for any pairs of group means.

3.5. Satisfaction with Financial condition

Percentages of each level of satisfaction are: 1 Very satisfied 16.8%, 2 Fairly satisfied 55.2%, 3 Fairly dissatisfied 24.7%, 4 Very dissatisfied 3.1% and there are 0.2% of the respondents giving no answers.

The overall mean value for the respondents is 2.14. Mean values of each group are: the 0~1 year group is 2.29, the 1~2 years group is 2.19, the 2~4 years group is 2.15, the 4~10 years group is 2.06, the 10~ years group is 2.09 and the Taiwan born group is 2.08; the Indonesians is 2.18, the Others Muslims group is 2.07 and Taiwanese/Chinese is also 2.07. No significant mean differences are found for any pairs of group means.

3.6. Satisfaction with Relation with Taiwanese

Percentages of each level of satisfaction are: 1 Very satisfied 31.2%, 2 Fairly satisfied 53.1%, 3 Fairly dissatisfied 12.9%, 4 Very dissatisfied 2.0% and there are 0.7% of the respondents giving no answers.

The overall mean value for the respondents is 1.86. Mean values of each group are: the 0~1 year group is 2.08, the 1~2 years group is 2.01, the 2~4 years group is 1.91, the 4~10 years group is 1.80, the 10~ years group is 1.64 and the Taiwan born group is 1.68; the Indonesians is 1.97, the Others Muslims group is 1.68 and Taiwanese/Chinese is also 1.67.

Statistical tests confirmed the significant discrepancy between two sets of groups: 0~1 year and 1~2 years groups are considerably more dissatisfied with their relationships with Taiwanese than that of the 10~ years and the Taiwan born groups.

Statistical significances are also found for the mean differences between the Indonesians on the one hand and the Others Muslims and Taiwanese/Chinese on the other.

3.7. Satisfaction with Relation with people from your country

Percentages of each level of satisfaction are: 1 Very satisfied 54.4%, 2 Fairly satisfied 41.9%, 3 Fairly dissatisfied 2.0%. No one answered 4 Very dissatisfied and there are 1.7% of the respondents giving no answers.

The overall mean value for the respondents is 1.47. Mean values of each group are: the 0~1 year group is 1.32, the 1~2 years group is 1.45, the 2~4 years group is 1.47, the 4~10 years group is 1.43, the 10~ years group is 1.50 and the Taiwan born group is 1.65; the Indonesians is 1.43, the Others Muslims group is 1.41 and Taiwanese/Chinese is also 1.60.

Statistical tests only yield significant mean difference between the 0~1 year and the Taiwan born groups. Members of the Taiwan born are the least satisfied with people of their own country than all other groups in average; Also, significant mean differences exist between Taiwanese/Chinese and the other two groups regarding to their extent of satisfaction with people from one's own country.

3.8. Satisfaction with Relation with Muslims

Percentages of each level of satisfaction are: 1 Very satisfied 62.0%, 2 Fairly satisfied 35.8%, 3 Fairly dissatisfied 1.1%, 4 Very dissatisfied 0.6% and there are 0.6% of the respondents giving no answers.

The overall mean value for the respondents is 1.40. Mean values of each group are: the 0~1 year group is 1.39, the 1~2 years group is 1.31, the 2~4 years group is 1.40, the 4~10 years group is 1.43, the 10~ years group is 1.36 and the Taiwan born group is 1.58; the Indonesians is 1.36, the Others Muslims group is 1.40 and Taiwanese/Chinese is also 1.49.

Statistical tests only confirm that there is a significant mean difference between that of the Taiwan born and the 1~2 year group. For the three groups of different countries of origin, there is no significant mean difference confirmed.

4. Your current concern (Q21)

Seventeen concerns are listed in descending order as: Homesick (49.7%), Economy in your country (46.8%), Health of yourself and family (45.7%), Future life (40.3%), Family in your country (35.5%), Food (33.5%), Child Education (30.7%), Security in your country (25.3%), Difficulty in language (23.5%), Lack of free time (19.2%), Jobless (16.1%), Residence (13.7%), Difficulty in Taiwanese way of thinking (12.4%), Difficulty in getting Taiwanese Habit (11.1%), Office politics (9.6%), Community relationships (9.1%), Other (4.6%).

The top five concerns of the 0~1 year group are "homesick", "economy in your country", "food", "future life" and "difficulty in language". Three among them can be regarded as the "immediate" concerns for emigrants: "homesick", "food" and "difficulty in language", the other two concerns, "economy in your country" and "future life", are concerns of relatively long term.

For the groups up to 10~ years groups, two of the immediate concerns are dropped, they are "food" and "difficulty in languages" and were replaced by other two concerns for each group. The Taiwan born shares with the 0~1 year group only two relatively long term concerns.

The top five of the Indonesians are "food", "future life", "health of yourself and family", "family in your country", "security in your country". Three of these top five concerns overlap with those of the Others Muslims and Taiwanese/Chinese.

5. General satisfaction with the current life in Taiwan (Q22)

For the four levels of general satisfactions, 18.6% of the respondents chose "1 very satisfied", 63.1% chose 2, 17.3% chose 3 and only 0.9% of the respondents chose "4 not satisfied at all".

If mean values were calculated for all respondents, 2.01 is the grand mean. For groups of years of stay: the mean value of the 0~1 year group is 2.07, for the 1~2 years group, it is 2.16; 2.07 is that of the 2~4 years group; 2.06 for the 4~10 years group; for the 10~ years group, it is 1.76 and 1.91 for the Taiwan Born group. As to the three groups: The Indonesian's mean value is 2.10, the Others Muslims' mean value is 1.93 and Taiwanese/Chinese has 2.01 in average.

Statistical tests have confirmed significance only for the mean differences of the 10~ years' group and the three more recently arrived group. Members of the

10~ years group are more satisfied with their current life in Taiwan than those of the other three in average. As to the three groups of country origin, statistical significance is only found for the mean differences between the Taiwan born and the Indonesian Muslims, members of the former are more satisfied than those of the latter in average.

6. The extent of adaptation to the life in Taiwan (Q30)

For the four levels of their extent of adaptation to the life in Taiwan, 26.0% of the respondents chose "1 very adapted", 59.4% chose 2, 13.7% chose 3 and only 0.7% chose "4 not adapted at all".

The overall mean value is 1.89. Mean values of the six groups of years of stay are as the follows: the 0~1 year group 2.05, the 1~2 years' group 2.06; the 2~4 years group 1.97, the 4~10 years group 2.00; the 10~ years' group 1.60 and the Taiwan Born 1.63. Pair-wise mean difference tests split these six groups into two categories, the first four groups vs. the 10~ years and the Taiwan, and significant differences are found for all pairs across these two categories but not within category.

As to the three groups: The Indonesian's mean value is 2.00, the Others Muslims' mean value is 1.91 and Taiwanese/Chinese' is 1.61. Statistical differences are found for Taiwanese/Chinese on the one hand and the other two groups on the other, that is to say, Taiwanese/Chinese are significantly more adapted than the other two groups in average and there isn't a significant difference between the Indonesians and the Others Muslims.

7. The length of time planning to stay in Taiwan in the future (Q31)

For the expecting length of time to stay in Taiwan, the following are the choices with their corresponding percentages: About a year (27.8%), About two years (24.9%), About three years (22.6%), About five years (8.7%), About ten years (1.5%), As long as possible (11.6%), Permanently (2.6%) and there are 0.3% of the respondents giving no answers.

Using mean values as summaries for all groups, we can conclude that the average members of the three recently arrived groups reported to expect to stay

in Taiwan about two to three years, and average members of the 4~10 years group expected to stay for about three to five years, those of the 10~ years group, from 10 years to as long as possible. And for the two groups of country origin: The average members of the Indonesians would stay for two to three years, yet the average Others Muslims ten years to as long as possible.

Chapter I Research Method

- [1.](#) Questionnaires used in this research
- [2.](#) The Interviewers
- [3.](#) Locations of the Interviews
- [4.](#) The thorny issue of nationality and ethnicity of the respondents

This social survey is a part of a grand research project of the Institute for Asian Muslim Studies, Waseda University and is funded by the aforementioned institute. This survey started from 12th Dec, 2012 and ended around 10th Jan, 2013.

Owing to the national/ethnic compositions of the Muslims in Taiwan, we have invited both Taiwanese and Indonesian students to be our interviewers. They were trained separately and were responsible for interviewing Muslims of different countries of origin. The first training session of Taiwanese Students was on 12th Dec. 2012, three days after, Indonesian students were trained. Afterwards, they started to do social survey. At first, Taiwanese students were only trained to use Chinese questionnaire and the Indonesian students both Indonesian and English questionnaires. For the first week of the social survey, they were limited to do no more than five questionnaires and were required of bringing back their completed questionnaires for checking. After reviewing and checking the first completed questionnaires, we informed the interviewers those possible flaws of their interviews and then have them to proceed interviewing¹. On 17 Dec. 2012, an extra training secession of using English questionnaires was administered for the Taiwanese student interviewers² and those who were present at the secession were allowed to use English questionnaires too.

Owing to the time constraint, the planned date of completed survey, i.e. by the end of 2012, turned out to be not feasible. We extended the date to the second week of 2013 and ended the social survey before the schools' final examination date. The total completed questionnaires are 542. Also, according to the interviewers' reports, the total number of being rejected interviews was 84 and another 26 not

¹ These first completed questionnaires were judged usable with only some minor corrections by consulting with the interviewers' still vivid memory.

² Originally, we didn't plan to let them do English ones. After the first week of interviewing, we found the Muslims they were able to get in touch, especially through their snowballing, were too valuable to be neglected. Also, with reasonable training, they will be as capable as the Indonesian students to do that.

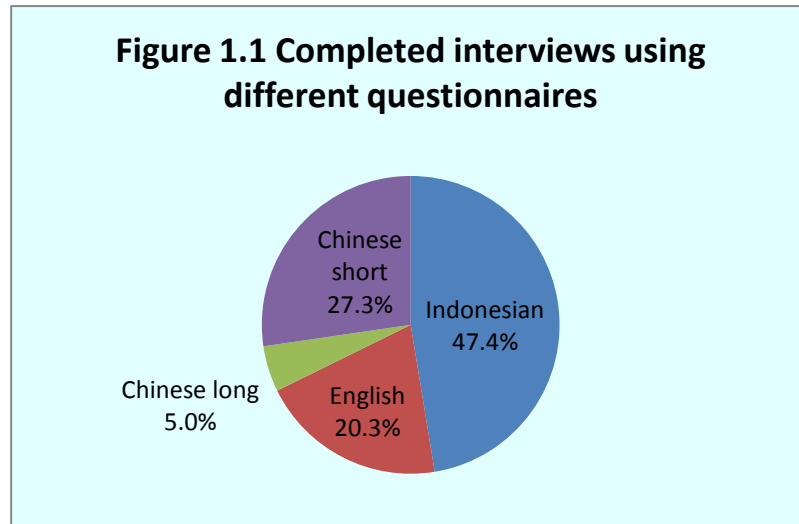
being able to complete the interviews. Some details regarding this survey are explained in the follows.

1. Questionnaires used in this research

For this survey, three different language questionnaires are used. The Indonesian and the English questionnaires are all the same in their contents except language used. They are the original copies from the Institute for Asian Muslim Studies, Waseda University, used in Korean Muslim research. Only some of necessary modifications were made, e.g., the term “Korea” was changed into “Taiwan”, monthly income ranges were modified according to the income level of Taiwanese society.

Besides these two questionnaires, a third Chinese Mandarin questionnaire is also created. It was made to be as compatible as possible to both the Indonesian and English ones, besides some other questions relevant only for Taiwanese/Chinese were also included, but at the same time, questions only suitable for foreigners were excluded. However, after the survey started, we quickly found that there are considerable numbers of “naturalized”, legally or not yet legally, “Taiwanese/Chinese”, who are more comfortable to communicate in Chinese than in English. We therefore brought back all the excluded questions in the English one and translated them to Chinese for use³. Therefore, for Chinese questionnaire, there is in fact a short version (for Taiwanese and Chinese) and a long version (for naturalized foreigners). Number of completed questionnaires is as Figure 1.1.

³ Unfortunately, the set of Q5 (What family members do you have in your home country?) was not re-asked them. Because we have already asked them “What family members do you have in Taiwan?” in addition to the set of Q6 (Who live with you currently?).



2. The Interviewers

The interviewers are from two major sources. Twenty three Indonesian graduate level students from three major universities (mostly NTUT, one from NTU and the other three are from NTPU) were responsible for Indonesian survey. Most but not all Indonesian interviewers were invited to join us by way of the CMA⁴. Thirty Taiwanese students of the Department of Sociology, NTPU, sophomore or higher, were responsible for Taiwanese/Chinese Muslim survey. Both of them were also trained to use English questionnaire. Table 1.2 shows the results of the number of different language questionnaire completed by these two kinds of student interviewers.

Table 1.2 Language of questionnaires completed by Interviewers' nationality

Language of questionnaire	Taiwan students	Indonesian students	Total
Indonesian	6 ⁵	251	257
English	23	87	110
Chinese (long)	27	0	27
Chinese (short)	148	0	148
Total	204	338	542

3. Locations of the Interviews

⁴ The CMA gave us two names; one of these two students was very willing to help. The students other than those of NTPU were all from his connections. As we know it, many of these Indonesian students are Indonesian officers responsible for the education of Indonesian workers in Indonesia and therefore know pretty well how to communicate with the Indonesian workers.

⁵ One particular Taiwanese student was permitted to use Indonesian questionnaires for interviewing the Indonesian workers in her father's fishing boat. She had a translator with her and was provided with "wonderful" support from the workplace to do her jobs. She explained the situation for us beforehand and was permitted to do so.

Since a list of the target population was not existed and therefore random sampling is not possible, we could only interview the respondents wherever we can find them. Generally speaking, there are a few certain locations that the Muslims would be gathered, i.e. the Mosques and prayer places, the Halal food shops/restaurants. Besides, the Muslim students can also be reached in their schools and many Indonesian workers would gather around the Taipei main station from there they travel around in their holidays. In addition, the Taiwanese students were also encouraged to find out possible respondents through their social and internet connections. The basic idea was to get the samples as various, socially and geographically, as possible. With that, we most probably would have a sample set that covers all walks of Muslims in Taiwan.

Also, the area of research is expanded to include area down to middle Taiwan. We started from the area of greater Taipei, Taipei city and New Taipei City. However, we found that the sources of Taiwanese/Chinese Muslims drained out very quickly; therefore we made a decision to extend the research sites down to middle Taiwan. Two more mosques, one in Long Kan (20 minutes from New Taipei city by train) and the other in Taichung (Middle Taiwan) were then included. The following table 1.3 shows a tally of questionnaires by the interview sites.

Table 1.3 Locations of Interviews administered

	Frequency	Percent
Taipei Grand Mosque	142	26.2
Taipei Cultural Mosque	14	2.6
Lung kong Mosque*	42	7.7
Taichung Mosque*	7	1.3
Taipei Main/Bus Station	174	32.1
School	56	10.3
Other places	106	19.6
Unidentified	1	0.2
Total	542	100

* Area out of greater Taipei.

4. The thorny issue of nationality and ethnicity of the respondents

Some of the so-called “Taiwanese/Chinese” Muslims are specially related to this issue. Taiwanese in general have longed been plagued by the issue of national identity. The Taiwanese/Chinese Muslims were not of exception. Originally we

planned to treat them all as Taiwanese/Chinese in Taiwan, “Taiwanese/Chinese” being their ethnicity and “Taiwan” their nationality, but it turns out that the problem is not what we have supposed, i.e. not owing to the issue of Taiwanese vs. Chinese, but the nationality of their former country of stay and Taiwanese nationality. We found this issue through reading the descriptions of theirs given to the interviewers. Of them, 18 reported their father⁶ were either Malaysian, Pakistani or of Myanmar w/o specifying “Chinese” in the descriptions. It is quite possible that they somehow retain for their father an identity of former nationality and Chinese ethnicity separately, a not unusual practice of Chinese living in South and/or Southeast Asia, for instances, Myanmar Chinese. It is therefore possible to treat them both as a foreigner, a Taiwanese in nationality and a Taiwanese/Chinese⁷.

Table 1.4 Data used for analyses by country of origin

		Language of questionnaire used				Total
		Indonesian	English	Chinese (long)	Chinese (short)	
Country origin	Indonesian	256	81	1	1*	339
	Others Muslims	1	29	21	17	68
	Taiwan	0	0	5 ⁸	130	135
Total		257	110	27	148	542
County origin	Indonesians	256	81	1	-	338
	Others Mulsims	1	29	21	-	51
Total		257	110	22	-	389

* All those in the pink area of Table 1.4 are of Chinese ethnicity.

Owing to this consideration, for the analyses, we decided to use two different classification schemes. Whenever analyses are made of all samples (3 categories, the upper half of Table 1.4), these 18 respondents were classified according to their fathers' nationality (1 Indonesian and 17 Others Muslims, see the column of Chinese (short) in Table 1.4); and whenever analyses made of only the Indonesians and Others Muslims (2 categories, the lower half of Table 1.4), all Chinese in ethnicity are discarded. The numbers of cases for the three category scheme are: Indonesians 339,

⁶ In Chinese questionnaire, we asked: Where is your father from?

⁷ This issue is in fact far more complex than what we have said here. Some of the researches addressing this issue can be found in 于嘉明，2009，在台泰緬雲南籍穆斯林的族群認同，國立政治大學民族學系碩士論文; 胡正光、馬欣，2011，跨界與認同：龍岡清真寺漢語穆斯林的跨國經驗和群體認同，台灣社會學會年會「研究新世代」。

⁸ Five Taiwanese/Chinese were asked using Chinese (long) accidentally and in such a way questions only for foreigners were also asked them.

Others 68 and Taiwan 135; and for the two category classification, the numbers of cases are: Indonesians 338 and Others Muslims 51.

Besides, in two analyses, only Indonesian and English questionnaires data are included, that is all non-Chinese' data, the first two columns of the lower part of Table 1.4. Whenever it happened, it is due to a mismatch of Chinese questionnaire and questionnaires for the foreigners, the number of cases will be 367 (total number in the first two columns of the lower half of Table1.4). It happened twice. First, when asking family members in home country (Q5), we ask family members in Taiwan. When designing Chinese questionnaire, we didn't realize that there will be a certain number of "foreigners" that will be more comfortable to use Chinese questionnaire than English ones. Secondly, a mistake happened in Q27. We failed to have "friends" as a choice in the Chinese questionnaire (long one).

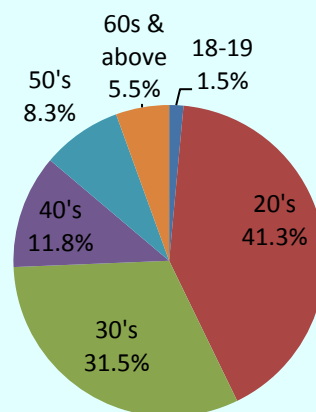
Chapter II General Conditions of the Respondents

- [1. Age distribution of respondents \(Q1\)](#)
- [2. Country of origin \(Q2\)](#)
- [3. The respondent's marital Status \(Q3\)](#)
- [4. Years of first arrival \(Q4\)](#)
- [5. Monthly Income \(Q28\)](#)
- [6. Years of stay \(Q29\)](#)
- [7. Family members living with the respondents currently \(Q6\)](#)

1. Age distribution of respondents(Q1)

All the samples were classified into six age groups, among these age groups, the respondents in their twenties and thirties constitute the majority of the samples, these two age groups add up to 73% and those over 60 years of age are only 5.5% of the samples. In all, the Muslims in Taiwan are of a fairly young population.

Figure 2.1 Age distribution of the respondents



For this table, cells with higher percentages than those of the margin are to be focused. Those in their 20's are characterized by very short period of stay (0~1 year, 1~2 years and 2~4 years); for those in their 30's, 2~4 years and 4~10 years are the majority. Most of these two age groups are relatively new comers and quite probably

will work/study here for some years only and then return to their home countries, they are temporary emigrants and they constitute the majority of the Muslims in Taiwan.

Table 2.1 Age groups by years of stay¹

	Total	18-19	20's	30's	40's	50's	60s~	Mean
Years of Stay ²								
0~1 year	74	5.4	60.8	29.7	2.7	1.4	-	27.9
1~2 years	115	-	71.3	27.0	0.9	0.9	-	28.0
2~4 years	105	-	52.4	44.8	2.9	-	-	29.1
4~10 years	77	-	33.8	54.5	10.4	-	1.3	32.8
10~ years	105	-	2.9	14.3	36.2	23.8	22.9	50.9
Taiwan Born	65	6.2	20.0	21.5	16.9	27.7	7.7	40.4
Total	541	1.5	41.4	31.6	11.6	8.3	5.5	34.8

* Years of stay: 1 missing.

For those in their 40's to 60's and over, only cells of 10~ years exceed those of the margin. The pattern of Table 2.1 is clear: the older, the longer they had stayed and for these relatively aged groups, Taiwan has been home and is a place to stay for long. Also, for those in their 50s, the percentage of Taiwan born is higher than the margin, which indicates that the early emigrants did have many babies soon after their arrival and the babies are now into their 50s and 60s. What is to be noticed is that the total number of Taiwan born (65) is far fewer than those having stayed for 10~ years (105). It does seem to reflect a problem of being not able to fully reproduce themselves for the Muslims community in Taiwan.

For 18~19 years of age, only two cells are with numbers and both of them are much greater than the margin, in 0~ 1 year and Taiwan, but there are only 8 cases in total.

2. Country of Origin(Q2)

The respondents of this survey come from 20 countries in total, but only four of these 20 countries can claim more than 3 % of the respondents. Indonesia is the biggest one, 62.5 % the respondents came from there, Pakistan has 4.1 %, the Myanmar has 3.1%. 24.9% are attributed to Taiwan (See Table 2.2). The other 6.5 %

¹ Hereafter, the numbers of the cells in tables are all row percentages unless specified otherwise.

² Years of stay is defined for Taiwan born in a different way, see section 2.6 below.

came from another 16 countries.

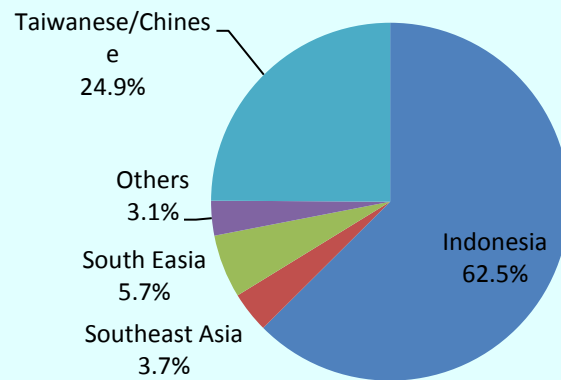
Table 2.2 the dependents' country of origin

Country of origin	Frequency	Percent
Afghanistan	1	0.2
Bangladesh	5	0.9
Canada	1	0.2
Egypt	1	0.2
France	1	0.2
Gambia	2	0.4
India	1	0.2
Indonesia	339	62.5
Jordan	2	0.4
Malaysia	2	0.4
Mauritius	1	0.2
Mozambique	1	0.2
Myanmar	17	3.1
Nepal	2	0.4
Pakistan	22	4.1
Qazaq	1	0.2
Sudan	1	0.2
Thailand	1	0.2
Taiwan	135	24.9
Turkey	6	1.1
Total	542	100

These 20 countries are collapsed into five categories as shown in Figure 2.2. The figure shows that most of the Muslims in Taiwan are of Asian origins. Only 3.1% are otherwise. It also shows that even with only five categories, some categories are still of too few cases to be done any meaningful statistical analyses, hence Southeast Asia, South Asia and the Others Muslims are combined into a single category named 'Others'.

For age group of 18-19, people in the cell of Others in Table 2.2a are proportionately higher, however, the total number of cases is very small, only eight of them, but most of them are the Others Muslims and its percentage is much greater than the average percentage of 1.5.

Figure 2.2 The dependents' country of origin



For age group from their 20's to 30's, the percentages are so much higher in Indonesia and so much lower in the cell of Taiwan. About 90% of Indonesians are of these age ranges. And those of Taiwanese/Chinese concentrate more on the age ranges from 40 to over 60 which amount to 73% or so. These two groups of country origin are in contrast with each other regarding age distribution. Those of the Indonesia are much younger than those of Taiwanese/Chinese. The Others Muslims lie in between in average. Most of them (more than 80%) range from 20 to 49 of age.

Table 2.2a Age groups by country of origin

	Total	18-19	20's	30's	40's	50's	60s ~	Mean
Country of origin Indonesia	339	0.3	57.8	38.9	2.9	-	-	28.8
Others	68	7.4	20.6	26.5	35.3	8.8	1.5	37.1
Taiwan ³	135	1.5	10.4	15.6	22.2	28.9	21.5	48.7
Total	542	1.5	41.3	31.5	11.8	8.3	5.5	34.8

3. The respondent's marital Status(Q3)

55.6% of the respondents are married, and the longer they have stayed, the greater marriage rates are and the Taiwan born lies in between in average (Table 2.3). Also, Indonesian married the less, Others Muslims in between and Taiwanese/

³ Hereafter, "Taiwan" in the table always refers to Taiwanese/Chinese.

Chinese has the highest marriage rate. In all, these suggest possible age effects. Since we have already seen in the former sections that the longer people having stayed; the older they are, and the Indonesian Muslims are the youngest ,the Taiwan Muslims are the oldest in average. People get married when they are old enough.

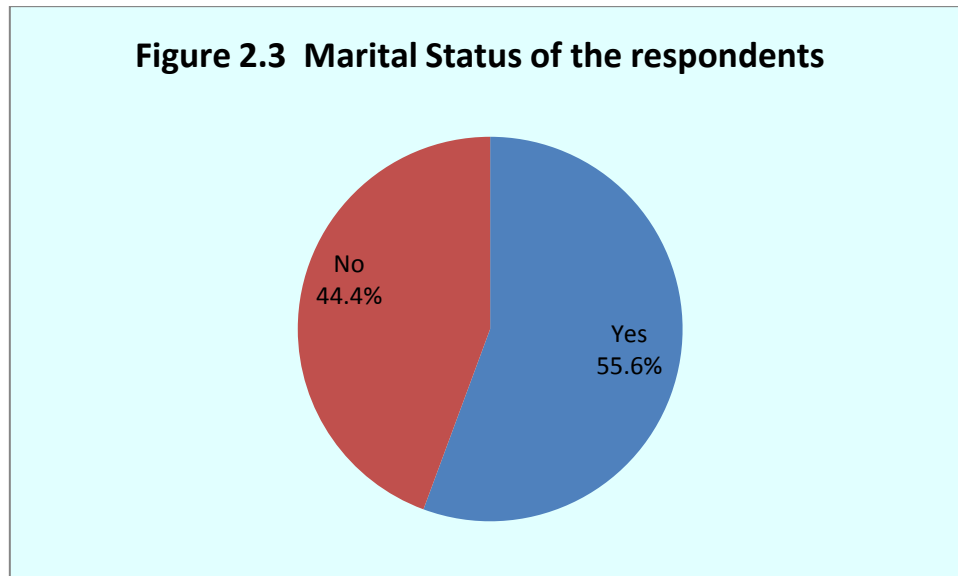


Table 2.3 Marital status by years of stay and country of origin*

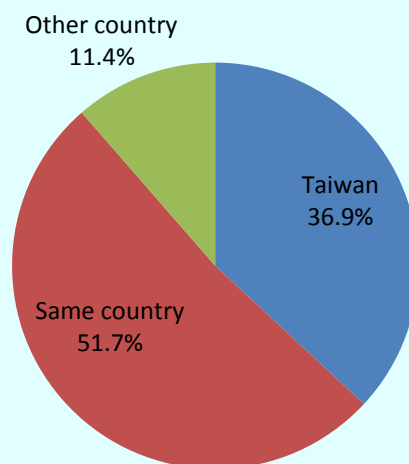
		Total	Married	Unmarried
Years of Stay	0~1 year	74	40.5	59.5
	1~2 years	115	40.0	60.0
	2~4 years	105	41.9	58.1
	4~10 years	76	72.4	27.6
	10~ years	105	86.7	13.3
	Taiwan Born	65	52.3	47.7
Country of Origin	Indonesia	338	46.7	53.3
	Others	68	66.2	33.8
	Taiwan	135	72.6	27.4
Total		541	55.6	44.4

*Years of Stay: 1 missing; Marital status: 1 missing

Partner's country (Q3_SQ1)

Figure 2.3a shows partner's country. Since we have a separate category of Taiwan Muslim respondents, we will not be able to read its meaning solely from Figure2.3a. We therefore construct another cross-table (Table 2.3a).

Figure 2.3a Partner's country



93% of Indonesian, 75% of Taiwanese/Chinese and only 20% of the Others Muslims practice endogamy. If endogamy is the norm for most of the ethnic groups, it does seem that both Taiwanese/Chinese and the Others Muslims are somewhat deviated from this norm. Perhaps historical background can explain the part of Taiwanese/Chinese. As we know that certain percentages of now Taiwanese/Chinese Muslims were in fact emigrants from places other than mainland China. These people were “exiled” before, during and after World War II from China and a certain number of them got married there and they then returned to their “fatherland”, i.e. Taiwan (then Free China) after some years later with their wife and children.

As to the Others Muslims, that 71% of them married with Taiwanese/Chinese may explain a lot of their living in Taiwan. They are therefore not typical in comparison with their compatriots in their home countries. We may suggest that they are a group of people with a very cosmopolitan outlook.

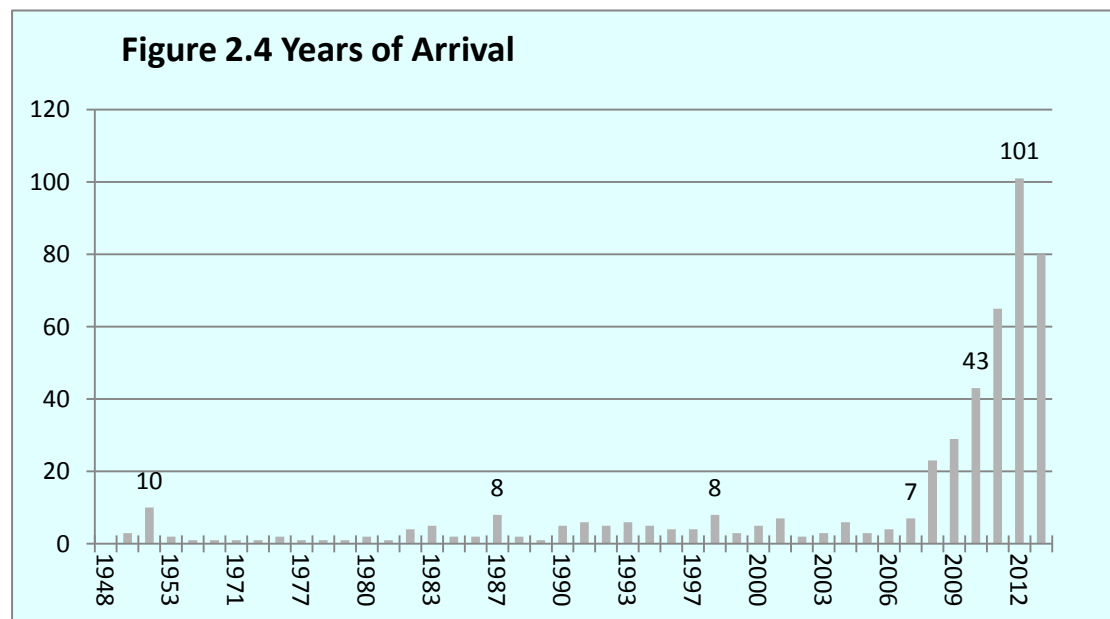
Table 2.3a country of origin by partners' country

		Total*	Taiwan	Same country	Other country
Country of Origin	Indonesia	156	3.2	92.9	3.8
	Others	45	71.1	20.0	8.9
	Taiwan	97	75.3	-	24.7
Total		298	36.9	51.7	11.4

* 240 reported to be unmarried, 1 missing; and 3 failed to report their partners' country of origin.

4. Years of first arrival(Q4)

The trajectory of the Muslims arrival year lays out in Figure 2.4⁴. Year 1949 is a peak and after this year, year 1986 and 1997 could also be regarded as peaks before 2000 A.D., and after 2007 A.D a lot more emigrants moved in until now. Besides these, only flurries of emigration across other years. A figure to be able to discern patterns of three different groups of country of origin may reveal some important information (see Table 2.4a).



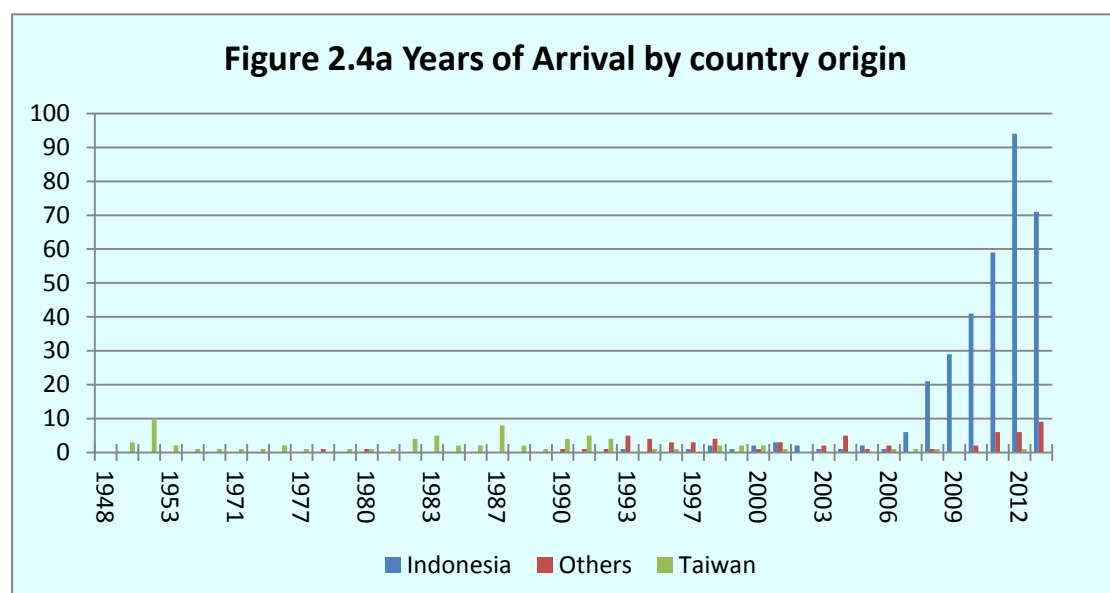
The three groups of different origin do assume very different patterns of arrival year. (See Figure 2.4a) Year 1948 marked the beginning of Chinese Muslims emigration, this year was probably also the year that the Muslim community as it is now understood started to come into existence, and then the emigration seemed to be halted until 1980. All through 1980s and early 1990s, there were significant numbers of Chinese Muslims moving in. Year 1949 was a single peak and happened right after WWII. The Chinese communists taking over of mainland China can explain it⁵. The 80s and early 90s emigration is of a far smaller scale however continuous, for now we don't know enough about the reasons. We suggest that it probably owing to

⁴ Those Taiwan born were all dropped in this figures and the next figure as it is problematic for them, especially when the Taiwan born are converts, the year of their family arrival as they reported would not be anything to do with the Muslims. The number of cases for these two figures is 476.

⁵ In early 1950s and early 1960s, there were around 15,000 Nationalists' army in total moved in from Southeast Asia. A few of them were Muslims (see 謝世忠, 2003, 「隔世」中的生活: 在台滇緬軍眷移民社區形貌, 2003 年 4 月 18 日在國立政治大學幼兒教育研究所主辦之「童年沃野的變遷與創化」學術研討會(國立政治大學行政大樓 7 樓第一會議室)上發表。) But they were almost invisible in the chart.

Taiwan's economic growth becoming evident and some of overseas Chinese were attracted to it and started to "return" and the Muslims were among them. The other possible reasons may be that some of the overseas Chinese came for education here in Taiwan and after their education, they decided to stay.

Right after or somewhat overlapping with early 1990s migration of Taiwanese/Chinese group, the Others Muslims started to move in. The pattern of it looks persistent yet intermittent. Also, it seems that three years before we do this survey, it somehow rises to a higher level. The Indonesian Muslims' pattern is clear. It is only after 2005 and until this year that there are great thrusts of their emigrations. This particular trend of them has to do with the national policy of importing foreign workers from Indonesia.



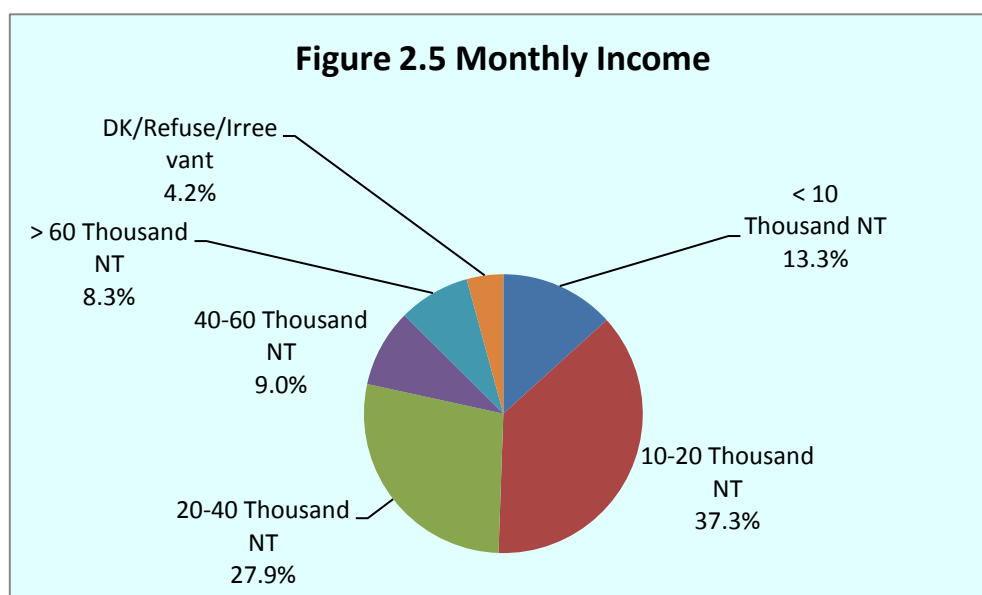
5. Monthly Income(Q28)

According to the statistics of Taiwanese Government, the average monthly income of employees in 2012 is 37,346⁶. This amount lies in the third category (20 to 40 thousands) in the pie chart and is closer to the upper limit of it (Figure 2.5). With this amount as a reference point, apparently, the monthly income distribution of the Muslims in Taiwan skewed toward the lower end. The percentages of the two lowest income levels summed up more than half of all respondents (52.7%). And given that 40,000 is the upper limit of the third category, most of the respondents falling into this category probably will have income level lower than this amount (37,346). With all these facts, we estimate that perhaps only 20% or so respondents have monthly

⁶ <http://www.dgbas.gov.tw/ct.asp?xItem=33484&ctNode=3367&mp=1>, accessed on 21 March.

income above the average income level of Taiwanese employees as a whole. That most of the respondents are emigrants of some kind, workers or students (see section 4.1), will be the major cause.

In the lower half of Table 2.5, the Indonesians and Others Muslims have much greater percentages of monthly income less than 10,000 NT. About 56% of the Indonesians' earn only 10-20,000 NT. This is the minimum wage level in Taiwan (18,780) and most of the foreign workers of which the majority of the Indonesians are, earn this wage. The income distribution of Others Muslims looks quite similar to Taiwan Muslims, apart from their percentage of less than 10,000 NT is much greater than the latter.



Should the income level is perfectly correlated with years of stay, then in the upper half of Table 2.5, the greatest percentages for all income levels should be found along the diagonal from having stayed for 0~1 year with less than 10,000 NT monthly income down to having stayed for 10~ years with greater than 60,000 NT. Unfortunately, it doesn't seem to be so. Rather, greater percentages fall below the diagonal, one or two levels below. It does establish a positive correlation between the two: the longer one have stayed, the more income they obtain⁷. However, there seems to be a lowering down effect for emigrants. It is also revealed that the income distribution of those having stayed for 10~ years is at least as good as the Taiwan born. The lowering down effect will only disappear for those having stayed for more than 10 years.

⁷ Pearson's R equals to 0.46 when the Taiwan born are excluded.

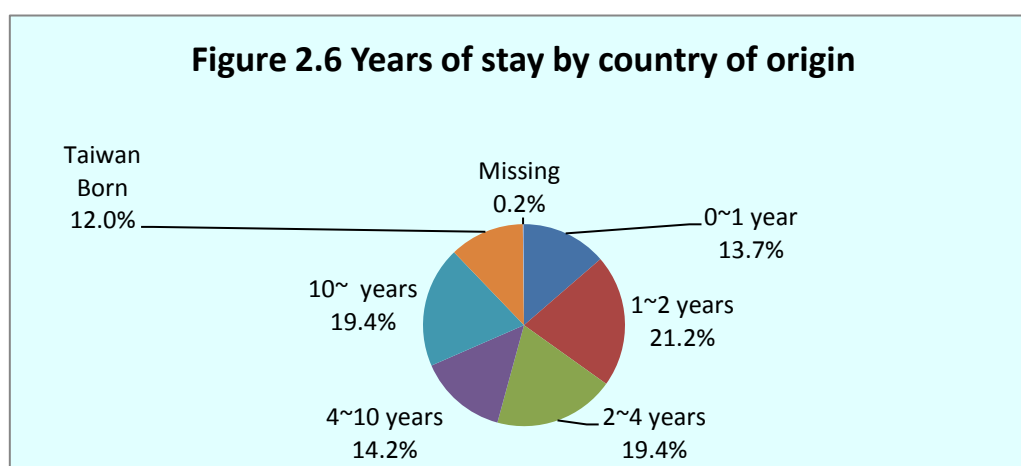
Table 2.5 Monthly Income by years of stay and country of origin

		Total	< 10,000 NT	10-20,000 NT	20-40,000 NT	40-60,000 NT	> 60,000 NT	Missing/Ir -relevant
Years of Stay*	0~1 year	74	37.8	41.9	10.8	2.7	4.1	2.7
	1~2 years	115	14.8	53.0	29.6	-	1.7	0.9
	2~4 years	105	9.5	60.0	28.6	-	1.0	1.0
	4~10 years	77	10.4	41.6	29.9	10.4	5.2	2.6
	10~ years	105	1.9	12.4	32.4	26.7	20.0	6.7
	Taiwan born	65	10.8	3.1	33.8	16.9	20.0	15.4
Country of Origin	Indonesia	339	15.6	55.8	26.3	0.3	1.2	0.9
	Others	68	19.1	4.4	26.5	23.5	19.1	7.4
	Taiwan	135	4.4	7.4	32.6	23.7	20.7	11.1
Total		542	13.3	37.3	27.9	9.0	8.3	4.2

* Years of stay: 1 missing

6. Years of Stay⁸ (Q29)

Most of the Muslims in Taiwan are newcomers and have stayed in Taiwan for less than 10 years. In Figure 6.2, those having stayed for less than one year accounts for 13.7%, for one to two years 34.9%, two to four years 19.45%, four to ten years 14.2%, percentages of these four groups add up to 68.6% of all the respondents. Also there is a group of Taiwan born which has a percentage of 12%. Those having stayed for more than ten years only account for 19.4%.



The years of stay compositions of three groups of country of origin are drastically

⁸ For foreigners, years of stay is simply defined for them using their reports for Q29. For Taiwanese/Chinese, it is a little complicated. In Chinese (short) questionnaire, we asked the respondents their families' arrival year, this family arrival year will be subtracted by 2012 to get their years of stay. Taiwan born is defined by the comparison of one's family arrival year and one's birth year, for those whose birth year larger than or equal to family arrival year are defined as Taiwan born.

different. Around 80% of the Indonesian Muslims are temporary emigrants, and have stayed for no more than four years; In contrast, only 34.3% of the Others Muslims have stayed for less than four years and 58.2% have stayed for four or more than four years. Among Taiwanese/Chinese Muslims, there are very few recent emigrants (4.4%), 51.1% are emigrants for more than 10 years and the Taiwan born is of a considerable size, 44.4% of all Taiwanese/Chinese. Of all our respondents, 12% of them are Taiwan born. Notice that not all of them are Taiwanese/Chinese (60 out of 65), some (5 out of 65) are descendents of the Others Muslims. The existence of the Taiwan born can serve as a measuring rod against which the emigration effects of all other groups can somehow be estimated whenever years of stay is used as a cause for the later analyses.

Table 2.6 Years of stay by country of origin

		Total	0~1 year	1~2 years	2~4 years	4~10 years	10~ years	Taiwan born
Country	Indonesia	339	19.2	31.6	28.9	17.7	2.7	0.0
Origin	Others	67	13.4	10.4	10.4	17.9	40.3	7.5
	Taiwan	135	0.0	0.7	0.0	3.7	51.1	44.4
Total		541	13.7	21.3	19.4	14.2	19.4	12.0

* Years of Stay: 1 missing;

7. Family members Living with the respondents currently (Q6)

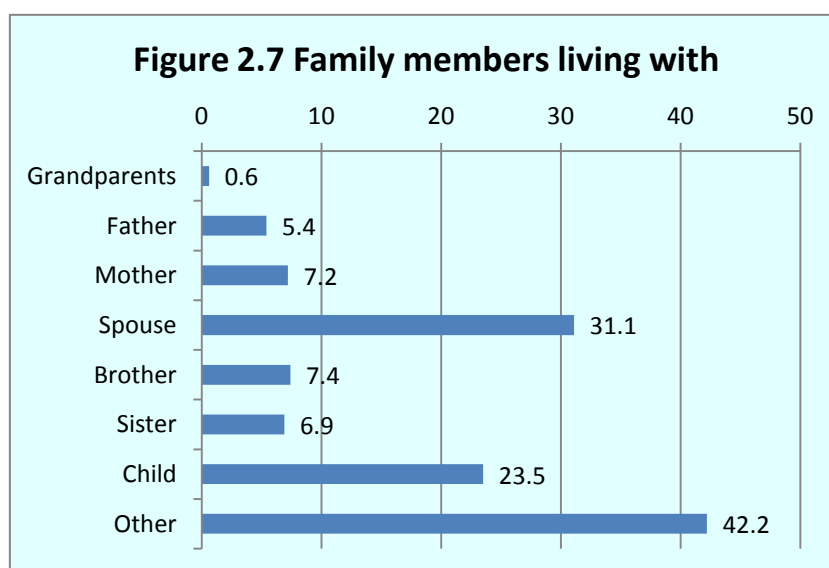


Figure 2.7 shows the percentages of all family members/persons living with

them currently and no family members' percentage is larger than that of the "other" (42.2%). It is a usual practice of the emigrants to live with persons other than family members. Second to the presence of the "other" are spouse (31.1%) and child (23.5%). It is highly likely that this be due to the high proportion of Taiwanese/Chinese of the respondents. Percentages of the other four, i.e. father (5.4%), mother (7.2%), brother (7.4%) and sister (5.9%) are only of small numbers.

Table 2.7 presents the persons now living with the respondents classified by years of stay and country of origin. Up to the group of having stayed for 4 ~ 10 years, the "other" persons (very probable non-family member) amount to about 50% or more. With this similarity among them, there is an important difference across groups, the percentages of spouse and child are the smallest for those having stayed for 1~2 years, even smaller than those having stayed for 0~1 year. As years of stay increase, these two percentages will also increase. For those having stayed for 4~10 years, both of these two percentages reach to the point of about 70%. Besides, brother and sister seems to be present to a certain extent for all groups, and their percentages seem to grow as years of stay increase, but only the Taiwan born and Taiwanese/Chinese have somehow higher percentages of these two kin. Father and mother only become considerable for 10~ years group and the Taiwan born. The Taiwan born Muslims are characterized by their living with many more family members of all kinds.

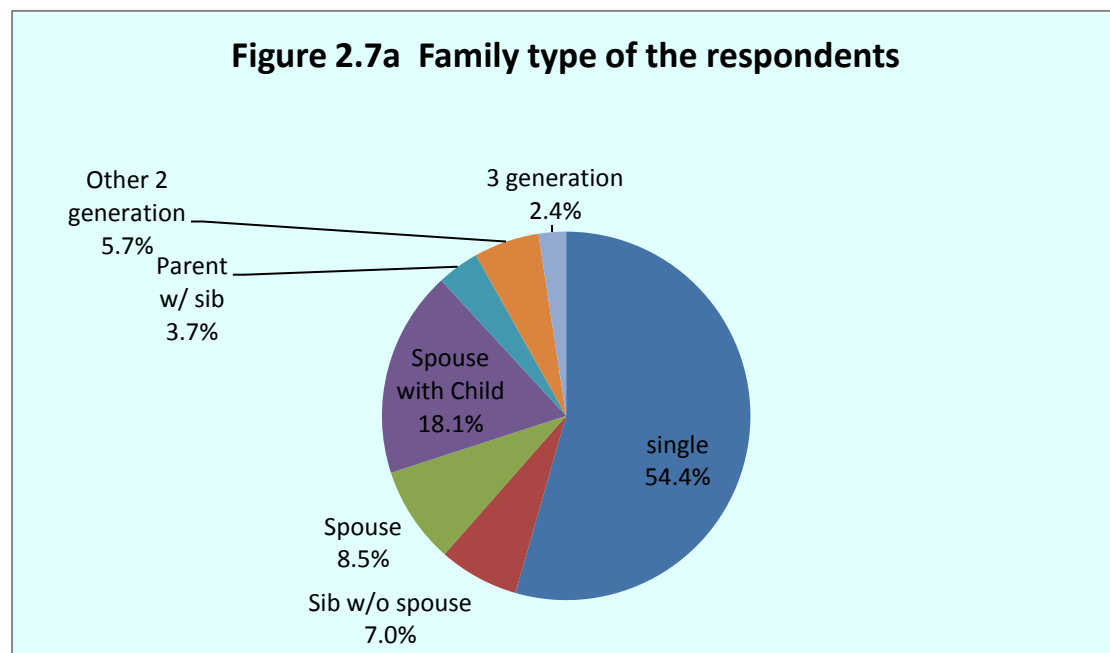
Table 2.7 Family members Living with the respondents currently (Multiple-choice)%

		Total	Grand- parents	Father	Mother	Spouse	Brother	Sister	Child	Other
Years of Stay	0~1 year	73	0.0	0.0	0.0	12.3	4.1	4.1	6.8	54.8
	1~2 years	114	0.9	0.9	0.9	7.0	3.5	4.4	0.9	70.2
	2~4 years	105	0.0	0.0	0.0	20.0	6.7	5.7	10.5	53.3
	4~10 years	77	0.0	1.3	1.3	32.5	9.1	3.9	20.8	49.4
	10~ years	105	0.0	5.7	11.4	72.4	5.7	7.6	65.7	8.6
	Taiwan born	65	3.1	32.3	38.5	43.1	20.0	18.5	36.9	7.7
Country of Origin	Indonesia	338	0.3	0.6	0.9	14.8	5.6	5.0	6.8	61.2
	Other	67	0.0	7.5	10.4	55.2	7.5	7.5	41.8	16.4
	Taiwan	135	1.5	16.3	21.5	60.0	11.9	11.1	56.3	7.4
Total		539	0.6	5.4	7.2	31.1	7.4	6.9	23.5	42.2

Years of Stay: 1 missing; living together: 2 missing.

After combining all family members for the respondents, seven family types can

be obtained (Figure 2.7a and Table 2.7a). Those living alone or only with non-family members is labeled as "single family", it accounts for 54.4% of all the respondents. Two types of family with spouse (spouse only, and spouse with child) jointly account for 23.1%. Family with sibling and w/o spouse is 7%. The rest three account for 11.4% altogether.



In the upper half of Table 2.7a, apart from the Taiwan born and the 0~1 year groups, all other groups seem to follow the following rule: as years of stay increase, percentages of types of family will also change in a certain direction. The single family's percentage decreases from 85.1% to only 11.4% for 10~ years group. Single family is the dominant form for the first four more recent arrived groups. As years of stay increases, other family forms will increase their percentages except sibling w/o spouse family. Spousal families with child/children is most noticeable, it increase its percentage to 49.5% for those having stayed for 10~ years. The Taiwan born does not fit into this pattern for they are the second generation of emigrants. The 0~1 year group deviates from the pattern only slightly and should it changes its place with the 1~2 years group, the pattern will be almost perfect. The single family is apparently a temporary arrangement and family of spouse with child is the most practiced.

As to three groups of country of origin, single family only dominates the Indonesian Muslims. Only less than one third of the Others Muslims live in this type of family. Spousal family with child is the dominant form for both the Others

Muslims (40%) and Taiwanese/Chinese (38%). Also “other two generation” and “three generation” family types are found most prominently within Taiwanese/Chinese.

Table 2.7a Family type of the respondents⁹

		Total	Single	Sib w/o spouse	Only Spouse	Spouse with Child	Parent w/ sib	Other 2 genera- tion	3 genera- tion
Years	0~1 year	73	76.7	9.6	6.8	5.5		1.4	
of Stay	1~2 years	114	85.1	6.1	5.3	0.9	0.9	1.8	
	2~4 years	105	68.6	11.4	9.5	10.5			
	4~10 years	77	58.4	9.1	10.4	15.6	1.3	3.9	1.3
	10~ years	105	11.4	2.9	11.4	49.5	3.8	15.2	5.7
	Taiwan Born	65	18.5	3.1	7.7	26.2	21.5	13.8	9.2
Country	Indonesia	338	74.9	9.8	7.4	5.9	0.3	1.5	0.3
Origin	Others	67	31.3	4.5	11.9	40.3	9.0	1.5	1.5
	Taiwan	135	14.8	1.5	9.6	37.8	9.6	18.5	8.1
Total		540	54.4	7.0	8.5	18.1	3.7	5.7	2.4

Family type: 2 missing.

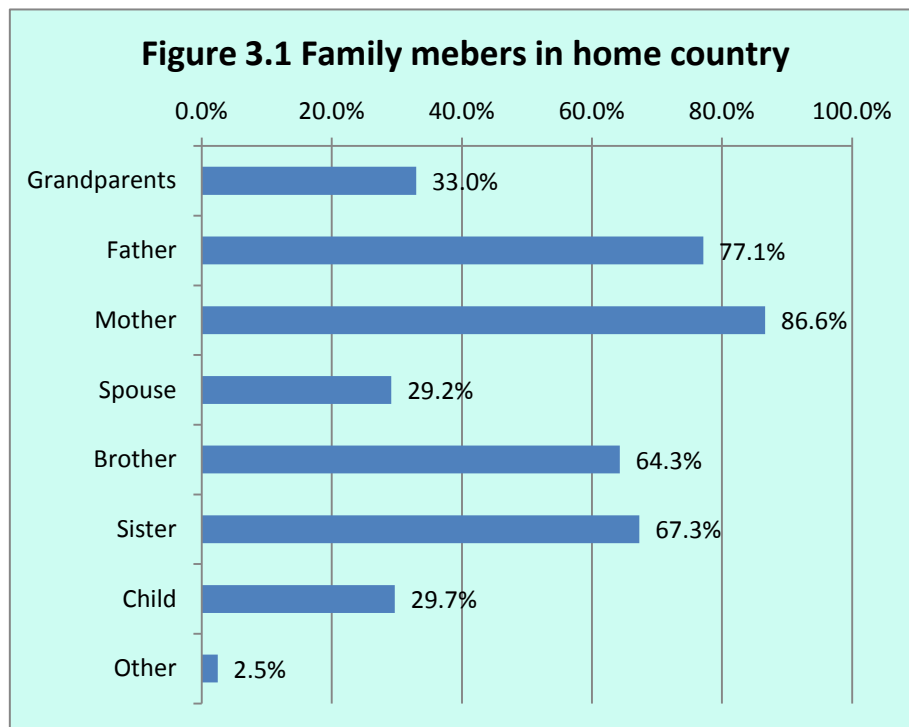
⁹ When classifying family types, we also took the descriptions of Q6.8 into considerations and treated some of other relatives, such as aunt, cousins, brother in law, etc as their family members.

Chapter III Life in home country

- [3.1. Family members in home country \(Q5\)](#)
- [3.2. Work in Home Country \(Q23\)](#)
- [3.3. What school did you attend the last? \(Q24\)](#)
- [3.4. The reason to come to Taiwan \(Q25\)](#)
- [3.5. The use of broker when came to Taiwan \(Q26\)](#)
- [3.6. Ways to cover the expense to come to Taiwan \(Q27\)](#)

3.1. Family members in home country¹ (Q5)

Mother and father rank highest among all family members in their percentages with that of the mother's more than 10% of the father's, sister's and brother's percentages are next to them. Percentages of these four are above 60%. Spouse and child's percentages are about 30% and the grandparents' similar to them. The other's percentage is very small, only 2.5%.



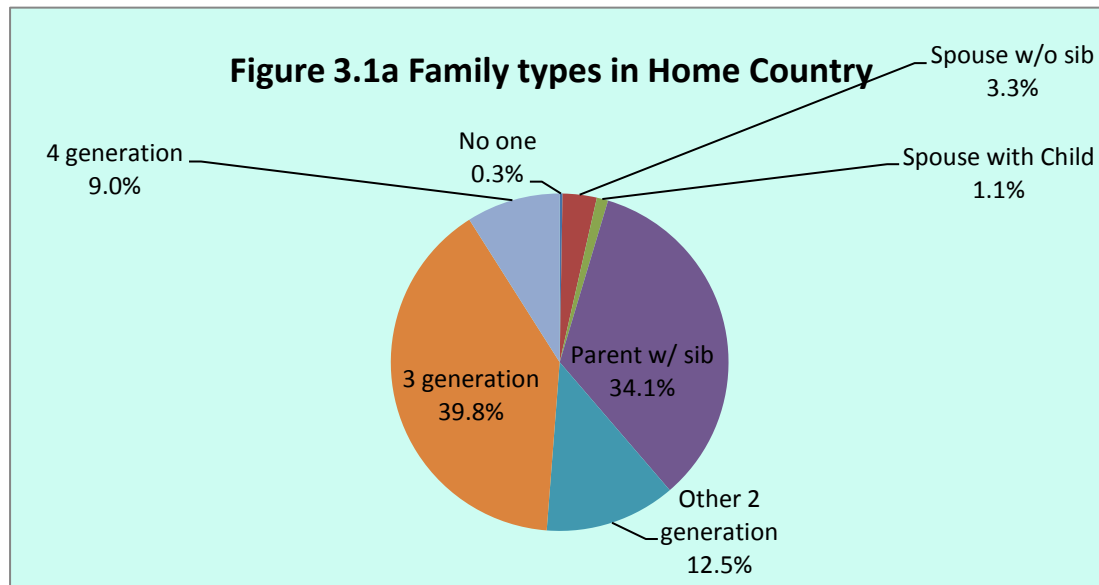
¹ For this analysis, only data in Indonesian and English questionnaires are included. The number of cases is 367. In Chinese questionnaire, both long and short, this question is rephrased into: What family members you have in Taiwan? (see Table 1.4 and explanation).

Table 3.1 Family members in Home Country (Multiple-choice)%

		Total	Grand- parents	Father	Mother	Spouse	Brother	Sister	Child	Other
Years of Stay*	0~1 year	74	36.5	78.4	82.4	35.1	63.5	64.9	28.4	2.7
	1~2 years	113	33.6	80.5	89.4	25.7	72.6	67.3	22.1	0.9
	2~4 years	105	31.4	73.5	91.2	22.5	52.0	65.7	24.5	2.9
	4~10 years	66	34.8	83.3	86.4	37.9	68.2	69.7	48.5	4.5
	10~ years	12	8.3	33.3	50.0	33.3	75.0	83.3	50.0	0.0
Country of Origin	Indonesia	337	33.8	79.2	88.7	29.4	63.5	66.5	30.9	1.8
	Other	30	23.3	53.3	63.3	26.7	73.3	76.7	16.7	10.0
Total		367	33.0	77.1	86.6	29.2	64.3	67.3	29.7	2.5

Percentages of the family members of six groups of years of stay and three groups of country origin are listed in Table 3.1. The 10~ years group seems to have more cell percentages deviating from the average percentages. Percentages of grandparent, father, mother, sister and child of this group are all considerably different from those of the other groups. The pattern is that percentages of elder relatives are smaller and the percentages of younger ones are higher. Probably age is the major cause. We look into the average age for these 367 cases. The average age is 29 and the average ages are 28, 28, 29, 32, and 39 for these six groups in consecutive order. Being about 10 years older than other groups in average may be the major reason for its deviation.

Similarly, the age effects can also be the cause of the percentages' differences between the Indonesians and the Others Muslims. The Indonesians are 5 years younger in average than that of the Others Muslims', 29 year old in average of the former as against 34 of the latter. The others Muslims' percentages of grandparents and parents are so much lower and that of brothers' and sisters' are higher than those of the Indonesians can be attributed to the age effects. Except that the percentage of the other Muslims' child is 14% lower than the Indonesians' and percentage of "other" family members is 8% higher do not seem to be able to be explained only by age effects. For now, we are not able to figure out the reasons, all we know is that these thirty persons are from sixteen different countries and a unique pattern perhaps cannot be easily accrued.



In Figure 3.1a², percentages of four family types sum up to 95% of the respondents' family in their home countries. Family of parent w/siblings have to be the family type for those not married yet, it accounts for 34.1%. The other three types seem to be variations of extended family, they jointly account for another 60%. What have missed are the spouse and child. The presence of them is only found in two: families of spouse w/o siblings and spousal family with child. These two types only amount to 4.4%. A further analysis reveals that 21% of spouse is in families of other 2 generation, 42% in 3 generation families and 26% in 4 generation families. And for child, 11% in other 2 generation, 55% in 3 generation and 30% in 4 generation family.

Table 3.1a Family types in Home Country

			No one	Spouse	Spouse	Parents	Other 2	3	4
		Total		w/o	with	w/	genera-	genera-	genera-
				sib	Child	sib	tion	tion	tion
Years of Stay	0~1 year	74	0.0	5.4	2.7	33.8	13.5	32.4	12.2
	1~2 years	113	0.0	2.7	0.0	40.7	10.6	38.1	8.0
	2~4 years	105	1.0	0.0	1.0	35.3	14.7	44.1	3.9
	4~10 years	66	0.0	3.0	1.5	24.2	9.1	45.5	16.7
	10~ years	12	0.0	25.0	0.0	16.7	25.0	33.3	0.0
Country	Indonesia	337	0.0	2.1	1.2	33.2	12.8	41.2	9.5
Origin	Others	30	3.3	16.7	0.0	43.3	10.0	23.3	3.3
Total		367	0.3	3.3	1.1	34.1	12.5	39.8	9.0

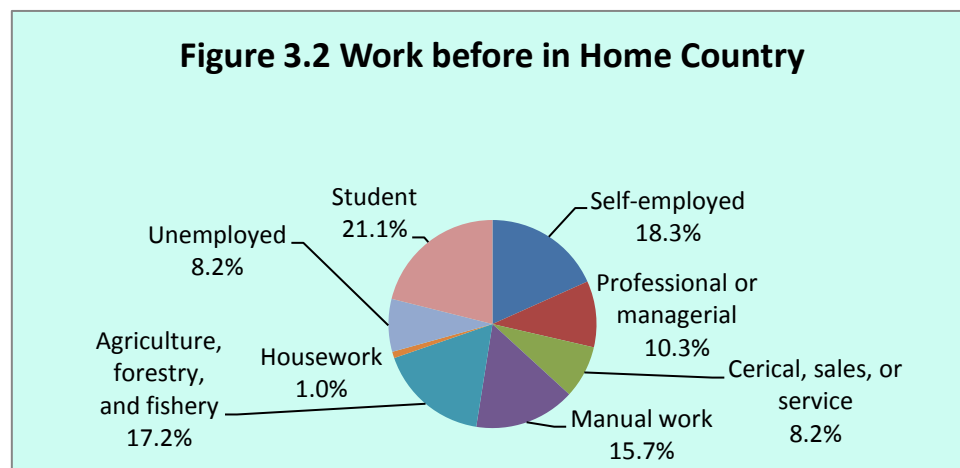
² For classifying family types, we have brought some other relatives in the descriptions of Q5.8 into considerations, such as aunt, father in law, cousins, stepfather, brother in law, uncles.

As it is in Table 3.1, Table 3.1a also shows that the 10~ years group is unique in their family types in home country, in that they have more spousal w/o sibling families and fewer parents with sibling and other 2 generation families. 4 generation family is absent for them altogether. To a less degree, 4~10 years group is also special in that they have fewer parents with sibling families. We tentatively say that age effect is still an important cause for many of the uniqueness.

When comparing family types for the Indonesian and the Others Muslims, the differences are also obvious. The Others Muslims have more families of spouse w/o sibling and of parents with sibling families, but fewer three and four generation families than the Indonesians do. It may seem to be that the Indonesians have more extended families and their variations than that the Others Muslims do.

3.2. Work in Home Country (Q23)

The Figure 3.2 has it that 21% of students were students before coming to Taiwan. Besides, the largest percentage was workers of some sorts (manual work 15.7% and Agriculture, forestry and fishery 17.2%), they amounted to 33%. A little bit higher in social stratification system will be the clerical, sales or other services works, there were about 8% of them. Self-employees were also a big category, there were 18%. Professional or managerial works perhaps are the most prestigious among them, they accounted for about 10%, not a small number. The rest were house workers and the unemployed, together they made about 9%. If we consider a social hierarchy with three layers, putting the professional and managerial in the top, self-employed, students and clericals in the middle and the rest at the bottom, the percentages will be 10% on the top, around 50% in the middle and 42% at the bottom.



According as Table 3.2 shows, the five groups of emigrants varied in their former work compositions. For those having stayed for 10~ years, self-employed and students were the two biggest categories of people, they accounted for 56% for them; For those having stayed for 4~10 years, former self-employed is the biggest, only second to that of 10~ years, but its students are the fewest among these five groups, only 5.8%; For those having stayed for 2~4 years, former students constituted 25% and self-employed was still big (19%); For those having stayed for 1~2 years, the percentages of two kinds of workers (manual worker and workers in the primary sectors) were particularly high. The former students were also a major source; among the most recent emigrants, students have the largest percentages (27%) and two kinds of workers are also numerous (added to 36%). In all,

Generally speaking, the former students have been one major source of emigrants except for 4~10 years group; two kinds of workers became fairly significant in recent two years; Former self-employed seemed to emigrates not as many as four years ago, but still keeps a high percentage; professional-managerial persons' emigration seems to recover in recent two years. Lastly, the former clerical/sales/service workers and unemployed seemed to move in less and less.

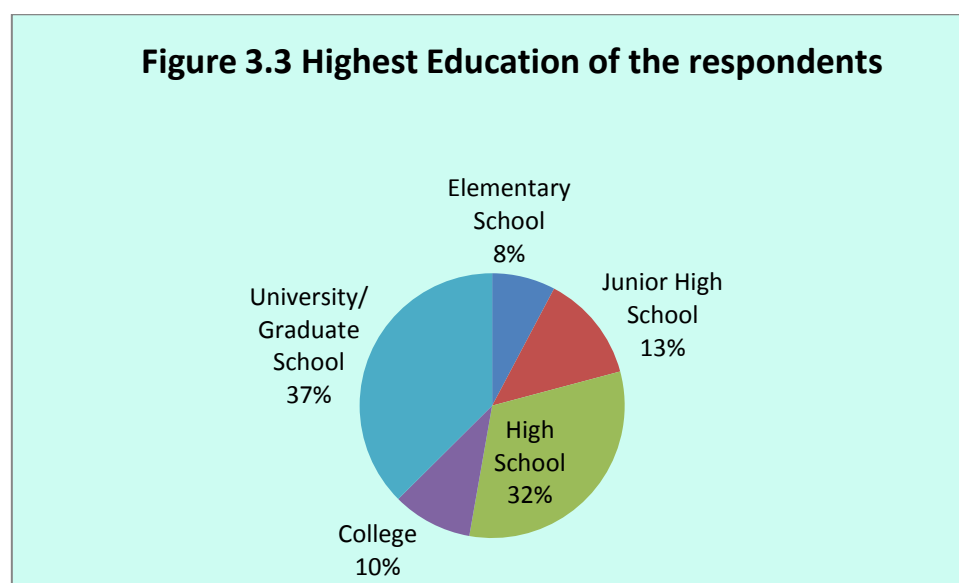
Table 3.2 Work before come to Taiwan

		Total	Self- Empl.	Profess- ional/ manager	Clerical, sales, service	Manual work	Agri., forest fishery	House work	Unem ployed	Stude nt
Years of Stay**	0~1 year	74	17.6	12.2	5.4	17.6	18.9	-	1.4	27.0
	1~2 years	113	10.6	15.0	5.3	20.4	20.4	0.9	5.3	22.1
	2~4 years	105	19.0	5.7	9.5	11.4	14.3	1.0	14.3	24.8
	4~10 years	69	24.6	5.8	13.0	14.5	18.8	2.9	14.5	5.8
	10~ years	28	32.1	14.3	10.7	10.7	7.1	-	-	25.0
Country of Origin*	Indonesia	338	16.9	9.5	7.7	16.3	19.5	1.2	9.5	19.5
	Other	51	27.5	15.7	11.8	11.8	2.0	-	-	31.4
Total		389	18.3	10.3	8.2	15.7	17.2	1.0	8.2	21.1

The Indonesian and Other Muslims are different in their former work compositions. The Indonesians' percentages of former workers (manual worker and workers of the primary sectors added to 35% vs. 14% of Other Muslims) are much higher, and the Other Muslims' percentages of self-employed, professional and managerial and students are much higher than those of the Indonesians.

3.3. What school did you attend the last? (Q24)

The profile of the Muslims' education level shown in Figure 3.3 is indeed impressive. We use the statistics of year 2012 published by city government of New Taipei City, the percentage of each education level of all male residents above 15 years old is as the follows: for the primary school, 10.4%; Junior high, 15.9%; high school, 31.8%; college and above, 41.9%³. Using the same education levels, we calculate the percentages for the respondents; the correspondent percentages are 7.7%, 13.1%, 31.9 %and 47.2%. There is no doubt that the average education level of the respondents' is higher than that of the New Taipei City⁴.



Education levels of the Taiwan born in Table 3.3 seem to be the most significant ones among all. Its University/Graduate percentage is 30% higher than the average and all other education levels are all lower than the average. This group is the only non-emigrants group and they do have great advantages over others. Other than that, the group having stayed for 10~ years seem to be somewhat better in that its

³ The data is from 99 年人口及住宅普查, 新北市初步統計結果提要分析, 新北市政府主計處編印, Dec. 2011, accessed from internet: <http://www.ntpc.gov.tw/web66/file/1528/upload/statistic/99%E5%B9%B4%E4%BA%BA%E5%8F%A3%E5%8F%8A%E4%BD%8F%E5%AE%85%E6%99%AE%E6%9F%A5%E5%88%9D%E6%AD%A5%E7%B5%B1%E8%A8%88%E7%B5%90%E6%9E%9C%E6%8F%90%E8%A6%81%E5%88%86%E6%9E%90.pdf>, March 25, 2013. Also in this data set, residents above 15 years old are included rather than above 18 years old as ours, its average education level will be somewhat higher if its age ranges are the same as ours. But this should not change the fact that the respondents' average education level is higher.

⁴ Our data covers the area including New Taipei City and its statistics are probably very good indicators of the whole area of our research sites, because New Taipei city can be considered to be in the middle of the whole area socially and economically.

percentages are close to the average, but its percentage of University/Graduate is 6% higher. All the others are not consistent in these five levels of education. Some percentages are higher, others are lower, consistent patterns do not seem to exist. We therefore tried another way of reading. We calculated average years of formal education for all groups⁵. The results show that Taiwan born is the highest, and among the five groups of emigrants, the group of having stayed for 10~ years has the highest education level, followed by that of 1~2 years, 0~1 year, 2~4 years and 4~10 years in this order. A Tamhane post hoc test reveals only two mean differences are with statistical significance: that of Taiwan born is higher than all others and that of the 10~years is higher than 4~10 years. All other pair-wise tests are proved to be non-significant. Besides Taiwan born, it does seem that those having stayed for 10~ years is higher in their education level and the 4~10 years are of lower, however the differences between them and the other three are not significant.

Table 3.3 Highest Education of the respondents

		Total	Elementary School	Junior High School	High School	College	University/ Graduate
Years of Stay*	0~1 year	74	14.9	10.8	28.4	6.8	39.2
	1~2 years	115	5.2	18.3	32.2	11.3	33.0
	2~4 years	105	8.6	11.4	37.1	15.2	27.6
	4~10 years	77	10.4	18.2	41.6	9.1	20.8
	10~ years	105	5.7	12.4	30.5	7.6	43.8
	Taiwan born	65	3.1	4.6	18.5	6.2	67.7
Country of Origin	Indonesia	339	10.3	16.8	37.5	9.7	25.7
	Others	68	-	1.5	17.6	10.3	70.6
	Taiwan	135	5.2	9.6	25.2	9.6	50.4
Total		542	7.7	13.1	31.9	9.8	37.5

* Years of stay: 1 missing

When coming to groups of country origin, the most significant is Others Muslims' high education level, 71% of them are of University/Graduate school education and very low percentages of them are of lower than high school education. Its average level is much higher than that of Taiwan Muslims whose percentage of University/ graduate education is also appreciable. The Indonesians are the most disadvantaged group regarding to school education. What we have read from Figure

⁵ For primary school, 6 years; junior high, 9 years; high school, 12 years; college, 14 years; and university and graduate, 17 years. Means for the six groups are 12.9 for 0~1 year group, 13.0 for 1~2 years group, 12.8 for 2~4 years group, 12.1 for 4~10 years group, 13.6 for 10~ years, 15.2 for Taiwan born and the grand mean is 13.2 years.

3.3 that the average education level of the respondents is higher than the general level of New Taipei city is driven mostly by the education levels of the Others Muslims and the Taiwan born.

3.4. The reason to come to Taiwan (Q25)

Ten reasons of coming to Taiwan are listed in Figure 3.4 with their percentages of choice by the respondents. Two economic reasons are the most chosen ones, e.g. “Earn money”, “Told there was a job”. Though this set of questions are multiple choice questions, i.e. the highest possible percentage of each will be 100, we may still add them for now as an indicator, they sum to 65.5%; Next to them will be “To study”. “Training” may also be counted as a kind of studying, though only 1.8%, these two may be called reasons for improving one’s ability and they add to 28.4%; “Invited by friends and family/relatives” may be called social reasons, together they sum to 25.3%; Other two reasons, including “easy to enter” and “introduced by broker”, may be called technical reasons, they sum to 27.3%.

After this summarization, it becomes apparent that the economic reasons dominate the others. The other three reasons: reasons for improving one’s ability, social reasons and technical reasons seem to be as important next to economic reasons. Two reasons: “Business trip” and “other”, look accidental, only 3.4% for each.

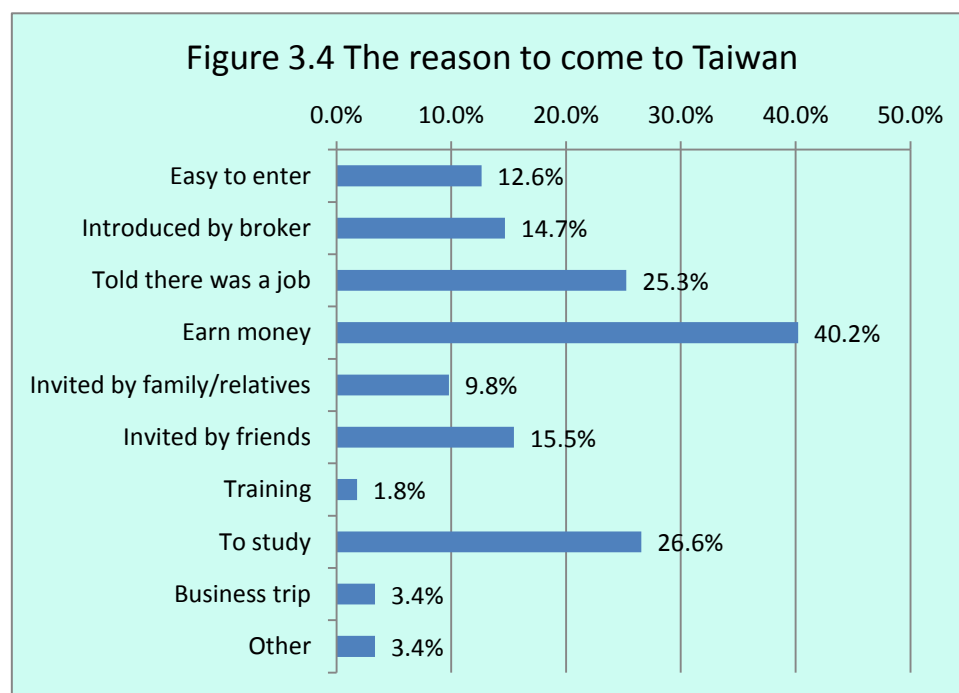


Table 3.4 Reasons to come to Taiwan

		Total	Easy to enter	Introduced by broker	Told there was a job	Earn money	Invited By kin
Years of Stay*	0~1 year	74	4.1	12.2	12.2	41.9	6.8
	1~2 years	113	13.3	10.6	19.5	32.7	7.1
	2~4 years	104	18.3	22.1	33.7	41.4	8.7
	4~10 years	69	8.7	18.8	34.8	58.0	15.9
	10~ years	28	21.4	0.0	28.6	17.9	17.9
Country of Origin	Indonesia	337	13.4	16.9	28.2	45.4	8.3
	Others	51	7.8	0.0	5.9	5.9	19.6
Total		388*	12.6	14.7	25.3	40.2	9.8

		Invited by friends	Training	To study	Business trip	Other
Years of Stay*	0~1 year	16.2	2.7	35.1	5.4	4.1
	1~2 years	12.4	1.8	33.6	1.8	1.8
	2~4 years	18.3	1.0	24.0	1.9	4.8
	4~10 years	14.5	2.9	10.1	2.9	2.9
	10~ years	17.9	0.0	25.0	10.7	3.6
Country of Origin	Indonesia	15.4	1.8	24.3	1.5	2.4
	Others	15.7	2.0	41.2	15.7	9.8
Total		15.5	1.8	26.6	3.4	3.4

*One missing in this set of questions: Indonesian and Years of stay, 2~4 years.

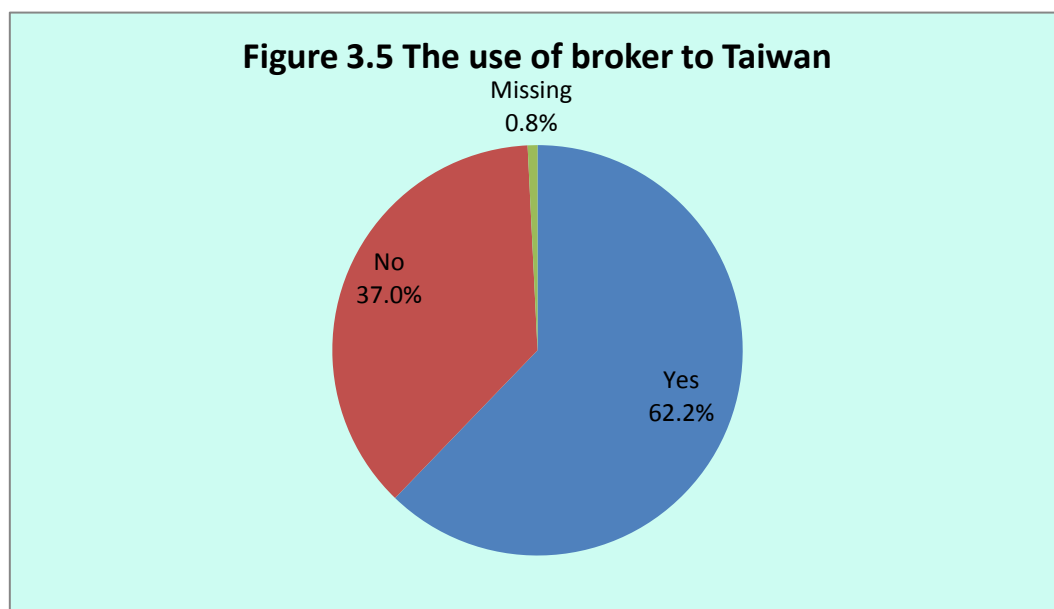
In this vein of thought, the five groups of emigrants can be characterized. First of all, given the great percentages of economic reasons, it is of no surprise that they are almost the highest ones among the five groups, especially those having stayed for two to ten years. But secondly, these reasons seem to get not as obvious for the recent two groups, reasons of improving one's ability (i.e. "to study") become much stronger. Thirdly, no percentage is greater than thirty for those having stayed for 10~ years. Percentages of economic reasons are in fact quite low comparing with the overall average and percentages of "Easy to enter" and "Invited by kin", i.e. technical reason and social reason, of them are greater than average.

Two groups of country of origin do differ very much in terms of reasons to come to Taiwan. First of all, the Indonesians are much stronger in economic reasons and (therefore) in technical reason; by contrast, the Others Muslims are much stronger in

reasons of improving one's ability and many more in social reasons (“invited by kin”). Also, business trip is important for them.

3.5. The use of broker when came to Taiwan (Q26)

62.2% of the respondents reports that for coming to Taiwan, they did use broker (Figure 3.5). Words of mouth against brokerage in foreign workers have spread in Taiwan. We didn’t ask how true these were for our respondents, but the high percentage of using broker did indicate that brokerage is indeed a profitable business.



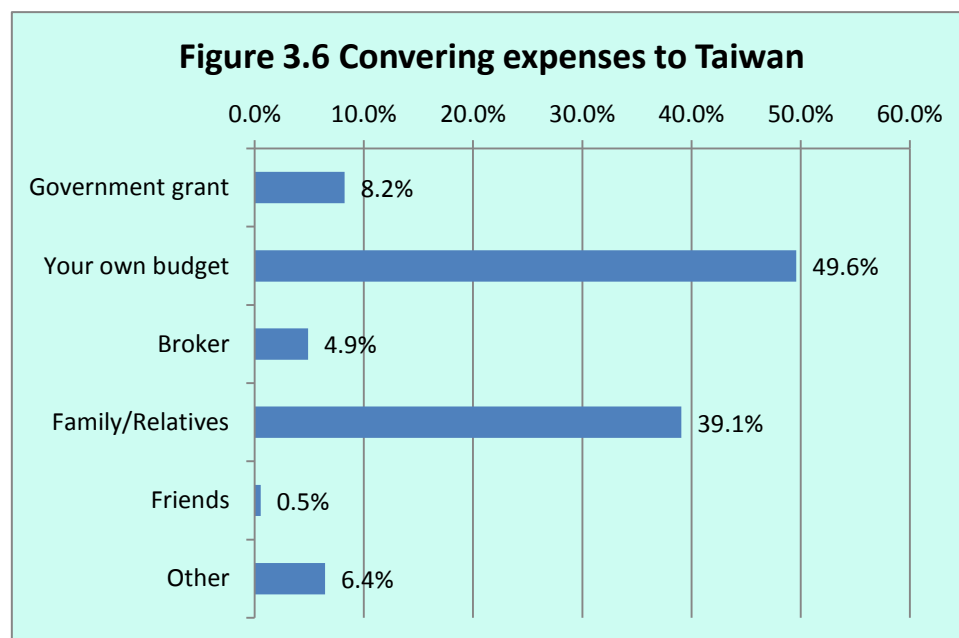
The use of broker is especially common among the Indonesian; the percentage is 70.4%, but not the Others Muslims, only 8% used broker for coming to Taiwan. Also the use of broker was so unusual for those having stayed for 10~ years (32.1%) compared with all other groups. It was a peak for those having stayed for 4~10 years, 75.1% of them reporting to have used broker when they came to Taiwan. It is still a very common channel for the emigrants but the percentages are getting smaller through years. For the most recent emigrants (0~1 year), the percentage fell to 54.1% (see Table 3.5). It may be related to what is revealed in the former section that the economic purposes are decreasing and therefore, the use of brokers doesn’t seem to be as much necessary.

Table 3.5 Use of broker when came to Taiwan

		Total	Yes	No	Missing
Years of Stay	0~1 year	74	54.1	43.2	2.7
	1~2 years	113	61.9	37.2	0.9
	2~4 years	105	67.6	32.4	-
	4~10 years	69	75.4	24.6	-
	10~ years	28	32.1	67.9	-
County origin (Excluding Taiwan)	Indonesians	338	70.4	28.7	0.9
	Others	51	7.8	92.2	-
Total		389	62.2	37.0	0.8

3.6. Ways to cover the expense to come to Taiwan (Q27)

This set of questions is meant to be multiple choices, hence percentages will add to more than 100, but in fact only thirty three respondents chose two or three items⁶. The percentages in Figure 3.6 are close enough to be interpreted as the percentages of persons' major way of covering the expense to Taiwan. The combinations of different ways of covering expenses will be limited. Figure 3.6a is a pie chart for all combinations and they sum to 100⁷.

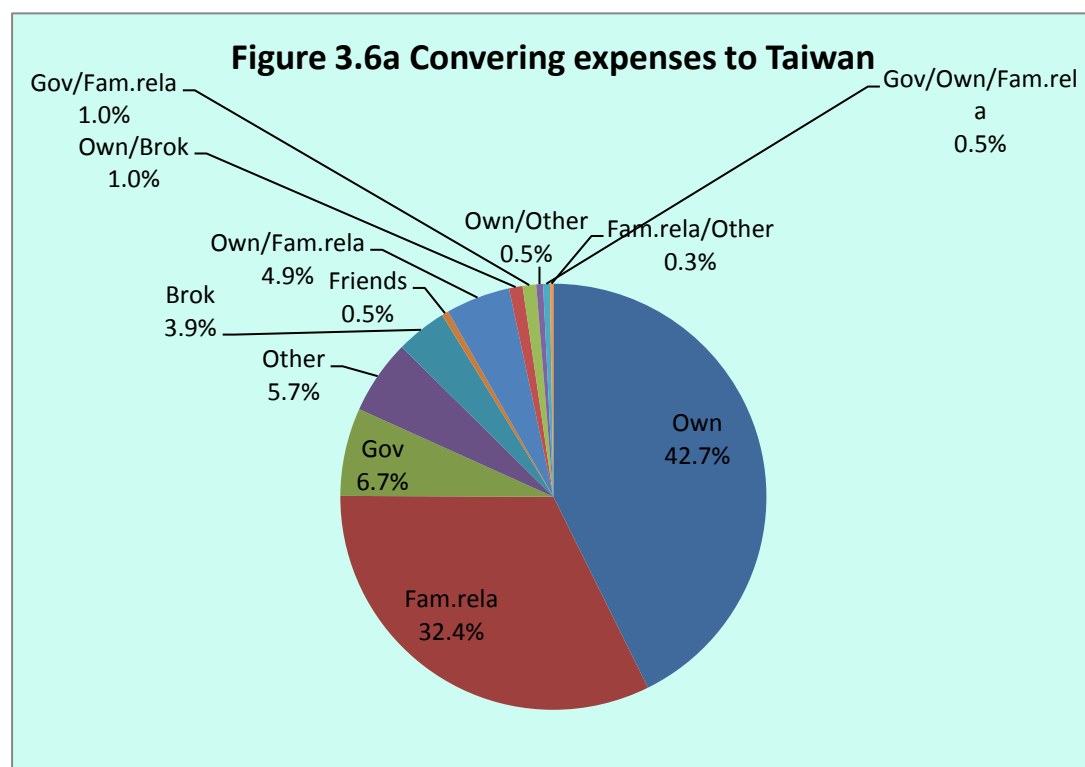


⁶ In the Indonesian questionnaire, it is not specified "choose as many as possible".

⁷ In Chinese (long) questionnaires, "Friends" is not listed as a choice. The percentage of "other" (0.5%) in Figure 3.6 was calculated by excluding data of Chinese questionnaires; hence its base (number of cases) is 367, rather than 389. However, in Figure 3.6a, these 22 missing were recoded into 0, though the percentage of it is still .05.

There are twelve possible ways in total in Figure 3.6a, only six among them are multiple in their ways of covering expense to Taiwan. More than ninety percents of the respondents use single source to cover their expense to Taiwan. Among them, 42.7% were solely on their own budget; 32.4% only relied on family/relatives; 6.7% were funded by the government grant; 5.7% depended on other resources and 3.9% were covered exclusively by the broker. Those depended on friends were only 0.5%. These above percentages will sum to 92%. Also those who depended on "Other" (totaled 6.4%) can be specified the sources they used, 2.8% used loaned money and another 2.8% were funded by Taiwanese University's or Government's scholarship.

Among those who used more than one sources to cover their expenses to Taiwan, only one combination is important, i.e. by one's own and family/relatives' support. It accounts for 4.9% of the rest 8%. Other 3 % were accounted for by 5 kinds of combination.



Among five groups of years of stay, there is a steady decreasing trend in using one's own budget, it was 64.3% for the 10~ years group, the largest percentage in the column and kept decreasing until this recent emigrants (the 0~1 year group), only 44.6% of them reporting they depended on their own budget, a 20% decrease. A Chi-Square Test value of Linear-by-Linear Association is 5.964 with $p=.015$. For the

other items, there isn't any trend can be detected, only ups and downs almost randomly across these five groups⁸.

The differences between the Indonesians Muslims and the Others Muslims are most obvious. In comparison with each other, the Indonesians relied more only on brokers and "other" supports, and the Others Muslims depended more on all other sources. However, Chi-square test only confirmed the significant difference for the use of government grant.

Table 3.6 Covering expenses to Taiwan (Multiple choice) %

		Total	Gover. grant	Own budget	Broker	Family Relatives	Friends*	Other
Years of stay	0~1 year	74	4.1	44.6	4.1	43.2	0.0	6.8
	1~2 years	113	11.5	42.5	4.4	33.6	0.9	11.5
	2~4 years	105	10.5	52.4	6.7	38.1	1.0	3.8
	4~10 years	69	2.9	56.5	4.4	39.1	0.0	4.4
	10~ years	28	10.7	64.3	3.6	53.6	0.0	0.0
Country of origin	Indonesians	338	6.8	48.2	5.3	38.2	0.3	7.1
	Others	51	17.7	58.8	2.0	45.1	3.3	2.0
Total		389	8.2	49.6	4.9	39.1	0.5	6.4

* Friends: 22 missing due to Chinese questionnaires' error (1 Indonesian, 21 others; 3 of 2~4 years, 3 of 4~10 years, 16 10~ years), see Chapter 1, Table 1.4 and explanation.

⁸ Chi-Square Test value of Linear-by-Linear Association is significant for "other" also, but with a warning message of 3 cells (30.0%) have expected count less than 5.

Chapter IV Life in Taiwan

[4.1](#) Current Work (Q7)

[4.2](#) Work condition (Q8)

[4.3](#) Ways to find current work (Q9)

[4.4](#) Size of work place (Q10)

[4.5](#) Spending income earned (Q11)

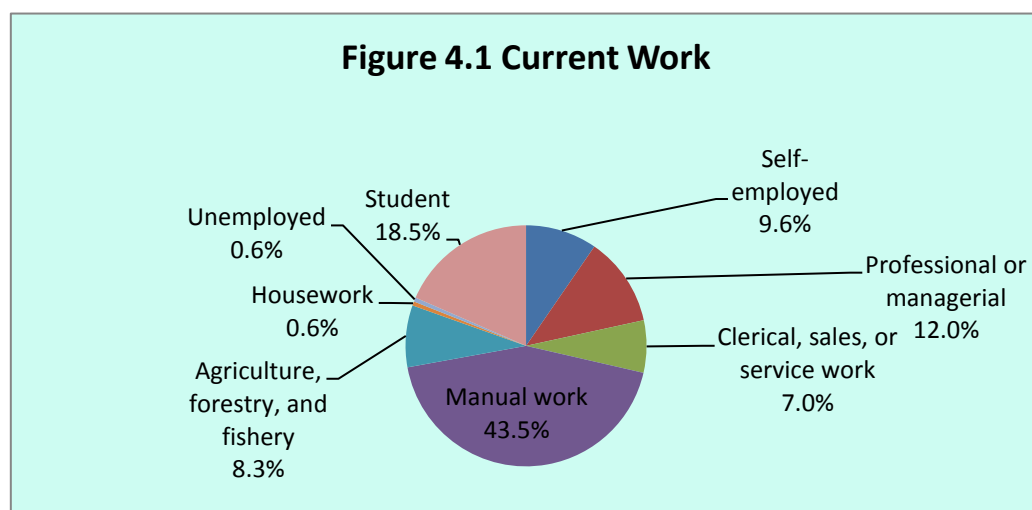
[4.6](#) Types of Current Residence (Q12)

[4.7](#) Finding current residence (Q13)

[4.8](#) Like to do when staying in Taiwan (Q14)

4.1 Current Work (Q7)¹

Workers of some sorts consist half of the respondents' current work. As shown in Figure 4.1, the largest percentage of the respondents' current work is manual work (43.5%), the other category can also be counted as blue collar work, i.e. the work in agriculture, forestry and fishery, probably the majority of them work in the fishing boats. These two kinds of worker sum to about 52%; Students is also a big category, 18.5% of the respondents are students. The rest of the respondents go to another three categories: professionals/managers (12%), self-employed (9.6%) and clerical, sales or service workers (7%).



¹ For Chinese questionnaire, work categories were more numerous and were re-classified to fit into this classification scheme. Notice also, for those retired, we asked them to report their jobs before retirement.

Among the six groups of years of stay (Table 4.1), we found that the Taiwan born is the most advantageous. It has the largest percentage, 33.8% as against the average of 12%, of professionals and managers; somewhat large percentage of clerical/sales/other service worker (13.8% as against the average 7%) and the fewest manual workers (26.2% as against 43.5% of the average) and no one works in the fishing boat. However, those having stayed for 10~ years are at least as advantageous as the Taiwan born. The self-employed are of the largest percentage (28.6% over 9.6% in average) among them, the proportion of professionals and managers is also far larger than the average (28.6% over 12% in average). Its manual workers are as few as that of the Taiwan born and nobody works in the fishing boats. It does seem that for having stayed long enough, the general profile of the group will resemble more and more to those of the native born.

But for other four groups, this doesn't seem to happen yet. The longer they have stayed, the more manual workers there are, only that the fewer will they work in the fishing boats. Some minor signs of getting improved perhaps are the proportions of self-employed, clerical/sales/other service work. But the total percentages of them are not very appreciable. For the recent arrived two groups, i.e. the 0~1 year and 1~2 years groups, it does seem that the work compositions are changing, in that there are fewer blue collar workers and more students.

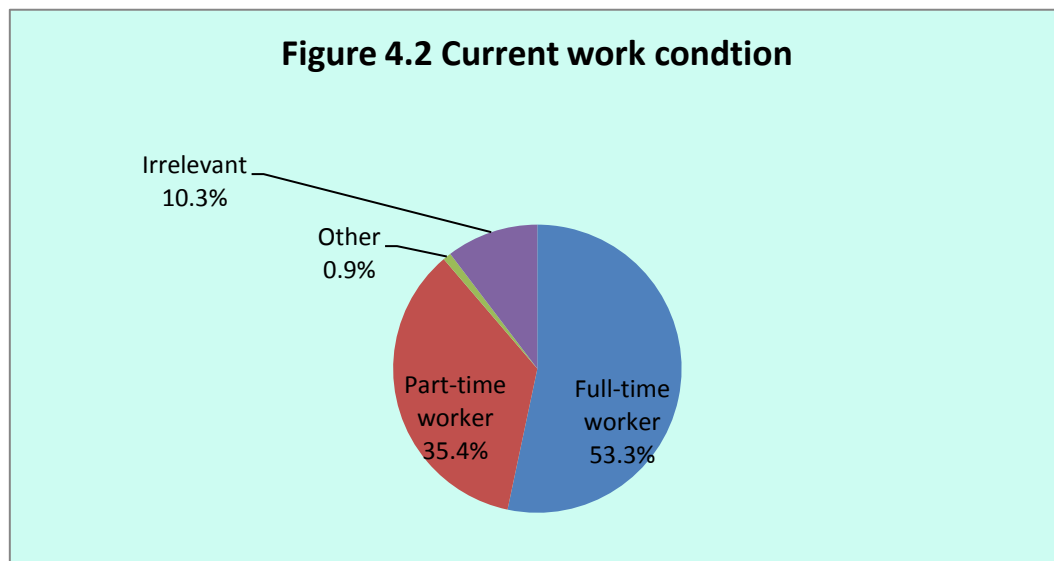
Table 4.1 Work before come to Taiwan

		Total	Self- Empl.	Profes. or manag.	Clerical sales ser-ice	Manual work	Agri., forest fishery	House work	Unem ployed	Stude nt
Years of Stay	0~1 year	74	2.7	6.8	1.4	32.4	21.6	-	1.4	33.8
	1~2 years	115	1.7	1.7	4.3	47.8	10.4	2.6	-	31.3
	2~4 years	105	1.9	1.9	3.8	59.0	9.5	-	-	23.8
	4~10 years	77	10.4	3.9	7.8	63.6	7.8	-	1.3	5.2
	10~ years	105	28.6	28.6	12.4	27.6	1.0	-	-	1.9
	Taiwan born	65	12.3	33.8	13.8	26.2	-	-	1.5	12.3
Country of Origin*	Indonesia	339	2.7	1.8	3.2	55.5	13.0	0.9	-	23.0
	Other	68	30.9	19.1	10.3	13.2	1.5	-	4.4	20.6
	Taiwan	135	16.3	34.1	14.8	28.9	-	-	-	5.9
Total		542	9.6	12.0	7.0	43.5	8.3	0.6	0.6	18.5

Years of stay: 1 missing

4.2 Work condition (Q8)

More than half (53.3%) are full-time workers and 35.4% reported that they work part-time, another 10% reported to have no work. We will guess that many of the latter two perhaps are students, but the total percentages cannot be explained by the presence of students. They together sum to 45% and the students are only of 19%.



Most of the Taiwan born (75.4%) and 10~ years (91.4%) work full-time, 11% of the Taiwan born are still students. The general profiles of both of these two groups fit our expectations. But it is out of our expectation that for the most recent three groups, the longer they stayed, the more part-time workers are: 27% for the 0~1 year group, 45.2% for the 1~2 years group and 61.9% for the 2~4 years group. The percentage is not particularly high for the 4~10 years group, neither the number is small (48.1%).

In fact, we noticed this in the very beginning of this social survey. We have found that so many Indonesian workers reporting to work part-time². Things like this appear in the table of Current work and Country of Origin by Work condition in Table 4.2. In Table 4.2, we read that 45% of manual workers/fishery workers, 32.1% of the Clerical/sales/other service workers work part-time. Also, only 20.6% of the Others Muslims and 8.2% of Taiwanese/Chinese work part time, but the percentage of the Indonesians is 49.3 %. We don't know enough about the practical work arrangements for the foreign workers in Taiwan, but what we have found here is very probably a

² This is odd in that legally speaking it cannot happen. See next note.

reflection of the reality³.

Table 4.2 Work condition by years of stay, current work and country of origin

		Total	Full-time worker	Part-time worker	Other	Irrelevant
Years of Stay*	0~1 year	74	44.6	27.0	4.1	24.3
	1~2 years	115	37.4	45.2	-	17.4
	2~4 years	105	29.5	61.9	1.0	7.6
	4~10 years	77	46.8	48.1	1.3	3.9
	10~ years	105	91.4	8.6	-	-
	Taiwan Born	65	75.4	13.8	-	10.8
Current Work	Self-employed	52	88.5	7.7	3.8	-
	Prof./Manager	65	87.7	12.3	-	-
	Clerical/sales/other service	38	65.8	31.6	2.6	-
	Worker/fishery	281	54.8	44.8	0.4	-
	Student	100	5.0	40.0	1.0	54.0
Country of Origin	Indonesia	339	37.5	49.3	1.2	12.1
	Others	68	64.7	20.6	1.5	13.2
	Taiwan	135	87.4	8.1	-	4.4
Total		542	53.3	35.4	0.9	10.3

*Year of stay: 1 missing.

Other things are also worthy of notices. 54 % of students do not work, that explain the high percentages of irrelevance for those having stayed less than 2 years and the percentages of students are the lowest for Taiwanese/Chinese due to their age compositions. Most of Taiwanese/Chinese work full-time.

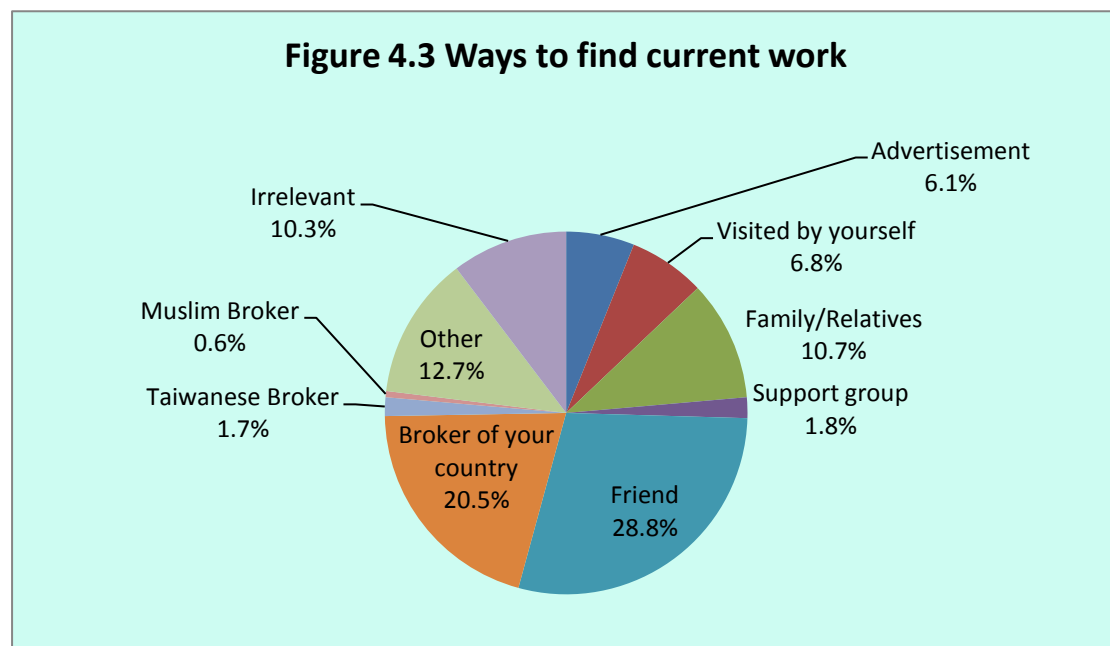
4.3 Ways to find current work (Q9)

At first glimpse, there seems to be no particular category that dominates the Pie Chart of Figure 4.3. However, if we do a little collapsing, we'll find that persons of some kinds are very helpful for help getting the respondents' current work. But contrary to a sociological truism, strong ties, i.e. friends (28.5%) and family/relatives (11%), are most helpful, they account for nearly 40% of ways for all respondents'

³ All foreign workers are supposed to work full-time for three years bound by legal terms before their arriving. After that, only if the employers request, the term can be extended to no more than half a year. Should the foreign workers like to work in Taiwan again, they have to be back first and then apply again. For any particular foreign worker, the upper limit of working in Taiwan is twelve years. However, as we knew it, this legal arrangement is not often abided.

getting their jobs in Taiwan.

Another kind of persons is also helpful but they serve for economic purpose, i.e. broker of one's own country (21%), Muslim broker and Taiwanese broker⁴ are tiny, yet we suspect that some of brokers of their own country may in fact work for Taiwanese enterprises, especially in the Indonesia. The category of "other" is also considerable (12.7%) which suggests that there are various other ways of finding current work. Two other categories are also with sizeable percentages: visited by oneself (6.8%) and advertisement (6.1%).



For the six groups of years of stay, the percentage of strong ties (of friend and family/relatives) is the most considerable: 0~1 year (50.0), 1~2 years (55.8), 2~4 years (45.4), 4~10 years (33.8), 10~ years (42.9), Taiwan born (32.7), only that the importance of friend and that of family/relatives can vary in different groups. Beside these two strong ties, the patterns for the 10~ years and the Taiwan born are quite similar. Both of them have higher percentages of get their jobs by visiting themselves and use other ways that were not specified in the questionnaire. And very few of them used brokers to get current jobs. The only difference is that fewer of the Taiwan born use friends than the average and the group of the 10~ years group not as that few. After staying for 10~ years, they do resemble those of the Taiwan born in ways of getting their jobs. Differences also exist between the four recently arrived groups. The groups of 2~4 years and 4~10 years used brokers heavily. However, they also

⁴ Taiwanese broker is not existent in Chinese questionnaire as a choice.

used advertisement. The newly arrived two groups simply relied more on friends and very little by advertisement and visiting by themselves.

Table 4.3⁵ Ways of finding work by years of stay and country of origin

		Total	Advertisem ent	Visited by yourself	Family/Rela tives	Support group	Friend
Years of Stay*	0~1 year	74	1.8	1.8	8.9	7.1	41.1
	1~2 years	115	2.1	3.2	14.7	3.2	41.1
	2~4 years	105	7.2	3.1	13.4	1.0	32.0
	4~10 years	77	12.2	6.8	10.8	1.4	23.0
	10~ years	105	9.5	12.4	12.4	0.0	30.5
	Taiwan born	65	6.9	20.7	8.6	1.7	24.1
Country of Origin	Indonesia	339	4.7	2.7	11.7	2.7	36.2
	Others	68	10.2	15.3	18.6	1.7	16.9
	Taiwan	135	10.1	15.5	9.3	0.8	29.5
Total		542	6.8	7.6	11.9	2.1	32.1

		Broker of your country	Taiwanese Broker	Muslim Broker	Other	Ir- relevant
Years of Stay	0~1 year	30.4	0.0	-	8.9	24.3
	1~2 years	26.3	3.2	-	6.3	17.4
	2~4 years	35.1	4.1	2.1	2.1	7.6
	4~10 years	31.1	2.7	-	12.2	3.9
	10~ years	5.7	-	-	29.5	-
	Taiwan born	8.6	-	1.7	27.6	10.8
Country of Origin	Indonesia	33.2	3.0	0.7	5.0	12.1
	Others	5.1	-	-	32.2	13.2
	Taiwan	7.0	-	0.8	27.1	4.4
Total		22.8	1.9	0.6	14.2	10.3

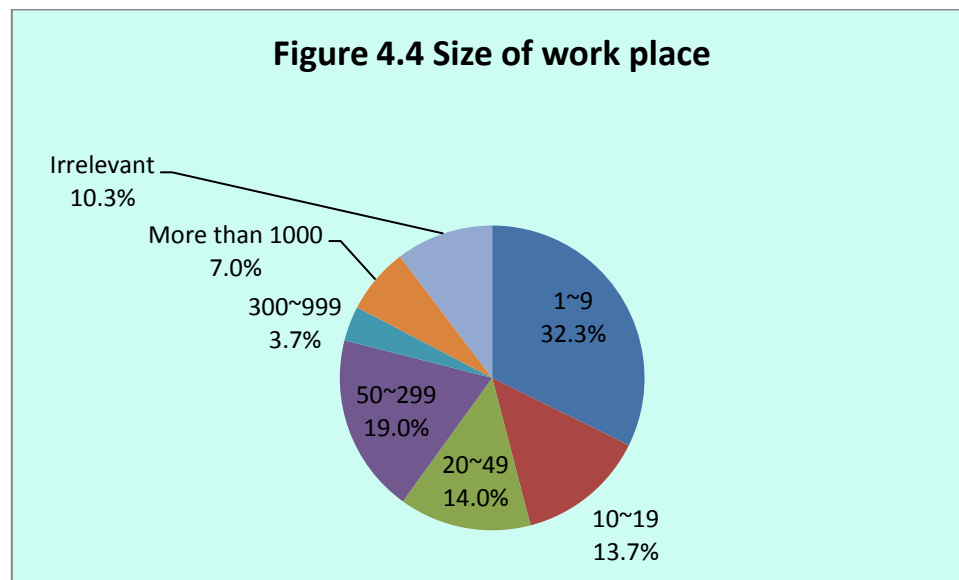
For the three groups of country origin, the percentage of strong ties (of friend and family/relatives) is still the most considerable. It is 47.9% for the Indonesians, 35.5% for the Others Muslims and 38.8% for Taiwanese/Chinese, except that the Indonesian and Taiwanese far more relied on friends and the Others Muslims on family/relatives.

⁵ For this table, those without work are included and the percentages were listed. However, all other percentages were re-calculated after those without work were excluded, therefore, all rows will sum to 100 when excluding the column of "irrelevant".

Also, some of the ways, e.g. advertisement, visiting by themselves and used other ways not specified in the questionnaire, are more often used by the Others Muslims and Taiwanese, but almost not used by the Indonesians. Rather, greater percentages of them used brokers of Indonesia or even of Taiwan.

4.4 Size of work place (Q10)

Workplaces of different sizes, if ordered according as their percentages, will be as the follows: 1~9 employees (32.3%), 50~299 employees (19.0%), 20~49 employees (14.0%), 10~19 employees (13.7%), More than 1000 employees (7.0%), and lastly 300~999 employees (3.7 %). The other 10.3 % are respondents without work (Figure 4.4). Taiwan was well-known for its great number of small and medium enterprises; Figure 4.4 may just be an indication of this fact. According as the government's definition, a small or medium enterprise is defined by its number of employees less than 50 or 200, depending on the sectors they belong to. Even with the smallest 50 as a criterion, more than 60% of the respondents work in small and medium enterprises. If taking 200 to be the lower limit, then probably more than 75% work in them.



In Table 4.4, for the groups by years of stay, both Taiwan born and 10~ years bunch have greater percentages, 16.2% and 22.4% for each, than the average (7.8%) work in the largest workplaces. However, in the lower half of Table 4.4, it shows that Taiwanese/Chinese are over-represented in the largest workplaces. It is reasonable to say, the high percentages shown for the 10~ years group and Taiwan born working

in the largest workplaces are in fact driven by the existence of Taiwanese/Chinese in these two groups. The 10~ years group are also highly represented in the smallest workplaces and this could be driven partly by the presence of the others Muslims there (see below).

Table 4.4⁶ Size of work place by years of stay and country of origin

		Total	1~9	10~19	20~49
Years of Stay	0~1 year	74	51.8	17.9	16.1
	1~2 years	115	34.7	25.3	14.7
	2~4 years	105	21.6	18.6	20.6
	4~10 years	77	27.0	16.2	16.2
	10~ years	105	47.6	6.7	11.4
	Taiwan Born	65	37.9	5.2	15.5
Country of Origin	Indonesia	339	30.2	19.5	17.8
	Others	68	62.7	10.2	8.5
	Taiwan	135	37.2	7.8	14.0
Total		542	36.0	15.2	15.6

		50~299	300~999	More than 1000	Irrelevant
Years of Stay	0~1 year	10.7	1.8	1.8	24.3
	1~2 years	22.1	1.1	2.1	17.4
	2~4 years	30.9	4.1	4.1	7.6
	4~10 years	32.4	6.8	1.4	3.9
	10~ years	10.5	7.6	16.2	-
	Taiwan Born	17.2	1.7	22.4	10.8
Country of Origin	Indonesia	25.8	3.7	3.0	12.1
	Others	15.3	1.7	1.7	13.2
	Taiwan	13.2	6.2	21.7	4.4
Total		21.2	4.1	7.8	10.3

Among the recent arrived four groups, there seems to exist a pattern of higher percentages running through the smallest workplace for the most recent arrived (51% vs. the margin percentage of 36%), then to workplaces with 10~19 employees for the 1~2 year group (25% vs. 15%), then to workplaces with 50~299 employees for

⁶ For this table, those without work are included and the percentages were listed. However, all other percentages were re-calculated after those without work were excluded, therefore, all rows will sum to 100 when excluding the column of "irrelevant".

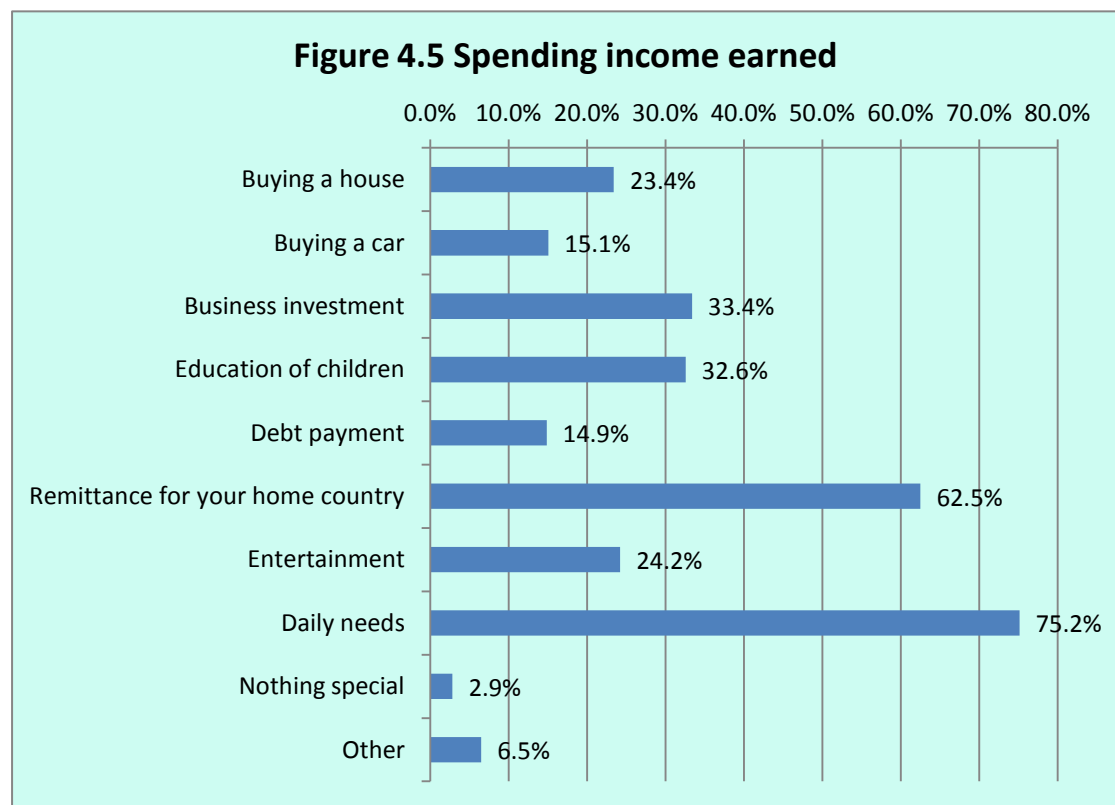
2~4 year and 4~10 year groups (31% and 32% vs. 21%), although the correlation is far from perfect. It does seem that the longer the emigrants have stayed, the more chances to work in bigger work place will be increased for the emigrants.

Given the high percentage of work place with only 1~9 employees, it is natural that all three groups of country origin work in workplace of this size. However, the Others Muslims are more so, 62.7% of them work there and the percentage of the Indonesians is only 30.2% and that of the Taiwanese/Chinese is only 37.2%. The Others Muslims is also characterized by their almost absence in work places with more than 300 employees. They tend to work in small sized work places. Taiwanese/Chinese tend to have stayed in work places of all sizes, except that their percentage in the largest work place is almost three times higher than average. The Indonesians tend to work in places from 1~9 employees to 50~299 employees (percentages summed to 93% of them).

4.5 Spending income earned (Q11)

This list of income spending pretty much represents the priority of emigrants' financial management. More than three quarters of them reported their spending in daily needs and more than 60% reported either remittances for home or savings. The two items can be regarded as the two economic life basics for the Muslims in Taiwan. If allowed, entertainment is also brought into picture, a little less than 25% spending money on that. Other than these, 15% of the respondents need to pay for debt, and 33% need to pay for children's education fee.

Whenever possible, there're plans to do something for the future, buying a house (23.4%) would prior to buying a car (15%). However, these two items of life improving spending come after business investment (33.4%). This percentage suggests high proportion of Muslims in Taiwan is somehow business oriented.



Some of the items in Table 4.5 do assume a regular pattern. Buying a house, buying a car and other spending are the three items that become the more popular, the longer the emigrants have stayed. The pattern for these three items is readily interpretable. All other items look like fitting to this pattern too, but to a much less degree and with clear exceptions. Business investment perhaps is the only item that

is of special concern for those having stayed for two to ten years.

Table 4.5 Spending income earned by years of stay and country of origin

		Total	Buying a house	Buying a car	Business investment	Education of children	Debt payment
Years of Stay	0~1 year	57	8.8	1.8	35.1	19.3	14.0
	1~2 years	99	6.1	2.0	29.3	17.2	13.1
	2~4 years	97	10.3	3.1	46.4	15.5	17.5
	4~10 years	74	23.0	14.9	48.6	35.1	16.2
	10~ years	105	48.6	37.1	23.8	66.7	18.1
Taiwan Born		58	44.8	31.0	13.8	34.5	5.2
Country of Origin	Indonesia	303	11.2	3.6	44.2	20.8	15.5
	Others	59	32.2	28.8	22.0	45.8	13.6
	Taiwan	129	48.1	35.7	13.2	54.3	14.0
Total		491	23.4	15.1	33.4	32.6	14.9

		Remittance for home country@	Entertainment	Daily Needs	Nothing special	Other	*Irrelevant /missing (N cases)
Years of Stay	0~1 year	61.4	17.5	66.7	5.3	3.5	17
	1~2 years	65.7	16.2	68.7	2.0	5.1	16
	2~4 years	70.1	24.7	77.3	2.1	6.2	8
	4~10 years	74.3	12.2	63.5	4.1	8.1	3
	10~ years	49.5	35.2	85.7	1.0	8.6	0
Taiwan Born		53.4	37.9	86.2	5.2	6.9	7
Country of Origin	Indonesia	70.0	16.2	69.0	0.7	6.3	36
	Others	54.2	39.0	84.7	10.2	5.1	9
	Taiwan	48.8	36.4	85.3	4.7	7.8	6
Total		62.5	24.2	75.2	2.9	6.5	51

@ For Taiwanese/Chinese, we asked "saving". *Those do not work are dropped from this analysis.

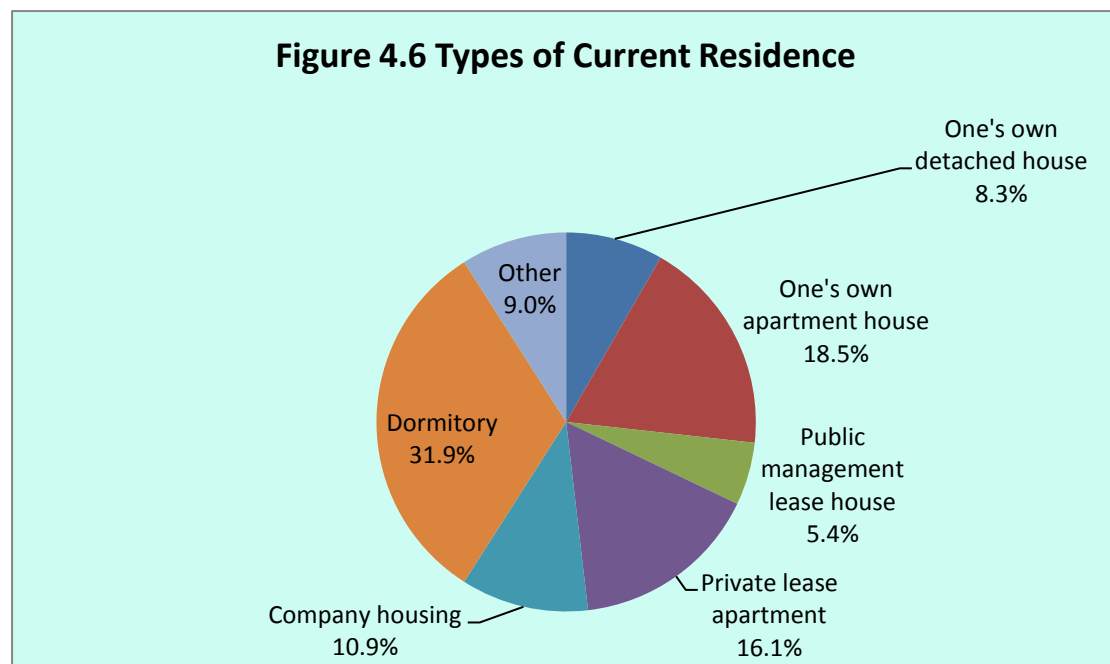
The three country of origin groups do assume quite different spending patterns, the Indonesian stood alone and the other two were more similar to each other. As against the overall average, the only percentages of them being much higher are buying a house and remittance for home. Almost all others except debt payment are much lower than average. The Others Muslims and Taiwanese/Chinese are similar in five items: buying a house, buying a car, education of children, entertainment and daily needs. In these items, both of these two groups have much higher percentages

and percentages of Taiwanese/Chinese are in general much higher than those of the Others Muslims except in entertainment and daily needs.

For the six groups of years of stayed, as what we found in the last section, the 10~ years and Taiwan born are again very similar to each other, roughly in those items we just identified for those of the Others Muslims and Taiwanese/Chinese. Other than that, the rest four groups do differ in their items of spending. The three recently arrived groups resemble each other in that very few of them spend on buying a house, buying a car and education of children. The two later comers share a same similarity of greater percentages in business investment.

4.6 Types of Current Residence (Q12)

Different types of residence do mean very different things. Living in ones' own detached house and living in a company housing or dormitory would be good indicators of two drastically different life styles. Roughly speaking, the changes from one's own detached house to dormitory can mean the changes from "good" life to "not good" life. Unfortunately, the "not good" side (dormitory and company housing) is comprised of about 42% of the respondents and the good side (one's own detached house and one's own apartment house) only of about 27%. The rest lie between.



For the comparisons between groups (Table 4.6), by adding percentages of the former two together (one's own detached house and one's own apartment house) and calling them percentages of "good" residence, the following percentages will be obtained for all groups of years of stay: 0~1 year (6.8%), 1~2 years (5.2%), 2~4 years (4.8%), 4~10 years (10.4%), 10~ years (67.7%), Taiwan Born (76.9%); and for three groups of country of origin: the Indonesians (2.7%), the others Muslims (45.5%) and Taiwanese/Chinese (77.8%). The patterns are too obvious to say anything.

Table 4.6 Types of Current Residence by years of stay and country of origin

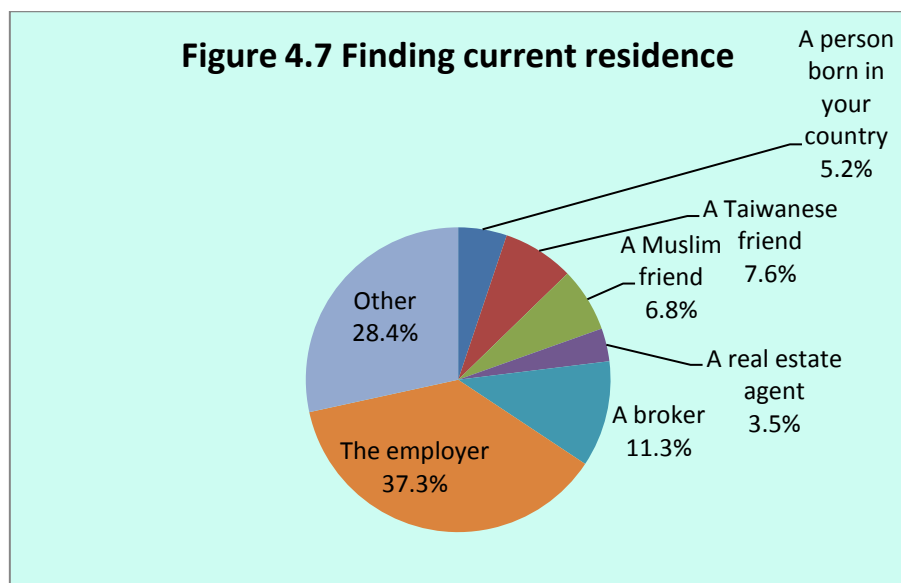
		Total	One's own detached house	One's own apartment house	Public Management lease house
Years of Stay	0~1 year	74	1.4	5.4	5.4
	1~2 years	115	0.9	4.3	4.3
	2~4 years	105	1.9	2.9	10.5
	4~10 years	77	5.2	5.2	10.4
	10~ years	105	22.9	44.8	1.0
	Taiwan Born	65	20.0	56.9	-
Country of Origin	Indonesia	339	0.9	1.8	8.3
	Others	68	17.6	27.9	1.5
	Taiwan	135	22.2	55.6	-
	Total	542	8.3	18.5	5.4

		Private lease apartment	Company housing	Dormitory	Other
Years of Stay	0~1 year	9.5	13.5	37.8	27.0
	1~2 years	5.2	18.3	57.4	9.6
	2~4 years	21.9	14.3	41.0	7.6
	4~10 years	18.2	10.4	40.3	10.4
	10~ years	22.9	2.9	4.8	1.0
	Taiwan Born	20.0	1.5	-	1.5
Country of Origin	Indonesia	10.9	15.9	49.3	13.0
	Others	35.3	5.9	7.4	4.4
	Taiwan	19.3	0.7	0.7	1.5
	Total	16.1	10.9	31.9	9.0

Years of stay: 1 missing.

4.7 Finding current residence (Q13)

Two ways of finding current residence are predominant. The employer presumably is the major person to arrange residences for the foreign workers. About 40% of the respondents count on the employer to find their residences. The category “other”, a cluster of various unspecified ways of finding residences, accounts for about 30% of the respondents. Percentages of others, e.g. a broker, a real estate, sum to about 35%.



It reveals that at least 70% of the first four groups (0~10 years) in the upper half of Table 4.7 find their residence from either the employer or “other”. For the 1~2 years group, these two even jointly account for 82%. All of the rest do not seem to be very useful for them, except that a Muslim friend do seem to be important for the 2~4 years group also, a percentage of 11.4% is almost twice of the average (6.8%).

Similar to these four groups, the 10~ years and the Taiwan born also rely heavily on only two: A broker (22% for 10~ years and 31% for the Taiwan born) and other (42% for the 10~years group and 45% for the Taiwan born). Their percentages of their “other” category are almost two times as those for the four recently arrived groups. Besides, a Taiwanese friend is also important for the 10~ years group, (15.2%), even more important than for the Taiwan born.

In the lower half of Table 4.7, the employer is the single most important one for the Indonesians to find their residence (58%), the category “other” is also big (19%)

for them, these two jointly account for about 80% of the Indonesians' ways of finding residence. For the Others Muslims and Taiwanese/Chinese, the category "other" is the biggest for them (44% for them both), besides this commonality, each has also other two major ways of finding residence, for Taiwanese/Chinese, it is a broker (30%) and a Taiwanese friend (10.4%). Together, these three sum to about 90% in total for Taiwanese/Chinese; for the Others Muslims, a Taiwanese (22%) and the employer (10%) are the additional two major ways of finding current residence. All these three will make about 80% of ways of finding residence.

Table 4.7 Finding current residence by years of stay and country of origin

		Total	A person born in your country	A Taiwanese friend	A Muslim friend
Years of Stay	0~1 year	74	8.1	4.1	5.4
	1~2 years	115	4.3	3.5	3.5
	2~4 years	105	8.6	6.7	11.4
	4~10 years	77	2.6	7.8	6.5
	10~ years	105	4.8	15.2	6.7
	Taiwan Born	65	1.5	7.7	7.7
Country of Origin	Indonesia	339	5.6	3.5	6.8
	Others	68	4.4	22.1	8.8
	Taiwan	135	4.4	10.4	5.9
Total		542	5.2	7.6	6.8

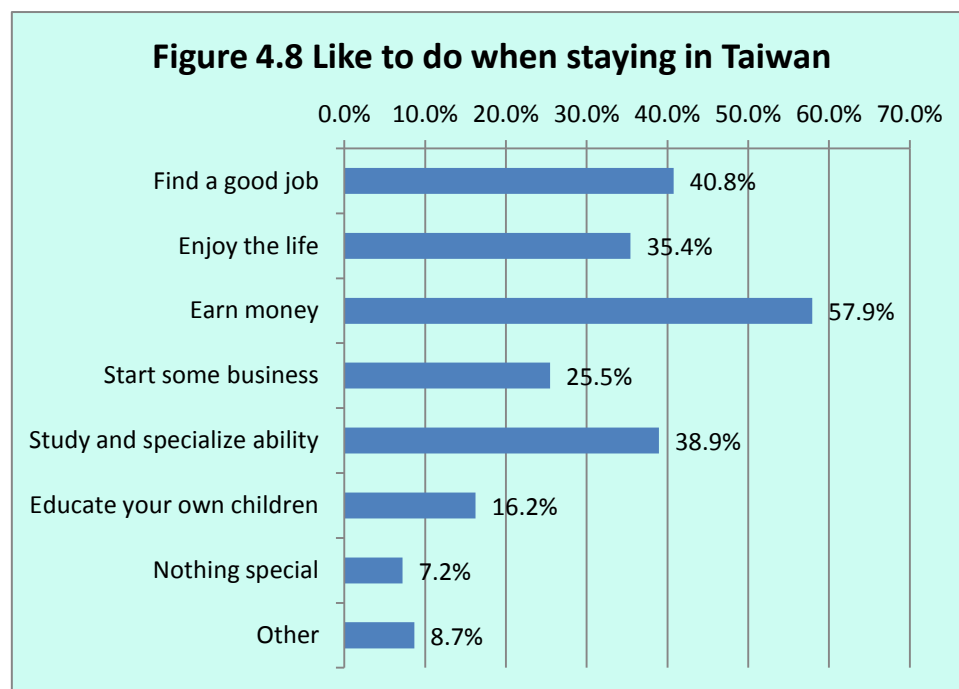
		A real estate agent	A broker	The employer	Other
Years of Stay	0~1 year	2.7	4.1	51.4	24.3
	1~2 years	1.7	4.3	56.5	26.1
	2~4 years	1.9	5.7	44.8	21.0
	4~10 years	6.5	6.5	55.8	14.3
	10~ years	2.9	21.0	7.6	41.9
	Taiwan Born	6.2	30.8	1.5	44.6
Country of Origin	Indonesia	2.7	5.0	57.5	18.9
	Others	5.9	4.4	10.3	44.1
	Taiwan	4.4	30.4	-	44.4
Total		3.5	11.3	37.3	28.4

Years of stay: 1 missing.

4.8 Like to do when staying in Taiwan⁷ (Q14)

Among the list of the things the respondents like to do in the questionnaire, economic concerns dominate. About 58% of the respondents chose “earn money”, 41% of them chose “to find a good job”. After these two, over one third of them (38.9%) opted for “study and specialize ability”, many of them probably are students, but it cannot be only students, for the students comprised only about 20% of the respondents. To enjoy the life as a choice is almost as important, it is also a choice of over one third (35.4%) of the respondents. The above four are the major choices of Muslims in Taiwan.

Starting some business is a special interest only for about one fourth of the respondents; Educating of one’s own children has to be father’s concern only, 16% reported that it is a major concern of them. The choice “other” got about 9% and “nothing special” got 7.2%. These later two are intriguing. When reading through their descriptions for the category "other", we find their concerns are indeed various, from religious piety, doing good, saving more, learning Mandarin to hard working, looking for a wife, etc.



For the analysis of Table 4.8, we start from the two economic concerns: to earn

⁷ In Chinese questionnaire, we ask: What do you like to do at present?

money and to find a job. These two are especially important for those having stayed for 1~10 years (1~2 years 58.3%, 2~4 years 61.0%, 4~10 years 51.9%), but not so much for the 0~1 year group (35.1%). In a way, it is understandable since that is what many foreign workers' emigration for. However, the issue of finding a good job in Taiwan doesn't seem to be a possibility for the temporary emigrant workers. They are bound for Taiwan to jobs already settled for them. However, they reported so and perhaps it is a reason why so many reported that they work part-time (see 4.2 and footnote). Also, the recent arrived two groups emphasize more on "study and specialize ability", their percentages are more than 10% higher above average, 47.3% and 49.6% for each vs. average 38.9%). In contrast, fewer of the 10~ years group chose this (only 21%). Also, "to start some business" is not important for these two more recently arrived groups; the groups having stayed longer have slightly higher concern than these two groups. Lastly, "educate your own children" is important only for the 10~ years (47.6%) and Taiwan born (29.2%), but not so much for other groups.

To earn money and to find a job are also the Indonesians' predominant concerns. While the percentages of earning money for the others Muslims (39.7%) and Taiwanese/Chinese (29.6%) are high, the percentage for the Indonesians is 72.9%. As to find a good job, the Indonesians' percentage is 57.8%, for the Others Muslims it is only 17.6% and only 9.6% for the Taiwanese/Chinese. The major concerns for the Others Muslims and Taiwanese/Chinese are something else. Educating one's own children is the thing they both share (36.8% and 39.3% for each of them as against 2.9% for the Indonesians).

Table 4.8 Liking to do when staying in Taiwan by years of stay and country of origin

		Total	Find a good job	Enjoy the life	Earn money	Start some business
Years of Stay	0~1 year	74	35.1	33.8	56.8	18.9
	1~2 years	115	58.3	42.6	69.6	19.1
	2~4 years	105	61.0	39.0	70.5	28.6
	4~10 years	77	51.9	19.5	77.9	33.8
	10~ years	105	16.2	31.4	31.4	22.9
Taiwan Born		65	10.8	44.6	36.9	32.3
Country of Origin	Indonesia	339	57.8	35.4	72.9	26.3
	Others	68	17.6	27.9	39.7	23.5
	Taiwan	135	9.6	39.3	29.6	24.4
Total		542	40.8	35.4	57.9	25.5

		Study and specialize ability	Educate your own children	Nothing special	Other
Years of Stay	0~1 year	47.3	2.7	8.1	12.2
	1~2 years	49.6	1.7	3.5	7.0
	2~4 years	41.9	4.8	3.8	4.8
	4~10 years	39.0	11.7	5.2	6.5
	10~ years	21.0	47.6	9.5	14.3
Taiwan Born		35.4	29.2	16.9	7.7
Country of Origin	Indonesia	43.7	2.9	3.8	7.1
	Others	29.4	36.8	11.8	10.3
	Taiwan	31.9	39.3	13.3	11.9
Total		38.9	16.2	7.2	8.7

The major concerns for the Others Muslims and Taiwanese/Chinese are something else. Educating one's own children is the thing they both share (36.8% and 39.3% for them). It also appears to be a major concern for those having stayed form 10~ years (47.6%) and Taiwan born (39.3%).

Chapter V Religious Life

[5.1.](#) Have your faith changed since (Q18)

[5.2.](#) Follow Islamic rules in your everyday life (Q19)

[5.3.](#) Access to the following (Q20.1):

[5.3.1.](#) Newspaper in mother language

[5.3.2.](#) Access to Halal Food shop

[5.3.3.](#) Access to Halal Restaurant

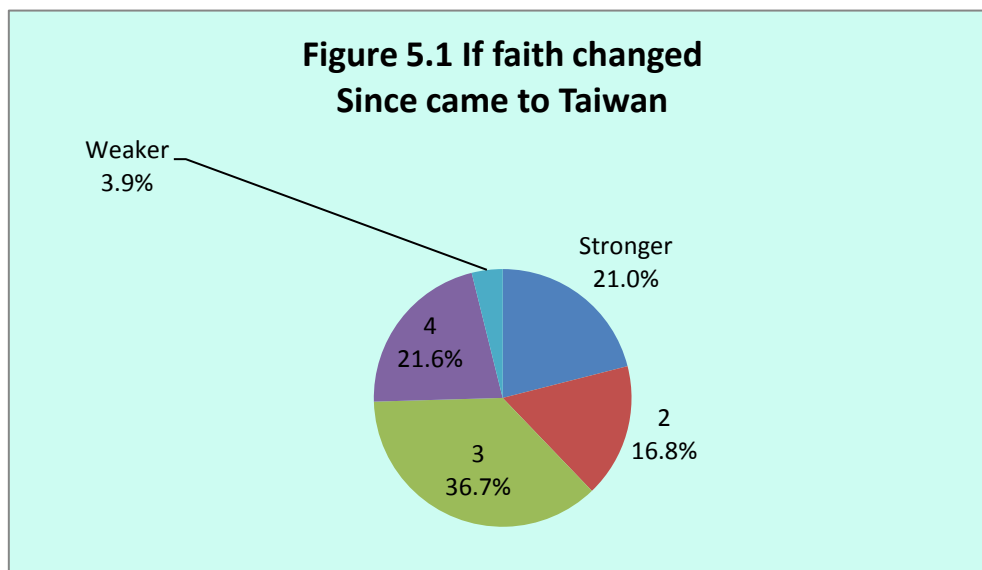
[5.3.4.](#) Access to Prayer service in Mosque or Prayer room

[5.3.5.](#) Access to Study group or lecture

[5.3.6.](#) Access to Dawah/Tabligh

5.1. Faith changed since came to Taiwan (Q18)

For this question, only non-Chinese emigrants are included. When respondents were asked if their faith changed since they came to Taiwan, 34% of them answered no changes, which is the choice in the middle and is the largest percentage in Figure 5.1. Among 66% who reported there is a change of their faith, it is almost half and half for either becoming stronger or weaker. Only when we keep on discerning the extent of changes, we are able to find out that the overall changes of the respondents are in fact leaning toward the positive side. A mean of 2.93 indicates that the overall changes skew toward the stronger side, but not very far from the point of “no changes (3)”.



In Table 5.1, a pattern of correlation between years of stay and faith changes can somehow be detected, i.e. the more recent one has arrived, the weaker would one's faith be. This correlation appear most obvious in the "4" column: the largest percentages appear in 0~1 year group and 1~2 years group, and the smallest in 2~4 years group and 10~ years group. Also the proportionately larger percentages than the margin percentage seem to appear more significantly for those having stayed for more than two years (2~4 year in the "2" column and 10~ years in "1" column).

Table 5.1 Have your faith changed (Q18)

	Total	1 Stronger	←2	3	4→	5 Weaker	Mean
Years of Stay*							
0~1 year	74	17.6	16.2	25.7	32.4	8.1	2.97
1~2 years	113	5.3	18.6	33.6	36.3	6.2	3.19
2~4 years	105	14.3	25.7	35.2	21.9	2.9	2.73
4~10 years	69	14.5	14.5	39.1	29.0	2.9	2.91
10~ years	28	35.7	3.6	42.9	14.3	3.6	2.46
Country of Origin Indonesia	338	10.9	19.2	32.8	32.5	4.4	3.00 ¹
Others	51	33.3	11.8	43.1	3.9	7.8	2.41
Total	389	13.9	18.3	34.2	28.8	4.9	2.93

Years of stay: 1 missing

Using mean value as summaries for all groups and post hoc tests for testing the significance of mean differences between groups, we're able to identify that the average faith change is the worst among the 1~2 years group and the best among the 10~ years group, the 2~4 years group is closer but second to the 10~ years group. Others groups lies between these two poles².

The lower half of Table 5.1 is more readily to be understood. Away from the middle point, we see greater percentages in the weaker side for the Indonesians and much smaller percentages for the Others Muslims, only that the Others Muslims has higher but small percentage in the weakest point. However, the Others Muslims have also much greater percentages in the stronger side. The mean value of the Indonesians is 3.0 indicating that their faith staying "no changes" in average and that of the Others Muslims is 2.41 indicating their faith becoming stronger in average. An independent t-test yields a t-value greater than 3 which represents that there are statistically

¹ $t=3.28$, $df=62.07$ $p=.00$, equal variances not assumed ($F=4.48$, $p=.03$)

² Levene Statistic=2.076, $p=.083$, Bonferroni post hoc test: (1~2 year) – (2~4 years) =.46, $p=.02$; (1~2 year) – (10~ years) =.73, $p=.02$. All other pairs' differences are non-significant. Hereafter, similar tests will be applied for the following analyses and only the results but not the statistics will be reported unless necessary.

significant differences between average changes of these two groups.

5.2. Follow Islamic rules in your everyday life (Q19)

When asking the extent the respondents' observing Islamic rules, almost no one answered "I don't care" and those leaned toward strict sides were close to 70%. Even those reporting themselves to be "neutral" - may be interpretable as "whenever possible, I'll follow" – amount to 29%. The overall distribution shown in Figure 5.2 does reveal a very positive sign for their following Islamic rules in Taiwan.

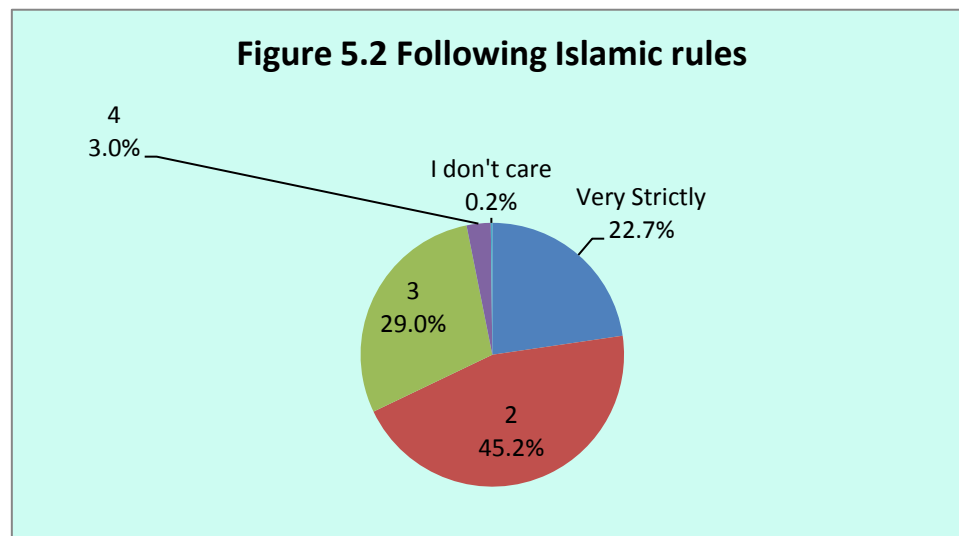


Table 5.2 Follow Islamic rules in your everyday life (Q19)

		Total	1 Very Strictly	← 2	3	4 →	5 I don't care	Mean
Years of Stay*	0~1 year	74	16.2	47.3	29.7	5.4	1.4	2.3
	1~2 years	115	7.0	45.2	45.2	2.6	0.0	2.4
	2~4 years	105	14.3	48.6	34.3	2.9	0.0	2.3
	4~10 years	77	11.7	54.5	27.3	6.5	0.0	2.3
	10~ years	105	54.3	33.3	12.4	0.0	0.0	1.6
	Taiwan Born	65	33.8	44.6	20.0	1.5	0.0	1.9
Country of Origin	Indonesia	339	9.7	49.9	37.5	2.7	0.3	2.3
	Others	68	41.2	32.4	17.6	8.8	0.0	1.9
	Taiwan	135	45.9	40.0	13.3	0.7	0.0	1.7
Total		542	22.7	45.2	29.0	3.0	0.2	2.1

Years of stay: 1 missing

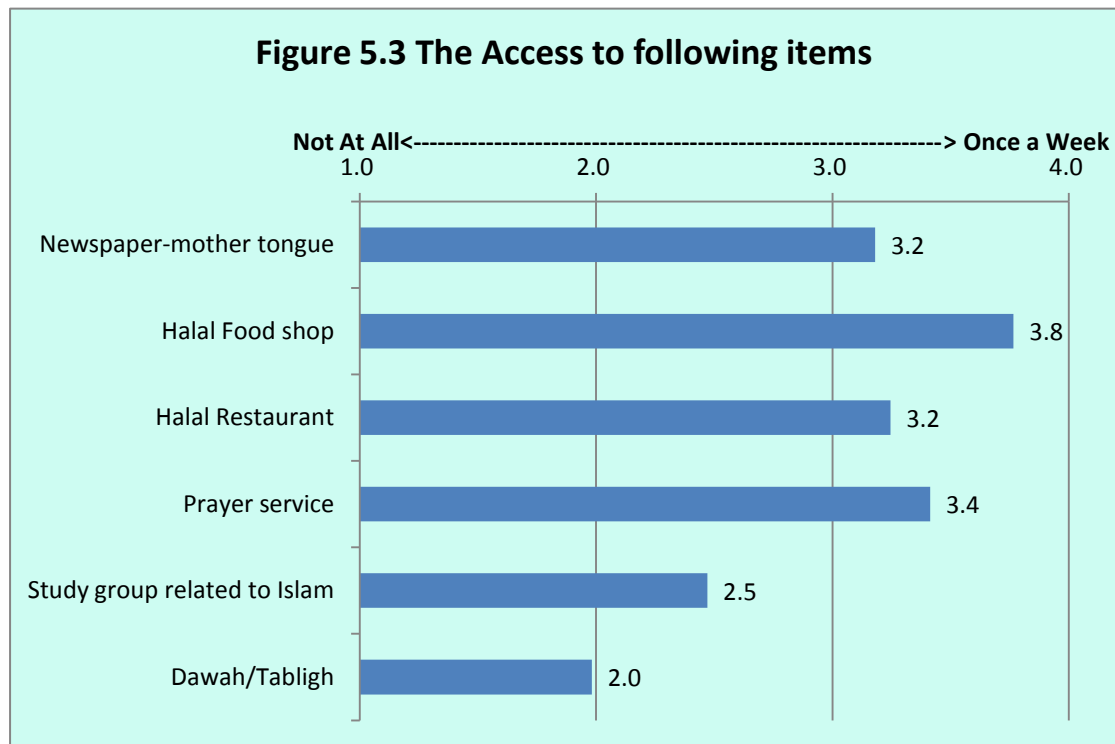
As in Table 5.1, the most positive group is also the 10~ years' group in Table 5.2, even after the Taiwan born is included for the analysis. More than half (54.3%) of the

10~years group members reported they follow Islamic rules very strictly as against the margin of only 23%. Different from this group, all the rest groups have their largest percentages fall in the “2” column. For the two groups of having stayed for only one to four years, greater percentages fall in the “3” column, that is in the “neural” column. As we have found in Table 5.1, the average of 10~ years group is also statistically significant positive than the other four more recently arrived groups. The Taiwan born group does seem to be fair, too. Those who reported that they observe the Islamic rules in daily life strictly are close to 80%, though not as good as the 10~ years’ group. A Chi-square test of Linear-by-Linear Association is 5.876 ($p=0.006$) indicating the significant association between years of stay and the extent of observing Islamic rules in daily life.

Among the three groups of country origin, the average level of Taiwanese/Chinese is close to that of the Others Muslims. The mean values of 1.7 and 1.9 for each indicate their similarity in the extent of observing the daily life codes of Islamic faith. The Indonesian's seem to be somewhat left behind, though still in an appreciable level. Statistical tests reveal that there are considerable differences only between the Indonesians on the one hand, and the Others Muslims and Taiwanese/Chinese on the other.

5.3. Access to the following (Q20.1)

When comparing the average frequencies of six items that the respondents have accessed (Figure 5.3), Halal food shop is the most often accessed, an average frequency of a little less than once a week (Mean=3.8), second to it will be prayer service, Newspaper in mother tongue and Halal restaurant with an average frequency of more than twice a month. The average frequency of taking part in study group or lecture related to Islam is about 1.5 times a month, and the average frequency of Dawah/Tabligh is close to less than once a month. Some of the frequencies can imply serious problem for the Muslims in Taiwan. The Halal food shop, though most often accessed, is far from than satisfaction. In order to observe Islamic food codes, one has to make special arrangements in Taiwan. Taking part in prayer service in Mosque or prayer room may be especially difficult for the Indonesian workers owing to the necessary observance of the timetables of their work places.



5.3.1. Newspaper in mother language

Newspaper in mother tongue is in fact like weekly, bi-weekly or monthly than daily for almost of the foreign Muslims. Only 45.3% can access it with a frequency of at least weekly. 40% read them as bi-monthly or monthly. Close to 15% of the respondents reported that they do not read it at all.

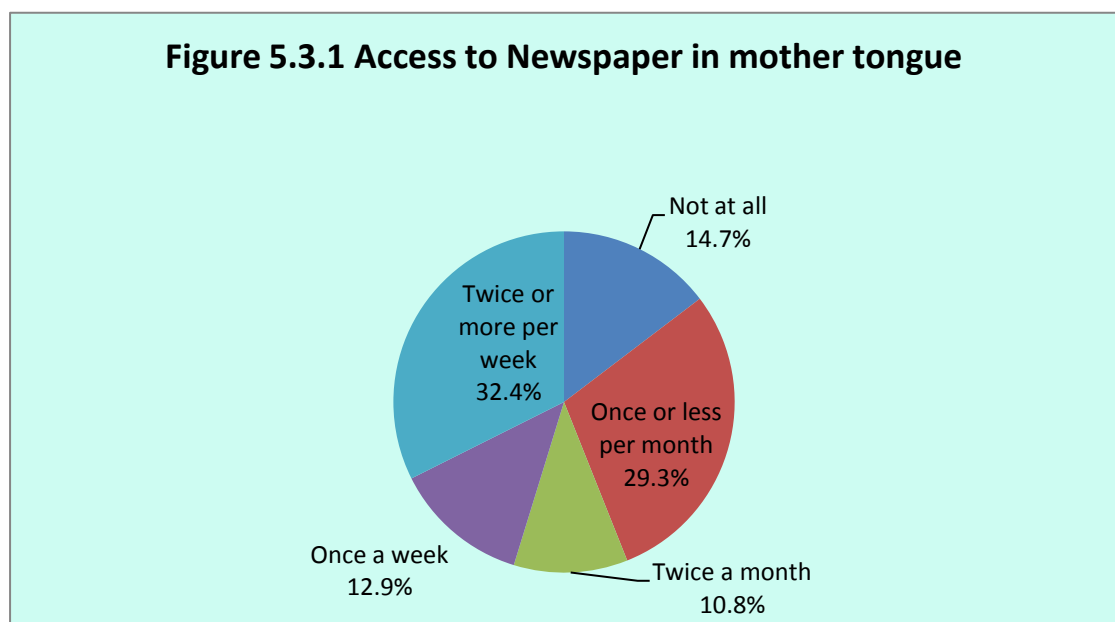


Table 5.3.1 Access to newspaper in mother tongue

		Total	Not at all	Once or less per month	Twice a month	Once A week	Twice or more per week	Mean
Years of Stay*	0~1 year	74	13.5	32.4	6.8	13.5	33.8	3.22
	1~2 years	113	20.4	26.5	12.4	12.4	28.3	3.02
	2~4 years	105	8.6	34.3	9.5	17.1	30.5	3.27
	4~10 years	69	15.9	26.1	18.8	8.7	30.4	3.12
	10~ years	28	14.3	21.4	-	7.1	57.1	3.71
Country of Origin	Indonesia	338	13.9	31.7	11.2	13.0	30.2	3.14
	Others	51	19.6	13.7	7.8	11.8	47.1	3.53
Total		389	14.7	29.3	10.8	12.9	32.4	3.19

* Years of stay: 1 missing.

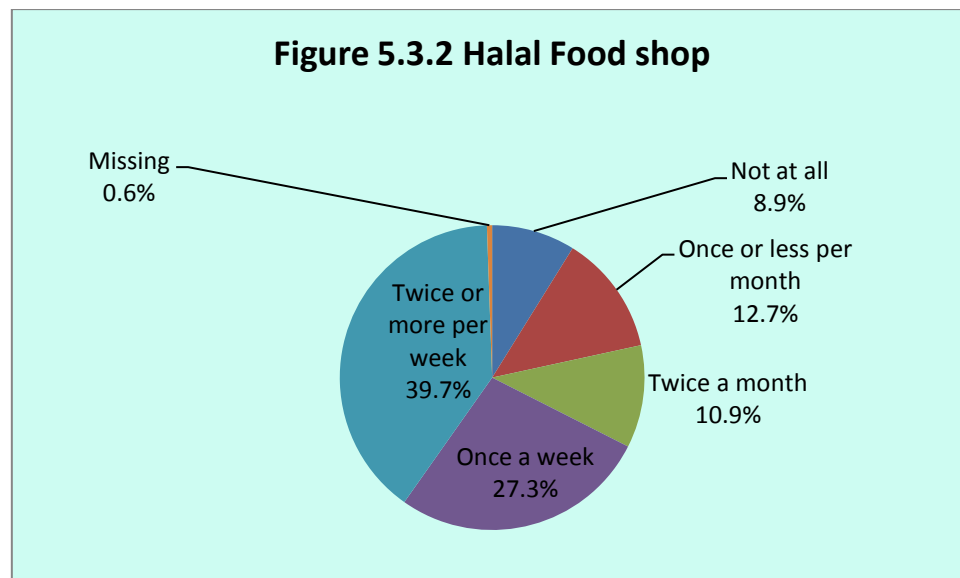
Table 5.3 shows that the patterns of the five groups of years of stay seem to be similar to each other in terms of access to newspaper in mother tongue. All averages are larger than 3 and less than four (less frequent than twice a month and more often than once or less per month), with the 10~ years group closer to once a week (3.7) and all other groups closer to twice a month. However, there are some cells with particular large or small percentages. About 60% of the 10~ years (57.1%) reported that they accessed newspaper in mother tongue and this is the highest percentage in the whole Table 5.3.1. The “not at all” choice is also large for 1~2 years and is small for 2~4 years. The values of these five groups can be ordered as: 10~ years, 2~4 years, 0~1 year, 4~10 years and 1~2 years, but the One-way ANOVA test yields no significant differences among them.

As to the two groups of country origin, the differences are also limited. The contrast of these two are most obvious in "once or less per month" and "twice or more per week" and the mean of Others Muslims is larger, however t-test do not produce significant difference for them. It seems to be that the frequency of accessing newspapers in mother tongue along these two variables: years of stay and country of origin did not induce to significant differences.

5.3.2. Access to Halal Food shop

Halal food shop is the most often accessed among the six items of this set of question. About 70% the respondents went there at least once a week. Those who access Halal food shop twice or less than twice a month consist the other 23% and 9% of the respondents reported that they never went there. Supposed that it is not

necessary for those living with their families to purchase food there, the overall percentage is indeed is quite large.



Accessing to Halal food shop is also one with greater variations among the groups either defined by years of stay or country of origin among the six items of the question set. In the upper half of Table 5.3.2, the mean value of the Taiwan is greater than those of the more recently arrived four groups but smaller than that of the 10~ years group. The 10 years group is the group that accessed to Halal food shop most often in average and its mean value is significantly larger, using one-way ANOVA and post hoc test, than those of the other four more recently arrived groups, but not that of the Taiwan born. Also, there are not any significant mean differences among the other four groups.

Given this summary, when looking at Table 5.3.2, a proportionate larger line seems to run upon the diagonal from “0~1 year” and “not at all” to “10~ years” and “twice or more per week”, which roughly establish a pattern of the longer the group have stayed, the more often they access to Halal food shop. One can also notice that in the “twice or more per week”, the three more recently arrived groups do have percentages a lot lower than the margin average. And all the cells of less than once a week of the 10~ years groups are also a lot lower than the margin average.

Table 5.3.2 Access to Halal food shop

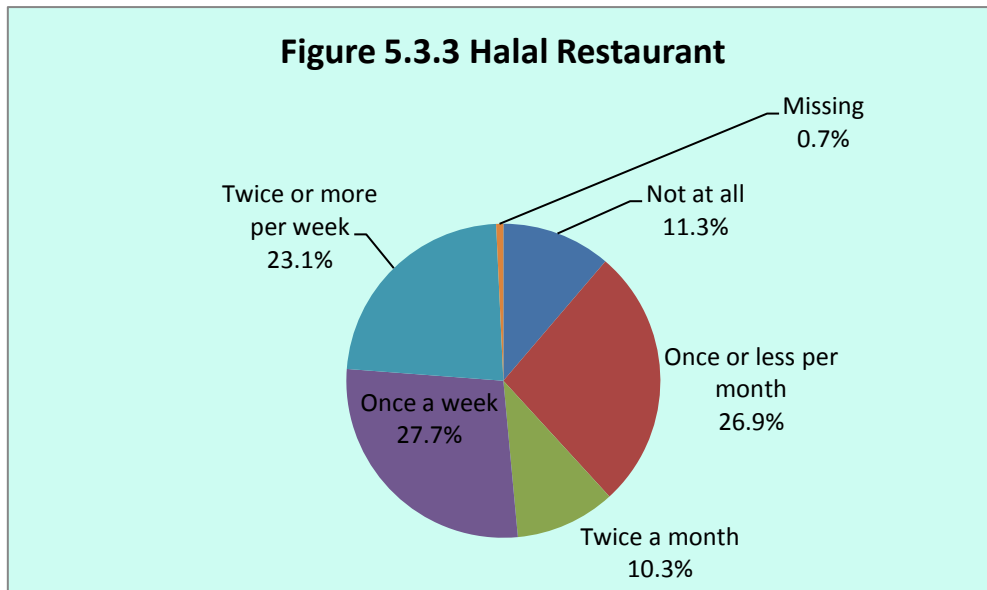
	Total	Not at all	Once or less per month	Twice a month	Once A week	Twice or more per week	Missing	Mean
Years of Stay*								
0~1 year	74	18.9	6.8	10.8	35.1	28.4	-	3.47
1~2 years	115	10.6	18.6	10.6	31.9	28.3	1.7	3.49
2~4 years	105	9.5	17.1	8.6	36.2	28.6	-	3.57
4~10 years	77	6.5	15.6	19.5	26.0	32.5	-	3.62
10~ years	105	3.8	3.8	5.8	14.4	72.1	1.0	4.47
Taiwan Born	65	4.6	13.8	13.8	20.0	47.7	-	3.92
Country of Origin								
Indonesia	339	11.2	15.6	11.5	34.2	26.8	0.6	3.50
Others	68	7.4	8.8	7.4	14.7	61.8	-	4.15
Taiwan	135	3.7	7.4	11.1	16.3	60.7	0.7	4.24
Total	542	8.9	12.7	10.9	27.3	39.7	0.6	3.77

* Years of stay: 1 missing.

Great variations are also found among groups according as the country of origin. Almost all cells of the Indonesians are over-represented before "twice or more per week", i.e. those representing less access to the Halal food shop, and the percentage of this particular cell of the Indonesians' is so low in comparison with that of the Others Muslims and Taiwanese/Chinese. And many cells for the latter two groups do seem to be ordered in an opposite way to those of the Indonesians. In all, it is apparent that the Indonesians access to Halal food shop less than the other two groups did. Statistical tests yield results of significant differences of Indonesians as opposed to Others Muslims and Taiwanese/Chinese.

5.3.3 Access to Halal Restaurant

In contrast to Halal food shop, Halal restaurant is not only much less accessed, but that there are very little variation among the groups in their frequency of accessing to Halal restaurant. The overall average of the former is 3.77, an average closer to once a week and for access to Halal restaurant, the average is only 3.17, very close to twice a month. Having said that, that about 50% the respondents went to Halal restaurant at least once a week does not seem to be a small proportion, given that Halal restaurants are not very popular in Taiwan.



Most of the cells in Table 5.3.3 are not of great differences in comparisons with their corresponding margin averages. This is to say, that the patterns among all the groups will be similar. A few cell do have larger/smaller numbers in it, e.g. "not at all" of the 0~1 year is over-represented and its "twice a month" is less-represented, these will suggest that the 0~1 year group will access Halal restaurant less than average. But overall speaking, the differences found among all groups do not seem to be very large and statistical tests yield no significant differences.

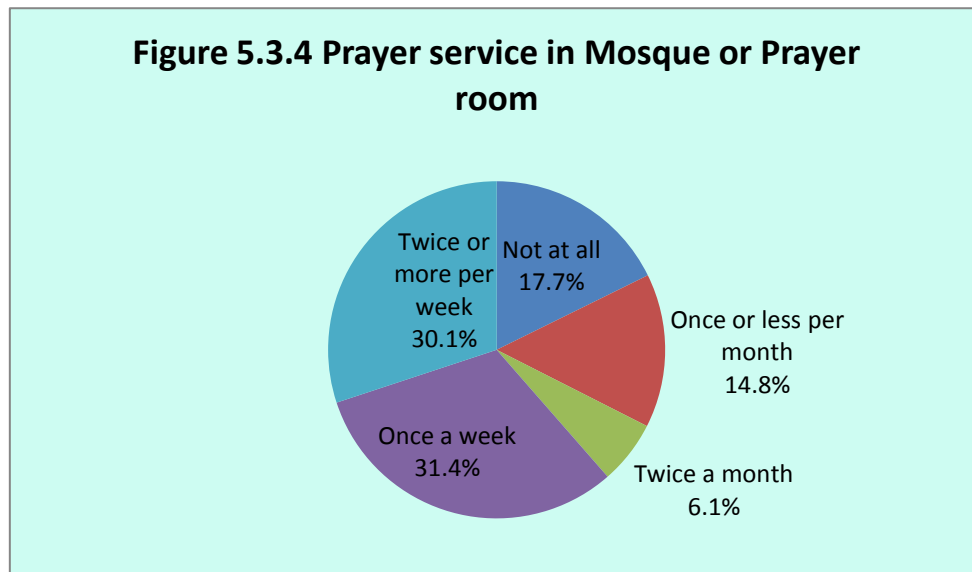
Table 5.3.3 Access to Halal Restaurant

		Total	Not at all	Once or less per month	Twice a month	Once A week	Twice or more per week	Missing	Mean
Years of Stay*	0~1 year	74	24.7	21.9	2.7	20.5	30.1	1.4	3.10
	1~2 years	115	11.4	24.6	8.8	32.5	22.8	0.9	3.31
	2~4 years	105	8.6	21.9	15.2	33.3	21.0	-	3.36
	4~10 years	77	6.6	31.6	9.2	34.2	18.4	1.3	3.26
	10~ years	105	8.7	32.7	12.5	22.1	24.0	1.0	3.20
	Taiwan Born	65	10.8	32.3	10.8	21.5	24.6	-	3.17
Country of Origin	Indonesia	339	11.6	24.7	10.1	31.0	22.6	0.9	3.28
	Others	68	14.7	29.4	7.4	26.5	22.1	-	3.12
	Taiwan	135	9.0	32.1	12.7	20.9	25.4	0.7	3.22
Total		542	11.3	27.1	10.4	27.9	23.2	0.7	3.25

* Years of stay: 1 missing.

5.3.4 Access to Prayer service in Mosque or Prayer room

Prayer service is the core of being Muslims and only 61.4% of the respondents reported that they went to Mosque or Prayer room at least once a week. The percentage of those who reported “not at all” is even up to 17.7. Several causes may jointly contribute to this current situation. In the following analysis, we will look into the effects of years of stay and origin of country.



Years of stay do make significant differences. Members of the Taiwan born group are the least impacted by emigration effects which supposed to be negative to the participation in religious services. They seem to be one of the least troubled groups. The percentage of them reporting to go to either Mosque or prayer room at least once a week is about 75% and is higher than average. The 10~ years group's average is even higher than that of the Taiwan born and is close to 90%. Not only did they fair better than the other four emigration groups, but also exceed the average performance level of the Taiwan born. The four most recently emigrated groups do seem to be disadvantageous. The first two groups are characterized by that a great number of them reported of no participation at all in Mosque or prayer room, 28.4% for the 0~1 year and 35.7% for 1~2 years, while this percentage is only 21.1% for the 2~4 years group and is 17.7% for the 4~10 years group. The 2~4 years and 4~10 years groups are better off than these two groups in that the percentages of having not gone to Mosque or prayer room decrease to the level of closer or even lower than that of the margin percentage. Many more went to Mosque or prayer room even if not as frequent. Statistical tests confirm only significant mean differences of the first four

groups on the one hand and the 10~ years' group and the Taiwan born.

Table 5.3.4 Access to Mosque or prayer room

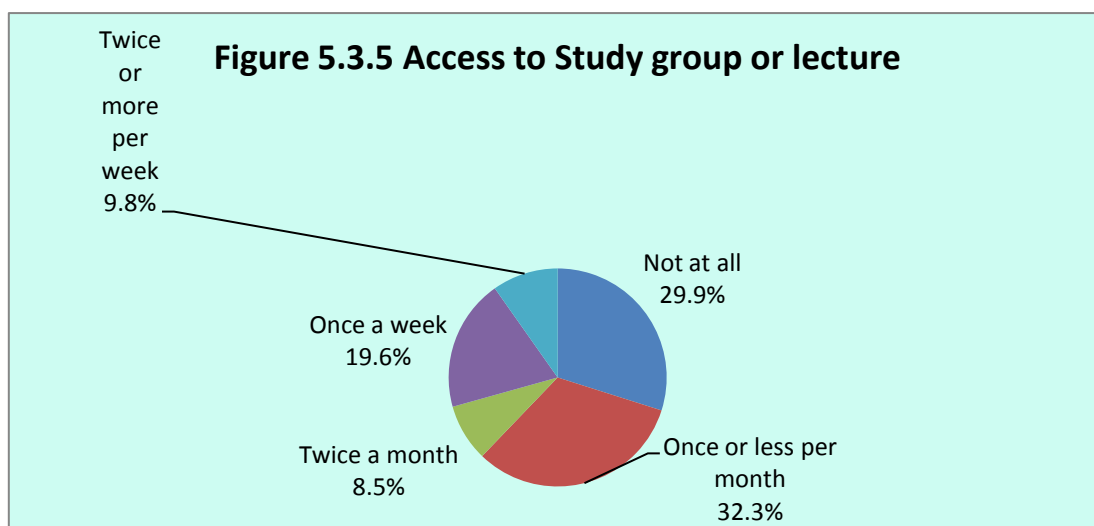
	Total	Not at all	Once or less per month	Twice a month	Once A week	Twice or more per week	Mean
Years of Stay*							
0~1 year	74	28.4	14.9	2.7	29.7	24.3	3.07
1~2 years	115	35.7	11.3	6.1	27.8	19.1	2.83
2~4 years	105	21.0	18.1	3.8	37.1	20.0	3.17
4~10 years	77	11.7	29.9	10.4	27.3	20.8	3.16
10~ years	105	1.9	6.7	3.8	30.5	57.1	4.34
Taiwan Born	65	1.5	10.8	12.3	35.4	40.0	4.02
Country of Origin							
Indonesia	339	26.8	19.5	5.9	28.9	18.9	2.94
Others	68	5.9	4.4	1.5	44.1	44.1	4.16
Taiwan	135	0.7	8.1	8.9	31.1	51.1	4.24
Total	542	17.7	14.8	6.1	31.4	30.1	3.41

* Years of stay: 1 missing.

The Others Muslims and Taiwanese/Chinese are better off than the Indonesians in general. The size of averages (4.16 and 4.24) represents a great level of participation of their members in Mosque or prayer room. In Table 5.3.4 we read that 88.2% for the Others Muslims and 82.2% for Taiwanese/Chinese reported that they went to Mosque or prayer room once or more than once a week. However, the corresponding average level of the Indonesians is only 2.94 and the percentage of participation in Mosque or prayer room once or more than once a week is only 49%. Statistical significant differences are found for them in comparison with the other two groups.

5.3.5 Access to study group or lecture

Access to study group or lecture may be interpreted as an expression of both personal piety and social involvement of Muslims. The general level of it will certainly be lower than that of access to Mosque or prayer group. As Figure and Table 5.3.5 have shown that it (Mean=2.47) lies somewhere between “twice a month” and “once or less per month”. A great percentage of the respondents (30%) reported that they had no access and another 30% said that they took part in study group or lecture for at least once a week.



The pattern differences among groups are also not few. Lots of cell percentages are close to their margin average. Some cells look distinct, e.g. the "not at all" cells of the 0~1 year and 1~2 years groups are large and the next cells are small. The "not at all" of 10~ years is small and the "once or less per month" cell of the Taiwan born is large. Again, members of the 10~ years group are the most frequent participation ones. The percentage of accessing twice or more a week of this group is 18%, a size almost double of the margin average of 9.8%. Statistical significant differences can be established using a loose test (LSD) for the group means, between 10~ years group and all others except 4~10 years group, 10~ years being the most participating, but if a stricter statistic is used, significant differences will disappear.

Table 5.3.5 Access to Study group or Lecture

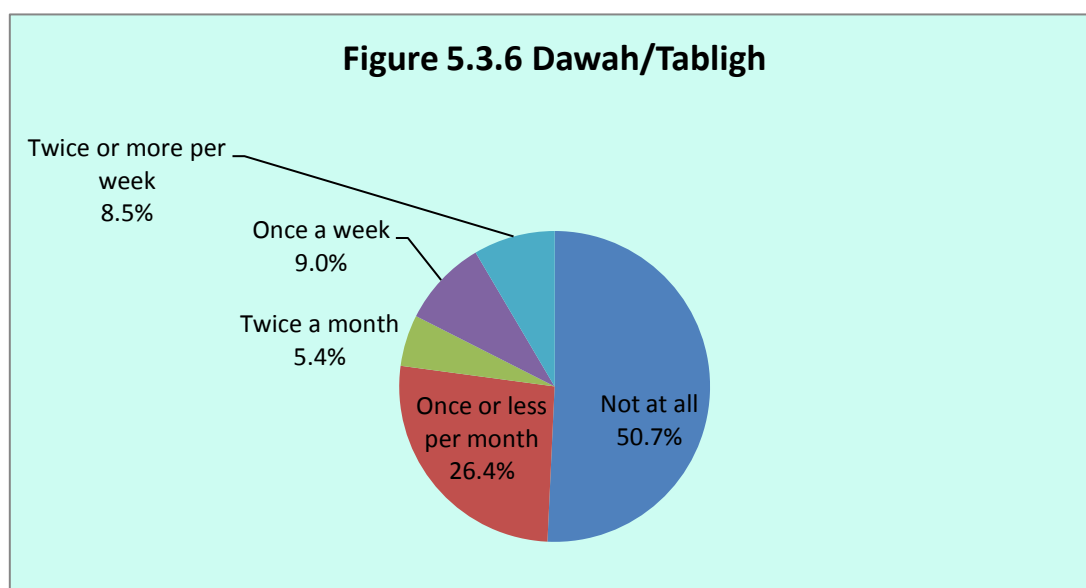
	Total	Not at all	Once or less per month	Twice a month	Once A week	Twice or more per week	Mean
Years of Stay* 0~1 year	74	37.8	23.0	9.5	20.3	9.5	2.41
1~2 years	115	36.5	25.2	12.2	23.5	2.6	2.30
2~4 years	105	33.3	29.5	5.7	23.8	7.6	2.43
4~10 years	77	28.6	36.4	9.1	13.0	13.0	2.45
10~ years	105	19.0	37.1	5.7	20.0	18.1	2.81
Taiwan Born	65	23.1	46.2	9.2	12.3	9.2	2.38
Country of Origin Indonesia	339	33.6	29.2	9.4	19.8	8.0	2.39
Others	68	25.0	30.9	2.9	23.5	17.6	2.78
Taiwan	135	23.0	40.7	8.9	17.0	10.4	2.51
Total	542	29.9	32.3	8.5	19.6	9.8	2.47

* Years of stay: 1 missing.

Similar to it is the difference among three groups of country origin. Some larger or smaller cells in comparison with their margin percentage can also be found. The percentage of not at all participating for the Indonesians is large (33.6%) and is small for Taiwanese/Chinese (23%) as against the margin percentage (29.95), and percentage of participating once or less per month is small for the Indonesians (29.2%) and large for Taiwanese/Chinese (40.7%). The most participating cell for the Others Muslims is the larger (17.6%) as against the margin average (9.8%). The Others Muslims are the most devout and the Indonesians are the least. But this difference can only be established using a loose test (LSD).

5.3.6 Access to Dawah/Tabligh

Among the six items of the set, the average level of practicing Dawah/Tabligh is simply the lowest. Figure 5.3.6 shows the right half of the pie-chart is "not at all", a little more than 50% of all the respondents. Dawah/Tabligh may be understood as an indicator of personal commitment to the Islamic faith. Only Muslims with strong commitment can induce action of propagation and therefore it is reasonable that the average of access to Dawah/Tabligh will not be as large as that of taking part in Mosque or study group.



The patterns show in Table 5.3.6 are similar to what we have found in Table 5.3.4 only that the differences among groups are not as pronounced. 10~ years group is the most devoted compared with other groups, the Taiwan born is the next to it, and four recent arrived groups are in general not as good as these two groups. But

statistical significance can only confirmed for the difference between the 10~ years group and the 1~2 years but not between any other two groups.

Table 5.3.6 Access Dawah/Tabligh

	Total	Not at all	Once or less per month	Twice a month	Once A week	Twice or more per week	Mean
Years of Stay*							
0~1 year	74	54.1	24.3	5.4	9.5	6.8	1.91
1~2 years	115	53.9	30.4	6.1	8.7	0.9	1.72
2~4 years	105	60.0	20.0	4.8	9.5	5.7	1.81
4~10 years	77	46.8	33.8	6.5	3.9	9.1	1.95
10~ years	105	42.9	21.9	7.6	10.5	17.1	2.37
Taiwan Born	65	44.6	29.2	-	12.3	13.8	2.22
Country of Origin							
Indonesia	339	53.7	28.0	6.2	7.1	5.0	1.82
Others	68	39.7	26.5	1.5	14.7	17.6	2.44
Taiwan	135	48.9	22.2	5.2	11.1	12.6	2.16
Total	542	50.7	26.4	5.4	9.0	8.5	1.98

* Years of stay: 1 missing.

As to three groups according as country of origin, the Others Muslims are the most frequent practitioners of Dawah/Tabligh in average, Taiwanese/Chinese are similar to them and the Indonesians do not practice Dawah/Tabligh as often in average. Statistical significant differences can be established between the former two groups and the Indonesians, but not between the Others Muslims and Taiwanese/Chinese.

Chapter VI Life in Taiwan

[6.1](#) Level of commanding Chinese/Taiwanese Language (Q15)

[6.1a](#) Listening and Speaking

[6.1b](#) Reading

[6.1c](#) Writing

[6.2](#) Number of friends you have in Taiwan (Q16)

[6.2.1](#) Taiwanese friends

[6.2.2](#) Friends from your own country

[6.2.3](#) Muslim Friends

[6.3](#) How satisfied are you in following points (Q17)

[6.3.1](#) How satisfied are you in following points (Q17.1) : Work

[6.3.2](#) Satisfied with Residence

[6.3.3](#) Satisfied with Family

[6.3.4](#) Satisfied with Medical care

[6.3.5](#) Satisfied with Financial condition

[6.3.6](#) Satisfied with Relation with Taiwanese

[6.3.7](#) Satisfied with Relation with people from your country

[6.3.8](#) Satisfied with Relation with Muslims

[6.4](#) Your current concern (Q21)

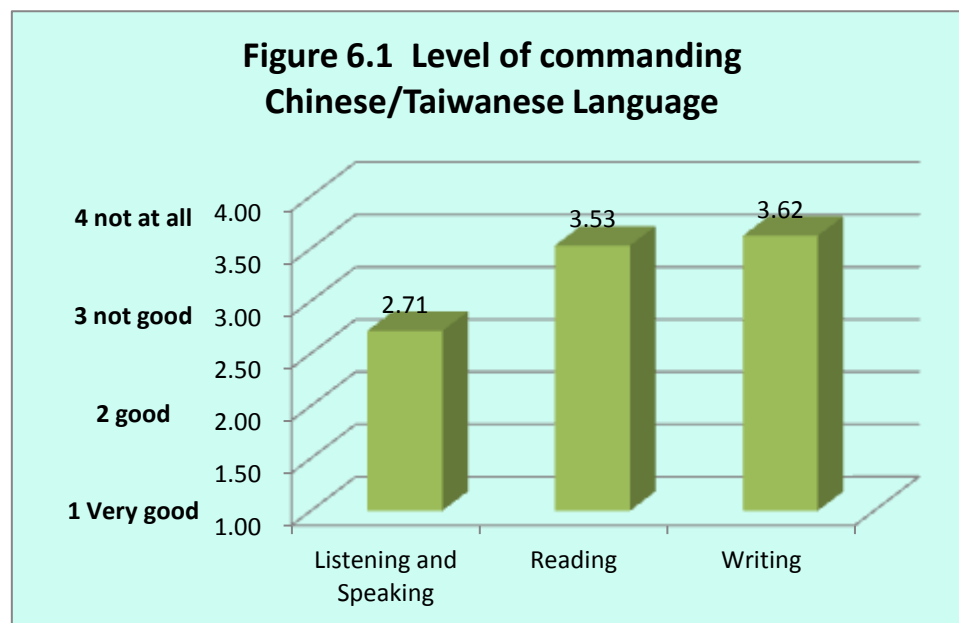
[6.5](#) General satisfaction with the current life in Taiwan (Q22)

[6.6](#) The extent of adaptation to the life in Taiwan (Q30)

[6.7](#) The length of time planning to stay in Taiwan in the future (Q31)

6.1. Level of commanding Chinese/Taiwanese Language (Q15)

Figure 6.1 shows the average levels of commanding Chinese/Taiwanese Language of the 389 emigrants (only foreigners) in listening and speaking, reading and writing. According as their self-evaluations, the average level of their listening and speaking Chinese/Taiwanese is somewhere between “not good” and “good”, but closer to “not good”. However, it is better than their reading and writing. The average levels of reading and writing are similar; both of these two are of the level lying somewhere in the middle of “not good” and “not at all”.



6.1a. Level of commanding Chinese/Taiwanese Language(Q15): Listening and Speaking

For this analysis, only foreign emigrants are included. When asked their level of commanding Chinese/Taiwanese language, only 11% of the respondents reported that they don't command Chinese/Taiwanese at all; the rest of them reported that they command at least to a certain level. More than half of the foreign emigrants evaluated their level of commanding Chinese/Taiwanese as not good, yet a little less than one third reported themselves to be “good” and only 4% were confident enough to say “very good”.

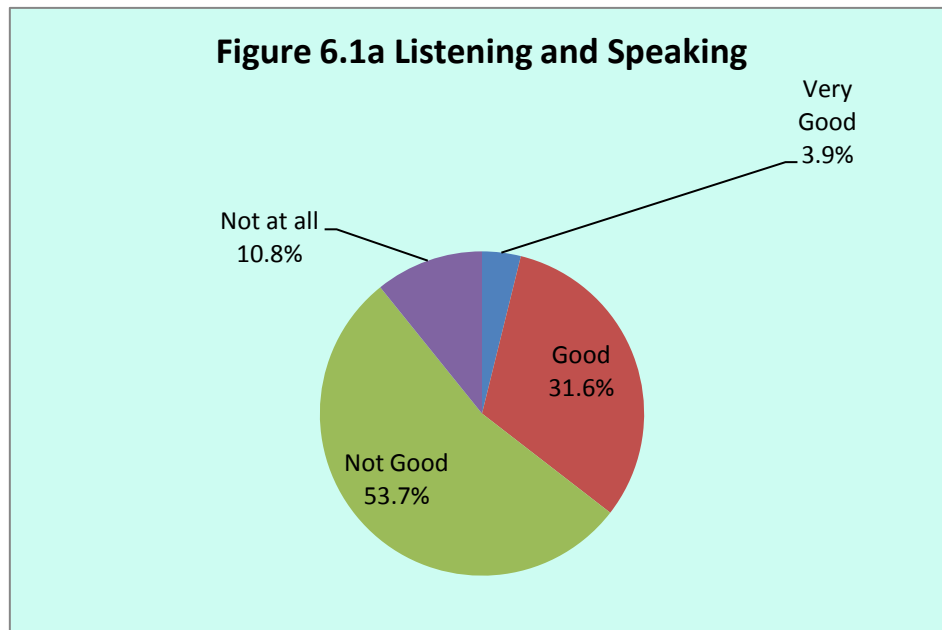


Table 6.1a Level of commanding Chinese/Taiwanese Language(Q15):
Listening and Speaking

		Total	Very Good	Good	Not Good	Not at all	Mean
Years of Stay*	0~1 year	74	2.7	8.1	54.1	35.1	3.22
	1~2 years	113	-	15.9	74.3	9.7	2.94
	2~4 years	105	2.9	42.9	52.4	1.9	2.53
	4~10 years	69	4.3	58.0	34.8	2.9	2.36
	10~ years	28	25.0	50.0	21.4	3.6	2.04
Country of Origin	Indonesia	338	1.2	29.6	57.4	11.8	2.80
	Others	51	21.6	45.1	29.4	3.9	2.16
Total		389	3.9	31.6	53.7	10.8	2.71

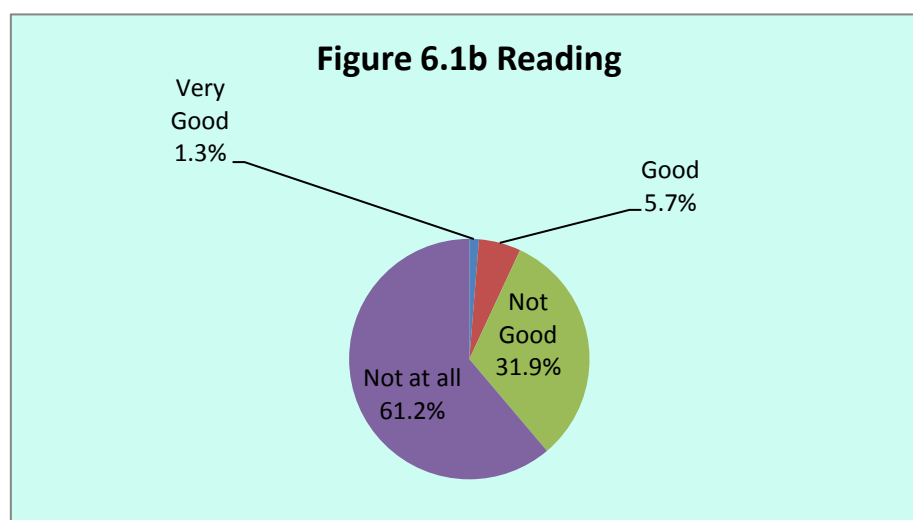
By far, the patterns shown in the upper half of Table 6.1a are the most obvious when comparing with all former tables. The percentages in most of, if not all, cells follow in a linear pattern: the more years the groups having stayed, the higher the percentages of higher levels of commanding Chinese/Taiwanese and vice versa. Irregularity appears only in the negative evaluation side for the first two recently arrived bunches, however, the means of these five groups do obey an descending order, indicating that the longer the groups have stayed, the higher their average levels of commanding Chinese/Taiwanese language(s) are. All pair-wise statistical tests for group mean differences are statistical significant except two neighboring pairs: 2~4 years & 4~10 years and 4~10 years & 10~ years. Essentially, it reveals that the longer they have stayed, the better their levels of listing and speaking

Chinese/Taiwanese language. The exceptions are interesting in that it implies that commanding language is time consuming and it takes longer time to differentiate among groups.

As to the two foreign groups, it is also very obvious that the Others Muslims are better off than the Indonesians. All percentages cell follow this pattern and the average differences are visible: the average for the Indonesians are very close to “not good” level and that of the Others Muslims close to “good” level and the mean difference is statistically significant.

6.1b. Level of commanding Chinese/Taiwanese Language (Q15): Reading

Unlike speaking, reading ability takes far more to obtain: time of stay, social circle, work contents, education level.....Here, the percentage of “not at all” is 61.2% as against 11% of that of listening and speaking, and those reported “good” and “very good” added to only 7% as against 35% of that of listening and speaking.



However, for the groups of years of stay, the descending order of the mean values (see Table 6.1b, the last column) in the former table is largely reproduced except that of the 2~4 years group. The "not at all" cell of this group is much lower than expected and its "not good" cell much higher. One-Way ANOVA and pair-wise post hoc tests show that 0~1 year group and 1~2 years group are similar and both of them are lower than 2~4 years and 10~ years groups. Also 4~10 years group has an average level only lower than that of 10~ years group. In all, the descending order is still found wherever statistical significant differences are confirmed.

Table 6.1b Level of commanding Chinese/Taiwanese Language: Reading

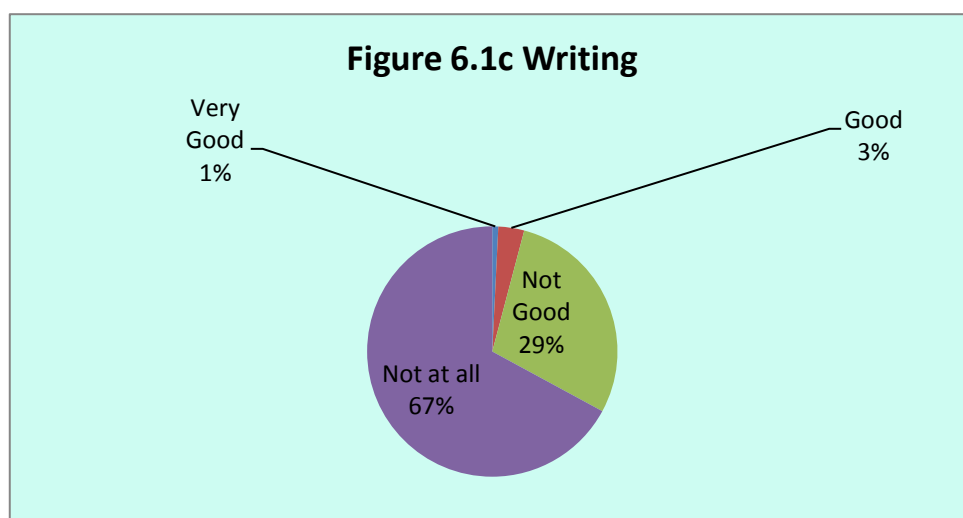
		Total	Very Good	Good	Not Good	Not at all	Mean
Years of Stay*	0~1 year	74	-	8.1	14.9	77.0	3.69
	1~2 years	113	-	1.8	30.1	68.1	3.66
	2~4 years	105	1.9	4.8	46.7	46.7	3.38
	4~10 years	69	-	5.8	29.0	65.2	3.59
	10~ years	28	10.7	17.9	35.7	35.7	2.96
Country of Origin	Indonesia	338	0.3	3.3	30.2	66.3	3.62
	Others	51	7.8	21.6	43.1	27.5	2.90
Total		389	1.3	5.7	31.9	61.2	3.53

The differences between two groups of country origin are also obvious. The “not at all” cell has a percentage of 27.5% for the Others Muslims, much lower than 66.3% of its counterpart. Cells from “very good” to “not good” for the Others Muslims are all with higher than margin percentages. It is only until the cell of “not at all” that the cell percentage is much lower than the margin percentage. Statistical significant difference is confirmed for the mean difference of these two groups.

6.1c. Level of commanding Chinese/Taiwanese Language (Q15):

Writing

Writing Chinese characters (漢字) is even tougher. To be able to claim themselves as "not good" in writing Chinese will put them in the first one third among the foreign emigrants. Of all, 29% are able to make that claim and of all, only 4% reporting their writing Chinese "skill" as either “good” or “very good” as opposed to 7% in reading. The three percentages of “not good”, “good” and very “good” sum to only 33%, about one third of these foreign emigrants can command some Chinese writing (Figure 6.1c).



The patterns among the five groups of years of stay found for reading Chinese are largely hold. The 2~4 years group is still an exception in its mean value. The uniqueness of this group is worth noting. Still, its percentage in “not at all” cell is much lower than the margin percentage and that in “not good” cell is much higher. The distinctiveness of the 10~ years group is obvious in its percentages of both “very good” and “good”. These two percentages will add to about 18%, while the margin percentages only sum to 4%. Statistical significance is only confirmed for the mean differences of the 1~2 years group and those of two other groups, the 2~4 years and 10~ years groups. Pair-wise comparisons of mean differences proved to be significant only between the 1~2 years group vs. the 2~4 years and the 10~ years groups. It looks that those having stayed longer will command higher levels of language skills, but the differences among groups are less pronounced here. As to the two groups of country origin, the pattern found for Table 6.1b still holds.

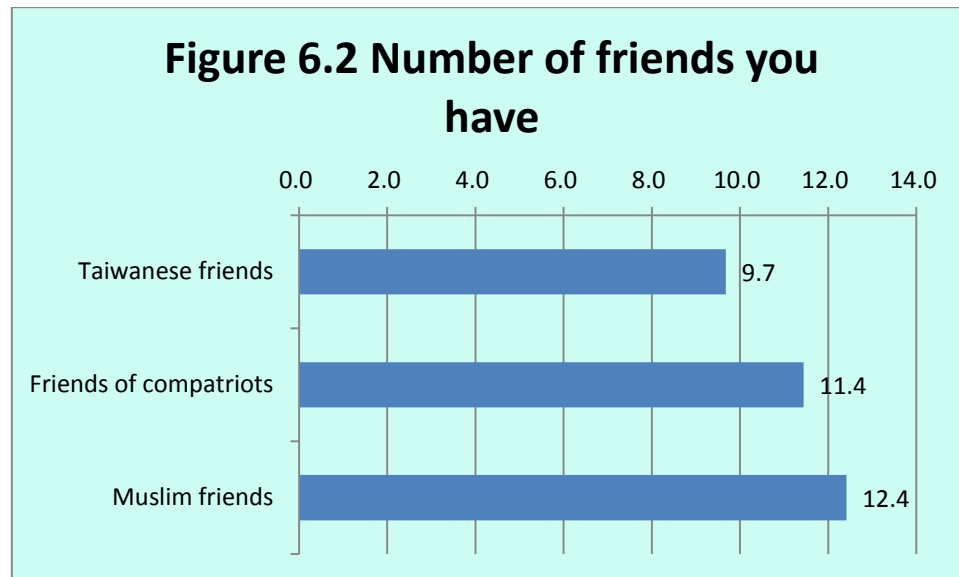
Table 6.1c Level of commanding Chinese/Taiwanese Language (Q15):

Writing

		Total	Very Good	Good	Not Good	Not at all	Mean
Years of Stay*	0~1 year	74	-	6.8	14.9	78.4	3.72
	1~2 years	113	-	0.9	21.2	77.9	3.77
	2~4 years	105	1.0	1.9	45.7	51.4	3.48
	4~10 years	69	-	2.9	27.5	69.6	3.67
	10~ years	28	7.1	10.7	35.7	46.4	3.21
Country of Origin	Indonesia	338	0.3	1.5	26.6	71.6	3.70
	Others	51	3.9	15.7	43.1	37.3	3.14
Total		389	0.8	3.3	28.8	67.1	3.62

6.2. Number of friends you have in Taiwan ¹(Q16)

Figure 6.2 shows the estimated average numbers of three kinds of friends for all respondents (with one missing). It is apparent that average number of their Muslim friends is the largest; second to it is friends from one's own country, the average number of Taiwanese friends is the smallest.



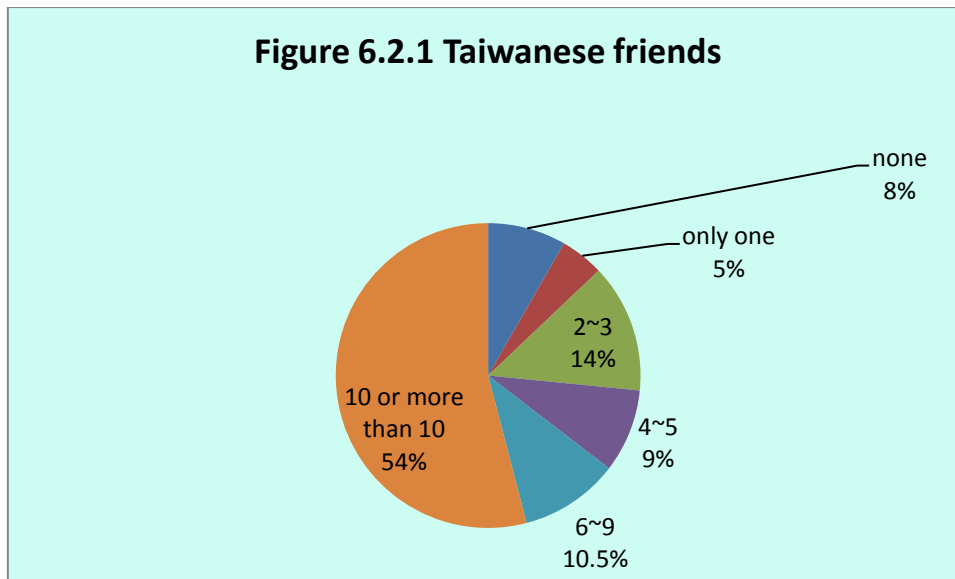
6.2.1. Friends you have in Taiwan (Q16): Taiwanese friends²

In this set of questions, the respondents were asked of their numbers of three kinds of friends, the number of Taiwanese friends was first asked. More than half reported that they have 10 or more than 10 Taiwanese friends, but there are 8% of them reported that they have no Taiwanese Friend, the rest reported their number of Taiwanese friends ranging from 1 to 9.

¹ For Figure 6.2, we have recoded the choices into either the actual numbers they represent or the median of the range. For choice 5 which stands for "10 or more than 10", we recoded it into 15.

² For Taiwanese/Chinese, we asked "local friends".

Figure 6.2.1 Taiwanese friends



Different groups do have different average numbers of Taiwanese friends, but the differences are limited. For the six groups of years of stay, the 0~1 year group's social circle is the smallest among Taiwanese. Far more of them reported that the numbers of their Taiwanese friends ranging from none to three than all other groups did, also far fewer of them reported they have “ten or more than ten” Taiwanese friends than all other groups did. The kinds of disadvantages do not appear as obvious for other groups. Of the 10~ years group, even higher percentage of them reported to have “ten or more than ten” Taiwanese friends than that of the Taiwan born. However, one have to notice that only 10~ years group and the Taiwan born have significant higher percentages in “ten or more than ten” cell.

As to the three groups according as their countries of origin, the Indonesians have the smallest number of Taiwanese friends in average. In the “ten or more than ten” cell, its percentage is only 47.85 as against 54.15 of the margin percentage. The differences of the three groups in this cell are the crucial ones. The Others Muslims' average number of Taiwanese friends is also not as large as that of Taiwanese/Chinese.

In order to perform mean differences tests, the 5 choices were converted into actual numbers and averages were calculated for all groups. The average number of Taiwanese friends are: the 0~1 year group has 5.9 Taiwanese friends in average, the 1~2 years group has 9.1, the 2~4 years group has 9.9, the 4~10 years group has 9.7, the 10~ years group has 11.7 and the Taiwan Born group has 11.5 Taiwanese friends in average. Significant tests show that the 0~1 years' average number of Taiwanese friends is significant smaller than those of all other groups, and that of the 1~2 years'

groups is smaller than that of the 10~ years group. Other mean differences are not significant. Also, the Indonesians have 9.0 Taiwanese friends in average, the Others Muslims 10.0 and Taiwanese/Chinese 11. Significant mean differences only confirmed for the mean difference of the Indonesians and Taiwanese/Chinese.

Table 6.2.1 Friends you have in Taiwan (Q16a):

Taiwanese friends		Total	0	1	2~3	4~5	6~9	>=10	Mean ³
Years	0~1 year	74	16.2	10.8	27.0	6.8	14.9	24.3	5.9
of Stay	1~2 years	115	7.8	7.0	15.7	9.6	10.4	49.6	9.1
	2~4 years	105	5.7	3.8	10.5	12.4	15.2	52.4	9.9
	4~10 years	77	11.7	3.9	15.6	6.5	5.2	57.1	9.7
	10~ years	105	8.6	-	5.7	6.7	8.6	70.5	11.7
	Taiwan Born	65	-	3.1	10.8	10.8	7.7	67.7	11.5
Country	Indonesia	339	8.8	6.2	14.7	10.3	12.1	47.8	9.0
Origin	Others	68	8.8	2.9	19.1	4.4	5.9	58.8	10.0
	Taiwan	135	6.7	1.5	8.1	7.4	8.9	67.4	11.3
Total		542	8.3	4.6	13.7	8.9	10.5	54.1	9.7

*Years of stay: 1 missing.

6.2.2. Friends you have in Taiwan (Q16b):

Friends from your own country⁴

The sizes of social circle among friends from one's own country are in average bigger than those among Taiwanese friends. Close to 70% reported they have 10 or more than 10 friends from one's own country, while the percentage is only 54% for Taiwanese friends.

It is not unexpected that an average Taiwan born will have the smallest size of friends from one's own country as shown in Table 6.2.2. One would wonder if "a friend from one's own country" is still definable for them, after all they were born in Taiwan. Yet, about two thirds of them did report they have friend(s) from one's own country. However, we have a hunch that "a friend from one's own country" probably means more as a family friend or parents' friend than a personal friend for the

³ Mean values were calculated after five choices were converted into estimated exact numbers. Mean values of the following two tables were also made in the same way.

⁴ For Taiwanese/Chinese, we asked "friends originated from the same town(同鄉)", the meaning of 同鄉 is subjected to personal interpretations. It can be people from the same country, county, province, etc. However, it does refer to a relatively small circle of closeness for many.

Taiwan born. In this sense, “a friend from one's own country” perhaps is most meaningful only for the emigrants of the first generation. Its meaning dwindles greatly for the generations to come.

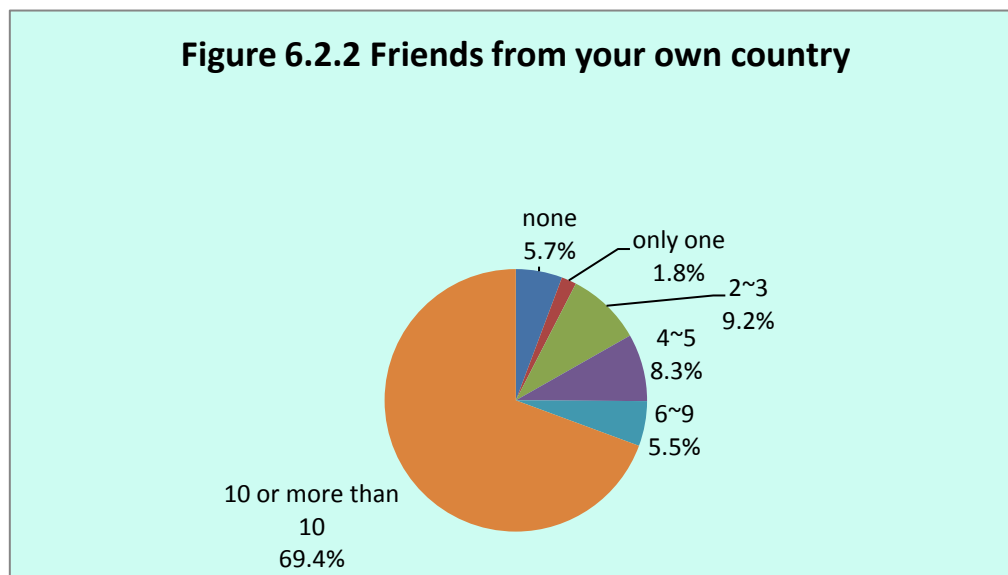


Table 6.2.2 Friends you have in Taiwan (Q16b)

Friends from your own country

	Total	0	1	2~3	4~5	6~9	>=10	Mean
Years of Stay								
0~1 year	74	-	2.7	10.8	4.1	1.4	81.1	12.7
1~2 years	115	-	0.9	10.4	6.1	7.8	74.8	12.3
2~4 years	105	1.9	3.8	4.8	10.5	9.5	69.5	11.8
4~10 years	77	2.6	-	7.8	6.5	5.2	77.9	12.6
10~ years	105	4.8	1.9	8.6	8.6	5.7	70.5	11.6
Taiwan Born	65	33.8	1.5	15.4	13.8	-	35.4	6.3
Country Origin								
Indonesia	339	-	0.9	7.1	6.5	7.4	78.2	12.8
Others	68	5.9	5.9	17.6	13.2	2.9	54.4	9.5
Taiwan	135	20.0	2.2	10.4	10.4	2.2	54.8	9.1
Total	542	5.7	1.8	9.2	8.3	5.5	69.4	11.4

*Years of stay: 1 missing.

However, there are real differences among the three groups of country origin in this respect. Percentages in cells from 6~9 to >=10 appear to be considerably different. Those of the Indonesians' are much bigger than those of the other two groups. Also in the cells before 6~9, no percentage bigger than 10 can be found for

the Indonesians, but two or three cells are still with percentage greater than 10 for both of the Others Muslims and Taiwanese.

As have done for the number of Taiwanese friends, these 5 choices were also converted into actual numbers and averages were calculated for all groups. The average number of friends of one's own country are: the 0~1 year group has 12.7 friends of one's own country in average, the 1~2 years group has 12.3, the 2~4 years group has 11.8, the 4~10 years group has 12.6, the 10~ years group has 11.6 and the Taiwan Born has only 6.3 in average. Significant tests show that only mean differences between the Taiwan born and all other groups are significant. All other mean differences are not significant.

Also, the Indonesians have 12.8 friends of one's own country in average, the Others Muslims 9.5 and Taiwanese/Chinese 9.1. Significant mean differences only confirmed for the mean difference of the Indonesians and Taiwanese/Chinese.

6.2.3. Friends you have in Taiwan (Q16c):

Muslim Friends

Compared with the former two, the numbers of Muslim friends are even much bigger in average. 76% reported they have 10 or more than 10 Muslim friends, while for Taiwanese friends, only 54% and for friends from one's same country only 69.4 %.

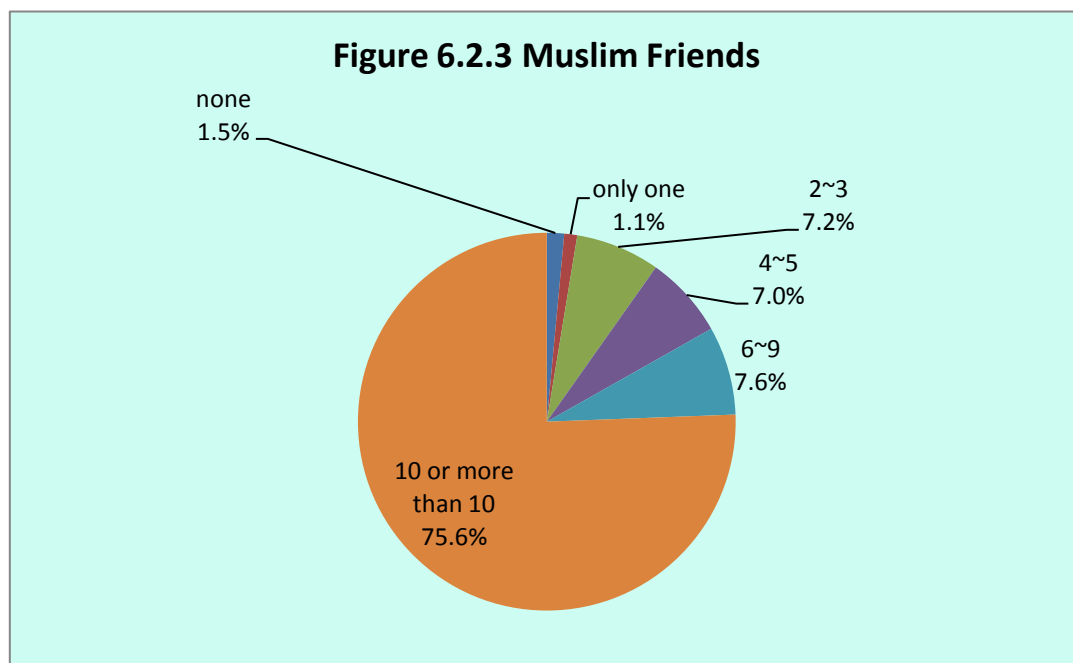


Table 6.2.3 Friends you have in Taiwan (Q16c):**Muslim Friends**

		Total	0	1	2~3	4~5	6~9	>=10	Mean
Years of Stay	0~1 year	74	1.4	2.7	8.1	6.8	1.4	79.7	12.6
	1~2 years	115	-	-	8.8	5.3	12.3	73.7	12.4
	2~4 years	105	1.0	1.0	8.6	10.5	8.6	70.5	11.9
	4~10 years	77	2.6	1.3	5.2	7.8	7.8	75.3	12.4
	10~ years	105	1.9	-	1.9	1.9	5.7	88.6	13.8
	Taiwan Born	65	3.1	3.1	12.3	12.3	7.7	61.5	10.7
Country Origin	Indonesia	339	0.3	1.2	7.4	5.6	8.9	76.6	12.6
	Others	68	4.4	-	7.4	11.8	5.9	70.6	11.7
	Taiwan	135	3.0	1.5	6.7	8.1	5.2	75.6	12.3
Total		542	1.5	1.1	7.2	7.0	7.6	75.6	12.4

*Years of stay: 1 missing.

When looking into the distributions of the cells for each group (Table 6.2.3), one sees few important differences across groups. What is worth noting perhaps is the percentage in >=10 cells of the 10~ years group as against that of the Taiwan born, that of the 2~4 years group's too, but to a less extent. The 10~ years group's percentage in the cells is much larger than those of the other two groups. Added to these maybe the cells of 2~3 and 4~5 of the 10~ years group as against those of the Taiwan born. The other four groups of years of stay are comparable to a certain degree. In the lower half of the table, similarity among the three groups of different countries of origin is even more evident.

As in the analyses of the former two kinds of friends, these 5 choices were also converted into actual numbers and averages were calculated for all groups. The average number of friends of one's own country are: the 0~1 year group has 12.6 friends of one's own country in average, the 1~2 years group has 12.4, the 2~4 years group has 11.9, the 4~10 years group has 12.4, the 10~ years group has 13.8 and the Taiwan Born group has only 10.7 in average. Significant tests show that only two mean differences are statistically significant: that of the 10~ years' group vs. the 2~4 years and the Taiwan born. All other mean differences are not significant. The 10~ years group have more Muslim friends than the 2~4 year group and the Taiwan born in average.

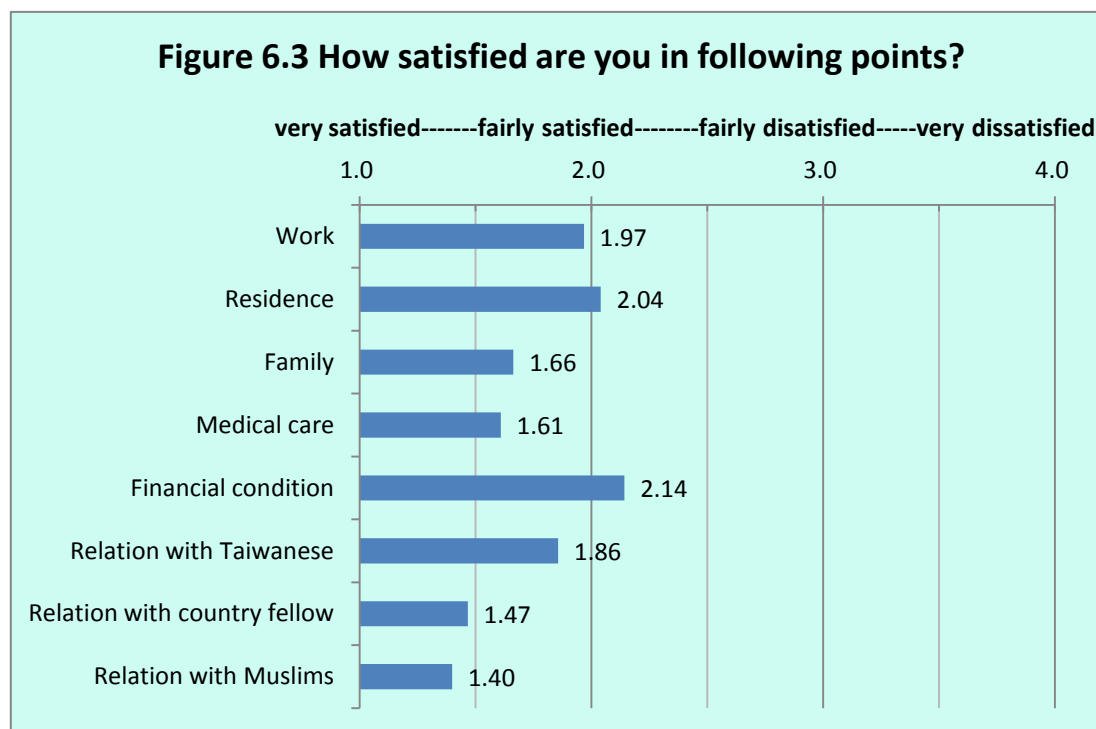
As to the three groups of country origin, the Indonesians have 12.6 friends of one's own country in average, the Others Muslims 11.7 and Taiwanese/Chinese 12.3. No

significant mean differences can be found for any mean differences.

6.3. How satisfied are you in following points (Q17)

Eight items listed in the questionnaire were to measure the extent of satisfaction/dissatisfaction of the respondents about aspects of their life. The choices for each question are ordered from 1 (very satisfied) to 4 (very dissatisfied). The number 2.5, not listed as a choice, stand for a stance of being "neutral". A number of 2.14, the average rating on financial condition, can mean an evaluation of being better than neural but worse than fairly satisfied for the respondents in average. From Figure 6.3, it shows that the three basic needs (financial condition, residence and work) are also the three least satisfied. Relation with Taiwanese is somewhat more satisfied than these three and falls in the region of fairly satisfied. Family and medical care are also found in this region. Both of relation with country fellow and relation with Muslims are the two most satisfied.

Noted also, when paired samples t were used for statistical testing, of all pair-wise mean differences, only satisfaction with family and medical care cannot be confirmed its statistical significance, all other pairs' mean differences are proved to be statistically significant at .05 level.



6.3.1. How satisfied are you in following points (Q17.1) :

Work

More than half of the respondents reported that they are fairly satisfied with their work and another 25% reported to be very satisfied, these two sum to 78%. The rest of them reported to be not satisfied with work (about 20%), 2.8% did not give any answers.

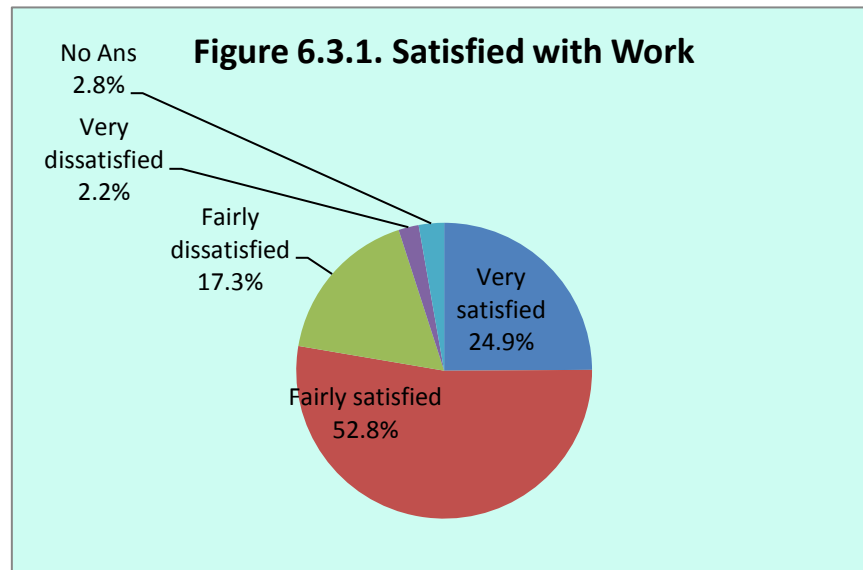


Table 6.3.1 does reveal differences among groups. For groups of years of stay, percentages for all the four columns seem to have a tendency of either becoming larger (column very satisfied) or becoming smaller (other three columns) as years of stay increases. Mean values for the groups in general get smaller, that is, the extent of satisfaction increases, as years of stay increase. Pair-wise tests reveal that the mean differences of average level of satisfaction are significant between 1~2 years group (less satisfied) and 4~10 years and 10~ years groups (more satisfied). The 2~4 years group is also less satisfied than the 10~ years group in average. Generally speaking, “years of stay” is an important factor for the emigrants’ extent of satisfaction with work. Members of the Taiwan born, though less impacted by emigration effects, do not seem to be significantly more satisfied than members of any groups in average.

As to three groups of country origin, the Indonesians are least satisfied with work in their average level. Very few of them reported that they are very satisfied with their work, only 18% as against the margin percentage of 26%, and a lot of them reported that they are fairly dissatisfied, 22.4% vs. 18% of the margin percentage.

The Others Muslims are the most satisfied; they have the largest percentage of reporting very satisfied and the fewest reporting dissatisfied. However, statistical differences only found between the Indonesians and the other two groups. The Others Muslims and Taiwanese/Chinese are of similar average level.

Table 6.3.1 Satisfied with Work⁵

		Total	Very satisfied	Fairly satisfied	Fairly dissatisfied	Very dissatisfied	Mean	No Ans
Years of Stay	0~1 year	74	20.0	58.6	18.6	2.9	2.04	5.41
	1~2 years	115	13.5	54.1	30.6	1.8	2.21	3.48
	2~4 years	105	19.0	60.0	19.0	1.9	2.04	-
	4~10 years	77	29.3	57.3	12.0	1.3	1.85	2.60
	10~ years	105	39.8	49.5	8.7	1.9	1.73	1.90
	Taiwan Born	65	35.5	45.2	14.5	4.8	1.89	-
Country	Indonesia	339	18.2	57.3	22.4	2.1	2.08	2.7
Origin	Others	68	45.5	42.4	9.1	3.0	1.70	2.9
	Taiwan	135	34.4	52.7	10.7	2.3	1.81	3.0
Total		542	25.6	54.3	17.8	2.3	1.97	2.8

*Years of stay: 1 missing.

6.3.2. Satisfied with Residence

As we have pointed out that the general level of satisfaction with residence is one of the three with lowest level of satisfaction among the eight aspects of the respondents' life. Compared with Figure 6.3.1, the percentages of different choices are similar in Figure 6.3.2, but that the extent of dissatisfaction is even stronger.

The somewhat linear pattern of the upper half of the former table cannot be found here. Rather each group of different years of stay has its own pattern. The 0~1 year group is especially strong in its cell of "very dissatisfied", and 1~2 years group is over-represented in "fairly dissatisfied" and under-represented in "very satisfied". Fewer answered "fairly satisfied" and more reported that they are "fairly dissatisfied" in comparisons with the margin percentages for the 2~4 years group. And both of 10~ years and the Taiwan born groups do have much higher percentages reporting they are "very satisfied" as against that of the margin percentage. The mean differences between three recent arrived groups, i.e. 0~1 year, 1~2 years and 2~4

⁵ Percentages of the cells were re-counted after excluding no answers. All tables of this set were made accordingly.

years groups, and two better off groups, i.e. 10~ years and Taiwan born groups, are statistically significant. And the 10~ years group is not different from the Taiwan born in terms of their mean differences of satisfaction with residence.

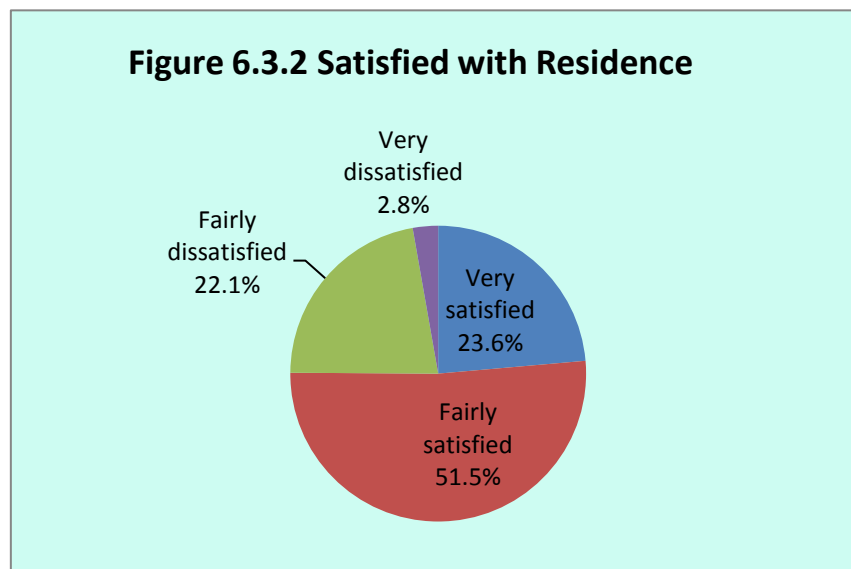


Table 6.3.2 Satisfied with Residence

		Total	Very satisfied	Fairly satisfied	Fairly dissatisfied	Very dissatisfied	Mean
Years of Stay	0~1 year	74	18.9	47.3	23.0	10.8	2.26
	1~2 years	115	8.7	64.3	24.3	2.6	2.21
	2~4 years	105	20.0	40.0	38.1	1.9	2.22
	4~10 years	77	19.5	57.1	22.1	1.3	2.05
	10~ years	105	42.9	48.6	8.6	-	1.66
	Taiwan Born	65	33.8	50.8	13.8	1.5	1.83
Country of Origin	Indonesia	339	15.0	52.8	28.3	3.8	2.21
	Others	68	42.6	47.1	8.8	1.5	1.69
	Taiwan	135	35.6	50.4	13.3	0.7	1.79
Total		542	23.6	51.5	22.1	2.8	2.04

* Years of stay: 1 missing

As to the three groups defined by country of origin, the patterns we have found in satisfaction with work are reproduced here. The Indonesians are worse off than the Others Muslims and Taiwanese/Chinese in the extent of their satisfaction/dissatisfaction with their residences.

6.3.3. Satisfied with Family

Among the eight items, the extent of satisfaction with family stands at the fourth place and can be considered as one with higher satisfaction level. The total percentages of positive evaluations sum to about 90% of all the respondents.

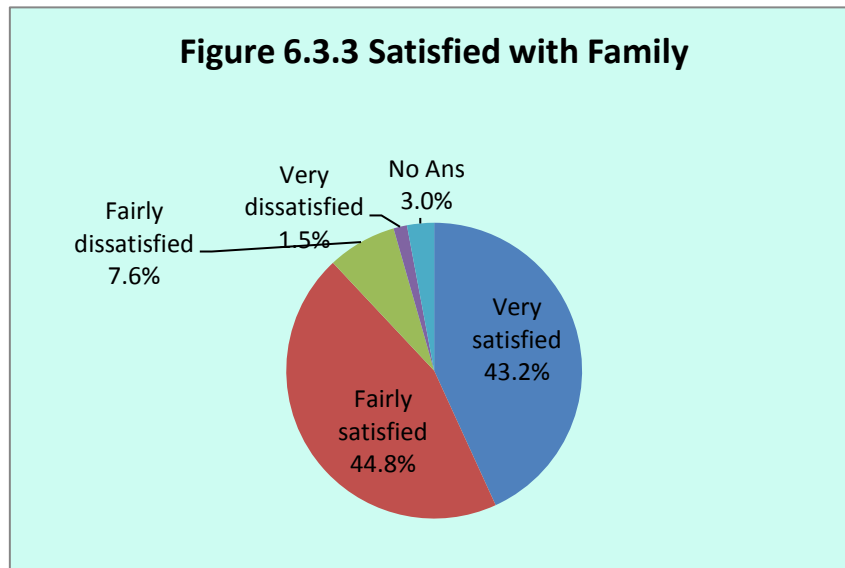


Table 6.3.3 Satisfied with Family

		Total	Very satisfied	Fairly satisfied	Fairly dissatisfied	Very dissatisfied	Mean	No Ans
Years of Stay	0~1 year	74	31.9	55.1	10.1	2.9	1.84	6.8
	1~2 years	115	30.4	56.3	10.7	2.7	1.86	2.6
	2~4 years	105	40.0	53.0	6.0	1.0	1.68	4.8
	4~10 years	77	47.3	44.6	8.1	0.0	1.61	3.9
	10~ years	105	66.7	28.6	3.8	1.0	1.39	-
	Taiwan Born	65	49.2	40.0	9.2	1.5	1.63	-
Country Origin	Indonesia	339	35.4	54.2	8.3	2.2	1.77	4.1
	Others	68	57.6	36.4	6.1	0.0	1.48	2.9
	Taiwan	135	60.0	31.9	7.4	0.7	1.49	-
Total		542	44.5	46.2	7.8	1.5	1.66	3.0

* Years of stay: 1 missing

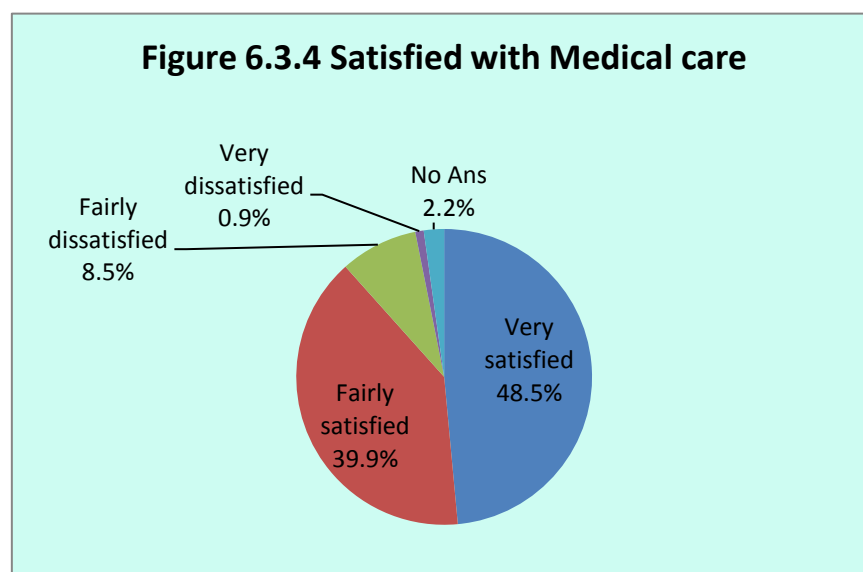
The patterns found in Table 6.3.1 can also be found, i.e. percentages in column "very satisfied" increase as years of stay increase and those of other columns decrease, but exceptions can also be found, especially at the row of the Taiwan born.

The significant mean differences are found only for 10~ years with three more recently arrived groups, the 10~ years' level of satisfaction with family are the highest and these three groups are considerably lower in average, all others are non-significant. Like what have been demonstrated for the former two items, the 10~ years group are still better off in their satisfaction with family.

Also similar to the former two items, the Indonesians are still worse off and the Others Muslims and Taiwanese/Chinese enjoy much higher level of satisfaction with their families.

6.3.4. Satisfied with Medical care

The level of satisfaction with medical care is even higher than that with family in average. Compared with Figure 6.3.3, it reveals that the percentage of "fairly satisfied" is 5% lower but that of the "very satisfied" is about 5% higher. A paired samples t-test shows that there is no significant difference between the two and it is the only mean difference that is not statistically significant.



As one can see, the differences between groups are little and only a few cells with particular higher or lower percentages can be identified. More than that, unlike the former tables, the patterns of increasing/decreasing percentages within columns along years of stay do not seem to hold for the most important first two columns. For 0~1 year group, the percentage of "very satisfied" is smaller than the margin percentage, however, percentages of the three groups having stayed for one to ten years are even higher than those of the 10~ years and Taiwan born, although the

sizes of mean differences are negligible. This is also true for the lower half of the table. The mean values for all groups are similar enough and there is not any mean differences with significance can be confirmed for the whole table.

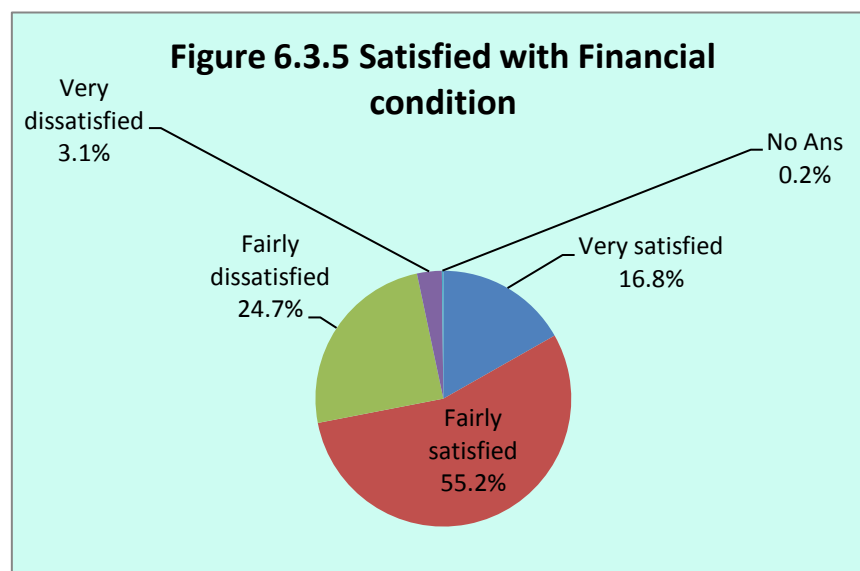
Table 6.3.4 Satisfied with Medical care

		Total	Very satisfied	Fairly satisfied	Fairly dissatisfied	Very dissatisfied	Mean	No Ans
Years of Stay	0~1 year	74	39.7	41.2	16.2	2.9	1.82	8.1
	1~2 years	115	50.0	39.3	10.7	0.0	1.61	2.6
	2~4 years	105	53.4	39.8	6.8	0.0	1.53	1.9
	4~10 years	77	56.6	36.8	6.6	0.0	1.50	1.3
	10~ years	105	47.6	42.9	8.6	1.0	1.63	-
	Taiwan Born	65	47.7	46.2	3.1	3.1	1.62	-
Country Origin	Indonesia	339	51.4	38.2	9.8	0.6	1.60	3.5
	Others	68	48.5	39.7	11.8	0.0	1.63	-
	Taiwan	135	45.9	47.4	4.4	2.2	1.63	-
Total		542	49.6	40.8	8.7	0.9	1.61	2.2

* Years of stay: 1 missing

6.3.5. Satisfied with Financial condition

For all eight items for evaluation, financial condition is the least satisfied one. The “very satisfied” percentage shrinks from 48.5% with medical care to only 17% with financial condition and percentage of the “fairly satisfied” expands from 40% with medical care to 55% with financial condition. The switch from "very satisfied" to "fair satisfied" is not all what happened, worse than that is the percentage of “fairly dissatisfied” also increase from 8.5% with medical care to 25% with financial condition. Many emigrants came to Taiwan with an expectation of getting better financially; perhaps it is the lag between high expectation and the reality they have experienced that generates the extent of their less satisfaction.



In table 6.3.5, column two became the single column with most of the percentages in it; also all of the percentages in this column are of similar sizes, no lower than 52% and no higher than 59%, which suggest great similarity in the extent of the respondents' satisfaction/dissatisfaction with their financial conditions across groups. Although, there is a tendency among the percentages of the column "very satisfied", i.e. the larger of the years of stay, the higher the percentages, and the percentage reaches peak for the Taiwan born, however both the absolute percentages and the differences between groups in the column are not large enough and cannot have an impact for the percentage distribution across groups in the whole table.

For the three groups of country of origin, the situation is alike. Though the absolute mean value of the Indonesians is still the largest, signifying the least

satisfied, however, neither the mean values of the other two is small. On the whole, similar to what we have found in their satisfaction with medical care, there aren't any significant mean differences can be found here.

Table 6.3.5 Satisfied with Financial condition

		Total	Very satisfied	Fairly satisfied	Fairly dissatisfied	Very dissatisfied	Mean	No Ans
Years of Stay	0~1 year	74	9.6	56.2	30.1	4.1	2.29	1.4
	1~2 years	115	14.8	52.2	32.2	0.9	2.19	-
	2~4 years	105	14.3	59.0	23.8	2.9	2.15	-
	4~10 years	77	19.5	57.1	20.8	2.6	2.06	-
	10~ years	105	20.0	54.3	22.9	2.9	2.09	-
	Taiwan Born	65	23.1	53.8	15.4	7.7	2.08	
Country Origin	Indonesia	339	14.2	55.3	28.4	2.1	2.18	0.3
	Others	68	20.6	55.9	19.1	4.4	2.07	-
	Taiwan	135	21.5	54.8	18.5	5.2	2.07	-
Total		542	16.8	55.3	24.8	3.1	2.14	0.2

* Years of stay: 1 missing

6.3.6. Satisfied with Relation with Taiwanese

The last three items deal with the respondents' social relationships. It perhaps is natural that the level of satisfaction with Taiwanese will be lower than that with persons from one's own country and that with the Muslims. However, a cumulated percentage of 84.3% of at least fairly satisfied with Taiwanese perhaps is not too bad. Having said that, that up to 15% of the respondents reported their dissatisfaction can be something worth noting.

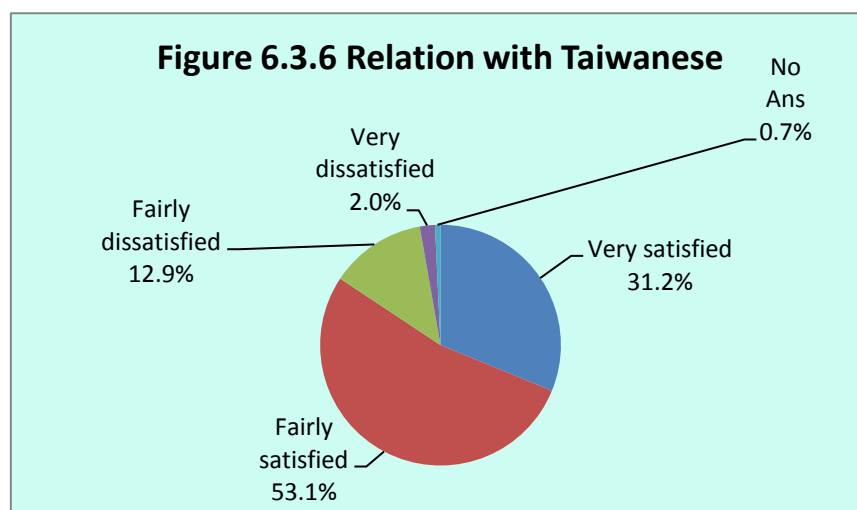


Table 6.3.6 Satisfied with Relation with Taiwanese⁶

		Total	Very satisfied	Fairly satisfied	Fairly dissatisfied	Very dissatisfied	Mean	No Ans
Years of Stay	0~1 year	74	23.3	50.7	20.5	5.5	2.08	1.4
	1~2 years	115	24.3	54.8	16.5	4.3	2.01	-
	2~4 years	105	27.2	54.4	18.4	0.0	1.91	1.9
	4~10 years	77	34.2	52.6	11.8	1.3	1.80	1.3
	10~ years	105	42.9	51.4	4.8	1.0	1.64	-
	Taiwan Born	65	36.9	58.5	4.6	0.0	1.68	-
Country Origin	Indonesia	339	25.3	55.7	16.1	3.0	1.97	0.9
	Others	68	48.5	36.8	13.2	1.5	1.68	-
	Taiwan	135	38.1	56.7	5.2	0.0	1.67	0.7
Total		542	31.4	53.5	13.0	2.0	1.86	0.7

* Years of stay: 1 missing

Again, the first two columns with most of the percentages are to be noted (see Table 6.3.6). The first column does seem to have percentages increased along years of stay until that of the Taiwan born. The 10~ years group has the largest percentage of "very satisfied" (43%) and the Taiwan born has smaller percentage (37%) than that of the 10~ years group, but the percentage of Taiwan born in the second column is the largest in comparisons with all other groups' and that can compensate somewhat. Percentages in the second column are of comparable sizes in general. There aren't great differences among groups in the upper half of Table 6.3.6 in that particular column. Also, among the 0~1 year group, the percentage of fairly dissatisfied is considerably higher and will therefore pull this group's average considerably toward the negative side. Statistical tests confirmed the significant discrepancy between two sets of groups: 0~1 year and 1~2 years groups are considerably more dissatisfied with their relationships with Taiwanese than that of the 10~ year and the Taiwan born groups in average.

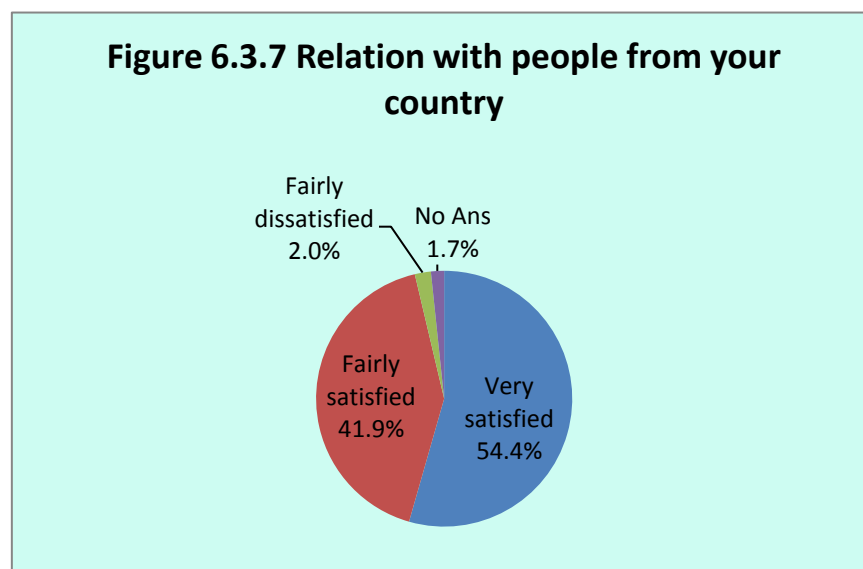
Statistical significances are also found for the mean differences between the Indonesians on the one hand and the Others Muslims and Taiwanese/Chinese on the other. More Others Muslims reported great satisfaction with their relationships with Taiwanese than the Taiwanese/Chinese group did. But more Others Muslims also reported their dissatisfactions with Taiwanese' relationship. These two effects

⁶ In Chinese questionnaire, we asked the respondents their relationship with local people. The relationships of Taiwanese/Chinese with local people are fairly intriguing and have an impact on their own national identity for some. See 胡正光、馬欣，2011，*跨界與認同：龍岡清真寺漢語穆斯林的跨國經驗和群體認同*，台灣社會學會年會「研究新世代」。

leveled off each other and made the two groups to have similar level of satisfaction with their relationship with Taiwanese.

6.3.7. Satisfied with Relation with people from your country

For their relationships with people from one's own country, some differences as against those with Taiwanese can be identified. Firstly, the category of “fairly dissatisfied” almost disappears. It is 13% in Figure 6.3.6 and is only 2% in Figure 6.3.7. Also the “very dissatisfied” category disappears altogether. Secondly, “fairly satisfied” is 53% in Figure 6.3.6 and only 42% in Figure 6.3.7. Thirdly, reverse to these is that the “very satisfied” category expands from 31% to 54 %. In all these three categories, the extent of satisfaction with people from one's own country increases considerably, compared with the respondents' relationships with Taiwanese.



For a variable with so little variation, one would expect that differences among groups would be limited. But surprising enough, statistical significant mean differences among groups do exist. For the upper half of Table 6.3.7, members of the Taiwan born are least favorable to their relationship with persons from their country in general. In contrast to them are the 0~1 year group. The mean differences between the two groups are significant and this is the only significant mean difference found for the upper half of the table. Also, for the lower half of the table, significant mean differences exist between Taiwanese/Chinese and the other two groups, i.e. Taiwanese/Chinese are not as satisfied with their relationship with persons from the same country as both the Indonesians and Others Muslims are.

Two speculations may be helpful at this point. Firstly, persons of the same country may mean differently for these group of people. Among Taiwanese/Chinese of the first generation emigrants, these persons are people now settled together with them in this “fatherland”. Both of them and these “persons of one’s own country” are now citizens of the same country. In other words, they are not country fellows living in a foreign nation; they are just old friends of the past. Perhaps that will make the relationship with “persons of one’s own country” not as important as they are for those “real” emigrants.

Secondly, as we have already said in 6.2.2 that “people from one’s country” will mean less for the second generation emigrants, and in contrast, “people from one’s country” probably mean most for those just leaving their home countries, i.e. members of the 0~1 group. It is therefore understandable for what we have found here.

Table 6.3.7 Satisfied with Relation with people from your country

		Total	Very satisfied	Fairly satisfied	Fairly dissatisfied	No Answer	Mean
Years of Stay*	0~1 year	74	67.6	32.4	0.0	-	1.32
	1~2 years	115	57.4	40.0	2.6	-	1.45
	2~4 years	105	55.8	41.3	2.9	1.0	1.47
	4~10 years	77	56.6	43.4	0.0	1.3	1.43
	10~ years	105	52.4	44.7	2.9	1.9	1.50
	Taiwan Born	65	38.3	58.3	3.3	7.7	1.65
Country	Indonesia	339	58.9	39.6	1.5	0.3	1.43
Origin	Others	68	62.1	34.8	3.0	2.9	1.41
	Taiwan	135	42.6	54.3	3.1	4.4	1.60
Total		542	55.3	42.6	2.1	1.7	1.47

* Years of stay: 1 missing

6.3.8. Satisfied with Relation with Muslims

Relationship with Muslims is the most satisfied among all the items evaluated. Just like Figure 6.3.7, the single largest category is also “very satisfied” as is shown in Figure 6.3.8, and its percentage is 62%, 7.6% larger than it is in the former pie chart. At the same time, the second largest category “fairly satisfied” shrinks from 42% in the former to 36% in this figure, 6% smaller. The size of variation is similar, only that the overall level is higher.

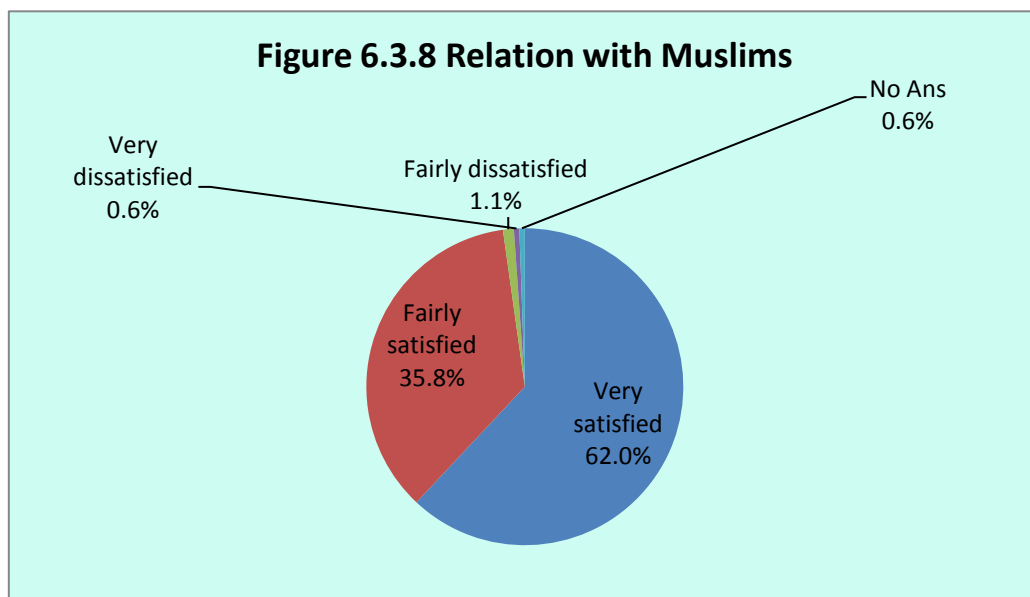


Table 6.3.8 Satisfied with Relation with Muslims

		Total	Very satisfied	Fairly satisfied	Fairly dissatisfied	Very dissatisfied	Mean	No Ans
Years of Stay	0~1 year	74	66.2	31.1	0.0	2.7	1.39	-
	1~2 years	115	69.3	30.7	0.0	0.0	1.31	0.9
	2~4 years	105	60.6	38.5	1.0	0.0	1.40	1.0
	4~10 years	77	60.5	36.8	1.3	1.3	1.43	1.3
	10~ years	105	64.8	34.3	1.0	0.0	1.36	-
Taiwan Born		65	46.2	49.2	4.6	0.0	1.58	-
Country Origin	Indonesia	339	64.6	34.8	0.3	0.3	1.36	0.9
	Others	68	67.6	27.9	1.5	2.9	1.40	-
	Taiwan	135	54.1	43.0	3.0	0.0	1.49	-
Total		542	62.3	36.0	1.1	0.6	1.40	0.6

* Years of stay: 1 missing

Given what is just pointed out, the lack of differences in Table 6.3.8 can be expected. And it is indeed so. Majority of the cell percentages are close enough to their margin percentages. The possible higher deviations seem to line up in two groups. Of the groups according as years of stay, the Taiwan born have more cell percentages with somewhat large discrepancy with that of the margin, especially in the two crucial columns, i.e. the two "satisfied" columns. Of three groups of different countries of origin, it is Taiwanese/Chinese group that seem to be so.

Statistical tests only confirm that there is a significant mean difference between that of the Taiwan born and the 1~2 year group. And members of the Taiwan born are not as satisfied with their relationship with Muslims as member of the 1~2 year group are. For the three groups of country origin, there is no significant mean difference confirmed.

6.4 Your current concern (Q21)

Figure 6.4 lists all 17 items of the respondents' current concerns with percentages of positive answer given to each item. The percentages range from 49.7% to 9.1%, excluding the final item "other". Some of the concerns are relatively global for many, e.g. "homesick", "economy in your country", "health of yourself and family", about half of all respondents reporting to have these concerns; some are apparently specific and only for particular persons, e.g. community relationships, office politics, difficulty in getting Taiwanese Habit, less than 10% of the respondents reporting to have these concerns.

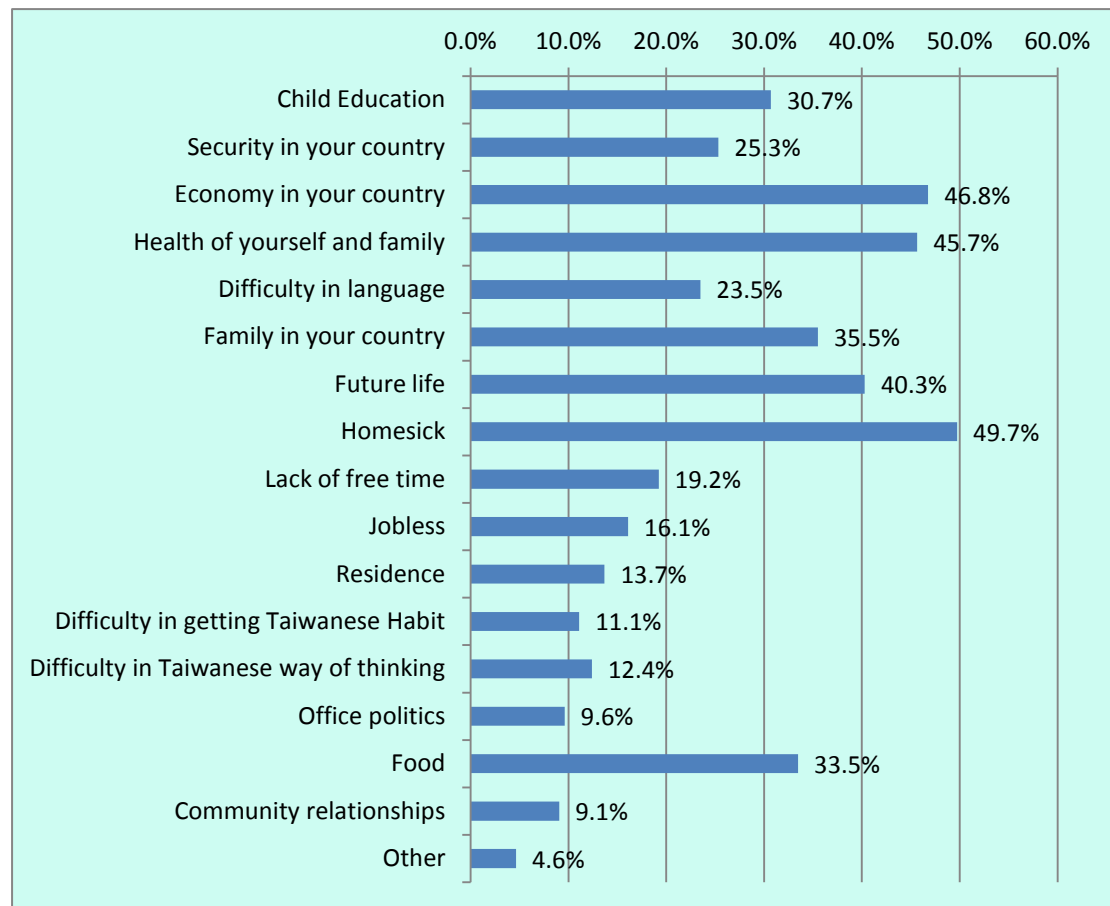
For the six groups defined by years of stay, we have rank ordered these 17 concerns for each group and sorted according to the order of the 0~1 year group and make comparisons with each other (see Table 6.4).

The top five concerns of the 0~1 year group are "homesick", "economy in your country", "food", "future life" and "difficulty in language". Three among them can be regarded as the "immediate" concerns for emigrants: "homesick", "food" and "difficulty in language", the other two concerns, "economy in your country" and "future life", are concerns of relatively long term.

For the other four groups (from the 1~2 years up to 10~ years), two out of three immediate concerns are dropped, they are "food" and "difficulty in languages". These two concerns are only in the top five for the most recently arrived group.

Figure 6.4 Your current concern

(Multiple choice)%



For the 1~2 years and 2~4 years groups, “health of yourself and family” and “family in your country” take their places. For the 4~10 years and 10~years group, “health of yourself and family” and “child education” take their places.

The Taiwan born has very different priority of concerns. The Taiwan born shares with the 0~1 year group only two relatively long term concerns, i.e. “economy in your country” and “future life”, otherwise, this group has its own concerns. “Health of yourself and family”, “security of your country” and “child education” take places of the three immediate concerns of the 0~1 year group.

Table 6.4 your current concern

		Total	Child Educa	Security in your country	Econ. in your country	Health of self /family	Diff. Langu age	Family in your country	Future life	Home sick
Years of Stay	0~1 year	74	17.6	24.3	43.2	33.8	35.1	25.7	37.8	54.1
	1~2 years	115	21.7	20.0	42.6	43.5	30.4	45.2	40.9	59.1
	2~4 years	105	23.8	27.6	53.3	58.1	26.7	56.2	44.8	64.8
	4~10 years	77	44.7	27.6	50.0	44.7	25.0	39.5	50.0	55.3
	10~ years	105	49.5	24.8	47.6	51.4	11.4	21.0	31.4	44.8
	Taiwan Born	65	24.6	30.8	43.1	33.8	10.8	15.4	38.5	6.2
Country of Origin	Indonesia	339	27.2	26.0	49.4	48.8	28.7	45.6	44.4	61.8
	Others	68	36.8	16.2	30.9	29.4	26.5	23.5	32.4	39.7
	Taiwan	135	36.3	28.1	48.1	45.9	8.9	16.3	34.1	24.4
Total		542	30.7	25.3	46.8	45.7	23.5	35.5	40.3	49.7

		Lack of free time	Jobless	Resid-ence	Diff Taiwan Habit	Diff Taiwan thinking	Office politics	Food	Comm relation ships	Other
Years of Stay	0~1 year	16.2	10.8	12.2	17.6	17.6	9.5	40.5	18.9	2.7
	1~2 years	13.0	11.3	8.7	8.7	10.4	9.6	37.4	7.0	1.7
	2~4 years	30.5	21.9	21.0	15.2	13.3	16.2	39.0	11.4	2.9
	4~10 years	19.7	21.1	19.7	14.5	17.1	6.6	25.0	7.9	2.6
	10~ years	19.0	17.1	11.4	4.8	6.7	7.6	31.4	6.7	5.7
	Taiwan Born	15.4	13.8	9.2	7.7	12.3	6.2	23.1	3.1	15.4
Country of Origin	Indonesia	20.1	17.2	14.8	12.4	13.9	11.2	35.8	10.4	2.7
	Others	19.1	11.8	10.3	17.6	16.2	7.4	39.7	10.3	7.4
	Taiwan	17.0	15.6	12.6	4.4	6.7	6.7	24.4	5.2	8.1
Total		19.2	16.1	13.7	11.1	12.4	9.6	33.5	9.1	4.6

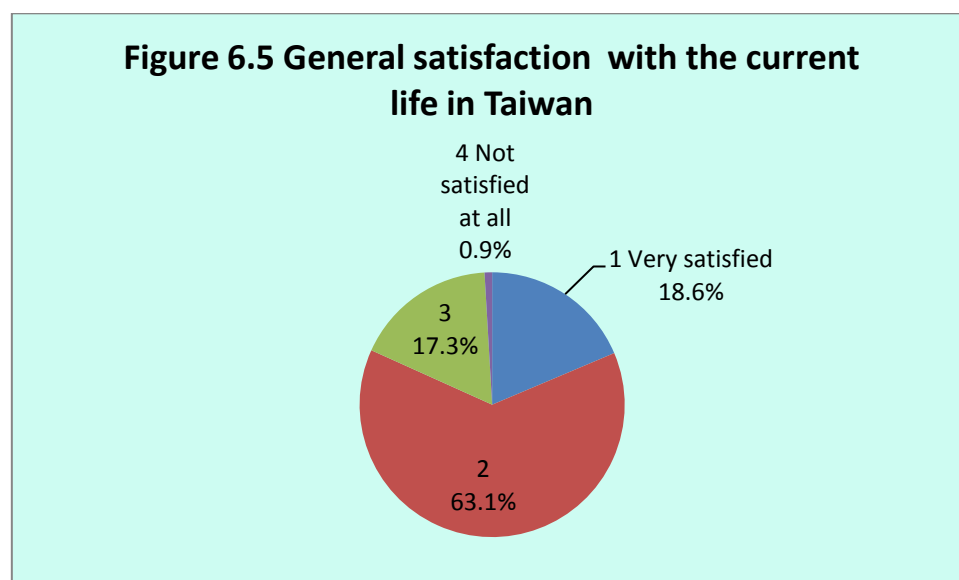
* Years of stay: 1 missing

We did the same for the three different groups of country of origin here. Here the top five concerns of the Indonesians serve as the frame of references: “food”, “future life”, “health of yourself and family”, “family in your country” and “security in your country”. Three of these top five concerns overlap with those of the Others Muslims and Taiwanese/Chinese. For the others Muslims, concerns of “health of yourself and family” and “family in your country” are not in the top five, concerns of “food” and “child education” are. For Taiwanese/Chinese, concerns of “homesick” and “family in your country” are not in the top five, concerns of “child education”

and “security in your country” are.

6.5. General satisfaction with the current life in Taiwan (Q22)

This question is with 1 to 4 choices, 1 stands for very satisfied and 4 stands for not satisfied at all, though there aren’t precise descriptions for 2 and 3 in the questionnaire, it is reasonable to say that 2 best stands for “somewhat satisfied” and 3 “somewhat not satisfied”. Given this interpretation, we are able to say that the majority of the respondents are in the positive side of their self-evaluation on their life in Taiwan. 63% of them are basically satisfied with their life, though with reservation. Add to the 18.6% of very satisfied, it amounts to about 82% of the respondents reporting that they are at least somewhat satisfied with their life.



In the upper half of Table 6.5, the 10~ years group do seem to be particular in that the percentage of “very satisfied” is much higher than the average, and those of choice 2 and 3 are much lower. This group has a clear inclination toward positive side of the answers. The Taiwan born group does share this leaning in that the percentage of “very satisfied” is also higher than average, but to a much less extent. Statistical tests have confirmed significance only for the mean differences of the 10~ years group and the three more recently arrived group, but not any other mean differences. Members of the 10~ years group are more satisfied with their current life in Taiwan than those of the other three in average.

In the lower half of Table 6.5, percentage reporting “very satisfied” among the

Indonesian Muslims is much lower than average, most of them (70%) reporting moderate satisfaction; In contrast to them are the Taiwan born, almost 90% of them reporting positively and their percentage of “very satisfied” is much higher than the margin percentage and their percentage on the negative side is much lower than the average. The Others Muslims are in general somewhere between these two groups. Statistical significance is only found for the mean differences between the Taiwan born and the Indonesian Muslims.

Table 6.5 General satisfaction

		Total	Very satisfied	2	3	Not satisfied at all	Mean
Years of Stay	0~1 year	74	12.2	68.9	18.9	-	2.07
	1~2 years	115	7.8	68.7	23.5	-	2.16
	2~4 years	105	13.3	67.6	18.1	1.0	2.07
	4~10 years	77	15.6	62.3	22.1	-	2.06
	10~ years	105	40.0	47.6	8.6	3.8	1.76
	Taiwan Born	65	21.5	66.2	12.3	-	1.91
Country of Origin	Indonesia	339	10.3	69.9	19.5	0.3	2.10
	Others	68	32.4	44.1	22.1	1.5	1.93
	Taiwan	135	32.6	55.6	9.6	2.2	1.81
Total		542	18.6	63.1	17.3	0.9	2.01

* Years of stay: 1 missing

6.6. The extent of adaptation to the life in Taiwan (Q30)

Since adaptation to the life in Taiwan could also be a problem for Taiwanese/Chinese Muslims, we have included them in the analyses. Similar to the general level of satisfaction, we interpret choice 1 and 2 as positive answers and 3 and 4 negative ones. Figure 6.6 is quite similar to Figure 6.5, only that the percentage in the positive side is larger, 85.4% as opposed to 81.7% in the Figure 6.5.

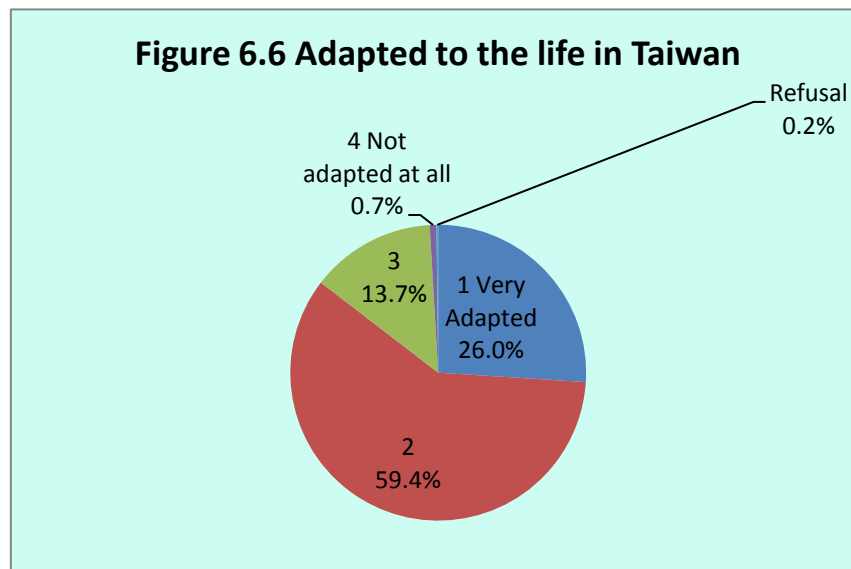


Table 6.6 shows clear similarity between the 10~ years' group and the Taiwan born in their patterns of percentage distribution: higher percentages in "very adapted" and fewer percentages of others as against their margin percentages. And the more recently arrived three groups also resemble each other in that all cell percentages seem to be reverse to those of the 10~ years group and the Taiwan born: much smaller percentage in "very adapted" and much higher in choice 2. The pattern for the 4~10 years is unique in that all its percentages seem to be close enough to the margin percentages. Pair-wise mean difference tests split these six groups into two categories, the first four groups vs. the 10~ years and the Taiwan, and significant differences are found for all pairs across these two categories but not within category.

Table 6.6 Adaptation to the life in Taiwan

		Total	Very Adapted	2	3	Not Adapted all	Mean	Missing
Years of Stay	0~1 year	74	10.8	71.6	16.2	-	2.05	1.4
	1~2 years	115	14.8	64.3	20.9	-	2.06	-
	2~4 years	105	16.2	72.4	9.5	1.9	1.97	-
	4~10 years	77	22.1	58.4	16.9	2.6	2.00	-
	10~ years	105	47.6	44.8	7.6	-	1.60	-
	Taiwan Born	65	47.7	41.5	10.8	-	1.63	-
Country of Origin	Indonesia	339	16.5	67.8	14.2	1.2	2.00	0.3
	Others	68	27.9	52.9	19.1	-	1.91	-
	Taiwan	135	48.9	41.5	9.6	-	1.61	-
Total		542	26.0	59.4	13.7	0.7	1.89	0.2

* Years of stay: 1 missing

In the lower half of the table, the major differences of the three groups are most noticeable in the first two columns. In the column of “very adapted”, percentages ascend from the Indonesians to Taiwanese/Chinese and descend in the column of choice 2. Statistical differences are found for Taiwanese/Chinese on the one hand and the other two groups on the other, that is to say, Taiwanese/Chinese are significantly more adapted than the other two groups in average and there isn’t a significant difference between the Indonesians and the Others Muslims.

6.7 The length of time planning to stay in Taiwan in the future (Q31)

Since this question only addresses to foreigners, all Taiwanese/Chinese are excluded from this analysis. Apparently, most of the Muslims in Taiwan are temporary emigrants. Of all, 84% of them expected to stay for no more than five years and only 11.5% would stay as long as possible and 2.6% planned to stay permanently.

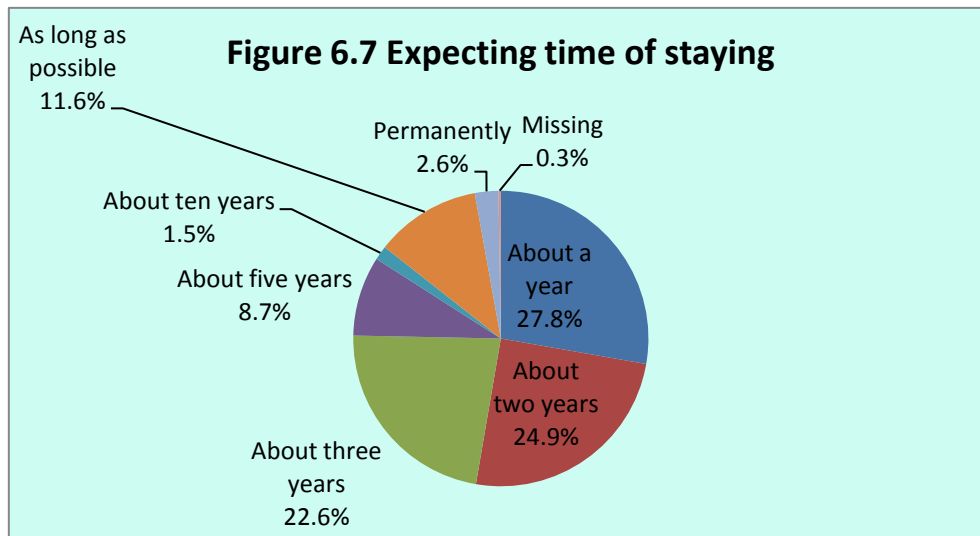


Table 6.7

		Total	About a year	About two years	About three years	About five years	About ten years	As long as possible	Permanently	Mean	Missing
Years of Stay	0~1 year	74	28.4	20.3	37.8	5.4	-	8.1	-	2.61	-
	1~2 years	113	32.1	33.0	25.9	3.6	0.9	4.5	-	2.26	0.9
	2~4 years	105	31.4	22.9	18.1	16.2	1.0	9.5	1.0	2.75	-
	4~10 ears	69	24.6	27.5	13.0	11.6	1.4	17.4	4.3	3.29	-
	10~ years	28	3.6	7.1	10.7	3.6	10.7	42.9	21.4	5.89	-
Country of Origin	Indonesia	338	29.3	26.9	25.4	8.6	0.9	8.3	0.3	2.59	0.3
	Others	51	17.6	11.8	3.9	9.8	5.9	33.3	17.6	4.96	-
	Total	389	27.8	24.9	22.6	8.7	1.5	11.6	2.6	2.90	0.3

A mean value can be a good summary for each group. As the column of means in Table 6.7 shows that the average members of the three recently arrived groups expected to stay in Taiwan only about two to three years, and the average member of the 4~10 years group expected to stay for about three to five years, that of the 10~

years group, from ten years to as long as possible. Cell percentages reveal more detailed differences among the three recently arrived groups: 48.1% of the 0~1 year group reported that they plan to stay for no more than two years, yet 62.3% of the 1~2 years group and only 41% of the 2~4 years group reported so. As the mean value of the 1~2 group shows, only this group does not accord the pattern of the whole table, i.e. the longer one have stayed, the longer one planned to stay.

The differences between the Indonesian Muslims and Muslims from all other countries are readily seen. The average member of the Indonesians would stay for two to three years more, yet the average Others Muslim ten years to as long as possible. Percentage differences along choices are obvious, the first three percentages of the Indonesians are all much larger than those of the Others Muslims', yet for the last three choices, those of the Others Muslims are much larger.

Penelitian Muslim di Taiwan

Des 2012

Kami dari Ilmu Sosiologi Universitas Nasional Taipei, sedang mengadakan penelitian melalui angket terhadap masyarakat Muslim di Taiwan sebagai salah satu kegiatan riset kami. Penelitian ini bertujuan untuk mengetahui lebih dalam kondisi aktual kehidupan Muslim di Taiwan, dan kami berharap dapat bertemu sebanyak mungkin dengan Anda, sebagai warga Muslim di Taiwan, serta mohon kesediannya untuk mengisi angket.

Selain itu, penelitian ini diadakan murni sebagai kegiatan ilmiah dan Anda tidak perlu menuliskan nama Anda. Kami juga menjamin tidak ada kebocoran informasi pribadi yang Anda berikan, oleh karena itu kami berharap Anda bisa memberi jawaban sesuai dengan keadaan Anda sebenarnya dengan aman. Jika ada hal-hal yang kurang jelas, silakan bertanya kepada Bapak Kuo dari Ilmu Sosiologi Universitas Nasional Taipei, yang menangani angket ini. Demikianlah, kami sangat mengharapkan kerjasama dari Anda.

Hal-Hal yang Perlu diperhatikan Saat Mengisi

1. Sedapat mungkin pilihlah satu jawaban yang paling sesuai dengan kondisi Anda, dan lingkarilah nomor jawaban tersebut. Jika Anda memilih jawaban “Yang lainnya:...” mohon isi dengan menulis jelas jawaban Anda.
2. Jawablah berurutan sesuai dengan nomor pertanyaan. Kerjakan sesuai dengan perintah.
3. Isi dari angket ini akan kami hitung secara statistik sehingga tidak mungkin ada kebocoran informasi. Isilah apa adanya, tanpa perasaan khawatir.
4. Jika Anda telah selesai menjawab semua pertanyaan, mohon periksa lagi apakah ada kesalahan pengisian maupun pertanyaan yang lupa diisi.

Penyelenggara Riset : Ilmu Sosiologi Universitas Nasional Taipei

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Q 1. Berapakah usia Anda?

()

Q 2. Dari negara manakah Anda berasal ?

()

Q 3. Apakah Anda sudah menikah ?

1. ya \Rightarrow ke SQ1
2. belum

SQ1. Apakah kewarganegaraan suami atau istri Anda ?

1. Taiwan
2. Satu negara dengan Anda
3. Negara selain 1 & 2

Q 4. Kapan pertama kali Anda datang ke Taiwan ?

Tahun ()

Q 5. Tolong sebutkan siapa saja anggota keluarga Anda di Negara Anda. Lingkari nomor yang sesuai.

1. Kakek/Nenek
2. Ayah
3. Ibu
4. Istri/suami
5. Saudara Laki-laki
6. Saudara perempuan
7. Anak
8. Yang lainnya (sebutkan:)

Q 6. Siapakah yang tinggal dengan Anda saat ini (di Taiwan) ? Lingkari nomor yang sesuai.

1. Kakek/Nenek
2. Ayah
3. Ibu
4. Istri/suami
5. Saudara laki-laki
6. Saudara perempuan
7. Anak
8. Yang lainnya ()

Q 7. Apakah pekerjaan Anda sekarang ?

1. wiraswasta (termasuk bekerja pada sektor bisnis keluarga)
2. karyawan (profesional atau managerial)
3. karyawan (pada sektor jasa, mis. teller, sales)
4. karyawan (pada sektor manual, mis. karyawan pabrik)
5. karyawan (pertanian, kehutanan, perikanan)
6. pekerjaan rumah tangga
7. tidak bekerja \Rightarrow ke Q 1 2
8. pelaja

Q 8. Apakah jenis pekerjaan Anda?

- | | |
|---------------------------------------------------------------|-------------------------------------|
| 1. Karyawan tetap | 3. Training |
| 2. Karyawan musiman (kontrak) • paruh waktu • kerja sampingan | 4. Yang lainnya (tolong sebutkan:) |

Q 9. Dari manakah Anda memperoleh informasi tentang pekerjaan Anda?

- | | |
|-----------------------|-------------------------------------|
| 1. Iklan | 6. Agen yang satu Negara dgn Anda |
| 2. bertanya langsung | 7. Agen Taiwan |
| 3. Keluarga • saudara | 8. Agen muslim |
| 4. Lembaga Bantuan | 9. yang lainnya (tolong sebutkan:) |
| 5. teman | |

Q 10. Berapakah kira-kira jumlah pekerja di tempat Anda bekerja?

- | | |
|----------------|--------------------------|
| 1. 1~9 orang | 4. 50~299 orang |
| 2. 10~19 orang | 5. 300~999 orang |
| 3. 20~49 orang | 6. lebih dari 1000 orang |

Q 11. Dipakai untuk keperluan apa uang yang Anda peroleh dari pekerjaan Anda? Lingkari nomor yang sesuai.

- | | |
|---------------------|--------------------------------------|
| 1. membeli rumah | 6. dikirim kepada keluarga |
| 2. membeli mobil | 7. biaya hiburan |
| 3. modal usaha | 8. biaya hidup sehari-hari |
| 4. biaya pendidikan | 9. tidak ada tujuan khusus tertentu |
| 5. membayar hutang | 10. yang lainnya (tolong sebutkan:) |

Q 12. Sebutkan jenis tempat tinggal Anda!

- | | |
|---------------------------------------------------------------------------------------|--------------------------------------------------------------|
| 1. rumah pribadi | 4. menyewa kamar apartemen/rumah pada perusahaan real estate |
| 2. rumah pribadi (dalam kompleks perumahan) | 5. perumahan kantor |
| 3. menyewa kamar apartemen/rumah yg dikelola oleh sebuah lembaga atau perusahaan umum | 6. asrama |
| | 7. yang lainnya (tolong sebutkan:) |

Q 13. Darimana Anda memperoleh informasi tentang tempat tinggal Anda sekarang?

- | | |
|----------------------------------|-------------------------------------|
| 1. orang satu negara | 5. broker |
| 2. teman Taiwan | 6. bos Anda |
| 3. teman muslim | 7. yang lainnya (tolong sebutkan:) |
| 4. agen perumahan atau apartemen | |

Q 14. Apa yang ingin Anda lakukan selama tinggal di Taiwan? Dari jawaban di bawah pilihlah 3 yang paling sesuai dan lingkari.

- | | |
|-----------------------------------|--------------------------------------------|
| 1. mendapatkan pekerjaan yg bagus | 5. belajar, menguasai satu bidang keahlian |
| 2. menikmati hidup | 6. mengembangkan ketrampilan anak |
| 3. mencari nafkah | 7. tidak ada keinginan khusus |
| 4. membangun usaha | 8. yang lainnya (tolong sebutkan:) |

Q 1 5. Bagaimanakah kemampuan bahasa mandarin/Taiwan Anda? Lingkari kolom yang tepat.

	Sangat bagus	Bagus	Tidak bagus	Tidak bisa sama sekali
Mendengar, berbicara				
Membaca				
Menulis				

Q 1 6. Ada berapa teman Anda? Tolong sebutkan masing-masing baik teman Taiwan, teman satu Negara maupun teman muslim Anda. (Hanya teman Anda di Taiwan).

①Teman Taiwan

a. tidak ada b. 1 orang c. 2~3 orang d. 4~5 orang e. 6~9 orang f. lebih dari 10 orang

②Teman satu negara

a. tidak ada b. 1 orang c. 2~3 orang d. 4~5 orang e. 6~9 orang f. lebih dari 10 orang

③Muslim

a. tidak ada b. 1 orang c. 2~3 orang d. 4~5 orang e. 6~9 orang f. lebih dari 10 orang

Q 1 7. Apakah Anda puas dengan hal-hal di bawah ini? Berilah penilaian terhadap tingkat kepuasan Anda. Lingkari salah satu nomor (dari 1 sd 5) untuk setiap pertanyaan (dari ① sd ⑧).

	1	2	3	4
Tingkat kepuasan	sangat puas	cenderung puas	cenderung tidak puas	sangat tidak puas
①pekerjaan	1	2	3	4
②tempat tinggal	1	2	3	4
③keluarga	1	2	3	4
④sistem pengobatan	1	2	3	4
⑤keadaan ekonomi	1	2	3	4
⑥hubungan dgn org Taiwan	1	2	3	4
⑦hubungan dgn org senegara	1	2	3	4
⑧hubungan dengan muslim	1	2	3	4

Q 1 8. Bagaimana kondisi keagamaan Anda setelah datang di Taiwan?

- | | |
|-------------------------------|--------------------------------|
| 1. menjadi lebih kuat | 4. menjadi sedikit lebih lemah |
| 2. menjadi sedikit lebih kuat | 5. menjadi lemah |
| 3. tidak berubah | |

Q 1 9. Bagaimanakah Anda mengamalkan ajaran Islam dalam kehidupan sehari-hari?

- | | |
|------------------|-----------------|
| 1. sangat ketat | 3. tidak ketat |
| 2. lumayan ketat | 4. tidak peduli |

Q2 0. Bagaimanakah Anda memanfaatkan atau berpartisipasi dalam hal-hal di bawah ini?

①.membaca koran dalam bahasa Indonesia

1. tidak membaca 2. 1 kali atau kurang 1 kali dalam sebulan 3. kira-kira sebulan 2 kali
4. seminggu sekali 5. 2 kali atau lebih dalam seminggu

②.membeli bahan makanan di toko halal

1. tidak pernah 2. 1 kali atau kurang 1 kali dalam sebulan 3. kira-kira sebulan 2 kali
4. seminggu sekali 5. 2 kali atau lebih dalam seminggu

③.makan di restoran halal

1. tidak pernah 2. 1 kali atau kurang 1 kali dalam sebulan 3. kira-kira sebulan 2 kali
4. seminggu sekali 5. 2 kali atau lebih dalam seminggu

④.sholat di mesjid atau tempat ibadah lainnya

1. tidak pernah 2. 1 kali atau kurang 1 kali dalam sebulan 3. kira-kira sebulan 2 kali
4. seminggu sekali 5. 2 kali atau lebih dalam seminggu

⑤.pengajian atau ceramah tentang Islam

1. tidak pernah 2. 1 kali atau kurang 1 kali dalam sebulan 3. kira-kira sebulan 2 kali
4. seminggu sekali 5. 2 kali atau lebih dalam seminggu

⑥.kegiatan tabligh dan sejenisnya

1. tidak pernah 2. 1 kali atau kurang 1 kali dalam sebulan 3. kira-kira sebulan 2 kali
4. seminggu sekali 5. 2 kali atau lebih dalam seminggu

Q2 1. Apakah Anda memiliki masalah dengan, atau mengkhawatirkan hal-hal di bawah ini? Lingkari beberapa jawaban yang sesuai.

- | | |
|--------------------------------------|-----------------------------------------------------------|
| 1. pendidikan anak | 10. tidak punya pekerjaan |
| 2. keamanan Indonesia | 11. masalah tempat tinggal |
| 3. kesehatan keluarga & diri sendiri | 12. tidak bisa beradaptasi di budaya Taiwan |
| 4. keadaan ekonomi | 13. tidak bisa mengerti cara berpikir orang Taiwan |
| 5. masalah bahasa | 14. hubungan dengan orang-orang satu tempat kerja |
| 6. keluarga di Indonesia | 15. makanan |
| 7. kehidupan di masa depan | 16. hubungan dengan orang-orang sekitar tempat |
| 8. rindu kampung halaman | 17. yang lainnya (tolong sebutkan:) |
| 9. tidak punya waktu bebas | |

Q2 2. Secara keseluruhan, apakah Anda merasa puas dengan kehidupan Anda sekarang?

- | | |
|----------------|----------------------|
| 1. sangat puas | 3. tidak puas |
| 2. puas | 4. sangat tidak puas |

Q2 3. Apakah pekerjaan Anda dulu waktu masih di Indonesia?

- | | |
|--------------------------------------------------------------|-----------------------------------------------|
| 1. wiraswasta (termasuk bekerja pada sektor bisnis keluarga) | 5. karyawan (pertanian, kehutanan, perikanan) |
| 2. karyawan (profesional atau managerial) | 6. pekerjaan rumah tangga |
| 3. karyawan (pada sektor jasa, mis. teller, sales) | 7. tidak bekerja |
| 4. karyawan(pada sektor manual, mis. karyawan pabrik) | 8. pelajar |

Q2 4. Apakah lulusan terakhir Anda? (atau pendidikan yang Anda tempuh sekarang maupun pendidikan dimana Anda drop out dan berhenti)

- | | |
|--------|--------------------------------------|
| 1. SD | 4. Sekolah Menengah Kejuruan atau D3 |
| 2. SMP | 5. S1 atau S2 |
| 3. SMA | |

Q2 5. Apakah alasan Anda datang ke Taiwan? Lingkari jawaban yang sesuai.

- | | |
|-------------------------------------------------------|-----------------------------------------|
| 1. masuk ke Taiwan mudah | 6. diajak teman atau kenalan |
| 2. diberi tawaran oleh perantara kerja | 7. dalam rangka training |
| 3. mengetahui di Taiwan ada pekerjaan | 8. dalam rangka belajar atau penelitian |
| 4. bisa mendapatkan uang banyak | 9. dinas atau kerja di luar negeri |
| 5. ada panggilan dari keluarga atau saudara di Taiwan | 10. yang lainnya (tolong sebutkan:) |

Q2 6. Apakah Anda memanfaatkan jasa perantara kerja setelah tiba di Taiwan?

- | | |
|-------|----------|
| 1. ya | 2. tidak |
|-------|----------|

Q2 7. Darimana Anda memperoleh biaya untuk datang ke Taiwan?

- | | |
|--------------------|-------------------------------------|
| 1. pemerintah | 4. keluarga • saudara |
| 2. modal pribadi | 5. teman/kenalan |
| 3. perantara kerja | 6. yang lainnya (tolong sebutkan:) |

Q2 8. Berapa pendapatan Anda per bulannya?

- | | |
|--------------------------------|---------------------------------|
| 1. dibawah 20,000 NT | 5. antara 80,000 NT -100,000 NT |
| 2. antara 20,000 NT -40,000 NT | 6. diatas 100,000 NT |
| 3. antara 40,000 NT -60,000 NT | 7. tidak tahu |
| 4. antara 60,000 NT -80,000 NT | |

Q2 9. Apabila dihitung secara keseluruhan, sudah berapa lama Anda tinggal di Taiwan?

() tahun () bulan

Q3 0. Seberapakah kemampuan adaptasi Anda selama tinggal di Taiwan?

Sangat bisa beradaptasi 1 ----- 2 ----- 3 ----- 4 Tidak bisa beradaptasi sama sekali

Q3 1. Akan berapa lama lagikah Anda berencana tinggal di Taiwan?

- | | |
|-------------------------|--------------------------|
| 1. kurang lebih 1 tahun | 5. kurang lebih 10 tahun |
| 2. kurang lebih 2 tahun | 6. lebih dari 10 tahun |
| 3. kurang lebih 3 tahun | 7. sebisa mungkin lama |
| 4. kurang lebih 5 tahun | 8. ingin tinggal tetap |

TERIMA KASIH UNTUK KERJASAMA ANDA

INVESTIGATOR: _____

COORDINATOR: _____

INVESTIGATION TIME: _____

INVESTIGATE PLACE: _____

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An Explorative Study on the Taiwanese Muslim

Dec. 2012 – Jan. 2013

We would conduct this survey on Muslim Population in Taiwan as a part of our academic Activities of School of Human Sciences of Waseda University and the Department of Sociology, National Taipei University, in order to further our knowledge on Muslim's life in Taiwanese society.

For the success of survey, we would like to request you to cooperate. Rest assured that all the information, personal or organizational, provided by you will be kept strictly confidential.

We appreciate in advance for your cooperation.

Yours,
Wen-ban Kuo, Ph. D.
Associate Professor
Department of Sociology
National Taipei University

Should you have any questions, please feel free to contact with the following project coordinators.

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Chen, tsung sheng
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Thank You for Your Time and Great Help!

Note

1. Choose one if no specific direction and circle the number of the answer you choose. If you choose "Other" describe in details.
2. Follow the question numbers and directions.
3. **Rest assured that all the information, personal or organizational, provided by you will be kept strictly confidential.**
4. When done, make sure no mistake or no missed answer.

Q 1 . How old are you? (_____)

Q 2 . What country are you from? (_____)

Q 3 . Are you currently married?

1. Yes (Pleas go to SQ1)

2. No

SQ1.What country is your partner from?

1. Taiwan

3. Other country

2. Same country

Q 4 . When did you come to Taiwan the first time?

(_____) year

Q 5 . What family members do you have in your home country? Choose as many as apply.

1. Grandparents

5. Brother

2. Father

6. Sister

3. Mother

7. Child

4. Spouse

8. Other (Describe : _____)

Q 6 . Who live with you currently? Choose as many as apply.

1. Grandparents

5. Brother

2. Father

6. Sister

3. Mother

7. Child

4. Spouse

8. Other (Describe : _____)

Q 7 . What is your work?

1. self-employed (including, employed in family business)

5. Employee (agriculture, forestry, and fishery)

2. Employee (professional or managerial work)

6. Housework

3. Employee (clerical, sales, or service work)

7. unemployed (Please go to **Q 1 2**)

4. Employee (manual work such as factory work)

8. Student

Q 8 . What is your work condition?

1. Full-time worker

3. Trainee

2. Part-time worker

4. Other (Describe : _____)

Q 9 . How did you find the current job?

- | | |
|------------------------|-----------------------------|
| 1. Advertisement | 6. Broker of your country |
| 2. Visited by yourself | 7. Taiwanese Broker |
| 3. Family/Relatives | 8. Muslim Broker |
| 4. Support group | 9. Other (Describe : _____) |
| 5. Friend | |

Q 1 0 . How many employees do they work in your work place?

- | | |
|----------|-------------------|
| 1. 1 ~9 | 4. 50~299 |
| 2. 10~19 | 5. 300 ~999 |
| 3. 20~49 | 6. more than 1000 |

Q 1 1 . How do you spend what you earned through your occupation? Choose as many as apply.

- | | |
|--------------------------|-------------------------------------|
| 1. Buying a house | 6. Remittance for your home country |
| 2. Buying a car | 7. Entertainment |
| 3. Business investment | 8. Daily needs |
| 4. Education of children | 9. Nothing special |
| 5. Debt payment | 10. Other (Describe : _____) |

Q 1 2 . What kind of residence do you live in currently?

- | | |
|--------------------------------------------------------------|-----------------------------------------|
| 1. one's own house (detached house) | 4. private lease and apartment for rent |
| 2. one's own house (housing complex in apartment house etc.) | 5. company housing |
| 3. public management lease house such as public corporations | 6. dormitory |
| | 7. other (Describe: _____) |

Q 1 3 . How did you find the place to live currently?

- | | |
|----------------------------------|----------------------------|
| 1. a person born in your country | 5. a broker |
| 2. a Taiwanese friend | 6. the employer |
| 3. a Muslim friend | 7. other (Describe: _____) |
| 4. a real estate agent | |

Q 1 4 . What do you like to do during your stay in Taiwan? Choose Three only.

- | | |
|------------------------|------------------------------------------|
| 1. Find a good job | 5. Study and specialize your own ability |
| 2. Enjoy the life | 6. Educate your own children |
| 3. Earn money | 7. Nothing special |
| 4. Start some business | 8. Other (Describe : _____) |

Q 1 5 . What is the level of Chinese/Taiwanese Language do you command?

	1. Very Good	2. Good	3. Not Good	4. Not at all
a. Listening and Speaking				
b. Reading				
c. Writing				

Q 1 6 . How many friends do you have in Taiwan? List all of Taiwanese/Chinese friends, friends from your own country, and Muslim friends (0 if you have none).

A. Taiwanese friends

a. 0 b. 1 c. 2~3 d. 4~5 e. 6~9 f. 10 or more than 10

B. Friends from your own country

a. 0 b. 1 c. 2~3 d. 4~5 e. 6~9 f. 10 or more than 10

C. Muslim Friends

a. 0 b. 1 c. 2~3 d. 4~5 e. 6~9 f. 10 or more than 10

Q 1 7 . How satisfied are you in following points?

	1 Very satisfied	2 Fairly satisfied	3 Fairly unsatisfied	4 Very unsatisfied
① Work	1	2	3	4
② Resident	1	2	3	4
③ Family	1	2	3	4
④ Medical care	1	2	3	4
⑤ Financial condition	1	2	3	4
⑥ Relation with Taiwanese	1	2	3	4
⑦ Relation with people from your country	1	2	3	4
⑧ Relation with Muslims	1	2	3	4

Q 1 8 . Have your faith changed since you came to Taiwan?

Stronger 1 ----- 2 ----- 3 ----- 4 ----- 5 Weaker

Q 1 9 . How much do you follow Islamic rules in your everyday life?

Very strictly 1 ----- 2 ----- 3 ----- 4 I don't care

Q 2 0 . How often do you have access to the following? Write in the number of times per month.

① Newspaper in your mother tongue

1. Not at all 2. Once or less per month 3. Twice a month 4. Once a week 5. Twice or more per week

② Halal Food shop

1. Not at all 2. Once or less per month 3. Twice a month 4. Once a week 5. Twice or more per week

③ Halal Restaurant

1. Not at all 2. Once or less per month 3. Twice a month 4. Once a week 5. Twice or more per week

④ Prayer service in Mosque or prayer room

1. Not at all 2. Once or less per month 3. Twice a month 4. Once a week 5. Twice or more per week

⑤ Study group or lecture related to Islam

1. Not at all 2. Once or less per month 3. Twice a month 4. Once a week 5. Twice or more per week

⑥ Dawah/Tabligh

1. Not at all 2. Once or less per month 3. Twice a month 4. Once a week 5. Twice or more per week

Q 2 1 . Do you have any concern currently? Choose as many as apply.

- | | |
|----------------------------------|---------------------------------------------|
| 1. Child Education | 10. Jobless |
| 2. Security in your country | 11. Residence |
| 3. Economy in your country | 12. Difficulty in getting Taiwanese Habit |
| 4. Health of yourself and family | 13. Difficulty in Taiwanese way of thinking |
| 5. Difficulty in language | 14. Office politics |
| 6. Family in your country | 15. Food |
| 7. Future life | 16. Community relationships |
| 8. Homesick | 17. Other (Specify : _____) |
| 9. Lack of free time | |

Q 2 2 . In general, are you satisfied with the current life in Taiwan?

Very satisfied 1 ----- 2 ----- 3 ----- 4 Not satisfied at all

Q 2 3 . What did you work in your country?

- | | |
|-----------------------------------------------------------|--------------------------------------------------|
| 1. self-employed (including, employed in family business) | 5. employee (agriculture, forestry, and fishery) |
| 2. employee (professional or managerial work) | 6. housework |
| 3. employee (clerical, sales, or service work) | 7. unemployed |
| 4. employee (manual work such as factory work) | 8. student |

Q 2 4 . What school did you attend the last? (currently student/drop-out should be answered same as graduated)

- | | |
|-----------------------|--------------------------------|
| 1. Elementary School | 4. College |
| 2. Junior High School | 5. University/ Graduate School |
| 3. High School | |

Q 2 5 . What is the reason to come to Taiwan? Choose as many as apply.

- | | |
|----------------------------------------|---------------------------------------|
| 1. Easy to enter the country | 6. Invited by friends |
| 2. Introduced by broker | 7. To have training |
| 3. Told that there was a job in Taiwan | 8. To study or further your own study |
| 4. Earn a lot of money | 9. Business trip or oversea duty |
| 5. Invited by family or relatives | 10. Other (Describe : _____) |

Q 2 6 . When you came to Taiwan, have you used any broker?

- | | |
|--------|-------|
| 1. Yes | 2. No |
|--------|-------|

Q 2 7 . How have you managed to cover the expense to come to Taiwan? Choose as many as apply.

- | | |
|---------------------|------------------------------|
| 1. Government grant | 4. Family/Relatives |
| 2. Your own budget | 5. Friends |
| 3. Broker | 6. Other (Describe : _____) |

Q 2 8 . How much do you earn monthly?

- | | |
|----------------------------------|-----------------------------------|
| 1. Less than 20,000NT | 5. 80,000NT - less than 100,000NT |
| 2. 20,000NT - less than 40,000NT | 6. more than 100,000NT |
| 3. 40,000NT - less than 60,000NT | 7. Don't know |
| 4. 60,000NT - less than 80,000NT | |

Q 2 9 . How long have you ever stayed in Taiwan in total?

(_____) year(s) and (_____) month(s)

Q 3 0 . How much do you adapt yourself to the life in Taiwan?

Very adapted 1 ----- 2 ----- 3 ----- 4 Not adapted at all

Q 3 1 . How long are you going to stay in Taiwan in the future?

- | | |
|----------------------|------------------------|
| 1. About a year | 5. About ten years |
| 2. About two years | 6. More than ten years |
| 3. About three years | 7. As long as possible |
| 4. About five years | 8. Permanently |

THANK YOU FOR YOUR GREAT HELP !!

INVESTIGATOR : _____

COORDINATOR: _____

INTERVIEW DATE: _____

INTERVIEW PLACE: _____

臺灣穆斯林探索研究

敬愛的受訪人：

這是日本早稻田大學人類科學院社會學與區域研究中心所進行的一項亞洲伊斯蘭信徒的生活研究，目的在增進世人對伊斯蘭信徒的了解。在臺灣，這個研究由臺北大學社會系負責調查工作。

您慷慨的協助是本研究能否成功的關鍵。此外，請您放心：您所提供的所有資料絕對會得到完全的保密。

如果您有任何的疑問，請與本計劃研究助理聯絡：

謝雨純

手機：0916784227

辦公室：02-8674-1111 轉 67005

吳孚佑

手機：0983054325

辦公室：02-8674-1111 轉 67076

黃正隆

手機：0918500720

辦公室：02-8674-1111 轉 67229

陳宗聖

手機：0916069961

辦公室：02-8674-1111 轉 67073

謝謝您的幫忙！

敬祝

大安

研究計劃主持人

臺北大學社會系

副教授

郭文般敬上

簡要說明：

- 1 除非特別說明，每題只選一個回答，如果您選”其他”，請您扼要說明內容。
- 2 請務必依照問卷中的說明回答。
- 3 請放心，您所提供的回答，絕對受到完全的保密。
- 4 問卷結束後，請確定沒有未答的問題。

--	--	--	--	--

1. 請問您今年幾歲？_____ 歲。

2. 請問您父親是那裡人？

☐ (1)台灣閩南人； ☐ (2)台灣客家人； ☐ (3)台灣原住民；

☐ (4)大陸各省市：_____ 省 _____ 族（如回族、漢族……）；

☐ (5)其他國家：_____ 國；

☐ (6)其他，請說明：_____。

3. 請問您結婚了嗎？

☐ (1) 是(續答 3a)

☐ (2) 沒有(續答 7)。

3a. 請問您的配偶是那裡人？

☐ (1)台灣閩南人； ☐ (2)台灣客家人； ☐ (3)台灣原住民；

☐ (4)大陸各省市：_____ 省 _____ 族(如回族、漢族…)；

☐ (5)其他國家：_____ 國；

☐ (6)其他，請說明：_____。

3b. 請問您的配偶也是穆斯林嗎？ ☐ (1)是； ☐ (2)不是；

4. 請問您家族第一代來臺(如父、曾祖)時大約是甚麼時候？民國 _____ 年。

5. 請問您在台灣還有那些家人？請勾選所有在台的家人。

☐ (1) 祖父/母

☐ (2) 父親

☐ (3) 母親

☐ (4) 配偶

☐ (5) 兄弟

☐ (6) 姐妹

☐ (7) 孩子

☐ (8) 其他（請說明：_____）

6. 請問您目前和誰住在一起？請勾選所有同住的家人。

- | | |
|-----------------------------------|--------------------------------------------|
| <input type="checkbox"/> (1) 祖父/母 | <input type="checkbox"/> (2) 父親 |
| <input type="checkbox"/> (3) 母親 | <input type="checkbox"/> (4) 配偶 |
| <input type="checkbox"/> (5) 兄弟 | <input type="checkbox"/> (6) 姐妹 |
| <input type="checkbox"/> (7) 孩子 | <input type="checkbox"/> (8) 其他（請說明：_____） |

7. 以下請問有關您和家人的工作情況：

	甲：工作類別	乙：是公家？還是私人？的工作。
a. 您第一個正式工作	()	<input type="checkbox"/> (1)公家 <input type="checkbox"/> (2)私人
b. 您目前(離職前/退休前)的正式工作	()	<input type="checkbox"/> (1)公家 <input type="checkbox"/> (2)私人
c. 您配偶目前(離職前/退休前)的工作 (c. 無配偶者免答)	()	<input type="checkbox"/> (1)公家 <input type="checkbox"/> (2)私人
d. 您父/母目前(離職前/退休前)的工作 (d. 請受訪者任選其一)	()	<input type="checkbox"/> (1)公家 <input type="checkbox"/> (2)私人

工作類別：



- | | |
|---------------------|----------------|
| 1. 自僱（包含受僱於自己的家庭事業） | 5. 受僱(農林、漁、牧業) |
| 2. 受僱（專業或管理的工作） | 6. 家庭管理 |
| 3. 受僱（事務、銷售或其他服務工作） | 7. 從未有工作 |
| 4. 受僱（勞動工作，如工廠的工作） | 8. 目前是學生 |

→ 受訪者的工作類別為 6 或 7 或 8 的，請跳答到第 12 題 ←

8. 請問您目前(離職前/退休前)的工作情況是：

- | | |
|---------------------------------------|--------------------------------------------|
| <input type="checkbox"/> (1) 全職/全時間工作 | <input type="checkbox"/> (2) 兼職工作 |
| <input type="checkbox"/> (3) 受訓中 | <input type="checkbox"/> (4) 其他：(請說明_____) |

9. 請問您目前(離職前/退休前)的工作是怎麼找到的？

- | | |
|---------------------------------------------|------------------------------------------|
| <input type="checkbox"/> (1) 自己看廣告； | <input type="checkbox"/> (2) 自己到工作單位去找的； |
| <input type="checkbox"/> (3) 家人、親戚介紹的； | <input type="checkbox"/> (4) 支持/關懷團體引介的； |
| <input type="checkbox"/> (5) 朋友介紹的； | <input type="checkbox"/> (6) 私人或政府的職業仲介； |
| <input type="checkbox"/> (7) 政府的公職考試； | <input type="checkbox"/> (8) 伊斯蘭的職業仲介； |
| <input type="checkbox"/> (9) 其他（請說明：_____）。 | |

10. 請問您目前(離職前/退休前)主要的工作機構/地方大約有多少職工？

- ☐ (1) 1~9 人 ☐ (2) 10~19 人 ☐ (3) 20~49 人
☐ (4) 50~299 人 ☐ (5) 300 人~999 人 ☐ (6) 1000 人及以上

11. 您怎麼支配您的工作所得？請儘量勾選符合您情況的所有選項。

- ☐ (1) 買房子 ☐ (2) 買車
☐ (3) 經營事業的資金 ☐ (4) 子女的教育費
☐ (5) 還債 ☐ (6) 儲蓄/存起來
☐ (7) 娛樂費用
☐ (8) 日常生活花費
☐ (9) 沒有特別的
☐ (10) 其他(請說明：_____)

12. 您目前所居住的房子是甚麼樣的房子？

- ☐ (1) 自有(獨幢房舍/透天厝)；
☐ (2) 自有(大廈/公寓的房子)；
☐ (3) 公家的出租住宅；
☐ (4) 私人擁有的出租房舍；
☐ (5) 公司提供的房舍；
☐ (6) 宿舍；
☐ (7) 其他（請說明：_____）

13. 請問您如何找到目前的住宅？

- ☐ (1) 同鄉(如高雄同鄉、山東同鄉…)的朋友； ☐ (2) 本地人的朋友；
☐ (3) 穆斯林的朋友； ☐ (4) 房地產公司；
☐ (5) 房屋仲介； ☐ (6) 僱主；
☐ (7) 其他(請說明：_____)

14. 請問您目前最想要作的事情有那些？請從以下項目中選取(請只選三項)。

- ☐ (1) 找到好工作 ☐ (2) 享受人生
☐ (3) 賺錢 ☐ (4) 創業
☐ (5) 學習並培養專業能力 ☐ (6) 教育自己的子女
☐ (7) 沒有特別的 ☐ (8) 其他：_____

15. 請問您除了國語之外，台灣話(福佬話或客家話或原住民話)說和聽的能力如何？請在符合您的情況中勾選。

☐ (1) 很好

☐ (2) 還好

☐ (3) 不好

☐ (4) 完全不會

16. 請問與您經常來往的朋友大約有多少位？

	沒有	1 位	2~3 位	4~5 位	6~9 位	10~更多
a. 本地的朋友	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)	<input type="checkbox"/> (5)
b. 同鄉的朋友(如高雄同鄉、山東同鄉…)	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)	<input type="checkbox"/> (5)
c. 穆斯林的朋友	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)	<input type="checkbox"/> (5)

17. 請問您目前對以下各項的滿意度如何？

	非常滿意	相當滿意	相當不滿意	很不滿意
1. 工作的情況	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
2. 居住的情況	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
3. 家庭的關係	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
4. 醫療的情況	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
5. 經濟情況	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
6. 與本地人的關係	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
7. 與同鄉的關係 (如高雄同鄉、山東同鄉…)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
8. 與穆斯林的關係	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)

18. 請問在最近 3 年當中，您的信仰有沒有改變？

較強 1----- 2 ----- 3 ----- 4 ----- 5 較弱

19. 請問在您日常生活中，持守伊斯蘭生活規範(Islamic rules)的程度如何？

非常嚴格 1----- 2 ----- 3 ----- 4 無所謂

20. 請問您從事以下事情的頻率大約如何？

	從來 沒有	每月 一次或 少於一次	每月 兩次	每週 一次	每週 兩次或 多於兩次
1. 閱/聽伊斯蘭節目/報紙/書	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)	<input type="checkbox"/> (5)
2. 購買清真食品	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)	<input type="checkbox"/> (5)
3. 到清真餐廳用餐	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)	<input type="checkbox"/> (5)
4. 到清真寺或禮拜場所禮拜	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)	<input type="checkbox"/> (5)
5. 參加學習班或聽演講	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)	<input type="checkbox"/> (5)
6. 宣教或講道 Dawah/Tabligh	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)	<input type="checkbox"/> (5)

21. 請問您有甚麼擔心或煩惱的事嗎？請儘量勾選符合您情況的所有選項：

- | | |
|-------------------------------------------|-----------------------------------------|
| <input type="checkbox"/> (1) 小孩教育問題 | <input type="checkbox"/> (2) 國家安全問題 |
| <input type="checkbox"/> (3) 國家經濟問題 | <input type="checkbox"/> (4) 您和家人的健康 |
| <input type="checkbox"/> (5) 語言不太好 | <input type="checkbox"/> (6) 沒有同住一起的家人 |
| <input type="checkbox"/> (7) 未來的生活 | <input type="checkbox"/> (8) 想念親人/家鄉 |
| <input type="checkbox"/> (9) 沒有休閒的時間 | <input type="checkbox"/> (10) 沒有工作 |
| <input type="checkbox"/> (11) 居住的問題 | <input type="checkbox"/> (12) 不適應台灣人的習慣 |
| <input type="checkbox"/> (13) 不適應台灣人的思考方式 | <input type="checkbox"/> (14) 同事間的關係 |
| <input type="checkbox"/> (15) 食物 | <input type="checkbox"/> (16) 社區/鄰里關係 |
| <input type="checkbox"/> (17) 其他：_____。 | |

22. 一般來說，您對目前的生活滿意嗎？

非常滿意 1----- 2 ----- 3 ----- 4 一點都不滿意

23. 請問您的教育程度是？

- | | | | |
|-------------------------------------|---------------------------------------|-----------------------------------|----------------------------------|
| <input type="checkbox"/> (1)無 | <input type="checkbox"/> (2)自修 | <input type="checkbox"/> (3)小學肄業 | <input type="checkbox"/> (4)小學畢業 |
| <input type="checkbox"/> (5)國(初)中 | <input type="checkbox"/> (6)初職 | <input type="checkbox"/> (7)高中 | <input type="checkbox"/> (8)高職 |
| <input type="checkbox"/> (9)士官學校 | <input type="checkbox"/> (10)五專 | <input type="checkbox"/> (11)二、三專 | |
| <input type="checkbox"/> (12)軍警校專修班 | <input type="checkbox"/> (13)軍警官學校 | <input type="checkbox"/> (14)大學 | |
| <input type="checkbox"/> (15)研究所以上 | <input type="checkbox"/> (16)其他：_____ | | |

24. 請問您，您認為您適應這個社會的程度如何？

非常適應 1----- 2 ----- 3 ----- 4 一點都不適應

25. 請問您對以下機關團體的信任程度是？

	完全 信任	很 信任	有些 信任	不 信任	一點 都不 信任	無法 選擇
1. 立法院	<input type="checkbox"/> (5)	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)	<input type="checkbox"/> (8)
2. 工商企業	<input type="checkbox"/> (5)	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)	<input type="checkbox"/> (8)
3. 宗教團體和教會	<input type="checkbox"/> (5)	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)	<input type="checkbox"/> (8)
4. 行政院	<input type="checkbox"/> (5)	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)	<input type="checkbox"/> (8)
4. 法院和司法系統	<input type="checkbox"/> (5)	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)	<input type="checkbox"/> (8)
5. 學校和教育系統	<input type="checkbox"/> (5)	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)	<input type="checkbox"/> (8)
6. 監察院	<input type="checkbox"/> (5)	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)	<input type="checkbox"/> (8)

26. 我們想要瞭解您搬遷的情形。以下哪一項比較合乎您生活的經驗？

- ☐ (1) 住過不同的國家
☐ (2) 住過同一個國家的不同的地方
☐ (3) 住過同一個地方的不同的社區
☐ (4) 總是住在相同的社區

27. 請您認真考慮以下每一個項目對您目前個人生活的重要性，並從「0 分」到「4 分」的五個選項中選出一項，以代表您真正的感受及評估。請您回答時，說出下面各項對您個人自己生活的重要性。

對您個人自己的生活 重要不重要？	不 重要 (0 分)				絕對 重要 (4 分)
1. 家庭和諧	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
2. 權力	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
3. 追求進步	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
4. 服從長上	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
5. 容忍不同意見	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
6. 財富	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
7. 民主	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
8. 養兒防老	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
9. 知心朋友	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
10. 知識	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
11. 公平	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)
12. 孝順	<input type="checkbox"/> (0)	<input type="checkbox"/> (1)	<input type="checkbox"/> (2)	<input type="checkbox"/> (3)	<input type="checkbox"/> (4)

28. 您贊成下列說法嗎？

	很 贊成	有點 贊成	不太 贊成	很不 贊成
1. 自己肯努力，不一定要靠神。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)
2. 人死後有子孫祭拜才好。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)
3. 一個人為善為惡會影響後代子孫的幸福。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)
4. 為善為惡會影響一個人下輩子的命運。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)

29. 您贊成下列說法嗎？

	很 贊成	有點 贊成	不太 贊成	很不 贊成
1. 因為世界各國的交流越來越密切，所以台灣不一定要堅持自己的文化特色。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)
2. 學習先進國家的文化比學習中國傳統的文化更重要。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)
3. 我們的下一代不一定要學習中國的歷史與文化。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)
4. 台灣應該建立跟中國不同的文化特色。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)
5. 在台灣文化之內，中國傳統文化要佔很重要的份量。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)
6. 我們應該努力發揚傳統的中國文化。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)
7. 台灣文化就是中國傳統文化的延續。	<input type="checkbox"/> (4)	<input type="checkbox"/> (3)	<input type="checkbox"/> (2)	<input type="checkbox"/> (1)

30. 請問您目前最常交往的朋友中，有多少位和您的宗教信仰相同？

- ☐ (1) 不到十分之一 ☐ (2) 十分之一 ☐ (3) 三分之一
☐ (4) 二分之一 ☐ (5) 幾乎都是

31. 請問您父親的教育程度是？(若父親已經不在，也請回答)

- ☐ (1) 無 ☐ (2) 自修 ☐ (3) 小學肄業 ☐ (4) 小學畢業
☐ (5) 國(初)中 ☐ (6) 初職 ☐ (7) 高中 ☐ (8) 高職
☐ (9) 士官學校 ☐ (10) 五專 ☐ (11) 二、三專
☐ (12) 軍警校專修班 ☐ (13) 軍警官學校 ☐ (14) 大學
☐ (15) 研究所以上 ☐ (16) 其他：_____

32. 請問您個人平均每月的工作收入(含兼差，包括薪資、年終獎金、年節分紅、加班費、執行業務收入、自營收入、退休金等)大約多少元？

- | | | |
|-----------------------------------------|-----------------------------------------|-----------------------------------------|
| <input type="checkbox"/> (1)無收入 | <input type="checkbox"/> (2)1 萬元以下 | <input type="checkbox"/> (3)1-2 萬元以下 |
| <input type="checkbox"/> (4)2-3 萬元以下 | <input type="checkbox"/> (5)3-4 萬元以下 | <input type="checkbox"/> (6)4-5 萬元以下 |
| <input type="checkbox"/> (7)5-6 萬元以下 | <input type="checkbox"/> (8)6-7 萬元以下 | <input type="checkbox"/> (9)7-8 萬元以下 |
| <input type="checkbox"/> (10)8-9 萬元以下 | <input type="checkbox"/> (11)9-10 萬元以下 | <input type="checkbox"/> (12)10-11 萬元以下 |
| <input type="checkbox"/> (13)11-12 萬元以下 | <input type="checkbox"/> (14)12-13 萬元以下 | <input type="checkbox"/> (15)13-14 萬元以下 |
| <input type="checkbox"/> (16)14-15 萬元以下 | <input type="checkbox"/> (17)15-16 萬元以下 | <input type="checkbox"/> (18)16-17 萬元以下 |
| <input type="checkbox"/> (19)17-18 萬元以上 | <input type="checkbox"/> (20)18-19 萬元以下 | <input type="checkbox"/> (21)19-20 萬元以下 |
| <input type="checkbox"/> (22)20-30 萬元以下 | <input type="checkbox"/> (23)30 萬元以上 | <input type="checkbox"/> (99)不適用(無工作) |

33. 您全家平均每個月收入(含工作收入、兼差收入與獎金、利息收入、紅利或股息、政府津貼、房租收入、其他收入等)大約多少元？

- | | | |
|------------------------------------------|-----------------------------------------|-----------------------------------------|
| <input type="checkbox"/> (1)無收入 | <input type="checkbox"/> (2)1 萬元以下 | <input type="checkbox"/> (3)1-2 萬元以下 |
| <input type="checkbox"/> (4)2-3 萬元以下 | <input type="checkbox"/> (5)3-4 萬元以下 | <input type="checkbox"/> (6)4-5 萬元以下 |
| <input type="checkbox"/> (7)5-6 萬元以下 | <input type="checkbox"/> (8)6-7 萬元以下 | <input type="checkbox"/> (9)7-8 萬元以下 |
| <input type="checkbox"/> (10)8-9 萬元以下 | <input type="checkbox"/> (11)9-10 萬元以下 | <input type="checkbox"/> (12)10-11 萬元以下 |
| <input type="checkbox"/> (13)11-12 萬元以下 | <input type="checkbox"/> (14)12-13 萬元以下 | <input type="checkbox"/> (15)13-14 萬元以下 |
| <input type="checkbox"/> (16)14-15 萬元以下 | <input type="checkbox"/> (17)15-16 萬元以下 | <input type="checkbox"/> (18)16-17 萬元以下 |
| <input type="checkbox"/> (19)17-18 萬元以上 | <input type="checkbox"/> (20)18-19 萬元以下 | <input type="checkbox"/> (21)19-20 萬元以下 |
| <input type="checkbox"/> (22)20-30 萬元以下 | <input type="checkbox"/> (23)30-40 萬元以下 | <input type="checkbox"/> (24)40-50 萬元以下 |
| <input type="checkbox"/> (25)50-100 萬元以下 | <input type="checkbox"/> (26)100 萬元以上 | <input type="checkbox"/> (99)不適用(無工作) |

問卷到此結束，謝謝您的幫忙！

訪員：_____ 督導員：_____

訪問時間：_____ 訪問地點：_____

外國籍歸化的臺籍穆斯林—加問題

(使用中文問卷才須補問)

Q12. 您中文(國語)的程度大概是怎麼樣？

	1 很好	2 好	3 不好	4 完全不會
a. 聽和說				
b. 看/讀				
c. 書寫				

Q20.1、請問您閱讀原來的國家/母國報紙的頻率大約如何？

- ☐1. 從來沒有
- ☐2. 每月一次或少於一次
- ☐3. 每月兩次
- ☐4. 每週一次
- ☐5. 每週兩次或多於兩次

Q23 請問您在原來的國家的時候，作的工作是甚麼工作？

- ☐1. 自僱（包含受僱於自己的家庭事業）
- ☐2. 受僱（專業或管理的工作）
- ☐3. 受僱（事務、銷售或其他服務工作）
- ☐4. 受僱（勞動工作，如工廠的工作）
- ☐5. 受僱（農林、漁、牧業）
- ☐6. 家庭管理
- ☐7. 從未有工作
- ☐8. 學生

Q 2 5. 請問您當初來臺灣的原因是甚麼？勾選所有符合的選項。

- ☐1. 來臺灣很容易；
- ☐2. 中介(broker)介紹的；
- ☐3. 聽人說臺灣有工作；
- ☐4. 賺大錢(Earn a lot of money)；
- ☐5. 家人或親人的邀請；
- ☐6. 朋友邀請的；
- ☐7. 來受訓(To have training)；
- ☐8. 來讀書或進一步讀書/深造
- ☐9. 出差或國外的業務
- ☐10. 其他(請說明：_____)

Q 2 6. 您當初來臺灣的時候，有沒有透過中介(broker)?

- ☐1. 有；
- ☐2. 沒有；

Q 2 7. 請問您當初來臺灣的費用，使用了下列的那些方式？勾選所有符合的選項。

- | | |
|------------------------------------------------------|---------------------------------------|
| <input type="checkbox"/> 1. 政府的資助(Government grant)； | <input type="checkbox"/> 2. 您自己的預算/錢； |
| <input type="checkbox"/> 3. 中介(Broker)； | <input type="checkbox"/> 4. 家人/親人 |
| <input type="checkbox"/> 5. 其他(請說明_____) | |

Q 2 9. 您總共在臺灣住了多久了？

(____) 年 year(s) (____) 月month(s)。

Q 3 1. 未來，您在臺灣預計要住多久？

- | | |
|----------------------------------------------------------|----------------------------------------------|
| <input type="checkbox"/> 1. 大約1年； | <input type="checkbox"/> 2. 大約2年； |
| <input type="checkbox"/> 3. 大約3年； | <input type="checkbox"/> 4. 大約5年； |
| <input type="checkbox"/> 5. 大約10年； | <input type="checkbox"/> 6. 10年以上； |
| <input type="checkbox"/> 7. 能住多久就住多久；As long as possible | <input type="checkbox"/> 8. 永久 (Permanently) |