

The Developmental Idealism in Taiwan:
College Students' Perspectives of Socioeconomic
Development, Democratization, and Family Changes

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Abstract

This proposal studies developmental idealism in Taiwan. The main goal of this research is to understand young people's knowledge, ideas, and beliefs of development paradigm and related matters. We collect information about how Taiwanese young people perceive the meaning of development and how they evaluate the developmental progress of different countries around the world. Of particular interest is about their views of the relations among social, economic, democratic, and family life during the developmental process. This study analyzes the panel survey data of Taiwan college students and collects focus group data. Combining the quantitative and qualitative data, we will study young people's developmental ideas and beliefs. Our focus is to explicate the perceived associations of socioeconomic progress, democratic transition, and family changes from the viewpoints of young generation in Taiwan. The results of this research will extend our understanding on the acceptance or rejection of developmental paradigm in Taiwan.

Introduction

This analysis is motivated by the dominance of the developmental paradigm in social research, and the profound influence of implicating the conclusions drawn from the research of developmental model on the worldwide societies. For centuries, the developmental paradigm has been considered as a coherent research framework for social and demographic transition until the recent decades. In the mid-1900s, it was found that the conclusions about the past of Northwest European society and family derived from the studies of developmental paradigm cannot possibly be sustained in the light of the examination through the historical data far back before industrialization (Laslett and Wall, 1974; Macfarlane, 1978; Wrigley and Schofield, 1981). It is now well recognized by the students of social changes that the claims of history facts can only be made from the longitudinal data. Although the research applied method grew out off the developmental paradigm has produced fallacy, the ideas, beliefs, and values generated from the developmental paradigm have been widely accepted and have enduring influence on many important aspects of human life. Examining to what extend the developmental idealism penetrates ordinary people's thinking could expand our understanding on the influence of elite on ordinary people. In addition, it also reveals the influence of idealism on human behaviors and social process.

This is a paper combining quantitative and qualitative study and analyzing the data from panel survey and focus group in order to understand Taiwanese college students' knowledge and perceptions of development. Our focus in the first part of this paper concerns the developmental knowledge of young people, examining the extent to which the students' subjective evaluation of the developmental levels of countries around the world consistent with the UN objective rating based on the social, economic, and health condition. We address these questions using data

collected in Taiwan in 2006 and 2007. Then, we will conduct focus group study to collect qualitative data about college students' opinions regarding the interrelationships between family change and societal development. Combine qualitative data with the survey data, we will explore the perceived relationship among family changes, socioeconomic development, and political change from the young people's viewpoints. The study is a country-specific analysis under the scope of Developmental Idealism Studies, a new area of multidisciplinary scholarship. The main purpose of this study is to examine how Taiwanese young adults perceive the developmental progress and family changes around the world through the lens of developmental idealism.

Background

For centuries, from the Enlightenment of the 1700s to the present, the developmental paradigm has dominated the studies of social changes and demographic transitions (Mandelbaum 1971; Stocking 1968, 1987). This paradigm assumes that all societies are on the same trajectory of change, with each going through the same direction of development. In addition, the speed of movement along the developmental pathway is believed to vary across societies. Therefore, in any given time, one can observe an array of societies located in different stages of development. By adhering to this development model, a method to study the history of social change was created. That is, instead of following a particular society or population across time, one can compare various societies at the same time to get a glimpse on the way in which development was unfolded along the history of a society. This approach becomes the key method for numerous scholars to study the history of social change--a method characterized as reading history sideways by Thornton (2001, 2005). This approach has both a historical and a future oriented perspective. To fill in the missing historical information for societies at a more advanced stage of development, one can read history sideways by observing concurrent "less

developed” societies. On the other hand, one can read future sideways, by observing a “more developed” contemporary society, to get the future image of a “less developed” society.

The developmental framework and approach have immense attraction to researchers. It provides a model of worldwide social change and gives people a framework for understanding how social change works, what drives it, what are its consequences, and where it eventually will lead (Thornton 2005). From the era of Enlightenment to the mid-1900s, several generations of scholars including social science giants like John Locke, Robert Malthus, Frédéric Le Play, Edward Tylor, and Edward Westermarck applied this approach to compare various societies at the same time to describe history of change in different domains of social institutes including religious, familial, economic, and political institutions around the world. The early advocates of the developmental paradigm were primarily from Northwest Europe. From their point of view, the Northwest Europe represented the highest stage of development. This is partly caused by the realities of advanced technology, military, economic and education of Northwest Europe at the time and partly resulted from ethnocentrism (Nisbet 1980, Pagden 1982; Thornton 2005). Considering Northwest European societies as the most developed, the proponents of this model perceived societies least like Northwest Europe as the least developed. They constructed a hierarchy and designated the locations of an array of societies in this hierarchy based on their levels of development.

The obvious difference in wealth and living standards between the developed societies and the rest of the world stimulates a series of propositions. These propositions involve a combination of values about what is good and beliefs about what is attainable and what facilitates achievement of the good life. This set of ideas and beliefs is referred to as developmental idealism (Thornton 2001). Among this set of propositions, the most crucial one is that through development the good life is

attainable. It provides an optimistic worldview and a roadmap for achieving to what people aspire. As it will be illustrated in the case of Taiwan in the later part of this paper, this developmental idealism has a profound influence on the social, economic, and political elites and furthermore becomes a driving force for the design of enormous national policies and international programs to promote modernization, progress, and development.¹

Motivated by the understanding of the important influence of developmental idealism on social science research, policy making, program design, and even world history, a multidisciplinary research group has been assembled to launch a systematic study of developmental idealism. The research scope of developmental idealism could extensively include the determinants and consequences of the developmental ideas and beliefs. However, before we can carry out any scientific and systematic study on the causes and outcomes of developmental idealism, we must have appropriate measure tools for developmental idealism. The initial stage of this multidisciplinary research effort is concentrated on measuring the acceptance or rejection of developmental ideas among ordinary people around the world. The developmental perceptions, beliefs, and values held by ordinary men and women should be important for the substantial changes in the areas such as economic growth, political reform, and changes in family behaviors, because these ordinary men and women are the actors ultimately applying the beliefs and values to guide their motivations, decisions, and behaviors in the everyday life. This paper is a country specific analysis under this research agenda. The focus of this paper is to examine to what extent developmental knowledge is spread around college students in Taiwan. In addition, this study examines the associations of developmental ideas with the students' perceptions on democratic changes and family changes.

¹ There are more examples regarding the influence of this set of idealism around the world in "Reading History Sideways" by Thornton (2005).

Taiwan as a Study Setting of Developmental Idealism

This study aims to improve our understanding on developmental ideas and perspectives of ordinary people, with specific focus on the young generation in Taiwan. Although Taiwan has a strong link with the traditional Chinese culture, it is misleading to perceive this society as the island version of the mainland China--particularly from the perspective of developmental process. The developmental paradigm and developmental idealism originated in the West. For centuries, they have been widely disseminated around the non-Western world by the travelers, colonial administrators, and missionaries. In the more recent centuries, educational institutions, international organizations, development programs, social movement, and the mass media are the important mechanisms for the distribution of these ideas and beliefs. During the course of the 20th century, Taiwan transformed from a Japanese agrarian colony into a highly developed industrial society; it is an excellent setting for the study of developmental idealism.

Between 1895 and 1945, the island was colonized under the Japanese administration—it was given to Japan as part of the peace treaty between the imperial *Ching* Government and the Japanese government after China lost its war against Japan in 1895. The developmental ideas and thinking embedded in the Western culture was introduced to Taiwan in this period through the Japanese colonial government. At that time, Japan had just experienced a sensational social transformation and turned into the most modernized country with military superiority in the region. Back to the mid 1800s, the Japanese observed and was fear of military power and economic might of the Western countries. The representatives were sent to Europe to learn the forces underlying the Western supremacy. These representatives brought back with them the principles of developmental ideas and principles. Under the guidance of these ideas and principles and with the assistance of European advisers, many reforms were carried out in Japan. As the result, within

a short period less than half a century, Japan turned into a superpower rose in Asia. The Japanese not only hastened to learn modern civilization but also considered themselves as the bearer of “the mission of civilization” to those within its boundaries and beyond (Takeshi, 2006). Taiwanese under the ruling of the imperial Japan was an object of this civilization mission. During its 50-year regime in Taiwan, the Japanese colonial government improved agriculture through programs such as agriculture research, land survey, and construction of the irrigation system. They also improved public health in Taiwan by eliminating major epidemics, promoting hygienic habits, and introducing western medical treatment. To improve the quality of population, common schools were set up and compulsory elementary school education was implemented (Hermalin and Lavelly 1979). Through school education, the Taiwanese intellectuals obtained modern skills and knowledge. An aspiration to elevate within the hierarchy of “civilization” was engendered (Liao and Wang 2006).

While the pre-war generations of Taiwan were oppressed by colonial rule, they had also been introduced to modernity and had come into contact with the outside world. In this colonized period, changes in ideas, values, and identity occurred in Taiwan, as it was addressed by Taiwanese critic, Wang Baiyuan (1946): “Though Taiwan was under oppressive Japanese imperialism, it has lived through half a century in a highly developed industrial capitalism. Its consciousness, social institutions, and political inspiration all came out of an industrial society.”

After the Second World War, with the defeat of Japan, Chinese regained control over Taiwan in 1946. Prior to this year, the Chinese in the mainland had limited contacts with the people in Taiwan for 50 years. They went through a different historical process and learned the developmental ideas via a different path. The power of development has been recognized by the Chinese elite since the late Ching dynasty. In the course of 1800s, the Ching dynasty was defeated in many battles against Western countries. The defeat by Japanese in the 1895 Sino-Japanese War

convinced many Chinese that imitation of western technology and social systems was the reason for the Japanese military superiority. This conviction led to numerous efforts among China's elite to study overseas to search for the key to social development and military power. They came to believe that Western social and political system was an essential causal force producing Western wealth and power. This group was the pioneer of developmental idealism in the late imperial China. They initiated a short-life reform with intention to turn the nation into a modern society; however, the reform encountered extremely strong resistance from the conservative group and was abolished soon after its initiation. Although this reform was failed, knowledge and acceptance of developmental ideas started to spread in China, first only among the educational and political elite, then into other segments of population. The acceptance of developmental idealism eventually led to the Chinese Republican Revolution in 1911. The influence of developmental idealism was also manifested in the subsequent culture movements, including the most famous May 4th Movement (Schwartz, 1983). The proponents of the cultural movements re-evaluated the traditional Chinese cultural institutes, promoted western life-style, and embraced developmental ideas, such as individual freedom, science and technology, democracy, and women emancipation. The developmental ideas and beliefs became popular topics of radio programs, newspapers, and magazines and were spread around through these channels. However, due to the numerous internal conflicts and the 8-year resistant war with Japan, the influence of developmental idealism in China in the first half of 20th century remained mostly in the conceptual level.

As the Nationalist government moved to Taiwan in 1949, more than one million migrants from the mainland China (Mainlander) arrived in Taiwan. They came to

encountering with several generations of Taiwanese who had been Japanized.² It is apparent that there were cultural gaps between Taiwanese and Mainlander, other than their different experiences in the developmental process. Both ethnic groups struggled to cope with this new sociopolitical landscape. The struggle turned to the tragic explosion of “28 February” incidence in 1947. The rift between Taiwanese and Mainlander caused by this incident remained the island’s most important political cleavage for many years and national and cultural identity continues to influence the political process of today.

In the first few decades of postwar administration in Taiwan, the government of the Republic of China led by the Nationalist party (KMT) considered Taiwan as the base for the counterattack to the Mainland. To enrich the society and to strengthen the military force were the main goals of policies and programs. Many programs motivated and guided by developmental ideas and beliefs were carried out and effectively transformed Taiwan into a modern industrialized society. Land reform was carried out in 1949-1953 as the first step of postwar socioeconomic development. This reform paved the way for the subsequent programs to promote economic development. A series of industrialization programs were launched after the completion of land reform. Through these programs, Taiwan experienced outstanding economic growth and was transformed into a highly industrialized society. During these years, to protect national security in the contest with the People Republic China, the Nationalist government in Taiwan placed high priority on the stability and designed policies which created considerable equality in income distribution. Accompany with the industrialization is the growth of cities, because of

² Nationalist Government designed a policy guideline to reconfigure Taiwanese culture in the immediate postwar year. The key principles of this guideline include to eradicate the influence of Japanization and to strengthen Taiwanese national identity (Huang 2006). The government used linguistic enforcement, banning Japanese and promoting Mandarin, as an important approach for cultural reconfiguration. Banning Japanese in middle school, newspapers, and magazines was issued in 1946—just one year after Chinese regained Taiwan. It was criticized as being intolerant in comparing with the Japanese colonial government which did not ban the usage of Chinese language until the last eight years of its lengthy rule.

booming job opportunities in the urban area. In 1940, there were only five cities in Taiwan with a population over 100,000. In 1990, the number of the same size of cities increased to 29 and about 55 percent of the total population lived in these cities (Taiwan-Fukien Demographic Fact Book). Education expansion is another important aspect of development in the postwar Taiwan. The Nationalist government continued the policy of six years of compulsory education established by the Japanese. The attendant rate for children of primary school age increased from 66 percent in 1946 to 99 percent in 1976. The rate has stayed above 99 percent since then. In 1968, free education was extended from six years to nine years. The content of postwar education includes sciences and knowledge from Western civilization.

Industrialization, urbanization, and educational expansion occurred during the second half of the 20th century upgraded Taiwan to a developed country by the standard of the United Nations. Along this process, Taiwan has experienced the demographic transition. The total fertility rate declines from 6.5 in 1956 to 1.8 in 1990. The life-expectancy at birth extends from 54.6 in 1950 to 74.7 in 1995. The social and economic developments also set the stage for institutional democratization after the late 1980s. Today, Taiwan has been recognized as one of the freest countries around the world since 1997--based on the annual reports published by the Freedom House. The route to liberalization and democratization is by no means smooth. Taiwan has been gone through social movements, political crackdowns, international pressure, and then a series of political reforms to reach the young democratic system of today (Klintworth, 1991). Along the historical process, the ideas under the banner of developmental idealism such as freedom of speech, press liberalization, equal right for political participation, and self-determination have been power forces for many aspects of social change in Taiwan.

While Taiwan has reputation for her developmental achievements, the developmental agenda has not been delivered in a clear fashion in the party

competition along the course of her young democracy. Instead of that, in the recent years, the concerns of national identification, relation with China, insecure international status, and corruption scandal have dominated the political debates, public discourse, and news media of Taiwan. Therefore, the research to measure and describe developmental ideas and thinking of ordinary people as well as of social elites is particular essential for the understanding of recent social changes in Taiwan. The study will significantly enhance our understanding on developmental ideas and thinking of Taiwanese young generation.

The combination of political, social, and economic changes in the island makes Taiwan an ideal setting to examine the intricate relations of freedom, equality, national security, human right, with social economic development. However, this kind of research cannot be done without the basic knowledge of the ways in which people perceive the key concepts such as development, freedom, and equality. This paper concentrates on the description of college student's subjective perception of developmental level of different countries around the world and the important elements associated with this perception.

Data

Survey data used in this article were from "Change and Continuity of Political Values and Attitudes among University Students in Taiwan: Four-year Panel Studies on the Process of Political Socialization of University Education."³ The four-year project was sponsored by the National Science Council of the Executive Yuan (Taiwan). Five waves of panel survey were conducted by the Election Study Center of the National Cheng-Chi University. The project is designed for the research of political attitudes of college students. The questionnaire incorporates a small module

³ The PI of multi-year project is Professor Yih-Yan Chen (Department of Political Science, National Cheng-chi University), Co-PI is Prof. Lu-huei Chen (Election Study Center, National Cheng-chi University). The authors appreciate the assistance in providing data by the institute and individuals aforementioned. The authors are alone responsible for views expressed herein.

of questions related to developmental knowledge, democratic ideas and values. These questions are useful for the study of developmental idealism.

This study first interviewed a sample of freshmen of the National Cheng-Chi University in Taiwan in 2004. Sixteen hundreds students were selected among the 2,057 freshmen out of the nine colleges of National Cheng-chi University based on the equal probability sampling approach. Data was weighted to ensure that the demographic characteristics of the sample were approximately those of the student population. These students were re-interviewed in each of the subsequent academic years until they graduated from the college in May 2008. Table 1 & 2 show the sample size, response rate and distribution of the five-wave panel surveys.

The panel design of this survey provides us with a set of valuable data featured by annually repeated measures of ideas, attitudes, and values collected from a panel of young people. The data are useful in examining changes or continuations of developmental ideas of young adults over the four-year college education. The analysis emphasizes the ongoing democratization in Taiwan and explicate how developmental perceptions have been shaped by changing democratic values, while taking the parameters of Taiwan's social and economic realities in to account.

In addition, we will conduct focus group study to gather supplementary information about how the college students in Taiwan perceived the relationship among socioeconomic development, political democratization, and family changes.

Quantitative Analysis Results

To estimate the extent to which developmental ratings of different countries is known by the college students, we asked respondents to rate ten different countries on a 0-10 scale of development, with 0 being the least developed place in the world, 10 being the most developed place in the world, and 5 indicating development. This question was included in the questionnaires for the 2004, 2006, and 2007 surveys.

The countries rated by the students in 2004 include Taiwan, Japan, India, China, Nigeria, Cambodia, USA, and Nepal. In the 2006 follow-up, the students were asked to rate another series of countries. This time, the country list includes Japan, Nigeria, India, USA, China, Zimbabwe, Sweden, Brazil, Pakistan, and Taiwan. The developmental ratings of these ten countries were repeated asked in the 2007 follow-up. In this paper, we focus on the country developmental ratings reported by the students of Cheng-Chi University in 2006 and 2007.

Table 3.1 presents the mean development scores for each of the countries rated by the respondents in the 2006 and 2007 surveys. This table also contains corresponding scores of the 2005 index of development created by the United Nations (multiplied by ten to create a similar metric) for these ten countries. The developmental index documented in the UN Development Report is composed of GDP per Capita, life expectancy, and the education index. Since Taiwan is not a member of the UN, the UN report does not include the development index for Taiwan. The Taiwan index in Table 3.1 comes from the score published in *Social Indicators 2005* by the Taiwan government, which is constructed by the same method producing the UN index. While the students' reports reflect their subjective perceptions of the developmental levels of the countries around the world, the scores of UN provide an objective criterion of development based on the conditions of health, knowledge, and standard of living of a country.

We are aware that the concept of development may contain wider aspects of social condition than the three components measured by the UN. Nonetheless, the UN is an important international player in the dissemination of the developmental ideas and values. It is also an important organization in creating a world standard for the evaluation of development by expending considerable resources to assess development in the world's countries. Therefore, we use the UN developmental index as an external criterion against which to compare the results of our survey data.

We believe that a high level of international knowledge and understanding of developmental concepts will be reflected in a high degree of correspondence between respondent answers and this external criterion.

Before we make comparison of students' answers with the UN index, we compare the mean development scores from the students' reports in 2006 and 2007. We find that the mean scores all increases slightly in the later year, with no exception. Does that mean at the aggregated level the Taiwanese students believe that all societies progress toward a higher level of development over time? We cannot answer this question with confidence, since the observation is only based on two time points and the increments are small. The availability of new wave of data in future may help us in answering this question.

We now turn to examine the correspondence of the student's rating with the UN scores. A summary measure, the correlation coefficient, reveals that the distributions of development around the world reported by the students are very similar to those of the scholars at the United Nations. We calculate Pearson correlation coefficients between the United Nations scores and the mean scores for the respondents. As showed in the button of the table, the overall correlations are remarkable high, .94 for the 2006 data and .95 for the 2007 data. These provide strong evidence of Taiwanese college students' general understanding of the developmental hierarchy, and the correspondence between their beliefs and the overall criteria provided by the UN.

Similar to the calculation of the correlation coefficients between the aggregate score of students and the United Nations, correlations can be computed between the scores of an individual student and the scores of the United Nations. That means we can calculate 874 correlations between each student's scores on country development and the United Nations development index. The summary of the distribution of these correlations are shown in Table 3.2. The data of 2006 show that

over half of the respondents had a correlation with UN greater than .88 and 25 percent had correlations of .92 or greater. We also found very similar results from the 2007 data. This indicates a very high level of agreement of individuals with the UN and a high level of stability of individual rating between two waves. The ability of college students in Taiwan to perform well on this evaluation task suggests that they were able to perceive developmental hierarchy through crude measurements presented in the questionnaire.

As we examine the ranking order of the country scores given by the students. Seventy percent of the students in 2006, and 73 percent in 2007, gave Taiwan a score in the fourth ranking place, which is identical to the ranking order based on the UN index. This provides additional evidence for the understanding of student on their own country's developmental position. While we find an overall correspondence of the students' reports and the UN report in the developmental hierarchy, there is an interesting gap between students' reports and UN report. In both surveys, a majority of students, 83 percent in 2006 and 85 percent in 2007, ranked the United States on the top of the developmental hierarchy. Based on the UN development index, the United States is ranked in the third place, after Sweden and Japan both with a very narrow gap. The similar result is also found in the data of Nepal and Argentina (Binstock and Thornton, 2006; Thornton, Ghimire, and Mitchell, 2004). It seems that the developmental image of the United States has penetrated across social, economic, political, and cultural boundary. As we have indicated earlier, the UN development index is a crude measure for the concept of development. People may have their own ideas about what should account for the development of a society. In this case, the United States probably has some features which are not in the UN calculation for development but were considered as important for the people in these three settings.

To explore the associations of developmental knowledge with modern attitudes, we apply regression analysis. The correlation between the scores of an individual student and the scores of the United Nations is used to indicate the student's knowledge about UN development hierarchy. The descriptive statistics of this variable is shown in Table 3.2. The higher correlation represents a better understanding on the UN developmental models and concepts. The dependent variable for the regression model is the student's 2007 developmental knowledge. The independent variables or explanatory variables included in the model are: the student's developmental knowledge in 2006, satisfaction with democratic development in Taiwan, political knowledge, and their attitudes toward unification with China, brining on foreign culture, freedom of press, and democracy. All these variables are measures from the 2006 survey. In addition to these variables, we also control gender, average education of father and mother, and exposure to mass media in the model. The measures for these explanatory variables are presented in Table 5.

Table 6 shows the results of regression model. The results show that all of the explanatory variables, except attitude toward unification with China, have significant net associations with developmental knowledge in 2007. As we expect, the students with more political knowledge and more developmental knowledge in 2006 tend to have a development perceptions more correspondent with the UN model. The results show that an attitude to embrace the exposure to foreign culture could improve a person's understanding on the developmental levels of different countries around the world. The pro-democracy attitude and the desire for freedom of press both have a strong positive relation with the developmental knowledge. The satisfaction with democratic development in Taiwan, however, has a negative association with the development knowledge.

In summary, the evidence from Taiwan reveals that young people have substantial knowledge about the major countries of the world and can rate countries on their levels of development. In addition, these students have a very good understanding and conception of development match those of the UN. The regression analysis shows that young people's knowledge in political issues and attitudes toward democracy, foreign culture, and freedom of press are important factors to influence the subsequent developmental knowledge.

Qualitative Data Collection in the Coming Months

The idea of development is complex. A simple and common conceptualization of this idea is to break down it into three components including economy, education, and health (as shown in the United Nation's Human Development Index). While these three components are important for the development of a society, there are other important attributes for a modern society, such as the acceptance of the right to be free and equal. This paper puts emphasis on the ongoing democratization in Taiwan and explicates how the knowledge of developmental hierarchy has been shaped by democratic values and political attitudes. The next step of this study will focus on collecting qualitative data to examine the path through which these values and attitudes affect and are affected by the developmental ideas and beliefs.

In the fall of 2008, we will carry out focus group discussions with college students in the National Cheng-Chi University in Taiwan. The qualitative data collected through focus groups can provide complementary information to interpret the results from the analysis of survey data. In addition, the qualitative data will improve our understanding of concepts related to development and peoples' perceptions on the connections of different domains of development. This understanding is of importance for the comparative studies either within a society or across different societies.

The students attending their last year of college will be recruited to participate in focus group discussions. The focus groups will be segregated by sex and educational fields. We plan to conduct a total of 6 focus groups with the number of participants in each group ranging from 8 to 10 students. Before the conduct of focus groups, participants will be asked to fill out a self-administered questionnaire containing both demographic information and questions about various aspects of developmental idealism. The topics of focus group discussion will center on the meaning of development, the important components of modernity, and the connection of social economic development with democracy and family. Table 7 presents the topics of focus group discussion. The duration of a focus group discussion will range from an hour and a half to two hours. The discussion will be taped, and the tapes will be transcribed.

In the coming few months, the qualitative data from transcription of focus groups will combine with survey data for the analysis of developmental idealism in Taiwan. The analysis will emphasize the ongoing democratization in Taiwan and explicate the associations of developmental perceptions with democratic values and family life, while taking the parameters of Taiwan's social and economic realities into account.

Table 1 Sample Size and Response Rate of Student Panel Surveys

	Freshman(1) October 2004	Freshman(2) May 2005	Sophomor e May 2006	Junior May 2007	Senior May 2008
Sample Size	1369	1113	999	887	761 (1024*)
Response Rate	85.6%	81.3%	89.8%	88.8%	85.8%

* The students who failed to be interviewed during 2005-2007 were re-contacted at the last wave of survey. 263 were successfully re-interviewed and make the total respondents of last wave in 2008 are 1024.

Table 2 Sample Distribution of Student Panel Surveys

	Wave I Freshmen(1)	Wave II Freshmen (2)	Wave III Sophomor e	Wave IV Junior	Wave IV Senior
College of Liberal Arts	9.4%	9.3%	8.7%	9.4%	8.5%
College of Education	2.4%	2.3%	2.4%	2.4%	2.6%
College of Social Science	24.2%	24.7%	23.5%	24.6%	24.6%
College of International Affairs	2.8%	2.7%	3.0%	2.7%	2.9%
College of Commerce	26.6%	26.7%	28.0%	26.5%	26.9%
College of Communication	8.3%	8.3%	8.6%	8.2%	10.8%
College of Foreign Languages and Literature	13.4%	13.2%	12.1%	13.2%	9.8%
College of Law	6.7%	6.7%	7.0%	6.7%	6.5%
College of Science	6.2%	6.1%	6.7%	6.2%	7.3%
Total	(1369)	(1113)	(999)	(887)	(1024)

Table 3.1 Mean Score of the Country Developmental Level Reported by Students in 2006 and 2007 and Country Developmental Ratings by United Nations

Country	2005 UN Development Index	Wave III (May 2006)		Wave IV (May 2007)	
		Mean	Standard Deviation	Mean	Standard Deviation
Japan	9.53	8.72	1.01	8.82	0.84
Nigeria	4.70	2.81	1.35	2.84	1.33
India	6.19	4.81	1.40	4.95	1.36
USA	9.51	9.11	0.99	9.20	0.78
China	7.77	5.40	1.25	5.61	1.27
Zimbabwe	5.13	3.57	1.41	3.72	1.55
Sweden	9.56	8.40	1.26	8.61	1.17
Brazil	8.00	5.23	1.22	5.38	1.17
Pakistan	5.51	4.11	1.32	4.17	1.36
Taiwan	9.32	6.78	0.98	6.97	0.96
Correlation of the average scores from the students' report with UN Index		.94		.95	
Number of Cases		999		887	

Table 3.2 Bivariate Correlations between Individual Student's Ratings of Development and United Nations' Ratings of Development

Percentiles	2006	2007
25 th	.83	.84
50 th	.88	.89
75 th	.92	.93
N	999	887

Table 4. The Ranking Order of Taiwan in the 10-Country Developmental Hierarchy Reported by Students in 2006 and 2007

Ranking Order of Taiwan in the 10-Country Developmental Hierarchy Reported by Students	2006 %	2007 %
1 st (the most developed)	.9	.9
2 nd	2.8	2.6
3 rd	13.7	13.4
4 th	70.3	73.0
5 th	8.8	7.9
6 th	2.5	1.5
7 th	.3	.5
8 th	.3	0
9 th	.2	.1
10 ^h (the least developed)	.1	.1

Note: The ten countries include Japan, Nigeria, India, USA, China, Zimbabwe, Sweden, Brazil, Pakistan, and Taiwan. Based on the UN human development index, Taiwan's ranking order is the 4th among these countries.

Table 5 Measures of Variables

Attitude toward Unification with China: A scale to measure attitude toward unification. The scale is ranged from 0 to 10, a higher score indicating a stronger support to toward unification with China.

Openness toward Foreign Culture: A scale to measure attitude toward bringing on foreign culture. The scale is ranged from 0 to 10, a higher score representing a more positive attitude toward bringing on foreign culture.

Satisfaction with Democratic Development: A scale measuring the level of satisfaction with the practice of democracy in Taiwan. The scale range is from 0 to 10, a higher score representing a higher satisfaction.

Political Knowledge: Respondent was asked to answer five questions related to political knowledge, each correct answer was given one point, and incorrect answer was zero point. The sum of these five question scores is the measure for political knowledge, with 0 representing the least knowledgeable and 5 representing the most knowledgeable.

Attitude toward Freedom of Press: The respondent was asked to rate the ideal position of government on a scale ranged from 0, for complete control of the mass media, to 10, for complete freedom of press.

Democratic Attitude: an indicator to show the pro-democracy attitude. The respondent was asked to give answer of “strongly agree, somewhat agree, somewhat disagree, or strongly disagree” to the following five questions. These questions are: (1) government will automatically solve the people’s problem, (2) all nations matters should be decided by the chief of government, (3) the society cannot make progress if there is only one voice, (4) politics is only a thing of a small group, (5) without the opposition, the ruling party will do whatever it likes. The answer to each of these questions was coded from 1 to 4, with 1 to indicate the strongest attitude to against democracy, and 4 to indicate the strongest attitude to support democracy. The mean score of these answers is used for the indicator of the pro-democracy attitude.

Table 6.
Regression for the Student's Development Knowledge in
2007--Measured by the Correspondence of Student's
Perceptions
with the UN Developmental Index

	Coefficient Estimate	t-value
Student's Developmental Knowledge in 2006	0.216***	8.83
Attitude toward Unification with China	-0.033	-1.54
Open toward Foreign Culture	0.040*	1.96
Satisfaction with democratic development in Taiwan	-0.032*	-2.22
Political Knowledge	0.087***	3.97
Attitude toward Freedom of Press	0.030*	1.70
Pro-Democracy Attitude	0.191**	2.37
R square	.133	

Note: All the explanatory variables are measures from 2006 survey. The regression model includes the following control variables, gender, media exposure, and the education of parents. None of these control variables have significant influence on the consistency of student's developmental perceptions with the UN index.

* significant at .05 probability level; ** significant at .01 probability level; *** significant at .001 probability level.

Table 7. Topics of Focus Group Discussion

1. If the Taiwan society can change in any aspect and in any direction as you want, what is your ideal feature (or image) of Taiwan society in the future, say 30 years from now?
2. Can you tell me what you think societal development is about? What are the important components of societal development?
3. What do you think about if I ask you what is a “high development” society?
4. What do you think about if I ask you what is a “low development” society and what is a “medium-development society”?
5. Now let’s think about a place in the middle of development that has average education, health, transportation, income, and industry. Let’s suppose that the place is Taiwan and if you are a social engineer who can transform the society, what will you do to make Taiwan a richer and wealthier place?
6. Do you think it would help Taiwan becoming richer and wealthier, if people in Taiwan have more equality, freedom, participation in politics, respect of minority voices, etc.? Why?
7. Do you think that it would help if most of the people in Taiwan have families similar to those in the developed society? Why?
8. Which family attributes are more likely to promote economic development? Which family attributes are more likely to promote democracy, freedom, and equality?
9. According to your understanding, what are the characteristics of a typical Taiwanese family?
10. What are the characteristics of a typical American family?
11. In the future, do you think that an average Taiwanese family will be like a typical American family of today? Which characteristics of future Taiwanese family will be like those of the current American family?
12. In the future, do you think that an average Taiwanese family will be like a typical American family of the same time? Why do you think so?
13. In the future, do you think that there is any chance that a typical American family will be similar to the family of Taiwan in the present time? Why?
14. What do you think the Taiwanese family would be like if the Taiwan society becomes richer, have more schools, roads, hospitals, etc.?
15. Let’s think from the other aspects, what do you think the Taiwanese family would be like if Taiwan turns into a more equalized, liberalized, and democratized place?

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