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Titolo	Is Taiwan Chinese? [[electronic resource]] : the impact of culture, power, and migration on changing identities // by Melissa J. Brown
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Descrizione fisica	1 online resource (353 p.)
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Disciplina	305.89/925
Soggetti	Taiwan aborigines - Ethnic identity - History Ethnicity - Taiwan - History Ethnicity - China - History - 20th century Nationalism - Taiwan - History - 20th century Nationalism - China - History - 20th century Chinese reunification question, 1949- Tujia (Chinese people) - China - Enshi Tujiazu Miaozi Zizhizhou - Ethnic identity - History - 20th century Electronic books. Taiwan Relations China China Relations Taiwan Enshi Tujiazu Miaozi Zizhizhou (China) Ethnic relations History 20th century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	What's in a name? : culture, identity, and the "Taiwan problem" -- Where did the aborigines go? : reinstating plains aborigines in Taiwan's history -- "We savages didn't bind feet" : culture, colonial intervention, and long-route identity change -- "Having a wife is better than having a god" : ancestry, governmental power, and short-route identity change -- "They came with their hands tied behind their backs" : forced migrations, identity changes, and state classification in Hubei --

Theory and politics : understanding choices at the border to Han.

Sommario/riassunto

The "one China" policy officially supported by the People's Republic of China, the United States, and other countries asserts that there is only one China and Taiwan is a part of it. The debate over whether the people of Taiwan are Chinese or independently Taiwanese is, Melissa J. Brown argues, a matter of identity: Han ethnic identity, Chinese national identity, and the relationship of both of these to the new Taiwanese identity forged in the 1990's. In a unique comparison of ethnographic and historical case studies drawn from both Taiwan and China, Brown's book shows how identity is shaped by social experience-not culture and ancestry, as is commonly claimed in political rhetoric.
