The Image of the Relationship between Religious Beliefs, Political Behaviors, and Morality in a Modern Taiwanese Society

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Abstract. Taiwan is a multi-religious country and the religions have a certain influence on society. This study found that religion indeed plays a significant role in Taiwan. This study adopts the statistic method of "Multiple Correspondence Analysis Multiple Correspondence Analysis" (MCA) to understand the relationship between religion, interpersonal relationship, morality, and political behavior in Taiwan. Taiwan society is highly diversified in terms of religious belief. Almost religious organization has its own doctrine. Does religion unite or divide Taiwan society? More or less, religions indeed play a role in Taiwan, but it also may not have the function of divide society. However, on the issue of same-sex marriage, some political parties are still fighting on the LGBT rights. On the other hand, in order to get votes from religious beliefs people, some parties advocated the abolition of the same-marriage law. Homosexual remains a controversial issue.
Keywords: Religious; Moral; Religiosity; Political Behavior; Homosexual

Abstrak. Taiwan adalah bangsa dengan beragam agama dan agama memiliki pengaruh dalam masyarakat. Studi ini menunjukkan bahwa agama memainkan peran yang penting di Taiwan. Penelitian ini menggunakan metode statistik Multiple Correspondence Analysis (MCA) untuk menganalisis hubungan antara agama, hubungan interpersonal, moralitas, dan perilaku politik dalam masyarakat Taiwan. Hampir sebagian besar organisasi keagamaan memiliki doktrinnya sendiri. Apakah agama menyatukan atau memecah belah masyarakat Taiwan? Agama penting di Taiwan, tetapi tidak berperan dalam memecah belah masyarakat. Namun, pada isu pernikahan sesama jenis, beberapa partai politik masih memperjuangkan hak-hak LGBT. Di sisi lain, untuk mendapatkan suara dari kelompok beragama, ada ajakan penghapusan undang-undang pernikahan sesama jenis. Homoseksual masih menjadi isu yang kontroversial.
Kata Kunci: Agama; Moral; Religiusitas; Perilaku Politik; Homoseksual

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INTRODUCTION

Religion is one of the important factors in the history of human development. There are two major concepts of religion: culture and civilization. Conflicts between civilizations and culture are continuously occurring and religion is the foundation and core value of culture. Religion can protect human beings and prevent society from division, lost morality, and empty spirit.

Religion is a worldview, a concept of principles, opinions, ideals and beliefs. Through religion, people can understand the world and find their place in this world. Religion is a manifestation of the meaning of life, a hope and spiritual satisfaction. People often rely on religion to seek spiritual solace to solve physical, mental and spiritual pain when they encounter difficulties in their lives.

Religion can establish the moral values of kindness and justice in the society to guide the social atmosphere. Religion controls people's bad behavior through its value systems, spiritual attitudes, and taboos, and it guides the general public to abide by some rules and maintain social order. However, to some people religions are only providing a strict religious and moral system, it may not be able to curb human bad behavior, or human immorality and illegal behavior.

It is the responsibility for the religious leaders for nurturing peace in society. Can religion unite society and unite national consensus? However, when many people start to confront each other on the basis of religion, religion may lead to the division of the state and society, and tension and confrontation will also follow. The terrorism organization of the Islamic State is one example. It has a negative influence because freedom of belief has spawned many different denominations and influenced the lives of the people in various ways.

Under the guise of pursuing a better life, leaders of some religious denominations demand that the property of believers be transferred to organizations and even intervene in the political field, such as the controversial *Miaotian* and *Song Qili* in Taiwan. Due to the complexity of the religious world, human beings find solutions to solve the main problems of human existence in their own way. In the world, people is predominantly positive attitude to religious diversity.

The English philosopher T. Hobbes wrote in "Leviathan" mentions that "The natural kingdom of God or kingdom of God by nature, where God rules not through prophecy but the law of nature." (Ben Jones, 2019, p.437). Religion is one of the factors in social and political life. The two spheres are affecting each other in people's public life, and they are displayed on two levels: structure and function. The structure includes political awareness, political activities, political organization and political relations. The structure of religion is consisting of religious consciousness, religious activities, and religious organizations. Therefore, it can be argued that religion and politics are interrelated.

The Structure

Durkheim offers a more comprehensive explanation of function of religion when he wrote that religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a Church, all who adhere to them. "It is a densely worded definition, but unpacked; it contains a number of important elements of religion: belief, ritual, scared elements, and community. It is also a strong statement that the main function of religion in society is to strengthen human communities" (William Mirola, Susanne C Monahan, 2016, p. 6).

The relationship between religion and politics continues to be an important theme. In the world, so many and various religious organizations and groups are existed. Usually, religion functions through society and religion combines believers with political subjects (states, political parties, movements, people) with religious worldviews and attitudes. Religious norms (morality, religious, law) and personal behavior standards (education) are establishing a control system and introducing doctrine into the activities of members of society, combination of behavior and belief value system becomes moral value.

The Features

Politics and religion are influencing each other in structure and function. Through this, religious belief enhances public morality and the rule of law. Religious worldview, morality, and law become the principles of adult life, forming an internal culture to influence political awareness. People participate in political activities or respond to political events based on their religious views, and they force others to respect it.

How does religious values affect the governments" attitude in the world? For example, Buddhism is represented by the World Buddhist Union in the international community, and the Islamic Confederation includes about fifty Muslim countries. There are some countries were confronting each other with very different models of religions and different denominations.

The foreign policies of various countries have religious factors, such as the Islamization of Islamic State foreign policy, which is conducive to the spread of Islamic ideology. Christian values are the basis of many political concepts in Western countries. Islamic concepts affect the activities of Muslim countries. Buddhist was deeply embedded in the political life of Asian countries. In addition, a person's self-consciousness, patriotism and other traits are also formed through the education system and culture under the influence of religious concepts.

Taiwan is highly diversified in terms of religious belief. Religion plays a certain role in Taiwan"s society and politics. Especially after Taiwan"s democratization in 1990, during the election period, we observed that politicians always go to religious organizations, temples, etc. In addition to that they also hope to be *blessed by God*, on the other hand, they want to get votes from the voters.

In Taiwanese society, politics affects religion; religion also affects politics. For example, during Taiwan's presidential election in 2016, the candidate Tsai Ing-wen proposed marriage equality as a policy goal. In 2019, the Legislative Yuan passed the first same-sex marriage equality bill in Asia in the third reading, which was regarded as a big step forward for Taiwan's human rights. major symbol.

However, when the Legislative Yuan passed the same-marriage law in the third reading, it opposed the same-sex church system and lobbied the opposition party through channels to ask the legislators of the same party to vote against it, and in the 2020 general election, the church system will be willing to support the party's presidential candidate. (Dissatisfied with 7 legislators supporting same-sex marriage and running away from votes, the Central Standing Committee of the Kuomintang party proposed a proposal to withdraw the nomination, May 19, 2019) This was a case of a typical contemporary religious organization intervened in the political field.

Some specific religious groups in Taiwan advocated gender issues, such as anti-gay marriage, anti-abortion referendum, etc. These policy propositions were also quite controversial, they related to the issue of moral value orientation, causing difference between positive and negative opinions in Taiwanese society.

Aristotle said, "Without virtue, human will become evil and the most savage creature". (Aristotle, politika, 2020, p. 45). Why were people need to have moral value? The source of a person's moral value, mainly from religious teachings, life experience, school education and so on. In the moral field, people can find moral value through religious teachings, but what was the basis of moral judgment in the political field? Was there a reasonable basis for promoting the policy? How does religious belief affect citizens? The arguments for same-sex marriage and abortion policies advocated by current religious groups appear to be based on doctrinal principles rather than universal principles.

What was the role of politics and morality in society? Politics and morality seek to maintain social stability and regulate human life, but the root of politics was the interests of the people, and the root of morality were universal human values. When there was a gap between political and moral values, values cannot guarantee the personal interests of individuals. There was competition between the moral motives and political motives of people's behavior, and conflict will be raised between people.

The policies based on moral values should conform to elements of high moral standards such as common interests, fairness, and justice, and the policies will not violate moral principles, such as honesty and kindness. From the perspective of public interest, they were generally acceptable. However, when the elements of political behavior were integrated between policy and morality, the politics become the action of exercising power. Political behavior was a kind of organized, collective, and active, and group influence was the element that forms and forms collective interests.

From this, we can understand why some religious groups or religious people react to political events according to their own values through participation in politics or elections, forcing others to respect their values. We believe that there are religious and political elements in every country and society, but there are human nature and moral issues between religion and politics.

The relationship between the three was quite complicated and difficult to clarify. This article attempts to explore the religious beliefs, moral values and political behaviors of Taiwanese society correlation between the three.

Literature review

The Origins of Democracy in a Country

The philosophers Auguste Comte, Max Weber, Karl Marx, or Sigmund Freud all believed that religious secularization was seen as the transformation of a medieval agricultural society into an industrial country and a process of modernization of the revolutionary methods. The secularization can be divided into two levels, one is the process of the social system being controlled or less affected by religion, the other is the rationalization of people. And an empirical reason gradually replaces religious belief as the process of personal thinking. Max Weber believed that religion is the power to transform society. In the process of religious rationalization, there is a category of people with charisma authority—the prophet is rationalization as the key point. Believers believe that the prophet has the talent. The prophet emphasized the consistency of the belief system and required believers to unite their words and deeds. Therefore, there is tension between believers and the world. The prophets in the Eastern world urged people to abandon the mundane or do nothing to resolve tensions and conflicts, but the prophets of the Western worl wanted people to shape the secular world (Jesus, Muhammad) with faith, thus generating the power to transform society (王振寰、瞿海源，2009，頁 250 至 245).

The philosopher Charles Taylor pointed out the main characteristics of secularization in A Secular Age: Secularity was not the external environment, but the inner quality of people's self-perception, which determines people's moral, spiritual, and religious experience. Secularization defined the outline of people's spiritual exploration and determines the conditions for the possibility of belief. Secularization had been indulged for thousands of years from a primitive self-identity world under the cover of religious thought, until one day, when people saw this world, they also saw economic, political, cultural, religious and other elements (ЕА Степанова, 2009).

George Washington reminded his countrymen that "religion and morality" are the "firmest props of the duties of men and citizens" and therefore are "indispensable supports" of "the dispositions and habits which lead to political prosperity." Moreover, he added that society's morality depends on religion: "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." Religion, he thus suggested, is necessary to the preservation of "free government." (Carson Holloway, 2016).

As Tocqueville notes, religion is necessary to the preservation of freedom within democracy Accordingly, Tocqueville concludes, the preservation of America's traditional religion is one of the most important tasks of democratic statesmanship. Indeed, he goes as far as to say that religion "should be considered the first" of the America's "political institutions" and even that it is necessary for Americans to "maintain Christianity… at all cost." (Alexis de Tocqueville, 2005，頁 504).

In order to have the doctrine of the immortality of the soul duly respected, Tocqueville believed that the sole effectual means which governments can employ is ever to act as if they believed in it themselves; and he thought that it is only by scrupulous conformity to religious morality in great affairs that they can hope to teach the community at large to know, to love, and to observe it in the lesser concerns of life. (Alexis de Tocqueville, 2005，頁 652-654)

Religion in Taiwan is characterized by a diversity of religious beliefs and practices. In the 17th century, most Han Taiwanese were immigrants from the southern coastal region of China, and they belief in *Mazu (God of the Sea)*. After 1890, Catholicism and Christianity were brought into Taiwan by the Western missionaries. During the Japanese occupation, the Japanese Buddhism, Christianity, and other religions came into Taiwan.

In Taiwan, since 1970, Christian organizations have actively participated in the democratic movement. In the 1980s, the New Testament church was suppressed by the Kuomintang government. Then religious groups strived for universal values such as freedom, human rights, and democracy. Although Taiwan's religion and politics are separated, under globalization, religion and transnational alliance, mutual solidarity against authoritarian and human rights concepts. Separation of church and state is a legal principle in the world of most countries. After the 20th century, religions efforts to join

public affairs and engages in charity services through education, medical care…etc. In addition, religion also cares about justice, human rights, civic morality and cultural shaping, and even focus on supervision of the political system. Those kinds of religions advocate maintain their autonomy to participation in society. It is a democratic process that creates public interest. (王振寰、瞿海源，2009，頁 205-258)

On the discussion of the influence of religious beliefs on political participation, some studies find that religious beliefs are significantly related to national political participation. History showed that religious organizations have been experienced both success or failures with government policies.

How strong a role does religion play in elections? People who attend religious services at least monthly often are more likely than "none" to join other types of (nonreligious) organizations, such as charities and clubs. (Joey Marshall, 2019) In "Religious Mobilization in the 2004 Presidential Election" that: That order reveals remarkably distinct religious coalitions underpinning the two major parties. The Republicans depend heavily on Evangelical Protestants, Latter-day Saints, and traditionalists from all major (and most minor) religious traditions, with the bulk of their remaining support coming from centrists in the three largest ones. The Democrats have clearly retained their historic identity as the party of most religious minorities, but depend far more heavily on secular citizens than ever before, with the bulk of their remaining support coming from religious modernists and centrists. (James L. Guth, Lyman A. Kellstedt, Corwin E. Smidt and John C., 2006, pp. 1-39).

In "Religious Mobilization in the 2004 Presidential Election's results have substantive importance far beyond describing the religious basis of electoral choice. Candidates for office and elected officials in office respond in myriad ways to their electoral constituencies. The programmatic agendas of Republicans and Democrats similarly reflect these religious coalitions. Although much of the public argument has centered around the role of "moral issues" in the 2004 outcome, virtually every major issue of recent years has been shaped by religious politics: abortion, stem-cell research, same-sex marriage, judicial nominations, and the Iraq war, to be sure—but also tax policy, environmental politics and social welfare programs. None of this should be surprising; not

only have the Republican and Democratic activist cores been reshaped along religious lines, but the same religious formations have appeared in Congress as well, influencing voting on a wide range of issues. (James L. Guth, Lyman A. Kellstedt, Corwin E. Smidt and John C., pp. 24-25)

However, many studies believe that people with religious beliefs and atheists is indistinguishable. David Campbell and Robert Putnam found that the best evidence indicates that this dramatic generational shift is primarily in reaction to the religious right. Politically moderate and progressive Americans have a general allergy to the mingling of religion and party politics. And millennials are even more sensitive to it, partly because many of them are liberal (especially on the touchstone issue of gay rights) and partly because they have only known a world in which religion and the right are intertwined. To them, "religion" means "Republican", "intolerant", and "homophobic". Since those traits do not represent their views, they do not see themselves- or wish to be seen by their peers-as religious. (Campbell, David E; Putnam, Robert D., 2012)

Religion and the Moral Foundations

Darwin also believed that religion helped bind groups together. Darwin stated that "Tribes have long supplanted other tribes, and morality… Moral systems are interlocking sets of values, virtues, norms, practices, identities, institutions, technologies, and evolved psychological mechanisms … Humans have a unique ability to care for others than themselves, pay attention to matters with others, and they form teams in the process to engage in larger plans. This is the meaning of religion. As long as it is adjusted slightly, it is also a kind of political implications". (Jonathan Haidt，2012，pp. 366-402)

Morality is an element of spiritual culture, which can be demonstrated through religious moral functions. Religious values are equivalent to moral standards, and theologians believe that all moral standards advocated by religion are positive. For example, the Bible and the Koran dominate moral values and regulate people's attitudes. For example, In the Bible said that "if you want people to get along with you, you also get along with them (Matthew 7:12); Honor your father and mother, and, You shall love your neighbor as yourself." (Matthew 19: 19, etc.) The moral of Buddhism and Taoism teach us to not kill other creatures, commit adultery, steal, lie, honor parents, not insult people,

not be angry with others, donate, and pay attention to our own shortcomings. Religion can promote the development of human spirit and self-improvement, and can use moral consciousness to stabilize social relations and other functions.

David Campbell and Robert Putnam found that there is difference between people with religious beliefs or not. People often participate in religious activities, and more benevolent. People often participate in religious activities; they also are good neighbors and good citizens. In order to find out the reason, Campbell and Putnam designed a questionnaire and listed several questions: Do you think hell exists? Do you think we will be summoned to God before confessing sins? And religious beliefs and habits, how long do you read the Bible? Engaged The frequency of religious activities and found that these beliefs and religious habits are not important. No matter what kind of believer has nothing to do with generosity and generosity, the only reason that religion can bring multiple moral benefits is that it is a reliable and powerful related factor that is the relationship with the believer, which is the most good way to inspire people. David Campbell and Robert Putnam agree with Durkheim's point of view: "The most important thing is one person how to get along with neighbors is the religious sense of belong, not religious belief." (Jonathan Haidt，2015，頁 393) The above background shows the social profile of the society in the United States. Does the US profiles equivalent to the social profiles of other countries in the world especially in Taiwan? It is worth exploring.

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Robert Putnam agree with Durkheim's point of view: "The most important thing is one person how to get along with neighbors is the religious sense of belong, not religious belief." (Jonathan Haidt，2015，頁 393) The above background shows the social profile of the society in the United States. Does the US profiles equivalent to the social profiles of other countries in the world especially in Taiwan? It is worth exploring.

METHODS AND DATA

The purpose of quantitative research is to explore relationships, influences, and causal relationship, and to specify variables for statistical analysis. This research method comprehensively uses the knowledge of related disciplines such as political science and statistical analysis to conduct empirical research.

"Multiple Correspondence Analysis" (MCA) is one of statistical research methods. This is a data analysis technique that deals with different variables and is used to detect the underlying structure in the displayed data. For multiple categorical variables, find the correlation between these variables, which can be expanded from two variables to multiple variables. MCA is a dimensionality reduction method that displays the original multi-dimensional data as two-dimensional or points in three-dimensional space to find the consistency of different problems (劉正山，2018，頁 140-176).

Using Multiple Correspondence analysis, we analyze the relationship between the two concepts in the Taiwan society. Data is from the 2018 Taiwan Social Change Survey. This questionnaire was from July 29, 2018 to February 28, 2019. This date was published in 2019 and the effective observation value (N) = 1,842. There are a lot of questions about religious beliefs, personal religious and political behavior, social, cultural value. This data is the most effective resource to study in religious and social issues in Taiwan.

RESULTA AND DISCUSSION

Religious belief of some sort is a nearly universal feature of humanity. At the same time, not all people are religious, and furthermore the forms of belief among the religious

range widely. The finding that 86.6% Taiwanese religious was a normal phenomenon. This study explored correlation of 16 variables, as shown in Table 1.

Table 1 There are 16 variables in the study.

	Variables			
1	Religious beliefs （v29n）	yes 86.7% (v29n_1)		no 13.3% (v29n_0)
2	Pray (v52n)	often 40.8% (v52n_1)	Not often 42.4% (v52n_2)	Rare 16.8% (v52n_0)
3	participate in religious activities (v32n)	often 16.9% (v32n_1)	Not often 48.7% (v32n_2)	Rare 34.4% (v32n_0)
4	read scriptures (v54n)	yes 27.5% (v54n_1)		No 72.5% (v54n_0)
5	believe in the existence of Hell (v49n)	yes 59.9% (v49cn_1)		No 40.1% (v49cn_0)
6	Filial piety (v8712new)	yes 59.9% (v8712new_1)		No 40.1% (v8712new_0)
7	Homosexuality (v83s)	Right 25.8% (v83s_1)	Wrong 74.2% (v83s_0)	
8	Abortion (v84s)	Right 23.9% (v84s_1)	Wrong 76.1% (v84s_0)	

9	Husband or wife had an affair (v82n)	Right 1.2% (v82n_1)	Wrong 98.8% (v82n_0)	
10	People have religion belief is easy to make friends (v61an)	Yes 80.4% (v61an_1)	No 19.3% (v61an_0)	
11	People easy get along with people of different religions (v63bs)	Yes 84.4% (v63bs_1)	No 15.6% (v63bs_0)	
12	People feel very strong in religious beliefs are usually very intolerant to others (v67cn)	Agree 48.2% (v67cn_1)	Disagree 51.7% (v67cn_0)	
13	People tolerate public speech of different religions (v70an)	Yes 39.6% (v70an_1)	No 60.4% (v70an_0)	
14	Democracy is important (v877d)	Important 42% (v877d_1)	Somewhat important 54.4% (v877d_2)	Not important 3.6% (v877d_0)
15	People actively participate in electoral processes(presidential election, 2016) (v99p)	yes 74.7% (v99p_1)		No 25.2% (v99p_0)
16	People has strong religious beliefs are usually very intolerant to others (v67cn)	Yes 48.2% (v67cn_1)		No 51.7% (v67cn_1)

And using MCA to verify the difference between religious and non-religious people and the role and status of relevant religions in Taiwan social, the results:

Figure 1. The distribution map of people religious beliefs, red is religious beliefs people; black is non-religious belief people.
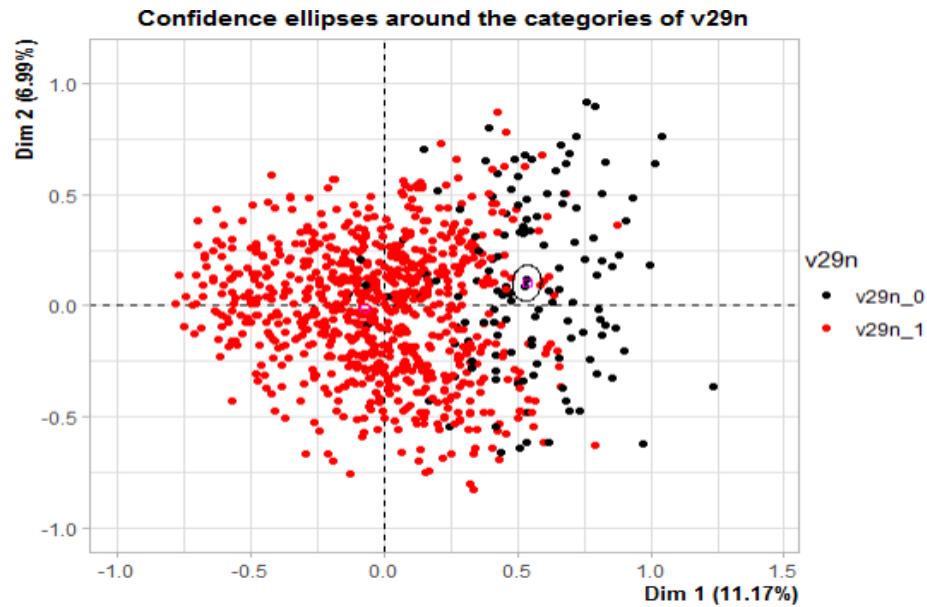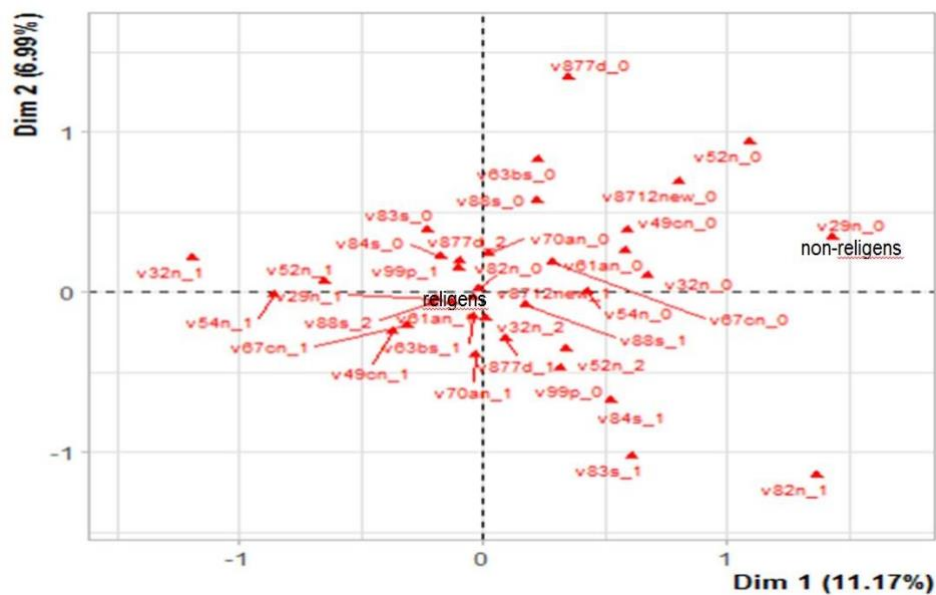

Figure 2. Use and Application of the MCA: A key distinction between religious and non-religious belief people „s attitude in Politics, religion, morality.

From the Figure 1and 2, we can see a key distinction between religious and non-religious belief people „s attitude in politics, religion, morality:

1. On the religiosity level, religious beliefs people (v29new_1), often pray (v52n_1), participate in religious activities (v32n_1), read scriptures (v54n_1), believe in the existence of Hell (v49n_1); On the moral level, religious beliefs people consider filial piety is important (v8712new_1), homosexuality is wrong (v83s_0), oppose abortion (v84s_0), and husband or wife had an affair is wrong (v82n_0); On the interpersonal relationship level, people who have religion belief is easy to make friends (v61an_1) and easy get along with people of different religions (v63bs_1). People do not feel very strong in religious beliefs are usually very intolerant to others (v67cn_1), but they don't tolerate public speech of different religions (v70an_1); on the political level, religious beliefs people feel that democracy is important (v877d_1) and they actively participate in electoral processes (v99p_1).

2. On the religion level, non-religious belief people (v29new_0) do not often pray (v52n_0), participate in religious activities (v32n_0), read scriptures (v54n_0), and do not believe in the existence of Hell (v49n_0). On the moral level, non-religious belief people consider filial piety is not important (v8712new_0), they don't opposed to abortion (v83s_1), homosexuality (v84s_1), and they consider a husband or wife had an affair is not wrong (v82n_1). On the interpersonal relationship level, non-religious belief people don't think it's easy to make friends with religion (v61an_0), they feel very strong in religious beliefs are usually very intolerant to others (v67cn_0), and are less able to get along with people of different religions(v63bs_0), but they are able to accept different religions to public their views is (v70an_0). On the political level, non-religious belief people consider democracy is not important (v877d_0), they did not actively participate in electoral processes (v99p_0).

From Figure 1, it can be seen that people with religious beliefs (v29n_1) are close to those who feel that democracy is important (v877d_1) and actively vote (v99p_1). (v29n_1) is close to filial piety (v8712new_1), homosexuality (v83s_0), views on abortion (v84s_0), being able to get along with people of different religions (v63bs_1), being able to make

friends (v61an_1) and people are more tolerant(v67cn_1). This study proposed 8 hypotheses:

    1. Political Attitudes, behaviors and religious beliefs

      Hypothesis (1): Religious beliefs are related to Taiwanese idea of democracy

      Hypothesis (2): Religious beliefs are related to Taiwanese voting behavior

    2. Moral Values and Religious Beliefs

      Hypothesis (3): Religious beliefs are related to Taiwanese attitudes towards homosexual

      Hypothesis (4): Religious beliefs are related to Taiwanese attitudes towards abortion

      Hypothesis (5): Religious belief are related to Taiwanese filial piety attitudes

    3. Interpersonal Relationships and Religious Beliefs

      Hypothesis (6): Religion are related to Taiwanese to be able to live in harmony with infidels and non-religious people

      Hypothesis (7): Being religious is related to Taiwanese to be able to make friends more easily

      Hypothesis (8): People with religion beliefs consider that other people with religion beliefs are more tolerant.

At the same time, using the "Chi-Square Goodness-of-Fit Test" to test the relationship between these variables, and the results were shown in Tables 2-8 below.

Table 2. "Religious beliefs" maybe not have related with "Religious beliefs people feel that democracy is important".

| Democracy is important? | Religious beliefs | | total |
	no	yes	
No	10	54	**64**
	15.6%	84.4%	**100%**
	4.2%	3.5%	**3.6%**
Yes	104	645	**749**
	13.9%	86.1%	**100%**
	44.1%	41.8%	**42.1%**
Somewhat important	122	845	**967**
	12.6%	87.4%	**100%**
	51.7%	54.7%	**54.3%**
Total	236	1544	**1780**
	13.3%	86.7%	**100%**
	100%	**100%**	**100%**

$\chi 2 = 0.914$, $df = 2$, $\varphi = 0.023$, $p =. 633$.

For the religious beliefs people, there are 3.5% of people considered that democracy was not important; 41.8% of people consider that it was important. For non-religious belief people, there are 4.2% of people consider that it was not important; 41.1% of people consider that it was important. From this, we know that there was no significant difference between Taiwanese religious belief and democracy ($p = . 663$), that is, there was no significant correlation between the two variables. At the 0.05% significance level, the hypothesis that "religious beliefs are related to Taiwanese idea of democracy " was rejected. (See Table 2)

Table 3. "Religious beliefs" have related with "people actively participate in electoral processes".

People actively participate in electoral processes (presidential election, 2016)	Religious beliefs		Total
	no	yes	
	90	372	462
No	19.5%	80.5%	100%
	37.2%	23.6%	**25.4%**
Yes	152	1203	**1355**
	11.2%	88.8%	100%
	62.8%	76.4%	**74.6%**
Total	242	1575	**1817**
	13.3%	86.7%	100%
	100%	**100%**	**100%**

$\chi2 = 19.665$, $df = 1$, $\varphi = 0.106$, $p =.\,000$.

For the religious beliefs people, there are 23.6% of people didn"t to vote in the 2016 presidential election; 88.8% of people voted. For non-religious belief people, there are 37.2% of people didn"t to vote in the 2016 presidential election; 62.8% of people voted. There was a significant ($p = .\,000.$) relationship between religious beliefs and people actively participate in electoral processes (See Table 3).

Table 4: "Religious beliefs" have related with "filial piety".

Filial piety is important?	Religious Beliefs		Total
	no	yes	
	30	74	**104**
No	28.8%	71.2%	100%
	12.6%	4.7%	**5.7%**

Yes	209	1506	**1715**
	12.2%	87.8%	**100%**
	87.4%	95.3%	**94.3%**
Total	239	1580	1819
	13.1%	86.9%	100%
	100%	**100%**	**100%**

χ2 = 22.408, *df* = 1, φ = 0.114, *p* =. 000.

For the religious beliefs people, there are 4.7% of people considered that filial piety was not important; 95.3% of people consider that it was important. For non-religious belief people, there are 12.6% of people consider that it was not important; 87.4% of people consider that it was important. There was a significant (*p*=. 000.) relationship between religious beliefs and "filial piety" (see Table 4).

Table 5: "Religious beliefs" have related with "Homosexuality"

| Homosexuality | Religious Beliefs | | Total |
	No	Yes	
	121	1122	**1234**
Wrong	9.7%	90.3%	**100%**
	56%	76.7%	**74.1%**
Right	95	340	**435**
	21.8%	78.2%	**100%**
	44%	23.3%	**25.9%**
Total	216	1462	1678
	12.9%	87.1%	100%
	100%	**100%**	**100%**

χ2 = 41.025, *df* = 1, φ = 0.158, *p* =. 000.

For the religious beliefs people, there are 76.7% of people considered that homosexuality was wrong; 23.3% of people consider that it was right. For non-religious belief people, there are 56% of people consider that it was wrong; 44% of people consider that it was right.

There was a significant (p = . 000.) relationship between religious beliefs and "homosexuality" (See Table 5).

Table 6. "Religious beliefs" have related with "abortion".

Abortion	Religious Bliefs		Total
	No	**Yes**	
	150	1174	**1324**
Wrong	11.3%	88.7%	**100%**
	65.2%	77.6%	**76%**
Right	80	338	**418**
	19.1%	80.9%	**100%**
	34.8%	22.4%	**24%**
Total	230	1512	**1742**
	13.2%	86.8%	**100%**
	100%	**100%**	**100%**

χ^2 =16.233, df = 1, φ = 0.099, p=. 000.

For the religious beliefs people, there are 77.6% of people considered that abortion was wrong; 22.4% of people consider that it was right. For non-religious belief people, there are 65.2% of people consider that it was wrong; 34.8% of people consider that it was right. There was a significant (p =. 000.) relationship between religious beliefs and "homosexuality" (See Table 6).

Table 7. "Religious beliefs" maybe not have related with "Taiwanese be able to live in harmony with infidels".

Taiwanese be able to live in harmony with infidels	Religious Beliefs		Total
	No	**Yes**	
	37	220	**257**
No	14.4%	85.6%	**100%**
	17.8%	15.4%	**15.7%**

Yes	171	1208	**1379**
	12.4%	87.6%	**100%**
	82.2%	84.6%	**84.3%**
Total	208	1428	**1636**
	12.7%	87.3%	**100%**
	100%	**100%**	**100%**

$\chi2 = 0.609$, $df = 1$, $\varphi = 0.022$, $p = .435$.

For the religious beliefs people, there are 15.4% of people cannot able to live in harmony with infidels; 84.6% of people can make it. For non-religious belief people, there are 17.8% of people cannot able to live in harmony with infidels; 82.2% of people can make it. From this, we know that there was no significant difference ($p = .435$.) relationship between "religious beliefs" and "Taiwanese be able to live in harmony with infidels". That is, there was no significant correlation between the two variables. At the 0.05% significance level, the hypothesis that "religious beliefs is relate to with "Taiwanese be able to live in harmony with infidels" was rejected (See Table 7).

Table 8. "Religious beliefs" maybe not have related with "Taiwanese easy to make friends with religion".

Easy to make friends with religion?	Religious Beliefs		Total
	No	**Yes**	
	43	277	**320**
No	13.4%	86.6%	**100%**
	20.1%	19.5%	**19.5%**
Yes	171	1146	**1317**
	12.4%	87.6%	**100%**
	79.9%	80.5%	**80.5%**
Total	214	1423	**1637**
	13.1%	86.9%	**100%**
	100%	**100%**	**100%**

$\chi2 = 0.015$, $df = 1$, $\varphi = 0.005$, $p = .902$.

For the religious beliefs people, there are 19.5% of people cannot easy to make friends with religion; 80.5% of people can make it. For non-religious belief people, there are 20.1% of people easy to make friends with religion; 79.9% of people can make it. From this, we know that there was no significant difference ($p = .902.$) relationship between "religious beliefs" and "Taiwanese easy to make friends with religion". That is, there was no significant correlation between the two variables. At the 0.05% significance level, the hypothesis that "religious beliefs is relate to with "Taiwanese easy to make friends with religion" was rejected (See Table 8).

Table 9. "Religious beliefs" have related with "Religious beliefs people feel very strong in religious beliefs are usually very intolerant to others".

Religious beliefs people feel very strong in religious beliefs are usually very intolerant to others?	Religious Beliefs		Total
	No	Yes	
	127	672	**799**
Disagree	15.9%	84.1%	**100%**
	63.2%	50.2%	**51.9%**
Agree	74	666	**740**
	10%	90%	**100%**
	36.8%	49.8%	**48.1%**
Total	201	1338	**1539**
	13.1%	86.9%	**100%**
	100%	**100%**	**100%**

$\chi^2 = 0.609$, $df = 1$, $\varphi = 0.022$, $p = .001.$

For the religious beliefs people, there are 50.2% of people disagree about religious beliefs people feel very strong in religious beliefs are usually very intolerant to others, 49.8% of people agree it. For non-religious belief people, there are 63.2% of people disagree about religious beliefs people feel very strong in religious beliefs are usually very intolerant to others; 49.8% of people agree it. There was a significant ($p= .001.$) relationship between

religious beliefs and ''Religious beliefs people feel very strong in religious beliefs are usually very intolerant to others'' (See Table 9).

CONCLUSION

How religion affects everyday life in Taiwan? The results of the research can be elaborated as three folds:

1. On the political level

Religious beliefs people actively participate in electoral processes in the 2016 presidential election vote. During the election, politicians seems to attend more religious services. President Tsai Ing-wen said that she was DPP chairman in 2008, she promoted DPP and religious organizations relationship. (After election, President Tsai Ing-wen was interviewed by Media), 20 January 2020). We observed from the election results: Taiwanese religiosity and voting behavior were reflected in the 2016 presidential elections. But religious beliefs people maybe not religious beliefs people feel that democracy is important.

However, in analyzing the relationship between religion and democracy, the importance of Taiwan's democracy as a uniting value, religion and democracy may be not have relationship. The civic education is largely conducted in education settings instead of religions.

2. On the moral level

This study found that Taiwanese people with religious beliefs are more benevolent. it was from religious beliefs rather than religious sense of belonging. We live in different countries, we are different races, we have different religions, our value choices we make are based on our values.

Is homosexuality wrong? Regardless of Christian, Catholics, or Buddhist, they think homosexuality is wrong. For Christian, homosexuality is not open to life; but for Buddhists, sexual intercourse violates the commandments. Many people object to such marriage on the grounds that same-sex relationships are immoral. Even Taiwan passed the same marriage law, but religious people are against the same marriage law. This is the negative impact of religion on people''s life.

3. On the interpersonal relationship level

There can be plethora of reasons of why someone wants to be friends with another person? It was not necessarily related to religious beliefs. The so-called friendship was a selfless relationship between people based on common interests, values, hobbies, and mutual respect and mutual assistance. Friendship was not affected by social status, culture, economy, religion, values and other factors. In fact, even atheists, they also can get along with people of different races, nationalities, beliefs, ideas, cultures, and historical backgrounds and etc. Religious beliefs do not affect friendships.

As for whether you have religious beliefs or not, it matters whether you are very tolerant towards other people with religious beliefs. For example, if I am a Buddhist, I see if Christians are tolerant. they have relevance. Tolerance is a non-aggressive attitude toward the views, beliefs, lifestyles, and behaviors of others. For example, although many people in Taiwan disapprove of homosexuality, and some people are afraid of Muslim women wearing hijab, most Taiwanese have tolerated this situation, rather than persecute these people.

On the other hand, Taiwan's constitution grants everyone freedom of belief, and belief belongs to the private domain. Sometimes people of different religions may easily offend another belief, and they may turn from friends to enemies if they are not sensible. Therefore, people who claim to have religious beliefs, they usually know how to respect different religions. Tolerance is a necessary condition for human life in a modern society because people of different nationalities, religions and customs is living together. There is a moral and spiritual foundation behind tolerance, which is a force that unites the society, make a society full of confidence and accept a various of perspectives on the way we should live.

In the end, religion indeed plays a significant role in Taiwan. Taiwan society is highly diversified in terms of religious belief. Almost religious organization has its own doctrine. Does religion unite or divide us? More or less, religions indeed play a role in Taiwan, but it also may not have the function of divide society. However, on the issue of same-sex marriage, some political parties are still fighting on the LGBT rights. On the other hand, in order to get votes from religious beliefs people, some parties advocated the abolition of the same-marriage law. Homosexual remains a controversial issue.

Due to data limitations, my study does not yield insights about causality. Future studies might investigate the causality between religiosity and happiness by considering a survey which is designed to follow the same respondents in consecutive years.

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