

**The Exploration on the Link of the Acceptance of the Tattoo Culture and
The Taiwan College Students Self-Identity**

By

Yu-Hsuan Chao

趙祐萱

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DEPARTMENT OF INTERNATIONAL AFFAIRS

This senior paper was presented

by

Yu-Hsuan Chao
趙祐萱

It was defended on

November 28,2020

and approved by

Reviewer 1: Mark W Lai, Associate Professor, Department of International Affairs

Signature: _____ Date: _____

Reviewer 2: Ren-Her Hsieh, Associate Professor, Department of International Affairs

Signature: _____ Date: _____

Advisor: Yuan-Ming Chiao, Assistant Professor, Department of International Affairs

Signature: _____ Date: _____

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**THE EXPLORATION ON THE LINK OF THE ACCEPTANCE OF THE
TATTOO CULTURE AND THE TAIWAN COLLEGE
STUDENT'S SELF-IDENTITY**

Chao Yu-Hsuan

Wenzao Ursuline University of Languages, 2021

ABSTRACT

Since the tattoo issue has always been a controversial subject in Taiwan, and it is mostly because of influencing by the Chinese culture for a long time. In the very beginning of the tattoo appeared in east in the pre-Qin period time, tattoo is used on the people such as criminals' as the punishment. From that time, tattoo has been used in many villain situations, like the gangsters. This make most people dislike tattoo and regarded it as negative. But young people nowadays put tattoo on their body normally, people seem to accept this tattoo culture.

My study will focus on is there any connection between the tattoo and how Taiwan college students achieve their self-identify. Through the qualitative research, having the interview with the Taiwan college students, my study population, I will get more information for my study issue.

After finished this research, I found that the tattoo behavior between Taiwan college students do related to the self-identity achievement, however the study population was not big enough, for the future research can have the more exploration on Taiwan college students achieving self- identity and have the bigger study population.

Key word: tattoo culture, tattoo motivation, self-identity

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INTRODUCTION

Background

As the tattoo culture has appeared for long time, although it is hard to find out the very beginning of the start of the tattoo culture, we can still find it in ancient Egypt and also in the pre-Qin period. As the ancient people used tattoo on the criminals and some other bad people like the gangster as the represent of their status and identity, people started viewed it as the negative active for having the tattoo on the body. As been influenced by the Chinese culture for a long time, most of Taiwan people remain traditional ideology.

Although getting tattoo become a general issue, there is still an obvious phenomenon of low tattoo acceptance. Tattoo for some people are still full of negative perception. This should because of Taiwan has been deeply accepting Chinese culture and education for a long time, the old generation, such as the grandparent's generation, is the most opposed ethnic group, then is the parents. In their opinion, tattoo is for the people who are in the gangsters, criminals, the underworld or some other negative representatives, and it is also related to the social media for the news(1)¹. Under such circumstance, elders will repel or even dislike tattooed teenager even adults, this caused some obstructions for the people who tattooed. Not only in the family situation will

¹ "【台灣刺青簡史】文身之鄉、東瀛浮世繪、兄弟本色，社會觀感翻轉再翻轉," 2018, <https://www.thenewslens.com/feature/subculture-tattoo/102294>.

they be opposed, and also in the workplace, people will treat them with creepy vision.

As disturbed by the tradition ideology, the young generation will also be influenced by the education from their family. The parents who opposed to the tattoo will tell their children the negative of having the tattoo on its body. This build up the restriction to the young's personality development and creativity of self-thinking.

However, time change, the society become more opened than before. It is the young generation now, but they are still limited by the conservative thoughts and restricted when they are on the road of the growth. For the young, self-identity is one of the main courses for their life.

Motivation

However, is it true that each tattoo individual means they are bad? Exploring different aspects and meaning of tattoo culture is the main point for the researcher. As another shape of the art and the culture, why should it always be discriminated by society? Also find out why Taiwanese have a low recognition when it comes to tattoo culture.

Research purpose

Due to the above motivation, here comes up the purpose:

1. Explore the influence of Taiwan college student's self-identity brought by the tattoo culture.

2. The relevance of cultural acceptance to self-identity

Research question

1. The connection between the acceptance of tattoos and self-identity by Taiwanese college students.
2. Under such low acceptance of tattoo culture in Taiwan, what will be the motivation for Taiwan college students to have the tattoo?

Hypothesis

- H1. Tattoo culture is related to social environment, family, and peers
- H2. The act of tattooing contributes to the development of self-identity
- H3. Taiwanese society's acceptance of tattoo culture will affect tattoo behavior

Contribution

As the young generation is our world's future, it is important to find out the way for the young to dig out their potential. By means of having the well self-identify, the young can have more confidence themselves. High confident may bring more efficiency for their work. Find out the connection between the acceptance of tattoo culture and the young self-identify. If there is low acceptance, then how can people do to increase it, or how to deal with the self-identity brought by the low acceptance of the tattoo culture.

On the other hand, studying Taiwanese acceptance of tattoo can understand how

Taiwanese view tattoo culture, how much effort the people who wants to widely spread tattoo culture should do.

Limits

Focusing on the Taiwan college students rather than the other population such as adults, not only because the researcher insufficient personal social experience and insufficient contacts with people, also the limitation on time. Searching my study population will cause some difficulties.

Because of the study population is only focus on part of the college student, so the consequence cannot represent all the Taiwanese college students. The time and space will be the limitation, for researcher to complete this research.

Delimits

This research is focus on Taiwan college students who have tattoo, for the other reason that the young generation is one area's future. The college students are the next to step into the society and bring more benefit in the future. Taiwan is regarded as having traditional thinking, and it may restrict the development of human thought, especially the open society nowadays. So, it is in need for people to help the young build up their skills also well-known to themselves. As the researcher is also a college student, it won't be too difficult to interview people for collecting data from Taiwan college students.

LITERATURE REVIEW

Taiwan Tattoo Culture

The early Taiwan has been deeply influenced by the Chinese on the ideological aspect, this led to the situation that Taiwanese culture to be more conservative and exclusive towards tattoos. Due to the long-term of Japanese colonization in the past, Japanese will tattoo on the criminals' face as the punishment, this make Taiwanese build up the link between the tattoo culture and the crimes, make it become the stereotype.²

Taiwanese have a negative viewpoint on the tattoo culture, on the contrary, the aboriginal and some certain ethic group will express themselves and the self-identity through the tattoo, for them, tattoo is provided with some symbolic meaning. For instance, aboriginal will use tattoo to interpret their own beliefs and aesthetics. Some of the tattoo also represent their status. But Taiwanese cannot treat the tattoo with the positive and optimistic view like them.³

The acceptance of the tattoo culture by Taiwanese has been low for a long time , in the process of the Taiwan culture development, tattoo gradually become a subculture. In Taiwan, most of the people having tattoo are from the subculture group, such as the gangsters and criminals. The reason why these subculture group connect with the tattoo is because of the punishment culture in the Japanese occupation period which

² 蔡孟襄, "台灣民眾對刺青內隱與外顯態度測量研究" (2019).

³ 蔡幸秀, "青少年刺青次文化認同初探" (2006).

reinforce the negative perception of current tattoo culture. The early Japanese Bushido has a culture heritage of tattoo. Through the tattoo, they can the braveness and powerful of the warriors. However, this also become the emulation by the underworld and criminals. Most of the people with tattoos are still under the majority of gangsters and prisoners.⁴ The imitation of tattooing is mainly for the purpose of intimidation and a symbol of self-identity, this is similar to the Taiwan aboriginal through the way of the tattoo to demonstrate the individual's symbolic status in the tribe also the family.⁵

Because of the well development on information, the culture between the countries are flourishing exchanging, and make the society become more opened-minded than before. The acceptance of the tattoo culture in Taiwan has gradually increasing⁶, because of the use of tattoo has been changed from ancient tattoos, mark(黥面、雕青、劓青), as the punitive tattoos, and now, through the culture exchanging, it has evolved many different kinds of tattoo style. Through these tattoo culture in the new generation to change the stereotype of Taiwanese people on tattoo. Moreover, the researcher discovered that the tattoo culture, because of the influence of media into the communication era, it enhances its positive culture perception indirectly, and break the

⁴ 杜仁德, "替代役男刺青行為與相關因素之研究" (2004), <https://hdl.handle.net/11296/2vdgv4>.

⁵ 邱淑萍 et al., "台灣不同生活型態族群對刺青文化認同之差異分析," (2012).

⁶ 杜仁德, "替代役男刺青行為與相關因素之研究."

established impression of tattoo, let it become a way to express the art and turn the human body into a canvas. Tattoo are no longer a crime or improper act.⁷ (5)

Development of Self-Identity

Self-identity has always been a subjective noun. According to the data, self has self and ego two saying. The former is only a sociological term, and the latter is a psychology term. What is self-identity? Self-identity is looking for an established image of yourself among many roles, what kind of personality traits you want to own, what type of person you want to be, and what you can actually do and achieve, after thinking and sorting out, is a result that comes out of yourself.

In the self-theory of Erikson, he thinks everyone will face different difficulties in different stages of their life and have different choices. People will have the requirement on seeking self-identity and self-affirmation. During the searching process, having a good develop basic can avoid the having the situation of identify confusion and disorientation. People can use seven self-development dimensions to construct and explore that is perspective of time, self-confirmation, role test, professional will, sex differentiation, master-slave separation and value orientation⁸. Through these seven dimensions in the exploration, Marcia also think there will appear identity confusion, identity seeking, identity early closure and achieving self-exploration, these four

⁷ 邱淑萍 et al., "台灣不同生活型態族群對刺青文化認同之差異分析."

⁸ 吳兆田, "冒險教育效益機轉應用於大學生之自我認同發展之研究" (2017).

situations⁹ will also happen during each people's exploring process. In order to achieve stable and clear self-identity, it requires a stack of many different construction factors to reach a clear and certain stage of growth. Everyone has different way on the process of exploring self-identity and faces contradictions and conflicts in different time. By the Schwartz research, we can understand that in order to avoid conflicts and individual's own creativity, questioning ability, and critical ability to let the individual expressing the most authentic self-feeling in their heart, even a breakthrough in their own ideas and innovative thinking, then reinforce the self-identity also the timely support and encouragement from family and friends.

The society has become opened increasingly, the way for people to achieve the self-identity are diverse and complex. One of the ways is through the tattoo.¹⁰ This process is like seeking for a role play and the needs for different societies. Owing to the reason that different roles will have different way to achieve the self-identity, some will want to express an external self-symbolic by means of marking them on the body. In the early society, everyone has their own status role, special signs and norms will also be imposed in the invisible. At the time, people had a clear and established image of their self-identity. As the Douglas saying¹¹, the society is changing rapidly, to the extent

⁹ James E Marcia, "Development and Validation of Ego Identity Status" (1966).

¹⁰ 蘇于娜, "台灣女性刺青師刺青動機與自我認同之研究," (2015).

¹¹ Douglas Mary, *Natural Symbols: Explorations in Cosmology* (2003).

that ethnic groups and roles become fruitfully and diversely, unlike a single form in the past, which has led to a stimulate way to achieve self-identity through tattooing.¹²

From Lin, Qin Wen's research, during the development of the self-identity, it will have different resource and exploring way due to different environment and friends. It affects the orientation of the individual's self-identity value, then extending different stages of self-development.¹³ From Ginzber theory there are three cycles, fantastic period, experimental period and actual period. These three cycles will lead to different self-identification results due to different social values. During the fantastic period, it is like before having the tattoo on the body, people who want to have tattoo will regard tattoo as a cool behavior, and let it have some special meanings. Then when it comes to the experimental period, the individual takes the action to go tattooing, they will start to have different experience many feelings on whether this action will be accepted by the society, and the family and friends' support and oppose. Going through these two steps and it will come up the third one, actual period. In this stage, the tattooed people started to be differentiated and classified by the society. While the tattooed people having some life test, such as looking for the jobs or facing personal family and living environment, they will discover that the tattoo acceptance of the society nowadays is still not high. For example, during the process of find the job, the interviewee will give

¹² 呂潔如, "肉身化自我的標記：刺青," (2007).

¹³ 林清文, *大學生生涯發展與規劃手冊* (2000).

the negative stereotype to interviewer because of having the tattoo on their body. People who have ability to work in the white-collar class will be considered to be only able to engage in lower-cultural occupations. However, this is not the absolute situation, but most people are restricted by the social framework that appears under this social system. As the Erikson theory mentioned above, it will generate role confusion and others.¹⁴

According to Turner's theory, when these tattooed people gather together, they will form a high-acceptance ethnic group, and then develop their so-called neo-tribal mentality. In this group, everyone supports and accompany each other, without being accepted by other members of the public, finding their own shelter and living environment. For them, they can get more sense of security and belonging under such environment and help them create a protective layer in the connection of the same social value, self-identity will also deepen. Compare to the other mainstream culture, the strength of mutual recognition in their unique system will be more inseparable than mainstream culture.¹⁵

The Relation between the Acceptance of Tattoo and Self-Identity

Nowadays, there is an increasing number of tattooed people, beloved celebrities and entertainers and other public figures included. The famous people also have the tattoo action. Through the past study, it indicated that the society are less likely to view

¹⁴ 黃謹韻, "大學生生涯探索、自我認同狀態與心理幸福感之關係" (2015).

¹⁵ Turner. BS, *The Blackwell Companion to Social Theory* (2000).

these celebrities with tattoos differently, because of their special status, people have the high acceptance and tolerance of their tattoo culture. In comparison, when we put the sight on normal person, the attitude to the tattoo is not that open.¹⁶ The reason why these popular people can enjoy such disparity treatment is because of their own identity and the needs and characteristics of social roles. On the contrary, the others who cannot have the same treatment, they cannot show their self-identification and value. The most important thing is that they are unable to show the truest self. This shows with high acceptance, you can have a wider opportunity for self-expression in the tattoo culture.¹⁷

Tattoos have the purpose of expressing themselves, there will be different meanings under different social classes. In the labor class, teenagers and offender groups, tattoo is meant to represent rebellious totems. They have been invisibly classified as a negative ethnic group by society. Under such environment, people often want to emphasize and highlight the truest self through tattooing, this ceremony act. Each people will have the requirement of seeking self-identity, tattoo, may be a rebellious acting by others, but it also shows the life attitude of tattooed people¹⁸.

For those with tattoos, tattooing is already the most direct way to express themselves, they try so hard to achieve physical autonomy and showing their own style

¹⁶ 蔡孟寰, "台灣民眾對刺青內隱與外顯態度測量研究."

¹⁷ Michael Rees, "From Outsider to Established - Explaining the Current Popularity and Acceptability of Tattooing," (2016).

¹⁸ 謝選駿, *信念的活史:文身世界* (2005).

through the tattoo, and also reverse society's negative perception of tattoo culture. When tattoo become a lifestyle, there will be no special distinction between ethnic groups. When culture, values and resources are no longer important life mode, people are more able to openly understand and accept the feelings and ideas of tattooed people.

During the transformation of tattoo culture, through the in-depth research of Halon and Cohen, it was discovered that there is a phenomenon in the tattoo culture in the underlying culture called gentrification situation. Tattoo culture gradually evolved into a symbol of middle- and high-class aesthetics and status. Tattoo also become a behavior of showing body art, improving the positive acceptance of tattoo culture and getting rid of the rigid connection between tattoos and criminals and behavior deviations.¹⁹

Tattoo culture has clearly become popular and open-minded in Taiwan, through tattooing, numerous tattooed people used it to express love, commemoration, imprint of youth and symbolic of death and rebirth. With the demonstrations and performances of well-known celebrities and artists, tattoos seem to gradually evolve into the fashion category of young people, self-imprinted.²⁰ Tattoo culture also covers important society culture and fulfill. The marginal tattoo culture that was not initially accepted gradually integrated into society, let the tattoo culture like a social behavior be

¹⁹ Karen Bettez Halnon and Saundra Cohen, "Muscles, Motorcycles and Tattoos: Gentrification in a New Frontier," (2006).

²⁰ 蔡幸秀, "青少年刺青次文化認同初探."

interdependent and rational to interpret deep emotions.²¹ Information is well-developed nowadays, and the professionalism of tattoos and the establishment of a positive image of tattoos have been shaped through multiple channels of communication media, and the business opportunities of stigmatized industries have been enhanced.²²

In a good tattoo culture environment, tattoos are endowed with positive meaning, not only an aesthetic decoration and ritual behavior, but also a sense of self-identity, just like aboriginal tribes and ethnic minorities have similar ritual behavior and inheritance in the past. For them, tattoos are a sacred social value of ethnic groups, such as the aboriginal rite of passage and the meaning represented by the tattoo lines on their faces. Just like the modern young people, through the ritual behavior of tattooing, they transform the life events they have experienced and the thing they want to save into representative totems or words and imprint them on the body, conveying a personal belief and self-worth identity

Synthesis of Relevant Literature

Summarizing the contents of the literature collected in the above three subsections, most scholars use qualitative interview methods to study tattoo behavior intentions, and a few researchers use quantitative analysis. From Qiu, Shu-Ping's research analysis and

²¹ Michael Atkinson, *Tattooed: The Sociogenesis of a Body Art* (2003).

²² 何春蕤, "溫情與驚駭:當代台灣刺青性別與階級的位移," (2010).

literature review, we can know that tattoo has gradually changed from a negative imprint to a teenager's self-personality and physical autonomy in Taiwan, and also use the human body as a canvas to show the artistry of tattoos. Using quantitative analysis to know that more than half of people think that tattooing is an artistic performance, but there is still a difference in the acceptance of tattooing among people with and without tattoo. From Tsai, Meng Huan's research, he first collected the historical documents of tattoos and differences between home and abroad tattoos. Then emphasize the transformation of modern tattoo use and the display of style. In his quantitative research, we know that some people still hold a negative view of tattoos. Friends with experience in tattoos beside the subject will also affect the intention and behavior of the tattooed people, hiding or showing their tattoos. From Huang, Cin-Yun's study, better understand the status of self-identity, including the phenomenon of early closure of identity and identity confusion, understand the importance of achieving self-identity for the career development of college students.

Moreover, overview all the literature the researcher got, it also pointed out that there are four main elements, family, living environment, friends and individual, will influence people's viewpoints and the motivation of tattoo, let this research will focus on these four elements to do the research.

METHODOLOGY

Research process

As this is the quantitative research, the researcher will first collect the secondary data to know the background of Taiwan tattoo culture and the self-identify. After the literature review, the researcher will have the one of the unstructured interviews, in-depth interview, to collect my data in order to get more information from the interviewees, getting the needed data to the research.²³ Then organize the interviewee's response, getting the supporting answer for the research hypothesis, the high acceptance of the tattoo culture, the high self-identity Taiwan college students have. Here is the research process chart:

²³ "實證資料蒐集方法," 2015, <http://140.133.73.201/VG/Publish/07%20Interview.pdf>.

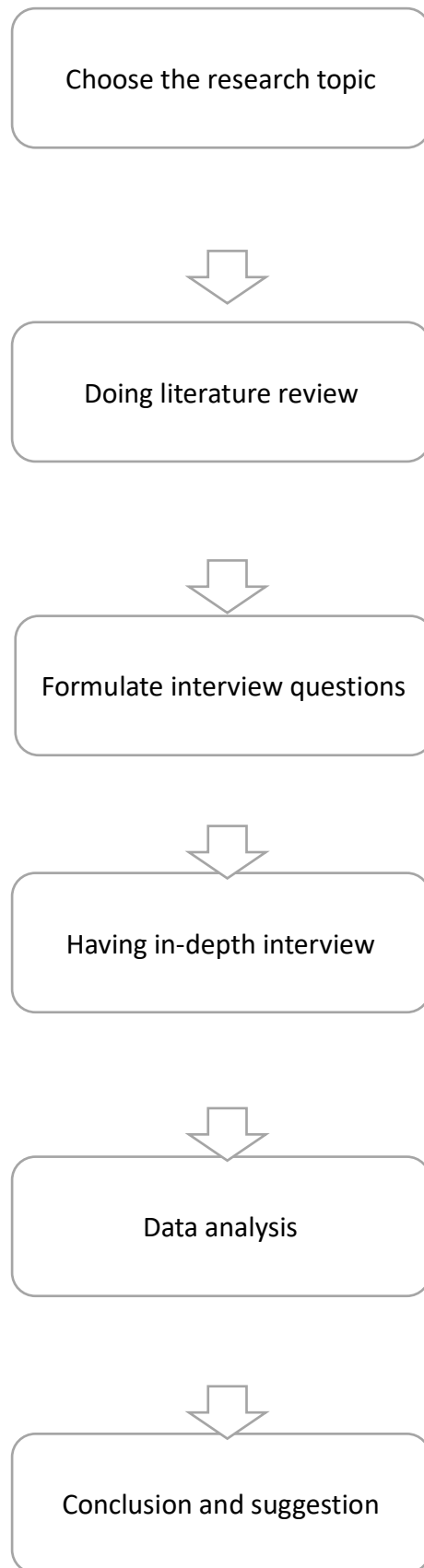


Figure 1. Research Process

Research Design

The research design for this study will be one-shot case study and using the qualitative method, in-depth interview. Two questions for this research, the first is the connection between the acceptance of tattoos and self-identity by Taiwanese college students. The other is under such low acceptance of tattoo culture in Taiwan, what will be the motivation for Taiwan college students to have the tattoo.

There are three concepts for the research, acceptance of tattoo culture, self-identity and relation between self-identity and tattoo culture acceptance. For acceptance of tattoo culture, the indicator are social value, mainstream culture and subculture. For self-identity, self-ideological commitment will be the indicator. For the self-identity and relation between self-identity and tattoo culture acceptance, seeking identity and social acceptance are the indicators..

The interview questions will be divided into mainly four parts, from family, friends to the living environment and the tattooed person themselves. From the beginning, the researcher will first ask about the age and when they first have the tattoo, also the city they come from to see whether the research questions also related to the development of the city.

Research instrument & Data collection

In-depth interview can let the interviewees talk more about their thoughts and the interviewer can feel the interviewee's expression directly, extending more from the interview. Through asking the leading questions during the interview, make them answer the question for the research gradually, and verify my hypothesis, the high acceptance of the tattoo culture, the more self-identity Taiwan college students will have.

This research will focus on the group, Taiwan college students who have tattoo. I will choose 10 people to have the in-depth interview. There will be 5 female and 5 males, for the sake of distinguishing the gender differences in self-identity to do the research and collect data.

Tools for Data Analysis

By means of having the in-depth interview for the research, asking the related and opening questions to the research purpose and let it have the validity and reliability for this study. After finishing every interview, the researcher will first organize the content told by the interviewees, by listening to the records. There will be divided into several parts about the case study, the acceptance of the tattoo culture, the way for Taiwan college students to achieve self-identify, the motivation for them to have the tattoo, then the relation between them. Here are my related elements of interview questions chart:

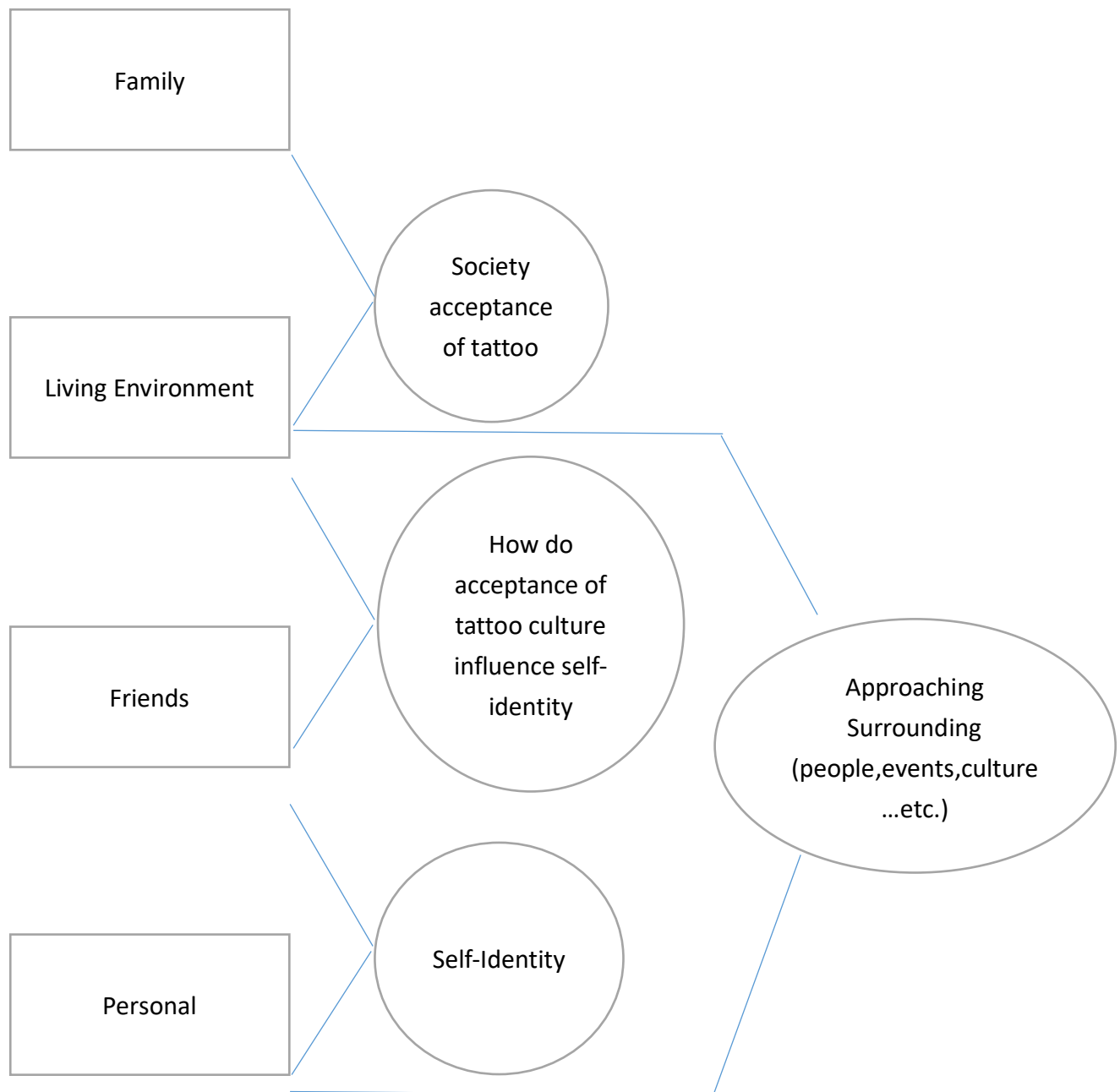


Figure 2.Related Elements of Interview Questions

Data Analysis

Coding Process

As the researcher has mentioned in the previous chapter about the methodology, there will be 4 main elements, family, friends, living environment and personality tattooists themselves to deeply explore the relation between the college student's self-identity and the acceptance of the tattoo culture these days.

As a person, family is the first group attached and will have big influence to oneself in his/her growing path; friends are the second elements to influence people during daily life, without family then the friends beside; exclude the family and friends, the living environment takes another factors to an individual. As the three elements cross-influence an individual and comes out the individual him/herself. So, this is the reason the researcher uses these four elements to deeply exploring the connection between each element.

After having the in-depth interview to 10 college students, asking 20-25 related questions and typing out all the interviewees' transcript, using the MAXQDA to code then having the category then using the main 4 elements cross analysis the codes. Then having the 3 subsections below.

Table 1. Ten Interviewees

Alias	Age Receiving Tattoo	Motivation for tattoo	Occupation
Amelia	20	Finding the real self	Cram-school Administration
Effi	20	An Alert & Decoration	Model, Dancer
Marsy	22	Family	Unemployed
Amy	20	Represent of freedom	Service Industry
Cynthia	22	An alert	Trade Industry
David	21	An Alert to his life and love & An Represent of His Family	Imaging Industry
Hao	20	Decoration & Religion	Professional Soldier
Owen	20	An Admonish & Expectation	Engineer
Mike	18	Transition of growing & Family related	Deliver
Lin	18	Religion & Faith & Family	Service Industry

Source: researcher's compilations

The relevance of individuals to self-identity through peer and tattoo culture

Tattoos have the effect of intimidating others or highlighting one's own status. In this case, the peer group you belong to will also affect the individual's perception of the behavior of tattoos. If the friends around you have a gang culture, in this type of circle of friends, more intimidating tattoo totems are more likely to be chosen as a symbolic basis for blending into peers. If friends around you generally regard tattooing as a purpose for beautifying your body, venting your emotions, increasing friends, body autonomy and so on²⁴, they will choose more positive and representative tattoo designs. Peers have a great influence on personal perception and choice of tattoo culture. A person who chooses more intimidating totem is mainly to integrate into the living environment and the identity and acceptance of the group²⁵. With the increase of age, young people will pay more attention to the status between peers²⁶.

Nowadays, young people are more inclined to choose tattoos that highlight their personal characteristics and commemorative nature, which indirectly affects their friends' views on tattoos and their motivations. In the process of self-exploration of college students, according to Freud's psychoanalytic theory, the personality structure is divided into three selves: id, ego, and superego. Under the influence of interaction

²⁴吳冠臻, "新刺青時代—從場域競合探討台灣刺青文化(去)汙名化及市場化的演變," (2013).

²⁵ 陳俞霖, *網路同儕對N世代青少年的意義：認同感的追尋* (2003).

²⁶ 賈馥茗 and 楊深坑, *教育學方法論* (五南, 1993).

between id and superego, an ego will be formed. Peer's acceptance of tattoo culture will affect the id, which in turn will enhance a person's motivation for tattooing and will be pulled with the social moral values of the superego.

I got in touch with tattoo culture through my friends, and some friends got tattoos because of me. About sense of achievement... of course I had it when I got my first tattoo. I think I got one of my life lists checked. Then about self-identity...Because I already have some patterns that I am interested in, of course I don't want it to be just a pattern, and then I am wondering why this pattern attracts me, why I want to tattoo this, and what meaning does it mean to me. It must be... just like the saying "Birds of a feather flock together", the same people will gather together, then why this pattern attracts me, it must have the same thing as me. ____Amelia

From the respondent's answers, we can find that with regard to the motivation of tattooing, one can influence his/her peers, and his/her peers can also influence oneself. There is a link between them. The achievement of a sense of accomplishment is usually when the first tattoo is completed. In addition to using the pain to make you feel that you are really accomplishing a major event in life, you can find the connection between

the pattern and yourself through the patterns you are interested in, knowing who you really are.

During the interview process, it was found that the same situation occurred among the interviewees. Friends around the interviewee had a high acceptance of tattoo culture, which in turn affected their preference for tattoo culture. However, because of the involvement with social morality, the interviewees were hindered in the process of having tattooing. From this, we know that there is a great relationship between peers' recognition of tattoo culture. The acceptance of tattoo culture by friends around you will affect your personal perception of tattoo culture. From this, we learned that peers will also influence each other, not only will individuals be influenced by their peers, they will also be affected by individuals.

Through research, it is pointed out that everyone wants to achieve self-identification through practical actions and attempt, then understanding the tattoo culture. Through the tattoo to represent and be wary of oneself, from which to express personal love, commemoration, the imprint of youth and other meanings to show oneself. Through the tattoo culture, everyone has different opinions on tattoos. It is found in the literature that tattoos have a self-healing effect for some people, as well as

a symbolic representation²⁷. The tattoo culture in Taiwan was not very popular in the early days, but it is learned from the literature that the religions of Western countries regarded tattoos as a sign, and some ethnic minorities regard tattoos as a ritual act. For examples, the tattoos of Maori in New Zealand. it is a traditional culture. Moreover, Japanese tattoos are the unique and permanent mark of the Bushido that prevailed at that time and the elite of society.

Taiwanese people's acceptance of tattoo culture has a growing tendency year by year²⁸. Unlike in the past, people regarded tattoos as unbehaved people or gangsters. Most modern Taiwanese believe that tattoos have artistic meaning, which can not only beautify their bodies, but also give them a sense of story and an act that can record the trajectory of life.

What attracts me to tattoo culture is that it belongs to itself, and it is unique. Every tattoo, whether it is a story, a memory or something you appreciate, belongs to your own. Just think of yourself as a canvas. ____Hao

From the discussion of the ten interviewees, we know that for them, tattooing is an act that can give them symbolism, commemoratives and beautify their bodies. Respondents can use tattoos to leave patterns and words on their bodies that symbolize their individuality or commemorate life-related things.

²⁷ 蘇于娜, "臺灣女性刺青師刺青動機與自我認同之研究," (2015).

²⁸ 黃旭昇, "刺青為青年流行趨勢, 百分之六北縣役男有刺青," (2000).

Researchers learned through interviews that for interviewees, tattoo culture is a way of expressing themselves and showing their uniqueness. Tattoo culture no longer has the same stigmatization and behavioral bias as it did in the early days. Instead, tattoos are a permanent mark of artistry and self-representation, leaving an immortal mark on the journey of life.

Because of the different cultural styles of tattoos between the East and the West, tattoos in the West often appear in the interpretation of religious beliefs. For example, Christians will engrave a cross or a pair of biblical texts on their bodies. The aborigines of Taiwan use tattoos to represent adult rituals or class distinctions²⁹. This shows that in religion, the West uses tattoos to achieve faith and spiritual sustenance, so that individuals have a sense of belonging in religious groups. In contrast, the aboriginals of Taiwan separate classes and expertise through tattoos, which is different from Western tattoos, but for them, tattoos are one of the media they use to achieve self-identification.

For young people nowadays, tattooing is more like a process to achieve self-identification. In this way, they express their innermost thoughts and present their own unique side³⁰.

²⁹ 邱淑萍 et al., "台灣不同生活型態族群對刺青文化認同之差異分析."

³⁰ 杜仁德, 替代役男刺青行為與相關因素之研究, 2003.

There is an unforgettable feeling. Although my mother said that this kind of thing will be burned if I die, but it is like burning paper money, it still follows me after I passed away. ____Amelia

Amelia makes herself feel that she is really accomplishing a big issue in her life through the vibration and skin irritation brought by the tattoo. Although her mother feels that no matter how profound the tattoo was to record her own story, after death, these things cannot be taken away, and the body was cremated. However, for Amelia, even if the even if she passed away, the tattoo would always follow her, it always been a part of her.

I didn't particularly want to pursue the pain caused by the tattoo. But when I got the first tattoo, I woke up in pain. The pain of being broken in love is nothing compared to the tattoo. ____Effi

Effi's first tattoo was about herself and the failure of love, which gave her the motivation to tattoo. But the pain she got from the tattoo made her instantly awakened from the pain, she realized that losing love is not that painful at all, because the pain of the tattoo on the skin is even more painful, also transfer the sad feeling caused by the broken-up relationship to her tattoo.

Respondents will motivate themselves and express the individuality they want to highlight through representative text and patterns. All the pain in the process of tattooing, for some interviewees, will make their stories more memorable. the pain sensation from the tattooing process allows one to know more clearly. After accomplishing one thing, through such deep feelings, you can record events that are of great significance to you or transfer your emotions to tattoos. As Effi said, the pain of a tattoo is more painful than the heartache caused by a broken relationship.

Through the interviews of the interviewees, in the context of personal growth, everyone has different ideas about tattoos, so they will express their sense of self-identity with different meanings through different tattoo totems and words.

Table 2. Representative Tattoo of Interviewees

Interviewee	Representative Tattoo
<i>Hao</i>	The mermaid on the forearm represents the lover, and there is a lighthouse next to the mermaid, which means that I will always be a watchman by the lover
<i>David</i>	The surname on his back (Dai), this surname supports his whole person, his blood, and is the only male in the family
<i>Owen</i>	“You cannot improve your past, but you can improve your future”
<i>Mike</i>	Don’t ever lost my faith
<i>Lin</i>	The number 94 on the left lower abdomen, mother’s birthday.
<i>Amelia</i>	The crescent moon in the center of the chest represents the dark side and the real she
<i>Marsy</i>	Jasmine on the side of belly, grandpa’s favorite flower

Interviewee	Representative Tattoo
<i>Effi</i>	The pattern in the left abdomen, the complex picture covers all her expectation
<i>Amy</i>	Butterfly & proverb on the forearm. The butterfly represents the herself for eager to be free. “This too shall pass” tell herself everything will pass.
<i>Cynthia</i>	The higan flower on the left side of the waist, life is not going well, experienced too much sadness, use the saddest flower to represent herself.

Source: researcher’s compilations

Different patterns have different meanings to different individuals. Sometimes a simple set of numbers and a pattern have a representative meaning for a specific person. Just like Lin stabbing 94 on his body, in the eyes of others, it is just a simple number. For Lin, it is his mother’s birthday and his favorite family member; for Hao, the mermaid means his lover, and the lighthouse represents him. For himself, he hopes that he can stay by his lover's side and illuminate each other; the flowers of Marcy and Cynthia are not ordinary flowers, but meaningful flowers; for David, his surname supported his whole person and was his pillar; Amy stabbed a butterfly with wings, which represents a free heart, stabbed that proverb and told herself no matter how bad he encountered, everything will pass; Owen and Mike pierced their expectations of life on their bodies. Owen hopes to tell himself not to cling to what happened in the past, but to look forward through tattoos. Mike warned himself not to lose his faith through tattoos; Effie covers all her life expectations (focus, goal keeping, strong and independent) and goals (secure transformation, self-protection) in her tattoos. Through

tattoos, she gives herself the strength to complete every stage of life; Amelia put the black crescent moon on her chest, representing her most real. The sharp angles at both ends of the crescent moon indicate that she does not open her mind easily, and the nick represents imperfect self.

Based on the above discussion, tattoo culture is not just a totem mark, nor is it a rebellious personality like tattoos in past social impressions, instead, it adds a more rich and diverse expression of personal uniqueness. There are hundreds of ways to achieve self-identity, and as for tattooist, tattooing is not just an art. In addition to beautifying the body, it also has a mental level of thought. Tattoos can also represent a person's personality, a person's story, a person's attitude, motto, words and goals that you want to practice, and people and things you want to commemorate. People with tattoos and people without tattoos have different opinions on tattoo culture. For people without tattoos, tattoo has no meaning or even the impression of stigma. But for the tattooed person, this process of artistic expression is rich in more inner thoughts. Different from the simple branding in the eyes of others, for the tattooed person, this is the process by which they use the most personal experience to achieve self-identification. Those without tattoos cannot understand and experience the impact that the tattooing process can bring to them, nor can they know how tattooed individuals can define themselves through tattoos.

Peer and living environment's relevance to the acceptance of tattoo culture

In the process of growing, each person will go through the stage of finding self-identity and will want to gain a sense of belonging and emotional security by integrating into the peer group and living environment to which they belong³¹. The quality of the groups you approach will indirectly affect a person in different ways. Just like the saying “One takes the behavior of one's company.” People will integrate into a group in many ways, and tattoos are one of the media. For example: in the parade formation group, most people will have the same tattoos, dragon, phoenix, tiger and other patterns appear on them, and these pictures also have a deterrent effect, they will have the same tattoos to create a sense of belonging. In hip-hop groups, it is also common for dancers to have various American style tattoos on their bodies, representing their love of culture and their belonging to the group.

According to the interviewees, in the group without tattoos, it is easy to label those with tattoos and have a stereotype of tattoos, regarding the people with tattoos are not easy to get along with or have a bad temper. Invisibly, a distinction has been formed between groups.

³¹ 蔡幸秀, "青少年刺青次文化初探," (2006).

Generally speaking, I often see that people with tattoos will get close to friends who have tattoos; and those who don't have tattoos are more often stay with those without tattoos. And even those without tattoos find it difficult to get along with people with tattoos. ____ Amelia³²

It will give people a fierce feeling! Some occasions that require courage will ask me to come forward. ____ Owen³³

Owen's tattoos make him feel fierce to others, but in fact he is a very easygoing person and easy to get along with. Because of the impression of tattoos in the early society, people now have a sense of distance with tattoos, and people without tattoos are distinguished from those with tattoos. In terms of making friends, be more likely to get along with people of their type. Just like Amelia said about people with tattoos, friends around usually also have tattoos.

From the interview, it can be seen that the living environment and the surrounding peers interact with each other. It can also be learned from the interviewees' narratives that tattooed persons are affected by their peers and living environment. Although some

³² Interviewee transcript-Amelia

³³ Interviewee transcript-Owen

interviewees are interested in tattoos themselves, they also increase the motivation and interest because of their friends, social groups and media.

Go to the hair salon and get in touch with the occident retro gentleman culture, and then their barbers also have tattoos, and I started to study tattoos gradually.

_____ Hao ³⁴

The interviewee, Hao, happened to go to an American-style hair salon to cut his hair. He saw many tattoos on the hair stylist, which aroused his curiosity about the tattoos and became an incentive for the tattoos, then having more tattoos.

Because I was exposed to modeling work, and seeing the tattoo patterns in other people's works look good, and at the time I also just met a broken love... _____

Effi ³⁵

Effi began to pay attention to tattoos because of her job. From the works of fellow workers, she found that tattoos on others' body seem to be beautiful and start considering whether to get tattoos, also can increase the impression of his work.

The living environment in today's society is an era of rapid information dissemination, and it is also a society with multicultural values, which also means that

³⁴ Interviewee transcrip -Hao

³⁵ Interviewee transcript-Effi

people now have their own exclusive values. These values are usually through the family, school and living environment to convey the cultural values they want to express. The establishment of young people's values is nothing more than the construction and composition of these three elements. Through the mutual influence of these three main elements, different ideas and values belonging to each person will be created. Most of the values conveyed by the tattoo culture in families and schools in Taiwan are to inform young people that the act of tattooing is negative. For example, children with tattoos are not accepted by the general public, only junteos and gangsters have them. Also saying that tattoos are unsightly and harmful to health.

Different aspects of tattoo culture will be rendered through different communication media in life. As a result of receiving different cultures and information from all over the world, people now have changed their view of tattoo culture. Regarding tattoo culture, people no longer just look at it with negative comments, but think that tattoos are an artistic expression and a medium to commemorate life stories. It is like another combination of the positive and negative values of tattoo culture, and then transmit this message to the society, indirectly enhancing the resonance of young people with tattoo culture³⁶.

³⁶ Stuart Hall and Paul du Gay, *Questions of Cultural Identity* (SAGE Publications Ltd, 2011).

I think is because of friends. Tattoos also appear on many social media. In the news, newspapers and magazines, you will see some columns about tattoos or celebrity image photos, just like popular celebrity, such as Justin, Beckham, Wang Yang-Ming, Lady Gaga, and Jolin Tsai, tattoo can also be seen on their body.

____Amy³⁷

Life is full of things that make people attracted to tattoos. Through the places you go to, strangers walking on the road make people curious about tattoos, attracted by tattoos, and then practice tattooing. Through the transmission of information on social media, it will also affect people. Seeing the celebrities who you like having tattoos, it will also effectively imitate behaviors and let yourself have tattoos.

I am so in love with the occident culture, and most of my tattooed friends got the occident tattoos on themselves. _____Effi³⁸

The tattoo culture is divided into different types. Therefore, tattooists have different preferences for tattoo styles and the environment they encounter will also be different.

³⁷ Interviewee transcript-Amy

³⁸ Interviewee transcript-Effi

People with religious beliefs and people from special ethnic groups in their living environment will also have related tattoo culture and customs in their religious culture and ethnic beliefs. For them, this is a form of belief and inheritance. The acceptance of tattoo culture in the living environment will also have a higher acceptance and tattoo behavior will occur.

One of my tattoo, 以馬內利, is used for my religion of loving god. ____Hao³⁹

Because of my religion, I have Jesus's picture and Adam's hand on my leg and arm. ____Lin⁴⁰

For people with religious beliefs, tattooing the pictures which represent their beliefs on their bodies represents their admiration and love for their beliefs and entrust their beliefs to tattoos using another form to express respect for the beliefs.

Based on the above discussion, it is understood that tattoo culture has two polarities in the living environment of the general public. From the answers of the interviewees, it can be found that their reception of tattoo culture information usually comes from the mass media. It is rare to get positive comments on tattoo culture through family and school. Family and school views on tattoo culture are conservative and repulsive, and will connect with negative characters, such as criminals and gang

³⁹ Interviewee transcript-Hao

⁴⁰ Interviewee transcript-Lin

members. Conversely, the positive cultural acceptance of tattoos is usually through the media or friends. If there is a religious belief in the living environment, tattoos will also be used to express loyalty to the belief and cultural ritual behavior.

In the analysis of this chapter, we can know that the time, place, and people you approach will deeply affect a person's views on certain things. Tattoo culture is usually related to the sense of identity between groups through interpersonal communication, how you have your friends circle through these different types tattoo style will also different. It shows that the friends and environment around everyone will have different acceptance of tattoo culture⁴¹.

The relationship between family environment and social acceptance of tattoo culture

The tattoo culture was the most common among the aboriginals in Taiwan in the early time. Many aboriginals used tattoos to represent adult rituals or a way of punishment. Although aboriginal tattoo culture and modern tattoo culture both use the human body as a canvas to sculpt the body, however the meaning are different.

⁴¹ 邱淑萍 et al., "台灣不同生活型態族群對刺青文化認同之差異分析."

Nowadays, tattoos represent pop culture and marginal culture; the tattoos of the aborigines are the traditions and beliefs of their society⁴².

Until they were colonized by the Japanese, Taiwanese were deeply influenced by Japan culture. Japan has always had the title of the kingdom of tattoos. At that time, most of those who had tattoos were people who yearned for the spirit of Bushido and had the status of underworld gangs. Taiwan's long-term acceptance of Japanese cultural influences caused a poor perception of tattoos in early Taiwan, Taiwan's early associations of tattooing behavior with gangs, criminals, and anti-social personality stereotyped connections, and generally viewed tattoo culture in a more negative way⁴³. At that time, the speed of information transmission in society was relatively closed and slower than it is now. The family's access to tattoo culture is usually through interpersonal communication between neighbors or relatives and friends, which indirectly affects a family's perception of tattoo culture, and also affects the behavior or intentions of family members if they have tattoos. It will cause severe condemnation from the family or cause a family revolution to occur⁴⁴.

For the interviewee's family, the tattoo is not only a very bipolar and permanent imprint, but also a very painful experience.

⁴² Margo. DeMello, *Bodies of Inscription: A Cultural History of the Modern Tattoo Community* (Duke University Press, 2000).

⁴³ 黃旭昇, "刺青為青年流行趨勢, 百分之六北縣役男有刺青."

⁴⁴ 羅翊芳, "以計畫行為理論探討成人刺青行為意圖," (2017).

My third aunt was very surprised after seeing my tattoo, and wondered why I wanted to get it? Getting tattoo is so painful, why so many young people want to have it, why are they so brave? ____ Cynthia⁴⁵

Cynthia's family mentioned that they don't understand that tattoos are so painful, why young people still want to have them. Family didn't understand what tattooer was thinking and wondering how serious it was that it needed to be remembered in a profound way.

Because of growing under traditional concept's parents and elders are less able to accept tattoo, I am afraid that if my mom finds out my tattoos, she will be so angry and take the brush and try to brush it away... _____ David. ⁴⁶

One of my interviewees, David, has even concealed the tattoo to their family members so far, because he is too afraid that their family members will not accept the fact that he got tattoos. Therefore, their family members have become an obstacle to most of the tattooists interviewed. Just as David knows his family is more traditional and they are very resistant to tattoos. So now he has 3.4 tattoos, but he still dares not tell his family that he got tattoos.

⁴⁵ Interviewee transcript-Cynthia

⁴⁶ Interviewee transcript-David

From the interviews, by answering the related interview question, whether their family know their tattoos, the researcher notices that almost every interviewee tattooed before they tell their family. By means of this situation, the researcher understand that family's acceptance of tattoo culture was not very high. Although most of their family pretend respect to their tattooing behavior, but it does not mean that this is an act of supporting their tattoos.

The family members are resistant to the tattooing behavior of the tattooist, but they express their strong opposition to the tattoo culture in their hearts by saying that the tattoo is harmful to their own body.

They think that tattoo is a behavior which is hurting the body and only ignorant people will do it. _____ Amelia ⁴⁷

My mother doesn't actually think that tattoos are hooligans. Her thoughts are based towards the saying "Our body skin and hair are given by the parents and cannot be destroyed". They just feel that I should not destroy the body given by my parents.

____ David⁴⁸

According to the above discussion, from the interview process and the previous point that Taiwanese families have a negative attitude and resistance to the tattoo culture, and the interviewees mostly tattooed before they told, most of the family

⁴⁷ Interviewee transcript-Amelia

⁴⁸ Interviewee transcript-David

members are half-compulsively respect and accept the tattoo. According to the interviewee's dissertation, the family's acceptance of tattoo culture is not high, mainly because the family's attitude towards tattoo culture is a behavior that people with anti-social personality will have⁴⁹. It is also because Taiwanese families generally have the moral concept of "our hair and skin are given by our parents and cannot be destroyed." This thought is deeply ingrained in Taiwanese family culture⁵⁰, just as the family of the interviewees Tong and David's parents believe that tattooing is hurting someone's body which given by the parents.

Through interviews, it is learned that the acceptance of tattoo culture in general families is actually not very high. Under the old moral concepts, ideas are more conservative and resistant. For tattoo culture, Chinese families mostly use moral values to judge a person's quality, which creates biased stereotypes and indirectly affects the development trend of everyone's self-identity. Compared with the early conservative social atmosphere, people's antipathy towards tattoo culture has increased nowadays. In contrast, the current Taiwanese social atmosphere is more open and tolerant to tattoo culture than in the past. Therefore, the growth atmosphere in the family environment is also higher, more respect and acceptance in the past.

⁴⁹ 蔡孟寰, "台灣民眾對刺青內隱與外顯態度測量研究."

⁵⁰ 呂潔如, "肉身化自我的標記：刺青."

Today's society, due to the advanced media communication and the influence of Western tattoo culture, Taiwan can receive more information related to tattoo culture, and the acceptance of tattoo culture has also improved. It is no longer believed that only gang members or criminals have tattoos. In modern times, it has evolved into a memorial, symbolic, physical beautification, self-identification and healing method. Because of the rapid spread of information, many celebrities also have their own unique tattoos, which indirectly leads to imitating and following the trend. Under the influence of the social environment, the family's perception of tattoos has also changed. They look at tattoos with a more open attitude, and gradually accept that tattoos appear widely in their lives⁵¹. It is also important for family members to have tattoos and no longer give too much criticism as before but respond with respect and tolerance.

Respect but not support this act. Um...they will hope that I don't tattoo anymore.

But that's my mom's side, and my dad is quite supportive and won't exclude me from having tattoos. ____Lin⁵²

From the interviewee's family members' attitudes towards tattoos, most of them reluctantly accept and respect. The tattoos on children are not really supportive and happy, but tattoos have become an established fact, and tattoos are not erased by an eraser, it is not easy to get rid of it. So, the family can only be forced to accept the tattoo

⁵¹ 何春蕤, "溫情與驚駭：當代台灣刺青的性別與階級的位移," (2010).

⁵² Interviewee transcript-Lin

on their child. Although the family is forced to accept the fact that the child has tattoos, the initial objection, after communication and understanding, can slowly relax their attitude towards tattoos, instead of criticizing them arbitrarily. They need to accept the truth that children will have their ideas as they are growing up.

Through the interviews to find out whether there are tattooed elders and siblings in the interviewee's family, as well as whether there are tattoos in family and friends. From this, we know that family members and friends with tattoos have a higher acceptance of tattoo culture than those without tattoos. This is also because in an environment that is more open and tolerant to tattoos, it indirectly increases the acceptance of tattoo culture.

Because there was already an older sister who was tattooed first, and grandparents thought it was pretty when they saw it, so I think that it is ok if I have it too at the time. Hahaha~~~ _____Effi ⁵³

Effi's sister got the tattoo first, and the family members were not too opposed to it. So, when Effi followed her sister's step, having tattoo, there was not much comment from her family, they will also praise the beautiful tattoos on their bodies.

To most of the elders, the most important reasons for them to oppose their children's tattoo are worried that it will be hindered for them to find the job in the

⁵³ Interviewee transcript-Effi

future, strongly opposite out of worry. Studies have also pointed out that tattoos have an impact on human health. If the ink for tattoos is not carefully selected, there will be many symptoms. In terms of health, many family members are more concerned about it, but for most young people, this is not the case. With the progress of the times and the renewal of equipment, tattoos have made great progress in hygiene⁵⁴.

My mother also asked me, don't you want to be a flight attendant? Can you go if you tattooed like this? Isn't it hard to find a job? _____Effi ⁵⁵

Although peers are less likely to criticize, the perception of society does affect the idea of tattooer. Just like Effi's family, because society has a poor perception of tattooed people, they worry that it will not be easy for Effi to find a job.

Actually, the reason why I didn't show my tattoos at that time, a large part of it was because I had a great chance of entering the legal industry. Then I have to admit that if I really want to enter the legal industry at that time, if my tattoos are exposed, it may have a big impact on searching the job, because of the society's view of the tattoo culture. ____David⁵⁶

⁵⁴ 羅翊芳, "以計畫行為理論探討成人刺青行為意圖."

⁵⁵ Interviewee transcript-Effi

⁵⁶ Interviewee transcript-David

David wanted to be in a law-related industry at the time, since the work of legal professions is more formal in the eyes of the public, a legal worker with tattoos may affect his profession to others, which also formed the reasons why he hid his tattoos under his clothes.

One of the reasons my mother is very opposed to it is also because my body is not very good, and she is afraid that the tattoo will affect my health and even get AIDS.

__Cynthia⁵⁷

Family members are opposed to their children's tattoos, apart from the bad impression and the original stereotype, they are also very concerned about the hygiene of the tattoo technique. In the news media, tattoos have a lot of impact on health, and if the equipment is not disposable or disinfected, it is more likely to be infected with AIDS.

Through the information disclosed by the interviewees, we can also deeply realize that under this social system, they are dragged by the thoughts between the environment and the family. The original enthusiasm for tattooing was affected by the pressure of all parties, but in the end, it could only be postponed or ended. From this it can also be understood that the strong invisible pressure of the family and social environment will

⁵⁷ Interviewee transcript-Cynthia

restrict people's acceptance or denial of tattoo culture.

The differences in the acceptance of tattoos in the environment of family and society will affect the motivation of tattoos. An environment with low cultural acceptance is less friendly to the tattooer, tends to suppress one's thoughts and reduce the willingness to tattoo. On the contrary, in an environment with high cultural acceptance, a more open atmosphere will increase the tattooed population and be brave enough to be yourself through tattooing.

Conclusion

According to ten interviewees, for tattooists, tattoos are not only body art, but also a mark of their spiritual sustenance. Discovering that tattoos are also a process of seeking self-identity for them. They may not receive support in the family, but they have greater acceptance and tolerance among their peers, just like giving them another way to seek self. Among so many ways of seeking self-identification, they choose to find their own value with the most memorable behavior. This qualitative research obtains the verification of the following hypotheses.

Discussion and Main Findings

H1. Tattoo culture is related to social environment, family, and peers

Tattoo culture will begin to show different interpretations due to the continuous changes in the social environment. Each family will give support and refutation because of changes in the social environment and the values conveyed to it and will have greater respect and tolerance for accepting different cultures. The research also found that each peer comes from a different family and has a different perspective, which indirectly affects the friends around him. These three elements influence each other to form a linkage, which gradually overturns the negative perception of tattoo culture in the early days. Nowadays, the tattoo culture has gradually been accepted by society, and it will

also have a higher acceptance among families and peers.

H2. The act of tattooing contributes to the development of self-identity

Nearly half of the ten interviewees are not confident or even pessimistic to face the issues around them. Through tattoos, they imprinted totems and texts that are representative of them, and they can find themselves and spiritual sustenance, transferring inner emotions to record happiness and forget unhappiness. The tattooed people tell themselves "who am I" through the tattooed body and gains the value and meaning of personal existence through pain. This is why the interviewees want to embed their true selves on the surface of their skin in a profound and painful way to complete their self-identification ritual.

H3. Taiwanese society's acceptance of tattoo culture will affect tattoo behavior

Because the social atmosphere is more open than before, the number of people getting tattoos has increased. Although some people still hold a psychology of rejection to specific cultures, it is more tolerant and respectful of different traditions and cultures now. Through the interview, it is also known that the interviewee did not feel uncomfortable when facing the impact of tattoo culture on the individual. Even if they mentioned the idea of tattooing with people around, they would not be specially labeled with a specific label and be more able to control the autonomy of their bodies.

Through this research, we can deeply understand that tattoo culture is not like the impression given in the early society, a culture full of negatives. For the interviewees of the research, tattoos can be used to find and define oneself. Through the stage of developing self-identity, college students in Taiwan can better understand their role identity and avoid role confusion. However, not everyone will use tattoos to achieve self-identification. For people without tattoos, some are afraid of the pain brought by the tattoo and they will worry about the bad social perception, so the tattoo has no influence on them. But for tattooers, tattoos are representative rituals and artistic acts.

Tattoos also cultural exchanges between family and society and peers. Early Taiwanese society was influenced by Chinese traditional culture and the colonial period, which created a negative view of tattoos and bad stereotypes in Taiwanese society. Taiwan still has negative ideas about tattoos, such ideas have been passed down and deeply embedded in every family culture. Different from the early days, society nowadays is more open than before, and there is a higher acceptance of tattoos. The proportion of family members with tattoos is also increasing, which affects the traditional thinking about tattoos. Therefore, people now have different views on tattoo culture and no longer think that tattoos are only available to gangs and criminals, but regard tattoos as an artistic act, a way of expressing oneself. The exchanges between peers will also exchange different views on tattoo culture. This shows that family,

society, and peers have a high degree of influence on personal acceptance of tattoo culture.

Researchers learned from this study that the public's perception and acceptance of tattoo culture will affect the tattooed people's self-identity. At low acceptance, tattooed people will doubt themselves because their behavior is not accepted by the public. Conversely, the increase in the acceptance of tattoo culture has different meanings for tattooed people, because for the tattooed, tattoos is the representative art and text, making tattoos a self-identity way. The interviewees of this research do not care about the secular vision and critical words to look at what they call artistic tattoos, because this is "who they are".

This study only interviewed ten Taiwanese college students and could not cover the thoughts of all Taiwanese college students with and without tattoos. In the future, academic research can continue to explore the self-identity of college students, and even study broader ethnic groups for research and data collection. For the traditional and modern ideas about tattoos, just like the same-sex marriage, there must be groups that support and oppose each other. How the pros and the opposing groups can exist in this society more harmoniously is also thought-provoking. The uses of tattoos are also very wide. In addition to beautifying the body and expressing themselves, I believe there are more mysteries of tattoos in this world.

Appendix

Interview Questions

家庭方面

1. 跟家人感情如何?彼此互動好嗎?
2. 家人知道你有刺青嗎?
3. 家庭對於刺青行為的態度
4. 家人對於刺青文化的想法
5. 在家中排行為第幾個小孩?其他兄弟姊妹有刺青嗎?
6. 家族裡有長輩有刺青嗎?(家族承襲)
7. 假如家裡沒有讓你有刺青的仿效對象時，會覺得自己與他人不同嗎?

生活環境

8. 如何接觸到刺青文化?(出國?)
9. 刺青文化吸引你的地方是什麼?(風格種類)
10. 對於生活周遭擁有刺青的人有何看法?(會有同種人的想法嗎?)
11. 刺青文化與非刺青文化的人的生活圈有何差異?(有趣與否?個性?)
12. 你覺得什麼樣的職業可以接受刺青?

同儕(朋友)

13. 身邊有無朋友也有刺青?是否有增加你自己想要刺青的動機
14. 沒有刺青的朋友對於你的刺青有何看法?

個人

15. 覺得自己是個樂觀的人還是悲觀的人?有什麼樣的個性?
16. 你對於刺青的認知是什麼?
17. 你刺青的動機為何?
18. 你的刺青對你來說有帶給你什麼樣的特殊含意嗎?有特別去篩選過刺青的風格種類嗎?
19. 有特別隱藏自己的刺青位置嗎?(由於現今對刺青接受度沒有太高，擔心別人異樣眼光)
20. 有人批評過你的刺青嗎?或是刺青這個行為
21. 刺青前，覺得自己是怎樣的人?
22. 擁有刺青之後，在心境方面，有什麼改變嗎? 有因為刺青增加自信心嗎?
23. 刺青過程中有感受到疼痛嗎? 有想透過疼痛感獲得什麼嗎? 不會痛的話，想透過刺青這個儀式來表達什麼?
24. 你覺得現今社會對刺青這個行為是抱持著什麼樣的觀感?是否有因此成為自己刺青的阻礙
25. 有了刺青之後有沒有對你造成哪些困擾?(工作方面、朋友方面)

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Ten interviewee scripts

受訪者 1-Amelia

研究者：首先想先問一下你跟家人的感情如何

Amelia：還不錯啊

研究者：那你們之間的互動好嗎？

Amelia：互動優良 跟兄弟姐妹會打鬧嬉笑的那種，跟長輩也會交換意見

研究者：家人知道你有刺青嗎？

Amelia：只有自己這一房的才知道，爸爸媽媽哥哥那些，其他舅舅阿姨們不知道。

研究者：那你的家庭對於刺青這個行為，會不喜歡嗎？或異樣眼光看待

Amelia：大多覺得刺青是七逃股仔在做的

研究者：那爸爸媽媽也都這樣覺得嗎？

Amelia：爸媽都抱持尊重，但也不會特別希望我們去做這個事情。

研究者：那他們對於刺青的文化的想法也是七桃仔的看法嗎？因為早起的觀念。

Amelia：基本上他們覺得這是不懂事的小孩才會去做這種傷害身體的事，所謂“傷害自己”。

研究者：那你在家中是排行老大嗎？

Amelia：不是，是老三，有哥哥、姊姊跟妹妹。

研究者：那他們有刺青嗎？

Amelia：哥哥有

研究者：長輩之中有人有嗎？

Amelia：有，三個舅舅跟一個大阿姨。

研究者：所以就是媽媽那邊的兄弟姐妹

Amelia：對，但都很醜哈哈。有一個刺蜈蚣在自己腳上，醜死了...還有一個刺貓頭鷹。

研究者：如果家裡沒有人有刺青，你會覺得自己有刺青自建很獨特的事嗎？因為只有你有。

Amelia：不會特別覺得，但是還是會有一種更堅定自己在做自己想做的事情的想法。

研究者：那你是如何去接觸到刺青這個文化？

Amelia：因為朋友接觸到刺青文化。

研究者：那他吸引你的地方是什麼？會是因為風格啊還是..？

Amelia：刺青可以讓我富有故事感。

研究者：那你對生活周遭一樣擁有刺青的人有什麼看法？會有跟自己是同種人的想法嗎？

Amelia：不會有什麼特別的想法，真的不會。

研究者：那你覺得有刺青跟沒刺青的人，他們的生活圈有什麼差異嗎？他們的生活圈或是有無刺青的人比較有趣或比較無趣，或是個性上的差異。

Amelia：沒有。我有認識很多刺青的人，然後他沒有目標，沒有想法，所有東西都是刺好玩、刺好看的；然後也有身上每一個刺青、每一個圖，都算是自己的經歷跟故事。所以我覺得刺青好像也不能決定什麼。

研究者：那你覺得有刺青跟沒刺青的人會有什麼生活圈上的差異嗎？就是他們的生活環境之類...

Amelia：一般來說我比較常看到的是，有刺青的身邊比較近的朋友都是有刺青的；然後沒刺青的就比較常跟沒刺青的。而且甚至有些沒刺青的他們會覺得有刺青的都是難相處的。

研究者：那在你有刺青前，你身邊有朋友有刺青嗎？

Amelia：有啊

研究者：那他增加你想刺青的動機嗎？還是一開始就想好自己要刺，就算朋友沒有你也會去刺？

Amelia：ㄟ...應該也算是同儕影響吧

研究者：那你身邊沒有刺青的朋友，對於你的刺青有什麼特別的看法嗎？

Amelia：都沒有特別的看法

研究者：都是尊重的眼光看待嗎？

Amelia：對啊

研究者：那你覺得你自己是個樂觀的人嗎？還是悲觀的？個性又是如何呢

Amelia：悲觀吧！細節來說是悲觀，但是...會...嘖...會去...該怎麼講，就是會去轉一個念頭，然後想說 um... 一方面，面對這個悲觀，然後就是...該怎麼講啊我中文好爛喔

研究者：沒關係你想到什麼就說什麼

Amelia：就好像遇到問題，悲觀就是我的問題，但我不會一把把問題擺在那裡，會去解決。

研究者：所以是雖然悲觀，但是個會轉念的人。

Amelia：對！就是面對它，然後解決它。

研究者：那你對於刺青的認知是什麼？對於你來說他的意義 是想記錄自己的故事？

Amelia：有一種...刻骨銘心的感覺。摠然後，雖然媽媽說這種東西刺了，死了也是會被燒掉，但是就像跟燒紙錢一樣啊，燒掉也是跟著我。

研究者：那你有去特別篩選過自己的刺青風格種類嗎？

Amelia：有啊有啊

研究者：那是哪一類型的？

Amelia：比較沒有那麼美式的，介於一般刺青跟微刺青之間，然後絕對不會是日式的。

研究者：你有特別去隱藏自己的刺青嗎？

Amelia：有啊～我都放在露不出來的地方。

研究者：是因為什麼？

Amelia：因為長輩會看到

研究者：那跟現在社會刺青接受度不太高有關聯嗎？就是會不會擔心別人異樣眼光？

Amelia：其實我不太會去擔心別人的異樣眼光，因為其實接受度蠻高的，我的也沒有別人的那麼誇張，刺整隻手之類。然後有些人還是整個背，所以我的算很還好了，對一般常理來說我的已經算不會太誇張了

研究者：那你有遇過批評過你刺青的人嗎？

Amelia：有啊！當然有啊。

研究者：那是朋友嗎？還是...？

Amelia：是不熟的人，我之前在酒吧打工遇到的客人。因為他自己是刺那種比較...因為畢竟美感是那種比較主觀的，然後他自己喜歡的是那種，我喜歡的是這種，可是他就是用他那種來套入我的。但他批評是我的刺青大小跟價錢，但其實不懂行情價的是他。

研究者：所以他對於有刺青沒關係，只是對於你的刺青大小跟價錢上有意見？

Amelia：對！他就覺得你這樣小小一個就要幾千塊？怎麼可能～然後就說你這個又沒多麼特別...我不是很喜歡特別、冗長的去交代我的故事，因為我覺得別人可能不是真的想聽，可能只是問好玩的，所以我就隨便講，那他就會覺得...Um...就有點像小時候你的名字會被拿來取笑啊，有個諧音什麼的，然後他就會把這個圖片用別的東西去取笑這樣。

研究者：那在有刺青前，你覺得自己什麼樣的人？

Amelia：有刺青前覺得自己是什麼樣的人...覺得自己...很樂觀！

研究者：那在你有刺青後，你心境方面有什麼轉變嗎？

Amelia：思考了一下到底什麼是真正的我後，我才去把自己的故事刺在身上。所

以我剛前面才會說我是悲觀的人

研究者：但其實在這之前你覺得自己是樂觀的人

Amelia：對，我自己覺得。

研究者：那在刺青過程中，你有感覺到疼痛感嗎？

Amelia：說實話不會哈哈～還差一點睡著！

研究者：你不覺得痛的話，那你有想透過刺青這個儀式來表達什麼嗎？還是就是用來記錄自己的故事？

Amelia：一是記錄自己的故事；二是 um...就是刺的時候，因為像刺背的時候，很接近脊椎嘛...那個震動更大聲，而且是在上面，所以說傳達到耳膜那邊更明顯，就有一種...到骨頭裡面的那種感覺。

研究者：所謂的刻骨嗎？

Amelia：就覺得...幹！我真的在做一件事這樣。

研究者：就用這種比較明顯的感覺去，達到一個自己真的在做一件事的感覺這樣嗎？

Amelia：對啊對啊～

研究者：那你覺得現在社會對於刺青這個行為是抱持著什麼樣的觀感？不好的話，有沒有成為自己刺青的阻礙，或是好的話有推動自己去刺青嗎？

Amelia：我覺得會去刺青的人就是會去刺青，他不會特別理別人說什麼。主要是那些不會去刺青的人，他們會去批評有刺青的人或是準備要去刺青的人，因為他們自己沒有做這件事，所以們覺得這件事不應該去做。

研究者：所以你覺得這個台灣這個社會對刺青...

Amelia：我覺得大概～Maybe 70%.....65%接受，然後 35%不接受。

研究者：在有刺青後，你有遇到什麼困難嗎？工作啊或是朋友、家人之類。

Amelia：倒是不會。只是要見阿嬤之前，我都不能穿無袖或是領口比較鬆的衣服。

研究者：所以在找工作或打工的時候，刺青也沒有成為阻礙嗎？

Amelia：其實不會，因為我都放在裡面

研究者：朋友也不會特別覺得有什麼？

Amelia：不會，反倒是有些朋友因為我的關係有去刺青。

研究者：那你覺得有了刺青，會讓你有自我成就或是達成一種自我成長的感覺嗎？或是自我認同感的部分

Amelia：成就的部分...當然是第一個刺青完成之後，我覺得我做到我 20 歲的人生清單 check 的感覺，就像養狗也是。然後再來，認同的話...應該是比較會去想說 um....因為自己本來就有一些自己有興趣的圖案，那當然不會希望他只

是一個圖案，然後就會想說，這個圖案為什麼會吸引我，為什麼我會想刺這個，那他對我有什麼意義。一定是...就像物以類聚，一樣的人跟一樣的人聚在一起，那這個圖案為什麼會吸引我，那他一定是跟我有一樣的東西

研究者：那之後還有打算再去刺青嗎？

Amelia：會，但絕對會選對自己重要的事，作為自己下一個刺青。

受訪者 2-Marsy

研究者：我先問第一個問題就是，你跟家人感情好嗎？會溝通的那種、還是會靈上交流嗎？

Marsy：不好。不太會，也比較少講心裡的事。

研究者：那他們知道你有刺青嗎？

Marsy：只有女生這邊知道，就是媽媽這邊。

研究者：那爸爸知道嗎？

Marsy：不知道

研究者：那你們家對於刺青這個行為，是用什麼態度去看待？會特別排斥嗎？還是可以接受？

Marsy：ㄟ...我爸跟我媽比較不一樣，他比較不能接受自己的小孩身上有刺青，媽媽的想法比較開放一點。

研究者：那你在家裡排行第幾呢？

Marsy：老大

研究者：下面還有弟弟妹妹？

Marsy：我還有一個弟弟

研究者：那他也有刺青嗎？

Marsy：沒有沒有

研究者：那他知道你有刺青嗎？

Marsy：知道

研究者：那他會說什麼嗎？

Marsy：沒有

研究者：那他自己有想刺青的念頭嗎？

Marsy：沒有，也沒說。

研究者：那你們家有長輩有刺青嗎？

Marsy：沒有

研究者：所以你在你們家，是唯一一個有刺青的嗎？

Marsy：對

研究者：那你會因為這樣而覺得自己比較特別嗎？因為只有自己有刺青

Marsy：也不會欸...沒什麼不同。

研究者：那你是如何接觸到刺青這個文化？

Marsy：應該是從小就看過了！在電視上啊，或是路人身上什麼的都會看得到刺青

研究者：所以算是透過媒體嗎？

Marsy：對

研究者：那刺青吸引你的地方是什麼？

Marsy：覺得刺青可以紀念一個東西吧！如果有人問，就可以把那段回憶拿出來講啊之類的。

研究者：那你生活周遭有朋友有刺青嗎？

Marsy：有

研究者：那你對於有刺青的人有什麼看法嗎？會不會覺得同樣都是有刺青的人，有同種人的感覺？

Marsy：不會欸～就覺得有刺青跟沒刺青的人沒什麼好被分類的

研究者：所以你也覺得有無刺青的人的生活圈上面沒有太多的差異嗎？

Marsy：對啊！

研究者：那你覺得什麼樣的職業是可以接受刺青的呢？或是覺得哪些職業不行？

Marsy：我覺得可能偏藝術領域的都比較能接受吧！像服務業一定就比較不能接受如果以目前的社會的標準 刺青是不好的話，那服務業應該都比較沒有辦法。

研究者：那你有因為身邊朋友有刺青，而去增加自己的刺青動機嗎？還是自己本身就有想？

Marsy：應該是自己本身就有想，跟朋友比較沒有關係。

研究者：那你身邊沒刺青的朋友，對於你有刺青有什麼看法嗎？

Marsy：他們應該是只會好奇這個刺青的過程的體驗，像是會不會痛，或是這個刺青背後的意義之類的。

研究者：那你自己覺得自己是個樂觀的人還是悲觀？

Marsy：應該比較偏悲觀吧

研究者：所以你對刺青這個行為的認知是刺青可以有故事性及紀念性這樣嗎？

Marsy：對，沒錯。

研究者：那你的刺青動機是？

Marsy：有特別想紀念的東西。

研究者：那你自己有特別喜歡什麼風格的刺青嗎？還是覺得喜歡、順眼好看就好？

Marsy：也沒有欸...對啊

研究者：那你有特別去隱藏自己的刺青位置嗎？

Marsy：有啊，家裡怕被我爸看到。

研究者：所以你隱藏刺青也不是害怕外界眼光，只是會怕家人看到而已，這樣嗎？

Marsy：對

研究者：那有人批評過你刺青嗎？

Marsy：沒有欸...

研究者：那你覺得在刺青前後，你心理上有什麼轉變嗎？

Marsy：也沒有欸，就是純粹紀念一個東西在身上。

研究者：那在刺青的過程中你會痛嗎？

Marsy：會

研究者：那你有想從刺青的疼痛感去獲得什麼嗎？

Marsy：不會，就覺得只是一個過程。

研究者：你覺得現今社會，對於刺青這個行為是抱持什麼樣的觀感？

Marsy：我覺得有在改，比較多人覺得沒什麼，但或許老一輩的，像爺爺奶奶那樣就會覺得有什麼，比較排斥。

研究者：但是你也沒有因為現在社會未完全接受刺青的情況而成為你的刺青阻礙這樣嗎？

Marsy：也沒有。

研究者：那你在刺青後有對你造成什麼樣的困擾嗎？

Marsy：也沒有欸，因為剛好在蠻裡面的，看不太到。

研究者：那你之後還有打算再去擁有刺青嗎？

Marsy：目前沒有這個打算。

受訪者 3-Amy

研究者：你跟你家人的感情與互動如何呢？

Amy：很好啊～一切都很好！以前管教偏嚴格，現在比較不會。

研究者：那家人知道你有刺青嗎？

Amy：但一開始他們不知道我要去刺，是先斬後奏。

研究者：那你們家對於刺青這個行為的態度是如何？

Amy：就覺得做了就做了，無法改變。

研究者：那他們是支持的嗎？

Amy：沒有很喜歡我去刺青啊，只是覺得刺了就刺了。

研究者：那他們對於刺青這個文化有什麼想法嗎？

Amy：就覺得是不乖的人才會去做的事。

研究者：那你在家中排行第幾呢？

Amy：老大

研究者：那其他弟弟妹妹有刺青嗎？

Amy：沒有

研究者：那你家族裡面有其他長輩有刺青嗎？

Amy：沒有

研究者：那你會覺得家中只有自己有刺青很特別嗎？

Amy：不會

研究者：那你是如何接觸到刺青這個文化？

Amy：就是當時分手想不開去刺。

研究者：那一開始是如何知道刺青？

Amy：因為朋友吧，然後刺青也在許多社交媒體出現。在新聞或是書報雜誌上，都會看到一些專欄關於刺青或是名人形象照中看到刺青，就像小賈斯汀、貝克漢、王陽明、Lady GaGa、蔡依林之類的紅牌藝人身上也隨處可見。

研究者：那刺青吸引你的地方是什麼？

Amy：附有意義吧！自己看了心情也會好。因為自己喜歡自由，所以刺青都與自由有關，當我看到我的刺青時，就會覺得很快樂，有心靈上的滿足與慰藉。

研究者：那你對於生活周遭也有刺青的人，會有同種人的看法嗎？

Amy：不會欸，因為有些人刺青可能只是為了炫耀而已吧！

研究者：那你覺得有刺青跟沒刺青的人生活圈有差異嗎？

Amy：沒有啊

研究者：那你覺得什麼樣的職業可以接受刺青？

Amy：大部分都可以吧！有些刺在裡面也看不到，啊我只知道警察不行。

研究者：那你身邊有其他朋友有刺青嗎？

Amy：有

研究者：那你有因為朋友而增加自己的刺青動機嗎？

Amy：應該說過去（國中時期）想刺青的時候是因為同儕關係，朋友有增加我的刺青動機；但到後來（大二）真的去刺的時候，是因為自己。

研究者：那你朋友會排斥你有刺青嗎？

Amy：朋友不會排斥我有刺青，甚至他們還有因為我而增加自己的刺青動機，帶動他們去刺青。

研究者：那你覺得自己是樂觀的人還是悲觀的呢？

Amy：一半一半吧！看情況，但大部分都是樂觀的心態去面對事情。

研究者：那你對於刺青的認知是什麼？

Amy：就是刺的東西都會是有意義的，不會隨便找圖來刺。它對我來說就是一個可以紀念事物、有代表意義的文化。

研究者：你的刺青動機是？

Amy：第一個刺青，一半是因為感情不順遂，另一半是因為自己愛好自由。

研究者：那你有特別去篩選過自己的刺青風格嗎？

Amy：我沒有特別去研究過刺青的風格種類，但因為我喜歡自由，所以我的刺青都有翅膀，那象徵自由。

研究者：那你有特別去隱藏自己的刺青位置嗎？

Amy：沒有，也不擔心別人用異樣眼光看我的刺青。

研究者：那有人批評過你的刺青嗎？

Amy：家人。奶奶就會覺得夭壽啊怎麼去刺青這樣，就是老一輩的人不太接受。

研究者：那你覺得在刺青前後，心境上有什麼改變嗎？

Amy：有影響到一些自己心裡的想法吧！多多少少有改變，雖然影響力沒有到很大，卻有讓自己覺得會慢慢變好的感覺。

研究者：那在刺青過程中會痛嗎？

Amy：不會

研究者：那有想透過刺青這個儀式去表達什麼嗎？

Amy：沒有想表達什麼，就是單純記錄自己。

研究者：那你覺得現在社會對於刺青文化是抱持著什麼樣的觀感？

Amy：可能對於比較古板的人，老一輩的人還是不能接受，不然其實現在刺青也蠻常見的，接受度感覺也比以往高。

研究者：那在你有刺青後，有對你造成什麼困難嗎？工作方面或是朋友。

Amy：目前沒有欸。雖然之後會當護理師，但現在也蠻多護士有刺青，就算不能在大醫院工作，有護理師執照還是可以找小診所任職。

研究者：那之後還有打算要刺青嗎？

Amy：還是會啊！找到我覺得有意義的圖之後。

受訪者 4-Effi

研：你跟家人的感情好嗎？

Effi：還可以吧！我家不太管我要做什麼的，就是我們自己管好自己就好。

研：那他們知道你有刺青嗎？

Effi：知道，但他們也是到後來才知道的，一開始我沒有讓他們知道。因為前面已經有一個姊姊先刺青，而且爺爺奶奶看到的時候還覺得很漂亮，所以我就想說那我去次大概也不會怎樣吧！哈哈哈，而且他也是先斬後奏，沒有先問過家人就去刺了。

研：那家人看到的時候沒有關係嗎？

Effi：因為我媽比較保守一點，所以看到的時候就有問為什麼要刺青。我爺爺跟奶奶卻是說刺青很漂亮。我蠻驚訝的哈哈哈哈。

研：所以他們會特別排斥刺青這個行為嗎？

Effi：他們就是覺得說幹嘛要刺在身上，就是保持乾淨就好。他們也不會特別有其他得想法，因為要刺也是我們自己的身體，只要我們管好自己就行，算是比較開放一點。但他們有說這樣是不是工作會比較不好找，我媽也有反問我，不是想當空姐嗎？刺成這樣還可以去？工作不會不好找嗎之類的，我就回答他只要衣服遮得著都可以。我的刺青也都是遮得著的，因為其實我自己還是不太敢把刺青刺在太顯眼的地方，因為以後找工作真的有差。我身邊有很多朋友說刺青對找工作真的有影響，不關刺青的大小，甚至有人包手那肯定更困難。

研：那你在家中排行第幾？其他兄弟姐妹有刺青嗎？

Effi：老三，有哥哥姊姊還有一個妹妹。只有姊姊有。

研：那長輩之中有人有刺青嗎？

Effi：有，阿姨、舅舅，表妹表姐也有，其實我們家跟我同輩的女生幾乎都有刺青。

研：那你是如何接觸到刺青這個文化？

Effi：失戀...那時候是大二還在社團的時候，那時候經歷了感情還有一些事，突然覺得要給自己...也算是生日禮物，點醒自己什麼的。但到最後其實看到的時候就覺得“喔！就是一刺青在自己身上”，第二個刺青就只是因為好看。

研：那你一開始會知道刺青是因為什麼？是因為看到朋友身上有嗎？還是...？

Effi：因為那時候我有開始當網拍模特兒，因接觸到模特工作，看其他人作品中身上刺的圖案好看，剛好我又很喜歡歐美文化。

研：那刺青吸引你的地方是什麼？

Effi：他是有...他其實是有意義的東西，其實就是一個...雖然我說最後都是屁，但他帶一開始給我的還是...很多圖案吧，每個圖案代表的意義都不太一樣。每一個刺青都有自己的故事在，我覺得很棒。看到這些刺青就可以知道當初是為什麼去刺青，這就是他的意義所在，他還是有它的意義。

研：那你對於生活周遭有刺青的人有什麼看法？

Effi：其實大家一定都會問刺青有什麼意義，但看久了其實也就是一個圖。畢竟我在夜店這種場合上班，每個人身上都是各種色彩你知道嗎？看一看就會對刺青無感。我有朋友是那種，把刺青刺滿在身上當成是一種成就感，有的人是追求痛感，對刺青上癮，但我覺得這樣蠻可怕的哈哈。

研：那你覺得有刺青跟沒刺青的人，生活圈會有什麼不同嗎？

Effi：我覺得不會是生活圈有不一樣，我覺得是在工作方面一定有差。因為像我自己是在做模特兒的工作，有沒有刺青是一件蠻重要的事情。也許刺青會是一個特色，會吸引某些人想要找你做邀約，但其實大部分的廠商，如果自己走向大眾化，我會建議不要刺青，因為刺青他是一個特點，有時候會吸引別人的目光，所以有時候比如像內衣廠商就不太會找我合作，比如要拍內衣或內褲的特寫，就很有可能焦點都被我的刺青吸引走，所以我覺得工作上比較有差別。生活圈我就覺得還好，因為我身邊也是有很多沒刺青的朋友，但他們也只是純粹怕痛，不敢去刺。像我自己就是刺到睡著的那種哈哈，還睡到流口水，刺青師都傻眼了。

研：那你覺得有什麼樣的職業能接受刺青？

Effi：我覺得...其實現在我覺得已經比以前開放很多了，但如果像是走空服那種，要刺青可以，但一定要衣服遮得住的地方。然後服務業吧!服務業有時候還是會...畢竟現在大家還是會覺得有刺青的人比較兇的感覺，所以...一樣啦！我覺得要刺青可以，但不要刺在衣服遮得著的範圍以外，因為通常給別人的觀感都不太好。但刺青也可以成為一個記憶點啦！例如要特別說哪個服務生的時候，可以說身上有刺青或是有什麼圖案的哈哈，以刺青認人。

研：那你覺得自己是樂觀的人還是悲觀的人？

Effi：其實我覺得我是蠻悲觀的人，雖然我會表現得樂觀。其實我覺得大部分的人第一個刺青都是有故事的，接下來會慢慢是因為好看去刺。像我現在只有兩個刺青，但我目前也沒有打算再去刺。那時候就是因為 20 歲了要給自己一個比較不一樣的禮物，主要是那時候經歷失戀，然後又覺得自己的感

情都很波折，想點醒自己什麼。也算是記錄人生的里程碑，想證明自己可以做到某些事，因為這個刺青裡面有很多含義，都是我想證明自己的意思，不管是什麼堅持目標，或是為人灑脫之類的，個性方面的達成。

研：那你有特別挑選過刺青的風格嗎？

Effi：有...我自己是絕對不要有彩色的，補色會痛還會褪色哈哈。也絕對不要傳統，但有些人刺傳統也蠻好看的。我只能接收美式風格的，韓國微刺青也不太適合我，我真的超喜歡歐美文化，生活周遭的朋友身上的刺青也都是歐美的居多。

研：所以你提到你有特別隱藏自己刺青的原因，是因為工作嗎？

Effi：因為我一開始就想往空服員的方向，但現在因為疫情的關係，所以空服員也暫時延後。當時覺得可以刺青，但不要刺在手，那時候其實也有衝動想次在前臂內側，也有想刺在鎖骨的位置，但後來想到穿衣服很容易露出來，這樣也不太好。

研：那有人批評過你的刺青嗎？或是刺青這個行為？

Effi：沒有欸，我記得那時候拿到的都是好評。那時候因為其實刺青的人不多，然後就開始有人說他也很想刺之類的，畢竟那時候，我也算是班上第一個刺青的，當時大家看到就會“Woo~刺青欸”，然後就越來越多人刺了。所以都是好評啦，畢竟我也不是刺龍刺鳳的那種，就會覺得好看，後來也真的影響到身邊蠻多人去刺青的。

研：那你覺得刺青前後，你心境上有什麼改變嗎？

Effi：刺青前就是...我覺得沒有很大的差別，尤其是第一個刺青。因為第一個刺青就是想提醒自己什麼，鼓起勇氣去刺，刺完之後就會有一種成就感，你會覺得自己好像做到了這件事情，然後信心加倍。刺完那一年就真的覺得特別有幹勁，是真的刺青它會...當你看到刺青的時候，覺得自己好像真的在進步，就是這些事好像真的慢慢在達成。說真的，就是心再怎麼痛，哪有比刺青還痛哈哈哈哈哈。我那時候就覺得“幹~~刺青超痛的！”我就跟我朋友說“失戀算什麼！刺青真的很痛欸！”刺在皮膚上的痛真的很痛。

研：那你前面提到有人對刺青帶來的疼痛感上癮，那你本身有想透過疼痛感獲得什麼嗎？

Effi：因為我本身不太怕痛，所以我也沒有特別追求什麼疼痛感，但也就像我說的，第一個刺青帶給我的痛，好像真的讓我瞬間痛醒了，失戀的痛比起刺青根本不算什麼啊~~~！

研：那你覺得現在社會對刺青這個行為抱持著什麼樣的觀感？

Effi：有越來越開放吧，但也不是完全的開放。像日本，我那時候有刺青去日本玩，真的瘋狂用膠帶來遮身上的刺青，因為我們有去大眾池泡湯，就有標示說不能露刺青。我是覺得台灣對刺青好像有比較開放，但還是會聽身邊朋友說他們工作不好找，不過也可能是因為他們是包手吧！

研：所以你有因為社會觀感的問題去隱藏自己的刺青嗎？還是只有因為工作因素？

Effi：也不是隱藏，因為我看其實蠻多空姐在下班後也是會露出自己的刺青，沒有什麼啦。那時候還是有人覺得說，例如去參加喜宴，因為我本身衣服的風格都是布料不太多的，就有朋友問我要不要把刺青遮起來之類的。我就有點生氣的跟他們說“所以咧？刺青就是壞小孩嗎？”我如果聽到人家批評說誰有刺青啊怎麼樣的，我就會抓狂，你憑什麼用刺青去判別一個人。

研：那在你有刺青後，你有遇到什麼困難嗎？

Effi：就是工作方面，容易被廠商說有刺青的先不要，所以工作機會就蠻容易被限制住，尤其是像有些廠商代言，比較可以把自己退到商業化一點的，他們比較不能接受有刺青的代言人。我覺得刺青這個文化在男女上又好像有點不平衡，有時候男生刺青好像就沒什麼，但在接工作上，又很多都不希望女生有刺青。而且有時候商業招待所裡面的老闆也會說不要有刺青的，但我自己也不會想去做招待所，這是聽我朋友說的。

受訪者 5-Cynthia

研：請問你跟家人感情如何？彼此互動好嗎？

Cynthia：跟媽媽感情還不錯，會聊心事，有問題也會溝通，交換想法。

研：那你的家人知道你有刺青嗎？

Cynthia：媽媽這邊的親戚知道，爸爸那邊我沒有特別告知。

研：那你的家庭對於刺青行為的態度是如何呢？

Cynthia：沒有很喜歡刺青行為，奶奶非常討厭刺青。媽媽是迫於無奈而接受我有刺青這件事，因為她知道我決定好的事，很難改變。我三阿姨看到我的刺青後感到非常驚訝，還很納悶地問為什麼會想去刺？刺青這麼痛，為什麼這麼多年輕人都想去，怎麼那麼勇敢！我媽很反對的其中一個原因也是因為我本身體質不太好，怕刺青會影響到我的健康，甚至得愛滋病諸如此類的事情發生。

研：那家人對於刺青文化有什麼樣的想法？

Cynthia：通常都覺得是行為偏差的人才會有去刺青，這麼痛的事還會想去做，

也有點心理偏差。

研：那你在家中排行第幾呢？有其他家人或親戚有刺青嗎？

Cynthia：我是獨生女。好像只有表妹有刺青，其他好像就沒有了。

研：那你如何接觸到刺青文化？

Cynthia：個人蠻喜歡歐美文化的，也喜歡看國外的電影影集，在裡面就可以看到刺青。出現在大螢幕上的歌手藝人們也蠻多都有刺青的，像是蔡依琳、許瑋甯、王陽明之類的台灣藝人。在生活中也可以看到蠻多有刺青的人，像是之前參加外面舞團的時候，一起跳舞的姊姊身上也有刺青。

研：刺青文化吸引你的地方是什麼？

Cynthia：它是個很特別的藝術表達方式，不在紙上，不在任何物品上，而是在人體上，把人當畫布使用，而且還是可以富含很多意義的作品，還可以代表一個人的很多事，讓人有故事性。

研：對於生活周遭同樣擁有刺青的人有何看法？

Cynthia：會覺得應該也是有故事的人吧！但也有可能單純只是覺得好看才刺。

研：那你覺得有刺青文化與非刺青文化的人的生活圈有何差異？

Cynthia：應該還是有差異，甚至有相同文化的比較會聚在一起吧！不是都說物以類聚嗎？但我自己也是有很多很要好的朋友是沒有刺青的，所以其實要看人。

研：那你覺得什麼樣的職業可以接受刺青？

Cynthia：我覺得不要太拘謹的工作，例如公家機關那種。比較藝術性的工作應該比較不會排斥吧！像設計師、畫家之類的。

研：那身邊有朋友也有刺青嗎？是否有增加你自己想要刺青的動機？

Cynthia：身邊真的不少朋友有刺青，但不會因為他們有我就一定要有，我也是真的找到有意義的事才真的去刺。

研：那身邊沒有刺青的朋友對於你的刺青有何看法？會排斥嗎？

Cynthia：覺得酷，還有覺得一定很痛。排斥是不會，大家想法都蠻開放的，並不覺得有刺青是件壞事。

研：你覺得自己是個樂觀的人還是悲觀的人？有什麼樣的個性？

Cynthia：肯定是悲觀的哈哈，我很常在嘆氣，已經變成一種習慣。還有我的個性非常的鑽牛角尖，容易陷入一個事件輪迴很久。

研：那你對於刺青的認知是什麼？

Cynthia：是一個可以紀念事務在身上的藝術表達方式。

研：那你刺青當初的動機是什麼？

Cynthia：想給自己警惕，不想要人生一直陷入同樣的狀況。當時的生活非常不順，自己時常陷入低潮，甚至有點快要憂鬱症的感覺，想讓刺青時刻提醒自己。

研：那你有特別去篩選過刺青的風格種類嗎？

Cynthia：個人覺得是偏愛美式風格，日式傳統那些都不太適合我。

研：那有特別隱藏自己的刺青位置嗎？

Cynthia：有，但是是因為家裡因素，怕奶奶會生氣。還有一點點因為怕之後會影響到找工作，不然我本來好想刺在前臂。

研：那有人批評過你的刺青嗎？或是刺青這個行為？

Cynthia：目前還沒真的聽到過別人的批評，只有家人比較不能理解刺青的行為。很反對刺青的奶奶還不知道我有刺青，如果她知道了，應該也會一天到晚碎碎念...

研：在刺青前後，心境方面有什麼改變嗎？有因為刺青增加自信心嗎？

Cynthia：完成刺青的當下會覺得自己完成了一件人生大事，畢竟刺青是一輩子的。也希望藉由刺青讓自己心態調整好，也給自己力量，讓自己真的可以不用再受傷，可以真的是我的護身符，不被任何事所傷，應該是給了我勇氣吧？雖然去刺青已經是很有勇氣的事哈哈。

研：那刺青的過程中會感到疼痛嗎？有想透過疼痛感獲得什麼嗎？

Cynthia：會！超級痛！側腰真的非常痛。並不是喜歡那個疼痛感，但透過這個疼痛感，因為很痛所以很深刻，會覺得自己在完成一件非常重要的事，還有讓自己從所有失敗跟錯誤中痛醒吧。

研：那你覺得現今社會對刺青這個行為是抱持著什麼樣的觀感？是否有因此成為自己刺青的阻礙？

Cynthia：我覺得雖然沒影到很開放，社會對於刺青還是有很多刻板印象，但肯定有比以前好。看到現在有刺青的人隨處可見就可以知道了，現在的人感覺都傾向勇敢做自己，所以也不太會因為社會觀感而造成自己不去刺青吧？當然有讚成也有反對的，對於刺青文化，它就是主觀的，跟同性婚姻一樣，絕對會有人支持、有人反對。

研：有了刺青之後有沒有對你造成哪些困擾？

Cynthia：目前是沒有困擾，因為衣服也遮得住，朋友對於我有刺青也沒有特別排斥，或因為這樣就不跟我當朋友。

研：之後還會想再去刺青嗎？

Cynthia：會！但我也會等到我找到有意義的事物時才去刺，畢竟人生還很長，

一定還有很多事會讓我想紀錄

受訪者 6-David

研究者：首先想請問一下你跟家人的感情如何？彼此之間的互動好嗎？

David：家人感情還不錯啊～相處上也是蠻和諧，蠻融洽的

研究者：那他們知道你有刺青嗎？

David：ㄉ…不知道。

研究者：那你們家對於刺青這個行為，是抱持著什麼樣的看法？

David：比較不能接受吧！因傳統觀念下長大的父母及長輩，比較不能接受刺青。

我很怕被我媽發現我身上的刺青，他可能會拿鋼刷嚙掉...

研究者：那你在家中排行第幾呢？

David：老二，也是最小的，上面有一個姊姊。

研究者：那姊姊有刺青嗎？

David：：沒有。

研究者：那在你的家族中，還有其他親戚有刺青嗎？

David：沒有。

研究者：所以你們家族裡面的長輩，對於刺青都是不太能接受的嗎？

David：其實其他長輩我不知道欸，但就我所知，我家裡爸媽是蠻排斥的。

研究者：那你會因為整個家族裡面只有你有刺青，而覺得自己比較特別嗎？

David：不會啊，沒什麼不同。

研究者：那你如何接觸到刺青這個文化？

David：應該是自己本身就蠻好奇的吧！再加上身邊朋友有刺青。

研究者：那刺青吸引你的地方是什麼？

David：其實我蠻享受刺青的過程，就是有一種把自己喜歡的東西，或是對自己有意義的東西，留在自己身上的感覺。

研究者：那你對於生活周遭有刺青的人，有什麼特別的看法嗎？

David：沒有。就可能也要看對方是刺怎樣的圖吧！

研究者：那你覺得有刺青跟沒刺青的人，他們的生活圈有差異嗎？

David：我覺得有沒有刺青…會有欸！生活圈上會有差異！但很難做一個明確的分界，可是就我認識有刺青的人的朋友圈，會跟沒刺青的不一樣，可能會比較…ㄉ…會比較嘗試去做一些不一樣的事，比起一般人。然後沒刺青的人可能就比較守成。

研究者：那你覺得什麼樣的職業能接受刺青？

David：比較沒有一個既定的、嚴肅的規矩的職業吧！就是不需要那麼死板的工作。

研究者：那你覺得哪些工作不死板？

David：像是比較藝術類的吧！畫家啊、圖文創作者、影像工作，然後可能一些比較新創的公司。

研究者：那你身邊有刺青的朋友，有推動你的刺青動機嗎？

David：雖然身邊的朋友有刺青，但我去刺青跟他們有沒有刺青，對我來講沒有什麼太大的影響。

研究者：那你生活周遭沒刺青的朋友，對於你有刺青有什麼看法嗎？

David：沒有欸！頂多好奇為什麼自己要刺這個。

研究者：所以他們對於你有刺青，是尊重的角度去看嗎？

David：就可能因為知道我有刺青的人，都是我比較親近的人，所以他們會好奇為什麼要刺那些圖案，可是他們對於刺青本來就不是會有排斥心態的人，所以他們也只會好奇我刺青背後的意義。

研究者：那你有遇過特別排斥自己刺青的人嗎？

David：目前身邊沒有。

研究者：你覺得自己是個樂觀的人，還是悲觀的人呢？

David：我覺得…我內心是偏向於悲觀，但給人的感覺是樂觀的。

研究者：那你的刺青動機是什麼呢？

David：其實我的刺青大部分都來自於對我有影響的事物，還有具有含義的文字與圖。就是我的刺青內容比較圍繞於我自己，跟我有關的，或是對我比較受用的話。

研究者：那你有特別篩選過自己的刺青種類嗎？

David：其實…沒有欸。我覺得刺青風格…因為我自己個人沒有特別去研究刺青的歷史跟風格，所以我個人把它歸納為簡單的四個類型就是日式、美式、現代跟傳統四個類型。然後現在因為比較多人會去刺的類型可能是比較偏向於現代，可能是一寫小圖，或是自己喜歡的東西，所以就會比較少見到傳統的刺青。可能也是因為台灣社會對於傳統刺青的偏見存在還是比較大。

研究者：那你有特別去隱藏你的刺青嗎？

David：目前有，因為家裡還是不知道這件事情，所以…在我讓家人知道之前，我應該都不會刺出衣服所能阻擋的範圍。

研究者：那你會擔心社會大眾用異樣的眼光去看待你的刺青嗎？

David：其實那個時候不把刺青露出來，有很大一部分是因為自己有很大的機率

會進入法律相關的行業中，然後我不得不承認，如果那個時候真的要進入發率相關行業，如果露出刺青可能對於我求職的路上造成蠻大的影響。所以那個時候，其實還是家人的考量還是佔最大宗啦！就是我會覺得說我還沒做好心理準備要跟家裡講，那時候的主要考量點還是因為家裡。

研究者：那你覺得在刺青前後，心境上有什麼轉變嗎？

David：沒有特別有什麼轉變。就是我覺得刺青這件事情，其實對我來講就像是寫一篇文章一樣，就只是我想留下一些東西在我身上的那種感覺。對我來說它有點像是一個提醒、一種警示，我看得到它，所以可以像是一種支撐自己的力量的那種感覺。

研究者：那在刺青過程中，你會感到疼痛嗎？

David：會…會痛…。

研究者：那有想藉由這個疼痛感獲得什麼嗎？

David：想得到什麼是沒有，可是在刺青的當下就只是覺得很痛，但因為自己想刺，而這個疼痛感就只是一個過程。

研究者：那你覺得現在社會對於刺青是抱持著什麼樣的觀感？

David：我覺得現今社會，單純以台灣來看的話，接納度是要看年齡層的，當然像現在 90 後的比較能接受，不會像以前那樣覺得“洽哩丟系拍ㄍ一ㄣˇ”（刺青就是壞小孩的台語）。可是我覺得這也不能去特別怪罪老年人死守成規，不讓年輕人去刺青之類，因為在他們那個年代，會去刺青的真的就是流氓，所以在他們的觀念來講，以我媽來說，我媽其實不會覺得刺青就是流氓，她的想法是偏向於“身體髮膚受之父母，不可悔之”這句話。他們就是覺得說，我不應該去毀壞、摧殘自己爸媽給的身體，啊我也不會覺得我媽這樣說有錯，確實我這個身體是她辛苦懷胎十個月，忍著疼痛把我生下來的。可是我會覺得我今天選擇去做這件事，並不是因為我覺得這樣很帥啊！幹，刺這樣很好看或是很獨特什麼的，我會去做是因為我覺得這件事對我來講是有意義的，而不是單純跟風，或現代人覺得刺青才潮什麼的。所以我覺得那句話有它存在的道理，但我覺得身體髮膚受之父母存在的道理是今天自己蓄意去傷害自己的身體，例如自殺或是割腕之類的，那樣子我覺得比較像是這句話背後的含義。所以我不會特別覺得刺青的人就是怎麼樣，但如果一定要說現在社會對於刺青這件事情，某種程度上還在存在著相當大的不友善，尤其是特別的行業，像是公家機關，就會比較難被上級接受，律師啊、醫生啊，可能也都會比較難被接受。像警察也是，其實我都會想說“為什麼不行？”對，所以這就是現今普遍人都存在的刻板印象，就是大家不會特別想去理解自己

刺這個圖案的意義是什麼，有人也真的是刺好看的，那我也覺得沒什麼，就算今天刺龍刺鳳，那為什麼不行？所以我覺得社會上的偏執還是存在，沒有辦法，就跟同性戀的議題一樣，這種東西是很難去化解存在彼此之間的誤會，觀念上的不同。

研究者：那在你有刺青後，對你有造成什麼樣的困擾嗎？

David：工作方面是沒有，因為我做的是影像工作，大家的想法都是比較 open 的，所以工作上老闆也不會覺得自己有刺青怎麼樣，難免好奇刺青的原因；朋友方面的話，因為這年齡層都比較能接受，所以也沒有人特別說什麼

研究者：那未來你還有打算再刺青嗎？

David：有打算，甚至還想包手包腳哈哈。

受訪者 7-Hao

研究者：你跟家人的感情如何？彼此之間得互動好嗎？

Hao：一般般，不會特別好，但也不差。互動上也比較少，因為自己很獨立，所以比較不常跟家裡有互動。

研究者：那你的家人知道你有刺青嗎？

Hao：有啊，家人知道。

研究者：那你們家對於刺青這個行為的態度是如何？

Hao：覺得很浪費錢，然後奶奶覺得說，刺青刺成這樣有點破相，不好看也不體面。媽媽就覺得還好，但因為她尊重奶奶，所以也會覺得說能少刺就少刺。

研究者：那你在家中排行第幾？

Hao：我是獨生子。

研究者：家裡有其他長輩親戚有刺青嗎？

Hao：舅舅、舅公有刺青。

研究者：那假設今天家中只有你有刺青，你會覺得自己很特別嗎？

Hao：會啊！就覺得只有自己有刺青很獨特。

研究者：那你是如何接觸到刺青這個文化？

Hao：其中一個原因是因為去了 Barber shop，一間髮廊，接觸到了歐美復古紳士文化，然後他們理髮師也都有刺青，所以自己開始慢慢對刺青有研究。

研究者：那刺青文化吸引你的地方是什麼？

Hao：刺青文化吸引我的地方是它是屬於自己的東西，它是獨特的，每一個刺青，不管是故事、回憶或是自己欣賞的東西，都是屬於自己的。就是可以

把自己當成畫布。

研究者：對於生活周遭有刺青的人有什麼看法？

Hao：沒有什麼特別的看法。覺得他們不是有故事，不然就是單純覺得好看去刺的。

研究者：那你覺得有刺青跟沒刺青的人，生活圈有差異嗎？

Hao：態度吧！通常身上有刺青的人，都會有不一樣的生活方式與態度去面臨自己的工作或事情，通常有刺青的人想法比較前衛。

研究者：那你覺得什麼樣的職業可以接受刺青？

Hao：其實很多欸，像是藝術性質的職業。我覺得只要不需要代替公司出去出業務，或是大公司體系，通常都能接受吧！

研究者：那你身邊有朋友有刺青嗎？是否有增加你的刺青動機。

Hao：身邊有很多朋友有刺青，但不太會增加自己的刺青動機，只會去比較刺青。

研究者：那身邊沒刺青的朋友對於你有刺青有什麼看法？

Hao：就會覺得很酷，也會訝異為什麼要去刺青。還有大家都會問價錢，因為他們都覺得刺青很貴，也確實在台灣刺青真的不便宜。

研究者：那你覺得自己是悲觀的人還是樂觀？個性如何呢？

Hao：應該看情況決定自己悲觀或樂觀。我屬於比較理性的人，對某些事比較現實。以刺青來說，就會覺得刺青是自己的，不會覺得身體髮膚受之父母而不去做。

研究者：那你對刺青的認知是什麼？

Hao：它是一個藝術的存在，能有紀念性值、有意義的存在，就跟畫畫一樣。

研究者：那你的刺青動機為何？

Hao：一開始沒有多想，因為第一個刺青是之前做餐飲的師傳送我的，才開始覺得在身上有一些刺青蠻好看也蠻有意義的。

研究者：那你的刺青對你來說有什麼特殊含意嗎？有沒有篩選過自己的刺青風格？

Hao：我右手臂上的每個刺青都有它的含義，那我的刺青風格就是美式，因為自己比較喜歡美式的文化。

研究者：那有特別去隱藏自己刺青的位置嗎？

Hao：完全沒有。

研究者：那有人批評過你的刺青嗎？或是這個行為。

Hao：家人。奶奶會抨擊這個行為，覺得刺青不好。

研究者：那在刺青前後，個性與心境上有什麼改變嗎？

Hao：沒有。一直都是理性的人。只是會覺得有刺青後，比較多人關注。

研究者：那刺青過程中會感到疼痛嗎？

Hao：不會痛，睡一覺起來就結束了。

研究者：那你覺得現在社會對於刺青文化是抱持著怎樣的觀感？是否有成為自己刺青的阻礙？

Hao：我覺得對於刺青已經越來越開放了，不管什麼職業，慢慢都對刺青不會太排斥。就算是當業務，只要衣服能遮住的範圍都還好。就連一些老一輩的人都慢慢開始接受刺青，認為他是一種藝術。所以社會觀感不會成為阻礙，家人才會是。

研究者：那有刺青後，有對你造成什麼困擾嗎？

Hao：沒有，反而朋友變多了。工作方面也沒有遇到困擾。

研究者：未來還有打算刺青嗎？

Hao：有打算。

受訪者 8-Owen

研究者：你跟你的家人感情好嗎？互動如何呢？

Owen：還不錯

研究者：那你家人知道你有刺青嗎？

Owen：我是先斬後奏哈哈

研究者：那他們對於刺青這個行為，有怎樣的態度？

Owen：家人一開始覺得是台客，後來解釋完刺青的意思跟為什麼要刺之後，就比較能接受

研究者：那他們對於刺青這個文化是覺得不太好的嗎？

Owen：老一輩的都不太好吧

研究者：你在家中排行第幾？

Owen：第二，上面有一個姊姊。

研究者：那她有刺青嗎？

Owen：沒有，整個家族就只有我有刺青。

研究者：那你會因為這樣而覺得自己比較特別嗎？

Owen：不會欸，就都差不多

研究者：那你是如何接觸到刺青這個文化呢？

Owen：網路上隨處可見刺青的資訊

研究者：那刺青吸引你的地方是什麼？

Owen：就是它可以把一個人的想法，或是有意義的東西記錄下來。

研究者：那你對於週遭擁有刺青的人有什麼看法嗎？

Owen：要看哪一種刺青風格

研究者：那你覺得有刺青跟沒刺青的人，生活圈有什麼差異嗎？

Owen：不太會有差異吧，但是跟人相處的時候對方可能會對有刺青的人比較有刻板印象，好的不好的都有。

研究者：那你覺得什麼樣的職業可以接受刺青？

Owen：我覺得不是公職，其他都可以

研究者：那你身邊有其他朋友有刺青嗎？

Owen：有

研究者：在當時有增加你想刺青的動機嗎？

Owen：也沒有，我是自己找到有意義的事情才會想要藉由刺青去紀錄。

研究者：那你沒刺青的朋友，對於你刺青有什麼看法嗎？

Owen：就會給人一個比較兇的感覺吧！有些比較需要壯膽的場合，就會叫我出面之類的哈哈。

研究者：所以他們也不會不喜歡你有刺青？

Owen：對啊，沒有人不喜歡，反而有一些沒刺青的人去了解你的刺青意義後，或覺得自己的刺青好看時，自己也會去刺。

研究者：那你覺得自己是樂觀的人，還是悲觀的人呢？

Owen：一半一半吧～個別也就很隨和。

研究者：那你刺青的動機是？

Owen：用刺青來記錄人生的事件。

研究者：那你有特別篩選過自己刺青的風格嗎？

Owen：有啊！因為我自己想記錄的東西比較不適合台式或日式風格的刺青，所以我的比較偏向美式風格的刺青。還有就是自己覺得台式跟日式有點醜……

研究者：那你有特別去隱藏自己刺青的位置嗎？

Owen：沒有

研究者：那有人批評過你的刺青嗎？或是這個行為？

Owen：都是老一輩的人吧...因為他們的一些刻板印象，就可能會問說“阿哩那誒企洽哩”（台語：你怎麼會去刺青），但也就只有唸一下而已。

研究者：那你在刺青前後，心境上有什麼轉變嗎？

Owen：沒有欸

研究者：那在刺青過程中會痛嗎？

Owen：還可以忍受的範圍內。

研究者：那你覺得現在這個社會，對於刺青是抱持著什麼樣的觀感？

Owen：其實看最近的新聞，就蠻多國家都開始認為這是一項藝術，而不是去跟人家混，或是做壞事才去刺青。因為日本以前認為有刺青的都是幫派份子，但是現在日本那想法現在沒了，認為刺青是一種藝術，所以這其實不算是一件壞事啦。就是現在社會也比較能接受了，除了老一輩的人。

研究者：那你在刺青後有遇到哪些困難嗎？例如工作或是朋友方面。

Owen：就給人的第一印象會比較不好。工作方面的話，因為自己也能選擇職業，我的職業對於刺青就沒什麼關係。

受訪者 9-Mike

研究者：你跟你家感情好嗎？

Mike：ㄊ...之前不好，現在還不錯！

研究者：之前不好是怎樣的不好？

Mike：大家都在忙自己的，我媽工作我爸也工作，距離都分很開。

研究者：那你們家知道你有刺青嗎？

Mike：知道，不過一開始不知道啦！我是先斬後奏哈哈～就是先刺，然後幹，回家藏了一個月，一個月之後，在睡覺時被發現了，然後就問我幹嘛刺，我就說我刺跟家裡有關的東西，他們就比較還好，沒有再說什麼

研究者：那他們會排斥刺青嗎？

Mike：不會欸

研究者：所以他們對刺青算開放嗎？

Mike：我還沒刺之前，他們比較保守吧！我刺了之後，就比較還好，沒什麼差！

研究者：你們家你是排行第幾？

Mike：第二個，上面有一個哥哥

研究者：那他也有刺青嗎？

Mike：沒有

研究者：有其他長輩有刺青嗎？

Mike：沒有

研究者：那你會因為自己是家中唯一一個有刺青的人，而覺得自己特別嗎？

Mike：沒有欸，沒什麼屌的

研究者：那你是如何接觸到刺青這個文化？

Mike：那個時候有一個朋友，他就刺了，然後就給我看，後來我也不知道我在想什麼，想說算了高中要畢業了就去刺一下

研究者：所以你是未成年刺青嗎？

Mike：沒有啦～那個時候已經 18 歲了

研究者：那刺青吸引你的地方是什麼？

Mike：因為蠻有故事性的吧！還有穿衣服比較好看

研究者：那你對於身邊同樣有刺青的人有什麼想法嗎？

Mike：不會

研究者：那你覺得有刺青跟沒刺青的人，生活圈上有什麼差別嗎？

Mike：沒什麼差欸...路上隨便都可以看到有刺青的啊，可能爸爸有，或媽媽有，就都蠻正常的吧

研究者：那你覺得什麼樣的職業能接受刺青？

Mike：感覺那種金融業刺太多就不太好。其他我覺得還好欸...不要太多應該都行吧！公家機關有刺青也不太好...也不是不太好啦，就是不要露出來比較好。

研究者：所以你是因為朋友才刺青的嗎？

Mike：不是因為朋友才刺啦，是在他給我看刺青前，我就已經有在打算刺青這回事了，後來他給我看了他的刺青後，我也覺得蠻帥的。

研究者：所以你是因為自己本身就想刺青，不是因為朋友有才去，是嗎？

Mike：恩啊！

研究者：那身邊沒刺青的朋友，對於你有刺青有什麼特別的看法嗎？

Mike：朋友不會有什麼特別的看法欸，現在對刺青的接受度也都蠻大的。阿！有啦！我前女友就很賭爛我的刺青，以前出門都要一直遮刺青，不能露出來

研究者：那她有說為什麼她不喜歡刺青嗎？

Mike：不知道欸...幹！那個時候跟她吃飯，因為刺青在手臂上，為了遮刺青吃得超痛苦...

研究者：那你覺得自己是樂觀的人還是悲觀的人？

Mike：我覺得自己超樂觀！個性也很隨和～

研究者：那你對於刺青的認知是？

Mike：就是刺青具有故事性，又有裝飾、美化身體的功能

研究者：那你的刺青動機是什麼？

Mike：第一個刺青是想說要大學了，感覺從高中到大學會有個東西慢慢變了，就想說要刺一個不要失去自己的信念的代表圖。

研究者：那其他的刺青呢？

Mike：我第二個刺青是上大學的時候，就覺得家人真的蠻重要，才刺的。

研究者：那你還有打算再去刺青嗎？

Mike：有啊，但還在等時機，一個契機，還有錢...真的好貴...

研究者：那你自己有特別篩選過刺青的風格嗎？

Mike：我自己喜歡的刺青風格是寫實派的，身邊也有許多朋友身上的刺青是寫實格...

研究者：你自己有特別去隱藏刺青的位置嗎？

Mike：還好欸。一開始吧，怕家人看到的時候有特別藏。

研究者：那你刺青的過程中會痛嗎？

Mike：痛，接近腋下的時候爆痛...

研究者：那你會有刺青刺上癮的感覺嗎？那個疼痛感。

Mike：會啊！但我覺得不是因為那個疼痛感，因為我還有刺青刺到睡著。就是我覺得刺了一個之後就會覺得“幹！再刺一個”，就會想把身體填滿，比較好看。

研究者：那你覺得現在社會對於刺青文化是抱持著怎樣的觀感？

Mike：感覺越來越開放了吧！90 後跟 00 後的感覺很多都刺青啊，可能都沒什麼差了吧！感覺大家有漸漸覺得刺青是一種藝術！

研究者：那有人批評過你的刺青嗎？或是刺青這個行為

Mike：喔喔喔！有啊！我外婆。

研究者：那她是怎麼說的？

Mike：就有一天我跟我外婆還有我哥在外面散步，我哥就跟我外婆說我有刺青，然後外婆就說“啊黑謀厚啦！擺拍殷仔用欸...”之類的。就老一輩的可能都不能接受吧！

研究者：但是你爸媽是接受的是嗎？

Mike：對，他們覺得沒差

研究者：那你覺得在刺青前後，你心境上有什麼轉變嗎？

Mike：幹！還真的沒有欸...一開始覺得應該會因為刺青而有什麼心境上的轉變，後來看一看就覺得摠～蠻帥的欸哈哈，就這樣。然後我本身就是個不太自卑的人，也算是個蠻有自信的人，所以對於自信提升的方面還好。

研究者：那在有刺青後，你有遇到什麼困難嗎？

Mike：高中的時候比較怕被學校發現，然後被盯上，後來好像就沒什麼差別。至於找工作方面，因為我穿衣服都可以把刺青遮住，所以也沒遇到什麼困擾。

研究者：那你之後刺青會不太敢刺出衣服能遮住的範圍嗎？

Mike：也不會欸，不太 *care* 外界的眼光。

受訪者 10-Lin

研究者：你跟你們家感情如何？

Lin：很好啊，也會溝通。跟媽媽感情比較好

研究者：那他們知道你有刺青嗎？

Lin：知道阿

研究者：他們對於刺青這個行為的態度，是贊成的嗎？還是排斥？

Lin：尊重，但也不到支持。摠...會希望我不要再刺。但那是我媽那邊，我爸倒是蠻支持的，不會排斥我擁有刺青。

研究者：那你爸支持的點是什麼？他有說原因嗎？還是單純覺得沒差

Lin：就覺得沒差

研究者：那你在家中排行第幾？

Lin：第一呀！我是獨子

研究者：那你家其他長輩有刺青嗎？

Lin：有，我爸那邊的有

研究者：那你有堂表兄弟姊妹嗎？

Lin：有，但他們也沒有刺青

研究者：那你是如何接觸到刺青這個文化？

Lin：因為我原本想要學刺青

研究者：所以你是原本就對刺青有興趣？

Lin：對

研究者：那刺青吸引你的地方是什麼？

Lin：刺青吸引我的地方.....就把漂亮的東西留在自己的身上，有意義的東西、可以紀念某一件事之類的

研究者：那你對於生活周遭一樣有刺青的人有什麼其他的看法嗎？

Lin：沒有什麼看法

研究者：那你覺得有刺青跟無刺青的生活圈有差異嗎？

Lin：沒差異

研究者：那你覺得什麼樣的職業可以接受刺青？或什麼職業不行

Lin：你說以我的觀點嗎？

研究者：對就是以你自己的

Lin：我覺得都無所謂

研究者：那假如是以現在社會大眾的觀點呢？

Lin：社會大眾的觀點...服務業應該比較不行，還有公家機關

研究者：你身邊有朋友有刺青嗎？

Lin：超多~

研究者：所以你刺青是自己想，不算是朋友給的動機這樣嗎？

Lin：對沒錯

研究者：那你身邊沒刺青的朋友，對於你有刺青有什麼看法嗎？

Lin：“太多了吧...” 這樣哈哈哈

研究者：那你覺得自己是樂觀的人還是悲觀的？

Lin：樂觀的

研究者：那你的刺青動機是？

Lin：刺青動機喔...我想一下喔...一開始嗎？第一個刺青是因為好奇

研究者：那你的第一個刺青是有意義的嗎？還是單純好看的裝飾

Lin：有阿，我身上每一個刺青都有意義

研究者：那你有去篩選過自己刺青的風格嗎？

Lin：有阿，美式跟寫實

研究者：那你有特別去隱藏自己刺青的位置嗎？

Lin：隱藏...？什麼意思？

研究者：就是不會讓刺青太明顯，有沒有特別把刺青放在好遮住的地方，不太露出來

Lin：有阿，一開始有，後面就沒有。

研究者：那一開始藏的原因是什麼？

Lin：因為一開始家人不知道哈哈哈

研究者：所以最初刺的時候，你也會怕家人知道？

Lin：一定都會吧，誰不會？不是都先斬後奏嗎哈哈哈。

研究者：那有人批評過你的刺青嗎？或是這個行為

Lin：沒有

研究者：那你在刺青前後，心境上面有什麼轉變嗎？

Lin：沒有欸

研究者：那刺青過程中會痛嗎？

Lin：會阿哈哈哈，有人說不痛的嗎？

研究者：有喔，有人刺到睡著也是有的。

Lin：我覺得要看部位吧，我刺的地方都蠻痛的

研究者：那你覺得哪裡最痛？

Lin：胸口...哀

研究者：那你有想透過疼痛感去獲得什麼嗎？

Lin：這也太 *M* 了吧...哈哈。

研究者：不是都有人說刺青的痛感是會上癮的嗎？

Lin：不會欸，我只想趕快結束哈哈。

研究者：那你覺得現在社會對於刺青是抱持著什麼樣的觀感？

Lin：現在嗎...越來越開放了吧，就大家不會再有不好的觀念阿，有刺青就是不好的小孩之類的。

研究者：那你有因為擔心外界觀感不好，而成為自己刺青的阻礙嗎？

Lin：不會，做自己！

研究者：那你有刺青後，有對你造成什麼困擾嗎？工作上面？朋友方面？

Lin：異性緣增加...哈哈

研究者：真的假的？為什麼？

Lin：不是很多女生都喜歡男生有刺青嗎？蠻多的...是真的蠻多的。

研究者：所以在朋友方面就還好嗎？

Lin：還好，朋友都不會排斥

研究者：那你還有想再去刺青嗎？

Lin：有，但還沒想好刺什麼