

# The 4<sup>th</sup> World Congress of **TAIWAN STUDIES** at the University of Washington **Seattle**



## Taiwan in the Making



**June 27 to 29**  
**2022**



[twstudy@gate.sinica.edu.tw](mailto:twstudy@gate.sinica.edu.tw)

- \* "Worlding" Taiwan: Taiwan in Global Context
- \* Contested Sovereignty: Taiwan in Comparison
- \* New Directions in Taiwan Studies
- \* Consolidating Taiwan's Democracy
- \* Gender and Society in a Changing Taiwan
- \* Environment, Ecology, and the Future of Taiwan
- \* Ethnic Identity and Diversity in Taiwan
- \* Taiwan History through Primary Sources



The 4th World Congress of Taiwan Studies  
Seattle, USA  
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## Welcome

We are very pleased to announce that the 4th World Congress of Taiwan Studies will take place in Seattle between June 27 – 29, 2022. This event will be hosted jointly by Academia Sinica and University of Washington, Seattle. The local host is the UW Taiwan Studies Program (TSP). The general theme of this coming Congress is **Taiwan in the Making**. Examples of key themes include:

“Worlding” Taiwan: Taiwan in Global Context  
Contested Sovereignty: Taiwan in Comparison  
New Directions in Taiwan Studies  
Consolidating Taiwan’s Democracy  
Gender and Society in a Changing Taiwan  
Environment, Ecology, and the Future of Taiwan  
Ethnic Identity and Diversity in Taiwan  
Taiwan History through Primary Sources

This will be the first World Congress of Taiwan Studies held in North America, bringing together the world’s leading as well as rising scholars from Taiwan, Japan, Asia, North America, Europe, and Australia.

We welcome and look forward to your participation.

## Organizing Committee

<b>Honorary Chair</b>	
James C. Liao	President, Academia Sinica, Taiwan
<b>Advisors</b>	
Chin-shing Huang	Vice President, Academia Sinica, Taiwan
David Wang	Professor, East Asian Languages and Civilizations, Harvard University, USA
Sung-Sheng Yvonne Chang	Professor, Asian Studies, University of Texas, Austin, USA
Dafydd Fell	Director, Center of Taiwan Studies, SOAS, UK
<b>Committee Members</b>	
Bill Lavelly	Professor, Department of Sociology & Jackson School of International Studies, University of Washington, USA
James Lin	Assistant Professor, Jackson School of International Studies, University of Washington, USA
Hsin-Huang Michael Hsiao	Adjunct Research Fellow, Institute of Sociology, Academia Sinica, Taiwan & Chairman, Taiwan-Asia Exchange Foundation
Chih-Jou Jay Chen	Director & Research Fellow, Institute of Sociology, Academia Sinica, Taiwan
<b>Local Organizing Committee</b>	
James Lin	Assistant Professor, Jackson School of International Studies, University of Washington, USA
Bill Lavelly	Professor, Department of Sociology & Jackson School of International Studies, University of Washington, USA
Ian Oates	Taiwan Studies Program Coordinator, University of Washington, USA
Jennifer Joy	Taiwan Studies Program Project Manager, University of Washington, USA
<b>Secretariat</b>	
Hsin-Huang Michael Hsiao	Secretary General, World Congress of Taiwan Studies, Taiwan
Chih-Jou Jay Chen	Co-Secretary General, World Congress of Taiwan Studies, Taiwan
Yi-Ting Evelyn Huang	Secretary, World Congress of Taiwan Studies, Taiwan
I-Wen Carol Chen	IT Technician, Institute of Sociology, Academia Sinica, Taiwan

## **Presentation Guidelines**

- Time Allotment for Sessions
  1. 5 minutes for chairperson's introduction.
  2. 15 minutes for each paper presentation.
  3. The remaining time for Q&A.
- Time Allotment for Roundtables
  1. 5 minutes for chairperson's introduction.
  2. 10 minutes for each roundtable presentation.
  3. The remaining time for Q&A.
- Guidelines
  1. Each room will have two pieces of paper labeled “One Minute Remaining” and “Time Up.” Feel free to use these as reminders for presenters when they are approaching their limit.
  2. Please ask audience members to limit their questions to 2 minutes.

## Program

Day 1: June 27 (Monday)		
Venue: Husky Union Building, University of Washington		
08:30 - 09:00	Registration	HUB 250
09:00 - 09:20	Opening Ceremony	HUB 250
<b>Chair: Bill Lavelly</b> (Professor, Department of Sociology, University of Washington, Seattle, USA) <b>Speakers:</b> <b>Professor Bill Lavelly</b> (Professor, Department of Sociology and Jackson School of International Studies, University of Washington, Seattle, USA) <b>Professor Hsin-huang Michael Hsiao</b> (Secretary-General, the 4 <sup>th</sup> World Congress of Taiwan Studies & Adjunct Research Fellow, Institute of Sociology, Academia Sinica, TAIWAN) <b>President Ana Mari Cauce</b> (University of Washington, Seattle, USA) <b>Director-General Daniel K.C. Chen</b> (Taipei Economic Cultural Office in Seattle, USA; Ministry of Foreign Affairs, Republic of China (Taiwan)) <b>Director Sophie Chou</b> (Education Division, Taipei Economic and Cultural Office in San Francisco, USA; Ministry of Education, Republic of China (Taiwan)) <b>Professor Paul R. Katz</b> (Chiang Ching-kuo Foundation for International Scholarly Exchange; Institute of Modern History, Academia Sinica, TAIWAN)		
09:20 - 10:00	Keynote Speech	HUB 250
<b>Chair: James Lin</b> (Assistant Professor, Jackson School of International Studies, University of Washington, Seattle, USA) <b>Speaker: Hsin-huang Michael Hsiao</b> (Chairman, Taiwan-Asia Exchange Foundation & Adjunct Research Fellow, Institute of Sociology, Academia Sinica, TAIWAN) <i>From Theorizing Taiwan to Taiwan Theories Making: My Reflection</i>		
10:00 - 10:30	Group Photo	
10:30 - 11:00	Break	HUB 250
11:00 - 12:30		
Session 1A: Democracy, Activism, and Organizations		HUB 332
<b>Chair: Yuan Hsiao</b> (Department of Communication, University of Washington, Seattle, USA) 1. <b>Kharis Templeman</b> (Hoover Institution, Stanford University, USA) <i>How Democratic Is Taiwan?: Evaluating 20 Years of Democratic Development</i> 2. <b>Chia-Shing Wu</b> (Operational Development Office, the R.O.C. Army, TAIWAN) <b>Ji-Jen Hwang</b> (George Mason University, USA) <i>Reforming Military Organizational Culture in Taiwan: An Empirical Study in the Army</i> 3. <b>Astrid Lipinsky</b> (Department of East Asian Studies/Sinology, University of Vienna, AUSTRIA) <i>Marriage Equality and Women's Organizations in Taiwan — A Coalition of the Weak?</i> 4. <b>Lukasz Zamecki</b> (Faculty of Political Science and International Studies, University of Warsaw, POLAND) <i>Youth Activism and Contentious Politics in Taiwan from the Perspective of Relative Deprivation and Collective Identity</i>		
Session 1B: NATSA Panel: Making Taiwan in Conflicts		HUB 214
<b>Chair: Dominic Meng-Hsuan Yang</b> (Department of History, University of Missouri, USA) 1. <b>JhuCin Rita Jhang</b> (College of Public Health, National Taiwan University, TAIWAN) <i>Making Taiwan in Family Conflicts — The Model of Scaffolding Family Reconciliation</i> 2. <b>CheeHann JoAnn Wu</b> (Department of Drama and Theater, University of California, Irvine, USA) <i>Performative Reckoning: Memory, Trauma, and Avatar</i> 3. <b>Yung-Ying Chang</b> (Department of Sociology, Rutgers University-New Brunswick, USA) <i>Political Talk in Cultural Arenas: A Sociological Account of Group Culture as a Pathway</i>		

<b>Session 1C: Taiwan in the Postwar Era</b>		<b>HUB 337</b>
<b>Chair: Niki J.P. Alsford</b> (School of Language and Global Studies, University of Central Lancashire, UK) <b>1. Janet Y. Chen</b> (Department of History and East Asian Studies, Princeton University, USA) <i>From Kokugo to Guoyu: The Politics of Language in the Transition from Colony to Nation, 1945-1955</i> <b>2. Ting-Hong Wong</b> (Institute of Sociology, Academia Sinica, TAIWAN) <i>Education and National-Colonialism: The Case of Private Junior Middle Schools in Postwar Taiwan</i> <b>3. Emily M. Hill</b> (Department of History, Queen's University, CANADA) <i>"Riceless days": A Food Crisis in Urban Taiwan, 1953</i> <b>4. Sheng-mei Ma</b> (Department of English, Michigan State University, USA) <i>Refugees with Guns, Laobing with Phallus: Ghost of Taiwan circa 1949</i>		
<b>12:30 - 14:00</b>	<b>Lunch</b>	<b>HUB250</b>
<b>14:00 - 15:30</b>		
<b>Session 2A: Roundtable: Publishing in Taiwan Studies</b>		<b>HUB 332</b>
<b>Chair: Shelley Rigger</b> (Political Science Department, Davidson College, USA) <b>1. Dafydd Fell</b> (SOAS, University of London, UK) <i>Book Publishing in the Taiwan Studies Field: Reflections on the First Decade of the Routledge Research on Taiwan Series</i> <b>2. Niki J.P. Alsford</b> (School of Language and Global Studies, University of Central Lancashire, UK) <i>BRILL Series</i> <b>3. Lorri Hagman</b> (University of Washington Press, Seattle, USA) <i>About UW Press</i> <b>4. Ming-yeh Rawnsley</b> (SOAS, University of London, UK) <i>Experiences of the IJTS</i>		
<b>Session 2B: EATS Panel: Connecting Past and Present Taiwan: In the Eyes of Travelers, Migrants, and Citizens</b>		<b>HUB 214</b>
<b>Chair: Scott Simon</b> (School of Sociological and Anthropological Studies, University of Ottawa, CANADA) <b>1. Adina Zemanek</b> (School of Humanities, Language, and Global Studies, University of Central Lancashire, UK) <i>Mapping Taiwan's Citizen Diplomacy in Europe</i> <b>2. Beatrice Zani</b> (Department of East Asian Studies, McGill University, CANADA) <i>"Connected" Taiwan: Commercial Geographies, Mobilities and Digital Connectivity from and to a Globalized Island</i> <b>3. Ann Heylen</b> (Department of Taiwan Culture, National Taiwan Normal University, TAIWAN) <i>Working with Historical Narration: Formosa in Digital Newspaper Corpora</i> <b>4. Isabelle Cheng</b> (School of Area Studies, History, Politics and Literature, University of Portsmouth, UK) <i>TransTaiwan: A Gateway to Research Taiwan Studies (TARGTS)</i>		
<b>Session 2C: Environment, Energy, and the Public</b>		<b>HUB 337</b>
<b>Chair: Yen-Chu Weng</b> (College of the Environment, University of Washington, Seattle, USA) <b>1. Nancy Guy</b> (Department of Music, University of California, San Diego, USA) <i>Music in Taiwan's Transition from a "Garbage Island" to an Island of Green</i> <b>2. Naiyi Hsiao</b> (Department of Public Administration & Taiwan E-Governance Research Center, National Chengchi University, TAIWAN) <b>Kyle Yulun Kuo</b> (Department of Public Administration, National Chengchi University, TAIWAN) <b>Hen-Hsuan Huang</b> (Department of Computer Science, Academia Sinica, TAIWAN) <b>Ying-Che Tang</b> (Department of Computer Science, National Chengchi University, TAIWAN) <i>Position Analysis of Internet Public Opinions — Reflection upon Nuclear Energy Issues in Taiwan</i> <b>3. Jeffrey Hou</b> (Department of Landscape Architecture, University of Washington, Seattle, USA) <i>"Shezidao Tomorrow": Public Engagement for Real?</i> <b>4. Ming-sho Ho</b> (Department of Sociology, National Taiwan University, TAIWAN) <b>Yun-Chung Ting</b> (Institute of Sociology, Academia Sinica, TAIWAN) <i>Between Social Movements and Market: A Preliminary Study of Taiwan's Citizen Power Plants</i> <b>5. Richard Boyechko</b> (Department of Cinema and Media Studies, University of Washington, Seattle, USA) <i>The Waste Planet: Garbage Accumulation and Waste Disposal in Taiwan as a Microcosm of the World</i>		
<b>15:30 - 16:00</b>	<b>Break</b>	<b>HUB 332</b>



<b>16:00 - 17:30</b>		
<b>Session 3A: Roundtable: Launching the Encyclopedia of Taiwan Studies</b>		<b>HUB 332</b>
<b>Chair: Hsin-huang Michael Hsiao</b> (Editor-in-Chief, <i>Encyclopedia of Taiwan Studies</i> ) 1. <b>Uri Tadmor</b> (Publishing Director, Brill Publishers, USA) 2. <b>Nancy Guy</b> (University of California, San Diego, USA) 3. <b>Scott Simon</b> (Department of Sociology, University of Ottawa, CANADA) 4. <b>Robert Weller</b> (Department of Anthropology, Boston University, USA) 5. <b>Dafydd Fell</b> (SOAS, University of London, UK) 6. <b>Ming-yeh Rawnsley</b> (SOAS, University of London, UK) 7. <b>Ming-Sho Ho</b> (Department of Sociology, National Taiwan University, TAIWAN) 8. <b>Lung-Chih Chang</b> (National Museum of Taiwan History, TAIWAN & Institute of Taiwan History, Academia Sinica, TAIWAN) 9. <b>Kuei-fen Chiu</b> (Graduate Institute of Taiwan Literature and Transnational Cultural Studies, National Chung-Hsing University, TAIWAN)		
<b>Session 3B: Literature, Identities, and New Trends</b>		<b>HUB 214</b>
<b>Chair: Janet Y. Chen</b> (Department of History and East Asian Studies, Princeton University, USA) 1. <b>Chien-hui Wang</b> (Department of Comparative Literature, Paris III - Sorbonne Nouvelle University, FRANCE) <i>Reading beyond Borders: A Study of Literary Geographical Boundaries and Identities through the Phenomenon of Translation in the Case of French Translations of Taiwanese Literature</i> 2. <b>Ssu-chieh Jessica Fan</b> (Department of Asian Studies, University of Texas at Austin, USA) <i>Taipei as an Urban Palimpsest: The Case of Taiwanese Novelist Wu Ming-yi's Fictional Universe</i> 3. <b>Shu-hui Lin</b> (Department of Taiwan Culture, Languages and Literature, National Taiwan Normal University, TAIWAN) <i>Comparing Cross-Cultural Dynamics in Taiwan Travel Literature</i> 4. <b>Kuei-fen Chiu</b> (Graduate Institute of Taiwan Literature and Transnational Cultural Studies, National Chung Hsing University, TAIWAN) <i>New Trends of Taiwanese Literature</i>		
<b>Session 3C: Contested Sovereignty</b>		<b>HUB 337</b>
<b>Chair(s): Bill Lavelly</b> (Professor, Department of Sociology, University of Washington, Seattle, USA) <b>Chih-Jou Jay Chen</b> (Institute of Sociology, Academia Sinica, TAIWAN) 1. <b>Ekhong Ljavakaw Sia</b> (Institute of Sociology, Academia Sinica, TAIWAN) <i>Exploring Its Endogenous Origin from the Perspective of Nation-State Building</i> 2. <b>Fu-Chang Wang</b> (Institute of Sociology, Academia Sinica, TAIWAN) <i>Political Transformation and Ethnic Relations in Postwar Taiwan: A Contested Sovereignty Perspective</i> 3. <b>Jieh-Min Wu</b> (Institute of Sociology, Academia Sinica, TAIWAN) <i>The War over Identities: The Changing Meaning of Taiwan Independence over Time</i> 4. <b>Michelle Fei-Yu Hsieh</b> (Institute of Sociology, Academia Sinica, TAIWAN) <i>Geopolitics, the Developmental State and Taiwan's Heavy Industrialization in the 1970s</i>		
<b>ONE HOUR BREAK</b>		
<b>18:30 - 20:30</b>	<b>Welcome Dinner (Invitation only)</b>	<b>Ivar's Salmon House</b>

<b>Day 2: June 28 (Tuesday)</b>		
<b>Venue: Husky Union Building, University of Washington</b>		
<b>09:00 - 10:30</b>	<b>Session 4A: Plenary: Taiwan Studies outside the Academy</b>	<b>HUB 332</b>
<b>Chair: Yuan Hsiao</b> (Department of Communication, University of Washington, Seattle, USA) <b>1. Russell Hsiao</b> (Global Taiwan Institute, USA) <i>Experience from GTI</i> <b>2. Kharis Templeman</b> (Hoover Institution, Stanford University, USA) <i>Experience from the Outside of Academic Institutions</i> <b>3. Chiting Peng</b> (Science Officer at the Center for Sustainability Science, Academia Sinica, TAIWAN) <i>Special Journey in Wilson Center</i> <b>4. Lung-Chih Chang</b> (National Museum of Taiwan History, TAIWAN & Institute of Taiwan History, Academia Sinica, TAIWAN) <i>National Museum of Taiwan Bringing Taiwan to the World: Field Report from the NMTH</i>		
<b>10:30 - 11:00</b>	<b>Break</b>	<b>HUB 332</b>
<b>11:00 - 12:30</b>		
<b>Session 5A: Disinformation, Propaganda, and Threats</b>		<b>HUB 332</b>
<b>Chair: Russell Hsiao</b> (Global Taiwan Institute, USA) <b>1. Denisa Hilbertová</b> (Department of Chinese Studies, Masaryk University, CZECH REPUBLIC) <i>Taiwan in Propaganda v. Taiwan in Underground Literature: The Role of Taiwan in Czechoslovakia during the Cold War</i> <i>Disinformation Controversies and Solutions in Taiwan</i> <b>2. Scott Radnitz</b> (Jackson School of International Studies, University of Washington, Seattle, USA) <b>Yuan Hsiao</b> (Department of Communication, University of Washington, Seattle, USA) <i>How Domestic Divisions Shape Perceptions of Foreign Disinformation: Evidence from Taiwan and Ukraine</i> <b>3. Lev Nachman</b> (Fairbank Center for Chinese Studies, Harvard University, USA) <i>Mobilizing without the Missiles: How Chinese Threats Mobilize Activists in Taiwan</i> <b>4. Chien-Chih (Jesse) Lu</b> (College of Communication, National Chengchi University, TAIWAN)		
<b>Session 5B: JATS Panel: Historical Narrative and Memories: from Japan's Taiwan Studies</b>		<b>A Perspective HUB 214</b>
<b>Chair: Yuko Mio</b> (Department of Humanities and Social Sciences (Human Relations), Keio University, JAPAN) <b>1. Yuko Mio</b> (Department of Humanities and Social Sciences (Human Relations), Keio University, JAPAN) <i>Deifying Japanese Spirits of the Dead in Taiwan: A Study of the Intersection between Post-Coloniality and Post-Imperiality</i> <b>2. Arata Hirai</b> (Organization for Regional and Inter-Regional Studies, Waseda University, JAPAN) <i>"Multi-Layered Transitional Justice" in Contemporary Taiwan: Strengthening Its Legitimacy through the Formulation of Common Historical Justice in the Exceptional Nation State</i> <b>3. Ryuki Nitta</b> (Organization for Regional and Inter-Regional Studies, Waseda University, JAPAN) <i>Tai Kuo-hui and Taiwanese Historiography in Japan</i>		
<b>Session 5C: Religion and Ritual</b>		<b>HUB 337</b>
<b>Chair: Evan Dawley</b> (Department of History, Goucher College, USA) <b>1. Paul Katz</b> (Institute of Modern History, Academia Sinica, TAIWAN) <i>Ethnicity and Incense Power: A Preliminary Study of Hakka Temple Networks in Northern Taiwan</i> <b>2. Robert Weller</b> (Department of Anthropology, Boston University, USA) <i>Silence, Noise, and Death Ritual in Taiwan</i> <b>3. Jacob Friedemann Tischer</b> (Department of Anthropology, Boston University, USA) <i>Getting to Know the "Real" Taiwan: Walking Pilgrimages as Authenticating Experiences</i>		
<b>12:30 - 14:00</b>	<b>Lunch</b>	<b>Sylvan Grove</b>

<b>14:00 - 15:30</b>		
<b>Session 6A: Worlding Taiwan</b>		<b>HUB 332</b>
<b>Chair: David Bachman</b> (Jackson School of International Studies, University of Washington, Seattle, USA) <b>1. Ian Rowen</b> (Department of Sociology, Nanyang Technological University, SINGAPORE) <i>One China, Many Taiwans: Tourism and Territory across the Strait</i> <b>2. Mark Harrison</b> (School of Social Sciences, University of Tasmania, AUSTRALIA) <i>Worlding Taiwan: Democracy, Technology and Stabilizing the Unstable Signifier</i> <b>3. Gang Huang</b> (Department of Chinese and Comparative Literature, Washington University in St. Louis, USA) <i>The Haunted Cold War — Modernity and Neocolonialism in the Cold War Taiwan and Okinawa</i> <b>4. Wen-Chin Wu</b> (Institute of Political Science, Academia Sinica, TAIWAN) <i>Distributive Unfairness, National Pride, and Willingness to Fight: Evidence from Taiwan</i>		
<b>Session 6B: Visual and Audial in Taiwan Media</b>		<b>HUB 214</b>
<b>Chair: Ellen Y. Chang</b> (Department of Cinema and Media Studies, University of Washington, Seattle, USA) <b>6. Pei-chun Viola Hsieh</b> (Department of Art History, SUNY-Binghamton, USA) <i>Aural Resilience: Sonic Labor in Chen Ting-jung's You Are the Only One I Care About (Whisper)</i> <b>7. I-Lin Liu</b> (Media School, Indiana University Bloomington, USA) <i>Reception and Regulation of Italian Neorealism in Taiwan, 1952-1963</i> <b>8. Evelyn Shih</b> (Department of Asian Languages and Civilizations, University of Colorado Boulder, USA) <i>Upstairs or Downstairs?: Taiwan's Film Sound Aesthetics of the 1970s</i> <b>9. Hsin-Chin Hsieh</b> (Graduate Institute of Taiwanese Culture, National Taipei University of Education, TAIWAN) <i>Migration State in the Making: Biopolitics, Public Discourse and Documentary Filmmaking on Migrant Workers in Taiwan</i>		
<b>Session 6C: Gender Equality and Beyond</b>		<b>HUB 337</b>
<b>Chair: Astrid Lipinsky</b> (Department of East Asian Studies, University of Vienna, AUSTRIA) <b>1. Adam K. Dedman</b> (Cultural and Taiwan Studies, University of Melbourne, AUSTRALIA) <i>Protecting Tongzhi Rights: The Politics of Pride Parades in Taiwan</i> <b>2. Howard Chiang</b> (Department of History, University of California, Davis, USA) <i>Transtopia and the Recent History of Gender in Taiwan</i> <b>3. Hsunhui Tseng</b> (Department of Taiwanese Literature, National Cheng Kung University, TAIWAN) <i>The Making of Heterotopia: A Spatial Analysis of the Low-end Entertainment Business Featuring Foreign Hostesses in Taiwan</i>		
<b>15:30 - 16:00</b>	<b>Break</b>	<b>HUB 332</b>
<b>16:00 - 17:30</b>		
<b>Session 7A: New Directions in Taiwan Studies</b>		<b>HUB 332</b>
<b>Chair: Kharis Templeman</b> (Hoover Institution, Stanford University, USA) <b>1. Eric Siu-kei Cheng</b> (Department of Cultural Resources and Leisure Industries, National Taitung University, TAIWAN) <i>Worlding Taiwanese Aquaculture Technology: Science Diplomacy, Experts, and Know-How Transfer</i> <b>2. Adrian Rauchfleisch</b> (Graduate Institute of Journalism, National Taiwan University, TAIWAN) <b>Lev Nachman</b> (Harvard Fairbank Center, Harvard University, USA) <b>Liang-Yu Sie</b> (Graduate Institute of Journalism, National Taiwan University, TAIWAN) <i>Region Versus Region Versus Discipline: The Case of Taiwan Studies</i> <b>3. A-chin Hsiau</b> (Institute of Sociology, Academia Sinica, TAIWAN) <b>Yi-Cheng Hsieh</b> (Institute of Sociology, Academia Sinica, TAIWAN) <i>Authenticating the Maritime Nation: The Ocean, Fishing Village Tourism, and National Imagination in Taiwan</i> <b>4. Frank Muyard</b> (Taipei Center, French School of Asian Studies, TAIWAN & Department of French, National Central University, TAIWAN) <i>Taiwan Archaeology in the Making: From State Negligence to National Prehistory</i>		

<b>Session 7B: Indigenous Taiwan</b>		<b>HUB 214</b>
<b>Chair: Jiun-Yu Liu</b> (Department of Anthropology, University of Washington, Seattle, USA) <b>1. Chun-bin Chen</b> (School of Music, Taipei National University of the Arts, TAIWAN) <i>Perhoming: Constructing an Invisible Boys' House through Singing and Dancing in a Taiwanese Indigenous Village</i> <b>2. Scott Simon</b> (Department of Sociology, University of Ottawa, CANADA) <i>The Gift of Indigenous Political Philosophies to the World: Relativizing Westphalian Sovereignty on and around Taiwan</i> <b>3. Yu-Yueh Tsai</b> (Institute of Sociology, Academia Sinica, TAIWAN) <i>One Drop of Indigenous Blood: The Rediscovery of Taiwanese Ancestry and the Multi-Origins</i>		
<b>Session 7C: Whether It Pays: The Economic and Social Impact of Diplomatic Switches between Taiwan and China</b>		<b>HUB 337</b>
<b>Chair: Chien-Huei Wu</b> (Institute of European and American Studies, Academia Sinica, TAIWAN) <b>1. Chien-Huei Wu</b> (Institute of European and American Studies, Academia Sinica, TAIWAN) <b>Mao-Wei Lo</b> (School of Law, Stanford University, USA) <i>China's Economic Coercion and Its Threat to Liberal World</i> <b>2. Cheng-cheng Li</b> (Department of Political Science, University of Hawai'i, Mānoa, USA) <b>Sra Manpo Ciwidian</b> (Department of Political Science, University of Hawai'i, Mānoa, USA & Student Affiliate Program, East-West Center, USA) <b>Pei-yi Guo</b> (Institute of Ethnology, Academia Sinica, TAIWAN) <i>Taiwan in Oceania Context: Reviewing and Re-Imagining the Relations</i> <b>3. Jinji Chen</b> (CTBC Business School, TAIWAN) <b>Ling-Yu Chen</b> (Department of Industrial Economics, Tamkang University, TAIWAN) <i>The Economic Impact of Diplomatic Switches between Taiwan and China: A Difference-in-Difference Analysis</i> <b>4. Yen-Pin Su</b> (Department of Political Science, National Chengchi University, TAIWAN) <i>The Impact of Diplomatic Ties on Economic Development: Taiwan and China in Latin America and the Caribbean</i> <b>5. Derek Sheridan</b> (Institute of Ethnology, Academia Sinica, TAIWAN) <b>Ahmet Tulga</b> (Institute of Political Science, National Sun-Yat Sen University, TAIWAN) <i>Economic Development and Africa's Diplomatic and Grassroots Relations with China and Taiwan</i>		
<b>ONE HOUR BREAK</b>		
<b>18:30 - 20:30</b>	<b>Farewell Dinner (Invitation only)</b>	<b>Wisteria Hall</b>

Day 3: June 29 (Wednesday)		
Venue: Husky Union Building, University of Washington		
09:00 - 10:30		
Session 8A: Roundtable: New Sources for Taiwan Studies		HUB 332
<b>Chair: Robert Weller</b> (Department of Anthropology, Boston University, USA) <b>1. Dominic Meng-Hsuan Yang</b> (Department of History, University of Missouri, USA) <i>Defectors from Taiwan to the PRC during the Cold War: An Analysis of the Declassified Government Files in Taiwan</i> <b>2. Evan Dawley</b> (Department of History, Goucher College, USA) <i>A Problem of Sources: Bringing Taiwan into the Classroom</i> <b>3. Niki Alsford</b> (School of Language and Global Studies, University of Central Lancashire, UK) <i>Reorientating Taiwan as a Pacific Island</i>		
Session 8B: Taiwan Facing COVID-19		HUB 214
<b>Chair: Mark Harrison</b> (School of Social Sciences, University of Tasmania, AUSTRALIA) <b>1. Chun-yi Lee</b> (School of Politics and International Relations, University of Nottingham, UK) <b>Yi-Hsin Elsa Hsu</b> (School of Health Care Administration, Taipei Medical University, TAIWAN) <b>Ya-Ting Yang</b> (Center of Generation Education, Taipei Medical University, TAIWAN) <b>Yuching Kuo</b> (Independent researcher) <b>Weixiang Wang</b> (School of Politics and International Relations, University of Nottingham, UK) <b>Yiqiao Lin</b> (School of Politics and International Relations, University of Nottingham, UK) <i>Resilience, State Capacity and Public Trust in Combating Pandemics, Case of Taiwan</i> <b>2. Nathan Kar Ming Chan</b> (Department of Political Science, University of California, Irvine, USA) <b>Lev Nachman</b> (Harvard Fairbank Center, USA) <b>Chit Wai John Mok</b> (Department of Sociology, University of California, Irvine, USA) <b>Shelley Rigger</b> (Political Science Department, Davidson College, USA) <i>What If It's Made in China?: Assessing the Role of National Identity in Taiwan's Vaccine Purchase Debate</i> <b>3. Poyao Huang</b> (Institute of Health Behaviors and Community Sciences, National Taiwan University, TAIWAN) <i>Chasing Normality: How the Global Pandemic Reconfigures Health Citizenship in Post-Outbreak Taiwan</i>		
Session 8C: History, Memory, and Knowledge		HUB 337
<b>Chair: Paul Katz</b> (Institute of Modern History, Academia Sinica, TAIWAN) <b>1. Hao-Wen Cheng</b> (Department of History, University of Minnesota, Twin Cities, USA) <i>The Cooperative Construction of an Imagined Community: The Politics of Historical Memory in Taiwan in the 1950s</i> <b>2. James Gerien-Chen</b> (Department of History, University of Florida, USA) <i>Okamatsu Santarō and the Long Lives of "Old Customs" in Colonial Taiwan</i> <b>3. Pin-Yi Li</b> (Department of Anthropology, University of Wisconsin-Madison, USA) <i>National History Museums in the Making: Negotiating the Contemporary Taiwanese Identity</i> <b>4. Yi Lu</b> (Oxford School of Global and Area Studies, University of Oxford, UK) <i>Political Archives in Taiwan and Their Afterlives</i>		
10:30 – 11:00	Break	HUB 332
11:00 – 12:30	Session 9A: Plenary: Taiwan Studies in North America	HUB 332
<b>Chair(s): Ellen Y. Chang</b> (Jackson School of International Studies, University of Washington, Seattle, USA) <b>1. Hung-yok Ip</b> (College of Liberal Arts, Oregon State University, USA) <i>To Build an Identity for One's Program: Taiwan Studies at Oregon State University</i> <b>2. Fei-hsien Wang</b> (Department of History, Indiana University Bloomington, USA) <i>A Programless Taiwan Studies Program</i> <b>3. Ashley Esarey</b> (Department of Political Science, University of Alberta, CANADA) <i>Toward a New Generation of Taiwan Experts in Canada: Taiwan Studies at the University of Alberta</i>		
12:30 – 12:45	Closing Remarks	HUB 332

1A-1

**How Democratic is Taiwan?:  
Evaluating 20 Years of Democratic Development**

Kharis Templeman  
Hoover Institution, Stanford University, USA

In 2001, the prominent scholar of democracy Larry Diamond gave a talk at Columbia University entitled “How Democratic Is Taiwan?” Speaking only a year after Taiwan’s first peaceful transfer of power in 2000, Diamond noted that Taiwan had in a decade undergone a smooth and peaceful political transformation to become a relatively liberal democracy, one that compared favorably to most of its Third Wave peers. Nonetheless, Diamond also identified five key problems that diminished the quality of democracy in Taiwan: corruption and black gold politics, weak formal institutions and rule of law, partisan polarization along ethnic and national identity lines, constitutional defects including an ambiguous executive structure and a problematic electoral system, and insufficient consolidation of democratic values among the mass public.

In this paper, I use Diamond’s observations from 2001 to assess the ways in which Taiwan’s democracy has matured and consolidated over the last 20 years. On all five dimensions, I find significant although uneven progress toward a better democracy. Taiwan’s notorious “black gold” politics—the corrupting, symbiotic relations between elected officials, private businesses, and organized crime—is much less pervasive and concerning today than in 2001. The rule of law has been gradually strengthened over the last 20 years, a process especially helped along by greater independence and aggressiveness of local prosecutor’s offices. Political polarization around partisan, ethnic, and national identities has weakened as generational replacement has softened some of the old partisan divides. Public opinion polls today show that the once-sharp divisions between *benshengren* and *waishengren*, between speakers of Hoklo, Hakka, and Mandarin, and between those identifying as Chinese versus Taiwanese, have all become increasingly blurred through intermarriage, education, and similar life experiences, and younger generations have now converged on a shared Taiwanese identity. The constitutional defects that concerned Diamond in 2001 are still present to some degree, but there is now at least a consensus that the regime is a presidential one, with the president able to appoint the premier and manage the executive branch as she sees fit, while the legislature should function as an independent branch of government and a check on the executive. The much-maligned Single Non-Transferable Vote (SNTV) electoral system was replaced in time for the 2008 elections, and while the new mixed-member system has its own drawbacks, the reform has had some positive effects, weakening incentives for vote-buying and intra-party factions and contributing to a more nationalized party system. And finally, public opinion surveys show a steady rise in democratic values over the last two decades; support for the democratic principles of pluralism, multi-party competition, freedoms of speech and assembly, and the rule of law is at or near all-time highs.

Overall, then, Taiwan’s democracy has developed and deepened over the last 20 years. It remains far from perfect: some of Diamond’s concerns about poorly designed institutions, weak rule of law, and partisan polarization are still problems today, and new challenges have emerged as well. For instance, many of Taiwan’s media outlets remain unprofitable, unethical, and fiercely partisan, and there is low public trust in the judiciary and state regulatory bodies. Taiwan’s democracy is also increasingly vulnerable to the pernicious influence of the Communist Party of China, which has made little secret of its strategy try to penetrate and corrupt Taiwan’s political system in a pro-China direction. Nevertheless, Taiwan’s democracy has so far proved to be resilient enough to resist these pressures, and it remains a success story today.

## 1A-2

### **Reforming Military Organizational Culture in Taiwan: An Empirical Study in the Army**

Chia-Shing Wu

Operational Development Office of the Army Communication, Taiwan  
Electronic and Information Training Centre, R.O.C. Taiwan

Ji-Jen Hwang

George Mason University, USA.

The purpose of this study is to explore the formulation of emerging policies faced by the Army forces, and the process comprises four different roles: “policy initiators”, “policymakers (or supervisors)”, “policy implementers”, and “policy service targets”. It also discusses different behavior patterns among these four roles in the organization shape the Army policymaking rather than being influenced by just organizational culture. The Army defines emerging policies as those radically changed from the previous years or brand-new ones. The study found that these four roles should all avoid the tendency to climb up to power and influence and work together to serve the “policy service target” from formulating to implementing a new policy. In that regard, it can be expected a positive outcome in providing a sustainable and substantial policy and management mechanism for the Army in the future.

On the other hand, suppose policymakers, when planning policies, maintain the traditional organizational culture due to authoritarian or hierarchical leadership; the minds of policymakers tend to serve the policy initiators to formulate the goals and directions of the policy. In that case, the new policy's effectiveness is often far from the recipients' needs. This research uses in-depth interviews with the rank covered from private to general to establish the research hypothesis. In addition, the research conducted questionnaires to reveal the psychological statuses of the army soldiers on the policy of “promoting club activities”. A mixed-methods was used to examine the relationship between policy initiators, makers, implementers, and policy recipients. First, statistically, T-test Statistics, R language (Central Limit Theorem) and Monte Carlo (Monte Carlo Method) algorithm were applied to demonstrate the questionnaire results. Then, this study discusses statistical trends to test the hypothesis with the decision tree. Finally, the research proposes a policy recipient-center “gear model” for policy initiators, policymakers, and policymakers to follow during the formulation of new policies—a reference to role-playing and patterns of organizational behavior.

Keywords: Taiwan's military, organizational culture, organizational behavior, psychological status, qualitative and quantitative research

## 1A-3

### **Marriage Equality and Women's Organizations in Taiwan -- A Coalition of the Weak?**

Astrid Lipinsky

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In recent years, many prominent feminists in Taiwan have been vocally supportive of the LGBT movement and the same-sex legislation. This paper uses lawyer, previous head of Awakening Foundation and former legislator You Meinü 尤美女 as an example.

However, social movements like the women's movement are recently confronted with a government that adopts their demands, especially concerning same-sex marriage. The government successfully uses its LGBT policies as a global political tool. What is the ‘role’ left for social movements? The impact has clearly been positive

Furthermore, Taiwanese women's support of same-sex marriage is not so unique. This is shown by the results of the November 2018 referendums that were preceded by female Grand Justice Huang Hongxia who opposed the majority ruling 748 of the Constitutional Court on 24 May 2017 in favor of same-sex marriage. The paper connects her opinion



with an analysis of the Constitutional Court from a gender-equality perspective, showing the long way the Court still has to go before truly representing the governmental gender equality policy.

The original “state of the art” starts from Doris Chang's ‘Feminist Discourses and Women’s Movements’ (2018). Her findings are countered with Taiwan's LGBT legacy and its potentially internationally empowering effect (Krumbein 2021). The global visibility of the Taiwanese LGBT legislation could be prospectively useful for a global approach of Taiwanese feminism, but could also have the contrary effect, because same-sex marriage is a government policy and does no longer need non-governmental pressure.

At the same time, the institution of 'marriage' is in many aspects not a gender-equal or feminist one, and the included problems will be described.

#### 1A-4

### **Youth Activism and Contentious Politics in Taiwan from the Perspective of Relative Deprivation and Collective Identity**

Łukasz Zamęcki

Faculty of Political Science and International Studies, University of Warsaw, Poland

Taiwan, but also some other East Asia nations, has witnessed in recent years contentious politics of Youth, i.a. Sunflower Movement or Umbrella Movement. Some similarities between these protests and actions can be noticed. Studies on these movements have been already conducted and literature underline parallels between both revolutions (e.g. Thomas Gold & Sebastian Veg eds., *Sunflowers and Umbrellas*, 2020; Ming-sho Ho, *Challenging Beijing's Mandate of Heaven: Taiwan's Sunflower Movement and Hong Kong's Umbrella Movement*, 2019).

All over the world youth activism can be characterized via specific uncompromising views of young people, their idealism and certain economic position. Political activities of Youth are more visible in the last decades – Asia, North and South America, Africa, Europe, experienced new forms of contentious. Although regions such Taiwan or Hong Kong has a vivid tradition of social discontent (Taiwan i.a. in 20s, 50s and 80s of XX century), the question arises, what has particular happened that we could observe in recent years such specific youth activities in East Asia and growth of nativism. Among reasons of youth movements in East Asia various factors are given, e.g. role of reluctance to PRC's influence, networking developed by social media, previous generational discontent actions, changes in value system, fears about the economic future of young people.

The paper focuses on the role of relative deprivation and collective identity in the outbreak of youth contentious and nativism during last decade. Proposed model is based on the concept of nostalgic deprivation (cf. Gest, Reny, Mayer), relative deprivation (i.a. Davis, Davies, Runciman, Crosby, Pettigrew, Gurr, Zagefka, Smith, Zomeren), as well as the Bert Klandermans' studies on politicization of collective identity and the factors leading to the outbreak of social protests (social embeddedness, sociopolitical characteristic, motivation, group-based anger, etc.).

The paper uses the method of examining the deprivation and causes of radicalization of political attitudes (i.a. grievances and collective political identity). Explanations can be made not only from the socio-economic deprivation perspective, but also from the “cultural backlash” perspective.

Latest studies highlight that the feeling of losing “central status in the society” can lead to embedding voters in more radical political organizations. The model proposed by me makes it possible to verify the role of the sense of “central status” in the process of supporting nativists and contentious politics, as there is a fear about the future changes in social system (cf. Mutz, 2018; Cox, Lienesch, Jones, 2017; Smith, Hanley, 2018). Nativism and contentious politics can be seen then as an effect of fear about the future.

Speech will be based on in-depth interviews with youth activists and interviews with local politicians. A poll among Taiwanese students on feelings of relative and nostalgic deprivation is planned. Both, in-depth interviews and a brief survey of youth opinion aims to investigate also the feeling of collective identity and values standing behind so called nativists attitudes.



## 1B-1

### **Making Taiwan in Family Conflicts -- The Model of Scaffolding Family Reconciliation**

JhuCin Rita Jhang  
College of Public Health, National Taiwan University, Taiwan

What makes Taiwan? To respond to the theme of the 4th WCTS, this panel uses the frame of “conflict” to venture some answers. Conflicts arise when differing ideologies, wants, and needs collide, and often in the tension and the reconciliation grow new ways of being, seeing, and relating. This study focuses on the conflict at the interpersonal level, between tongzhi (同志, sexual and gender non-conforming; roughly, not completely, equivalent to LGBTQ+) and their family of origin.

Dominant US/West-European studies regarding LGBTQ+ family dynamics fixate on young LGBTQ+’s coming out, where coming out means disclosure, and disclosure is imperative. The family conflicts, however, extend beyond disclosure events, potentially lasting lifelong, and sometimes do not even involve disclosure. The stress from prolonged and multifaceted family conflicts is overlooked in existing conceptualization. Importantly, Meyer’s (2003) minority stress model posits that sexual minority experiences stress from the hostile environments where they suffer exclusion, discrimination, maltreatment, and limited access to care, eventually leading to health disparities. The family of sexual minorities, by extension, also suffers associated minority stress, an aspect currently receiving little research attention. Extant research has not yet thoroughly grasped the level of complexity in family conflicts reconciliation and stress coping. Similarly, the family conflicts and the reconciliation process have been under-investigated, especially outside the US/West European cultural contexts.

Aside from the hegemonic knowledge production practices favoring US/West European studies, another factor that fades the tongzhi family relationship in Taiwan into the epistemological backgrounds, ironically, is the 2019 same-sex marriage legalization. The glory of being the first in Asia (Jiang, 2019), when measured against the Western benchmark of “progress” (Liu, 2015), created a false sense of accomplishment, shifting scholars’ and the general public’s attention away from unsolved and understudied issues within tongzhi’s lives. Nevertheless, legal advancement does not magically alleviate pain and stress induced by entrenched cultural beliefs and practices, does not translate to social or familial acceptance, and could even exacerbate pressure (Hildebrandt, 2011; Kenneady & Oswalt, 2014).

To answer the call to culturally diversify family communication and relationship scholarship (Brainer, 2017; Gattamorta, Salerno, & Quidley-Rodriguez, 2019) and to better understand the family conflict reconciliation process, I built a model of scaffolding family reconciliation using constructive grounded theory (Charmaz, 2006). Data were collected from 38 Taiwanese tongzhi adults (age 20-38, average= 29.71), 14 parents of adult tongzhi offspring (age 45-69, average = 59.5), and field observations.

I argue that reconciliation, or the “coming to terms,” is a long and iterative process that starts when the tongzhi or the parent senses something “off.” Becoming aware of the discrepancy in their respective expectations about themselves, the others, and their family relationship, they would attempt to reconcile the discrepant expectation to reach a mutually accepted family relationship. Therefore, the starting point oftentimes is suspicion rather than disclosure.

This reconciliation process is made of constant psychological comparison of relating and corresponding scaffolding behaviors. The five comparisons are *personal experience as the baseline for comparison*, *social comparison*, *measuring against the norms*, *measuring against the authority*, and *putting things in perspective*. Informed by both proximal and distal discourse (Baxter, 2010), these comparisons guide individuals' scaffolding efforts to reach their goals (such as a parent setting up blind dates for the child or the child bringing her “friend” home for dinner). Notably, the mutually accepted family relationship is not a final destination. Instead, the acceptance could be compartmentalized and discounted, and for some, it is an indefinite process.

The revised model of scaffolding family reconciliation (Jhang, 2018, 2019) has potential for application beyond tongzhi families, and it invites a dialogue with researchers to think beyond their epistemological boundaries.

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## 1B-2

### Performative Reckoning: Memory, Trauma, and Avatar

Chee-Hann Wu

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Up until now, it has been 74 years after the 228 Incident, and a little bit over three decades since Taiwan began its journey of democracy. Regarding the historical memory of the 228 Incident and the following White Terror, Taiwan has gradually entered the generation of postmemory, referencing Marianne Hirsch's theory. People now learn about past trauma only through second-hand experiences. Certainly, the experiences of the 228 Incident and the White Terror are mostly transmitted to later generations through diverse mediums. The connection between postmemory and the past is not direct but mediated by imagination, projection, introjection, and (re)creation. As a result, conflicts often arise when approaching a piece of literature or artwork grappling with the unrepresentable trauma as it involves an irresolvable dilemma between the *actuality* and how an event is *presented* and *represented*.

As the last people who personally experienced the traumatic past gradually fade away, there is an urge to fight this disappearance through what Joseph Roach called "surrogation." Moreover, David Saltz's "art of interaction" is also brought to the discussion regarding the idea of interactivity as simultaneously courted by both live and mediated encounters—particularly, the embodied role-playing on live stages and disembodied role-playing through digital screens.

This research looks into how interactive technology, or video game as a medium, offers a space for players to engage with historical trauma through avatar and role-playing. I am inspired by Rebecca Schneider's insights of performative reenactment in her research of the American Civil War, which, through theatrical acts, allows times of the past and the present to touch. She writes, "a reenactment both is and is not the acts of the Civil War. It is not not the Civil War. And, perhaps, through the cracks in the 'not not,' something cross-temporal, something affective, and something affirmative circulates. Something is touched" (43). The notion of 'not not' particularly resonates with the game experience for players to walk in the shoes of the game characters or avatars, who are the incarnation of the people

from the past, while recognizing the gap between the actual history/reality and the fictional/virtual setting of the game. Through role-playing, players get a chance to feel the touch of time, be a part of and further reenact historical memories.

This research focuses mainly on the 2D horror video game, *Detention* (Fanxiao, 2017), set in the 1960s under Taiwan's martial law, with comparative analysis of another video game that touches upon the 1940s Jeju Uprising called *Unfolded: Camellia Tales* (Dong-baeg-i-ya-gi, 2021). I explore how video games can be used to reenact history and trauma. While players are trying to solve the mysteries through avatars, they are experiencing, witnessing, and reenacting the past. It is through the recognition of the gap between the real and the virtual that provides the players a space and a sufficient distance to learn, relearn and unlearn this past. I interrogate the game-playing experience and argue that the mediated encounter with historical trauma can potentially transcend the aforementioned conflicts and go beyond the mere representation of trauma.

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## 1B-3

### Political Talk in Cultural Arenas: A Sociological Account of Group Culture as a Pathway

Yung-Ying Chang

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People talk about politics in cultural areas of social life that are not explicitly political. Previous research has revealed that it results from people's incorporating political engagement with everyday life or participation in cultural activities fostering people's political capacities. However, less clear is how political talk occurs and shapes the formation of political beliefs in cultural arenas. In this study, I ask how political beliefs develop from cultural areas of social life that are not explicitly political. I use K-pop fandom as a case to explore specifically how emotional attachments— an important feature of K-pop fandom— and group culture play a role in shaping political beliefs within communities organized around cultural products. I interviewed thirty Taiwanese and nine non-Asian fans, and conducted a digital ethnography on two K-pop online communities, PTT's "KoreaStar" board and Reddit "r/kpop." The results reveal a group culture in K-pop fandom communities that simultaneously supports the contention over politics and the value of apolitical neutrality, reflecting fans' ongoing and unsettled negotiations between their emotions toward stars and nations. Even non-Asian fans "enter" into political debates about Asian politics through their emotions toward stars, thereby facing the same emotional struggles. Therefore, having explicit political beliefs serves as one solution for fans navigating their conflicting emotional commitments. I argue that one pathway by which political beliefs develop from cultural areas of social life is by participating in communities with a group culture that makes explicit people's existing political beliefs or encourages them to develop new political beliefs to navigate conflicting emotional attachments. These findings indicate the importance of group culture and emotional commitments in forming political beliefs in cultural areas of social life, reveal the civic values of conflicts, and provide a dynamic depiction of popular culture fans' interactions around politics that is less examined.

1C-1

**From Kokugo to Guoyu:  
The Politics of Language in the Transition  
from Colony to Nation, 1945-1955**

Janet Y. Chen

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In 1955, a series of articles appeared in local newspapers in Taipei asking: Why are people in Taiwan still speaking Japanese? Despite repeated decrees proscribing its use, and an orchestrated campaign to promote the national language, a decade after the island's retrocession many people were still speaking the language of the former regime. In schools, government offices, factories, and public spaces, spoken Japanese lingered as an uncomfortable reminder of the colonial past. To some, this "ugly habit" cast suspicion on the important issue of loyalty: "Those who like to speak Japanese are probably not really Chinese." But to others, it was a matter of expediency, reflecting the chaotic state of the linguistic ecosystem. As one middle school student asked: "The principal speaks Japanese and the teachers use all kinds of local dialects—what are the students to do?"

This paper examines the process of linguistic change in Taiwan in the decade after the KMT takeover. The birth of *guoyu* on the mainland occurred during the early years of colonial rule; at its conclusion few Taiwanese had any familiarity with the concept of a Chinese national language. Determined to eradicate the vestiges of Japanese imperialism, the KMT regime sought to teach people to speak the true national language and supplant the imposter *kokugo*. From the perspective of social history, my research explores the frictions and vacillations in the triangular competition between the colonial language, a newly arrived *guoyu*, and the island's varied vernacular speech. In the formative years of the post-Retrocession period, the KMT government's language agenda was hobbled by an acute teacher shortage, and by the perception that *waishengren* from the mainland could hardly speak the national language themselves. Debates about standardization and language pedagogy further complicated the government attempt to mandate a change in speech norms. Over the course of a decade, *guoyu* was elevated as the new prestige language, and played a significant role as one of the anchors of the political imaginary linking Taiwan to the mainland. In local society, however, popular rejection reveals cracks in the façade of linguistic unification. Closely associated with the power of the KMT, *guoyu* became both the language of aspiration and an unwelcome interloper.

1C-2

**Education and National-Colonialism in Postwar Taiwan:  
The Paradoxical Use of Private Schools to Extend State Power, 1944-1955**

Ting-Hong Wong

Institute of Sociology, Academia Sinica, Taiwan

After World War Two, the colonial rule imposed by the Kuomintang in Taiwan was symbiotically connected with its project of nation building, because Taiwanese colonial subjects were also constitutionally citizens of the Republic of China, and because the KMT's campaign for Chinese nation was possible only if islanders could be kept subordinated through the inculcation of Chinese nationalistic ideology. The project of national-colonialism spurred the colonizers to erect an expansive system of public education and to marginalize private schools. Financial stringency, however, forced the KMT to compromise and allow more private schools to be established after 1954. When nonpublic schools' role expanded, the state entreated these institutions to closely follow state curricula and it limited the amount of resources they could muster, and many private schools' managements came under the control of agents tied to the regime. These policies made the schools the colonizers initially sought to subdue end up spreading ideologies that served the KMT. The case of Taiwan brings a comparative perspective to scholarship on colonialism and private schooling, as it suggests that nonpublic schools' metamorphoses under national-colonialism differ from those under nonnational forms of colonial rule.

### 1C-3

#### **“Riceless days”: A Food Crisis in Urban Taiwan, 1953**

Emily M. Hill

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In early 1953, an unpopular official campaign promoting “riceless days” urged the people of Taiwan to eat sweet potatoes instead of rice at least one day a week. The critical shortage of rice in Taipei and other cities was surprising and unexpected. For years, Taiwan was on a trajectory of expanding rice production above population growth, and rice exports had declined.

Taiwan’s urban rice crisis of 1953 reflected a political struggle. The paper draws on empirical evidence to show that the rice shortage resulted from Chiang Kai-shek’s efforts to secure control of his island retreat. Preparing for the possible loss of American support and a final confrontation with Chinese Communist forces, Chiang viewed staple grain as a vital resource in Taiwan’s defense. His government’s integration of rice into a defensive strategy led to unintended consequences. In addition to creating an island-wide food crisis, the diversion of grain grown with the help of economic aid from the United States derailed the American plan to turn Taiwan into a regional grain-basket, and inadvertently altered the island’s economic structure from a focus on food production to light industry.

The analysis is based on archival research in Taipei and Washington DC and reports in Taiwan’s major newspapers. The paper is part of a larger project examining how the remarkable intensification of chemical inputs that occurred in rice production during the 1950s and 1960s reshaped the natural and social environments of rural Taiwan.

### 1C-4

#### **Refugees with Guns, *Laobing* with Phallus: Ghost of Taiwan circa 1949<sup>[i]</sup>**

Sheng-mei Ma

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Approximately one million Nationalist (Kuomintang) mainland Chinese and their families under Generalissimo Chiang Kai-shek retreated to Taiwan in 1949, having lost China to the Communist troops under Chairman Mao Zedong. Taiwan had recently emerged from Japanese colonization of 1895-1945 with a population mostly of Fujian, Guangdong, and Hakka descent, whose ancestors had migrated across the Taiwan Strait during the Ming and Qing dynasties (1368-1911) subduing the indigenous Austronesian peoples.<sup>[ii]</sup> The historical conundrum of Taiwan, thus, culminates in 1949 when Nationalist soldiers arrived with their weapons and young families. Was this flood of military personnel and civilians an occupation force, taking over control from the Japanese Empire and from southern China’s settler-colonizers of aboriginal lands? Were they war refugees? Were they both or something else altogether, awaiting half a century later their proper name?

The conundrum of their historical identity crystalizes in my late mother’s memory when she, always reluctantly, shared snatches—themselves stylized—from her saga of *taonan*, the well-worn phrase of “fleeing disaster” deployed by her generation of mainland Chinese to describe their escape from the Japanese first and then the Communists of the 1930s and 1940s. *Taonan* is a lexicon seared in the Chinese consciousness because it recurs throughout millennia of dynastic history with endless wars and waves of refugees. A young mother of a toddler, whose second child perished months after birth for reasons unknown, she and my father jostled with the masses at the Guangzhou dock, trying to board any ship bound for Taiwan before the Communist attack. I recall her frenzied eyes and hands and voice, as though shaking still after all those years, when she described how the crowd fought on the gangplanks to the ship, many falling into the sea. In total despair, they suddenly spotted my father’s Huangpu Military Academy classmate Zhu Jinfeng (Zhu Gold Peak), an Army Officer commanding his squad of *qiangbing* (槍兵 armed soldiers, literally “gun soldiers”). Zhu ordered his soldiers to commandeer a boat, ferrying my parents and eldest brother to the far side of the ship for boarding.

Without Zhu and his “gunmen,” I would not have been born, at least not in Taiwan. Had I been born and come of age in China to an ex-Nationalist family during the Cultural Revolution, I would not be writing this in English as an American academic. Every Lunar New Year when I was growing up in Taiwan, Zhu was our honored guest since he stayed a bachelor for years, a factory foreman in the remote town of Tucheng, “Dirt City,” which suggested to a child’s imagination how far he had fallen, from his namesake tiptop to the ground. The child also came to see “foreman” as possibly the parents’ euphemism for doorman. Throughout my childhood, I had difficulty deciphering his heavy accent, nor the patience to follow his slow, labored speech. (How could Taiwanese-speaking workers on the factory floor understand their foreman’s instructions?) He lost all his pensions and assets in a failed marriage to a young Taiwanese or indigenous wife, plus his jaw due to a botched surgery. So heavily bandaged was he one Lunar New Year that he could hardly eat. Our “savior” Uncle Zhu soon vanished; his “gun soldiers” might have fared even worse in Taiwan, had they made it across.

Dubbed by Wu Zhuoliu as *Orphan of Asia* (1945), Taiwan has long been a convenient waystation for the Portuguese, Dutch, Spanish, British, Japanese, and even dynastic Chinese colonizers to stop and replenish, or even to settle. Taiwan has been the foundling fathered and abandoned by these foreign masters, the last one in 1949 claiming to be Taiwan’s biological father. This essay focuses on novels, personal and historical accounts, and films of that fraught moment when refugees, some with guns, fled to Taiwan for dear life, crushing other lives in their wake. Their settling in unsettled those who had already settled there, a karmic cycle entirely man-made. Specifically, I explore the shared literary motif of *laobing* (老兵 old soldiers) as sexual predators, demonic and phantom-like. Many of these old soldiers or veterans—armed no longer with guns, but phalluses—had relocated to Taiwan without much education and life skill, some of whom even drafted at gunpoint in China. One of the most wretched groups in postwar Taiwan without money and family, *laobing-cum-rapist* displaces the ambivalent subconsciousness of Nationalist refugees with guns, who project their collective trauma and sin onto the scapegoat in their midst. In that sense, *laobing* is Taiwan, the orphan ghost that comes in handy since it can be unhanding anon.

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[i] Situated in the Midwest of the US with a paucity of Chinese-language materials, I sought help to jump start the project from Drs. Youhua Wang of Taiwan’s National United University and Fu-chang Wang of Academia Sinica, who generously shared their information. My argument and any error herein are solely mine.

[ii] See Fu-chang Wang’s *Ethnic Imagination in Contemporary Taiwan*, 147.

## 2A-1

### **Book Publishing in the Taiwan Studies Field: Reflections on the First Decade of the Routledge Research on Taiwan Series**

Dafydd Fell  
SOAS, University of London, UK

In 2009 we established the Routledge Research on Taiwan book series. This was at a time when some scholars were talking about the death of Taiwan Studies, with the demise of the ME Sharpe Taiwan in the Modern World book series given as evidence for such pessimistic predictions. Although we started on quite a small scale, we have grown into the largest academic Taiwan book series, publishing almost forty volumes over the last eleven years. Since 2009 the field for Taiwan Studies publishing has developed rapidly, with the establishment of a number of other Taiwan Studies book series and the International Journal of Taiwan Studies.

In this talk I will reflect on my experiences of promoting Taiwan Studies through the book series. First, I will address what we look for in book proposals and the book review process. Since many of the proposals we receive are from junior scholars that have just completed their PhDs, I will also discuss the process of converting a thesis into a book manuscript. Lastly I will discuss how we work together with authors to promote their publications to ensure their research can reach as wider audiences.

## 2A-2

### BRILL Series

Niki J.P. Alsford

School of Language and Global Studies, University of Central Lancashire, UK

Taiwan Studies is a growing field with increasing influence. The BRILL series, founded by the late Bruce Jacobs, aims to publish high quality research that breaks new ground and/or provides new insights on Taiwan. The series is currently co-edited by Professor Niki Alsford at the University of Central Lancashire in the UK and Professor Mark Harrison at the University of Tasmania.

The series focusses on cutting-edge monographs and edited books from all disciplines as well as cross-disciplinary and multi-disciplinary research. It also seeks to cover comparative research where Taiwan is an important constituent. This is evident in the first book of the series, *Assessing the Landscape of Taiwan and Korean Studies in Comparison*, edited by Bruce Jacobs, Niki Alsford, and Sojin Lim. The series aims to reach academics, informed readers, as well as policy makers.

## 2A-3

### About UW Press

Lorri Hagman

University of Washington Press, Seattle, USA

Taiwan studies is a growing academic field and a topic of popular international interest. Political, economic, and cultural news involving Taiwan attracts readers who want to know more—not only about current events, but about how Taiwan became the thriving world actor it is today. Scholars can address the need for reliable information about Taiwan by developing books that are both academically sound and crafted to appeal to general readers and undergraduate students. Such books are validated by peer review and include scholarly documentation, while avoiding features that can discourage nonspecialists, such as excessive use of jargon, unrestrained length, and academic name-dropping.

The University of Washington Press has published in Asian studies for over half a century, with books on China dominating that portion of our list. Upon the inauguration of our university's Taiwan Studies Program in 2017, we realized the opportunity to focus attention on Taiwan by partnering with the new program to start a formal book series. This series, named *Taiwan and the World*, seeks to publish leading-edge scholarship on Taiwan, including works of history, social science, and humanities, and covering the early modern, late modern, and contemporary periods. Among the themes we hope to represent are the island's consecutive colonizations, rapid economic growth, maturing democracy, evolving national identity, race and ethnicity, indigenous peoples, social and cultural change, and contested international position in the shadow of a rising China. We hope that volumes in the *Taiwan and the World* series will be consulted by journalists, educators, and politicians and will inform their work, providing the public with an accurate and nuanced portrait of Taiwan.

Scholars hoping to publish a book-length study with a university press should aim to reach multiple audiences—both to distribute their content widely and to make their book economically viable. Publishing is a competitive process, from beginning to end. Only about 5 percent of the proposals that an editor receives will result in a published book. Successful proposals are clear and brief, and they describe a book that would not be difficult to develop or expensive to produce, and could be marketed easily through the publisher's established channels. The topic should be unique and of interest to cross-disciplinary readers, and the descriptive language in the proposal should suggest that the manuscript itself will be concisely and engagingly written.

After peer review, revision, copyediting, design, production, and finally publication, the competition continues as books vie for the attention of book reviewers, librarians, and booksellers. A book needs the support of these people to be “discoverable” for readers. The book's subject, and the reason that subject is interesting and worth reading about,

should be obvious from the title/subtitle and cover description. When a potential reader skims the table of contents and introduction, intriguing questions should be raised but not answered, compelling further reading.

Editors ponder these factors at every stage of the publication process, and especially when they receive a new proposal from an author. They want to know What's new about this approach? Why is the subject important? What are the author's qualifications to write on this topic? Who will the audience be? Can our press reach that audience?

These considerations are critical for every volume in our Taiwan and the World series. In building a new series, we are also attentive to offering a set of books on complementary but distinctive topics, by authors of different backgrounds. We want our series to be balanced. We want it to raise consciousness about Taiwan's place in the world. We want it to be diverse but focused, spirited and strong—like Taiwan.

## 2A-4

### Experiences of the IJTS

Ming-yeh T. Rawnsley

Editor-in-Chief, *International Journal of Taiwan Studies* (IJTS)

The *International Journal of Taiwan Studies* (IJTS) is a principal outlet for the dissemination of cutting-edge research on Taiwan. Launched in 2018, IJTS is the first internationally collaborative, multidisciplinary, and peer-reviewed academic research journal in English dedicated to all aspects of Taiwan Studies, including social sciences, arts and humanities, and topics which are interdisciplinary in nature. This talk shares the experiences of managing IJTS over the past five years, including the rewards and challenges of having a dedicated journal to Taiwan Studies. This presentation will also analyse the trends of topics submitted to and published by the journal, which may offer an insight into the development of the field.

## 2B-1

### Mapping Taiwan's Citizen Diplomacy in Europe

Adina Zemanek

Asia Pacific Studies, School of Humanities, Language, and Global Studies, University of Central Lancashire, UK

The recent years have revealed the power of ordinary individuals aided by new media technologies to impact governments and general publics across the world. Among them are: Greta Thunberg, who raised global awareness to the impending climate crisis; Michał Rogalski, the Polish teenager who initiated an online volunteer community that built a comprehensive, nationwide database of information related to Covid-19, which has become a key resource for experts and politicians; or Taiwanese hackers and computer-literate citizens dedicated to civil engagement, whose many initiatives have gained official attention and blended into collaborative projects with the government. Therefore, it is both timely and meaningful to explore citizen activism, its impact, and its potential to complement and become interlinked with official initiatives.

This presentation will report initial findings from a project conducted since 2020. The project is centered on citizen diplomacy, understood as ordinary citizens' participation in transnational forums for global promotion of a country's image<sup>[1]</sup>. It can also be defined as alternative problem-solving strategies employed by non-state actors to mitigate difficulties in inter-state relations or to resolve deep-rooted conflicts that cannot be effectively addressed by political leaders<sup>[2]</sup>.

The project investigates civil society actors - individual persons and grassroots associations based in Europe, who work towards enhancing popular knowledge and spurring public debates related to Taiwan, or promote exchange and cooperation with Taiwan through channels such as: cultural events, media outlets, discussions on current social and political affairs, political lobbying and advocacy etc. Activities promoting foreign cultures and languages are often



initiated by academic centres that conduct related teaching and research, or government institutions entrusted with public diplomacy. The individual and collective actors under study are situated outside these more conventional environments, and therefore employ different strategies to reach different publics with different effects. I look at initiatives that involve both natives of European countries and Taiwanese residing in Europe.

The core questions this project aims to answer are as follows: 1) What are the distinct values contributed by these civil society actors to raising Taiwan's international visibility? 2) What are the specific degree and areas of their power, as compared to official channels for public diplomacy? 3) What is the degree of overlapping between state and citizen diplomats, as well as civil society actors' willingness to employ government resources?

[1] Samuel-Azran, T., Ilovici, B., Zari, I., and O. Geduld (2019). Practicing Citizen Diplomacy 2.0: The Hot Dudes and Hummus – Israel's Yummiest Campaign for Israel's Branding. *Place Branding and Public Diplomacy* 15: 38-49.

[2] Fulda, A. (2019). The Emergence of Citizen Diplomacy in the European Union-China Relations: Principles, Pillars, Pioneers, Paradoxes. *Diplomacy & Statecraft* 30(1): 188-216.

## 2B-2

### **“Connected” Taiwan: Commercial Geographies, Mobilities and Digital Connectivity from and to a Globalized Island**

Beatrice Zani

Department of East Asian Studies, McGill University, Canada

Through a multi-sited physical and virtual ethnography of Chinese migrant women's entrepreneurship in Taiwan, this paper illuminates the role of digital platforms and online migrant entrepreneurship in the making of new digital commercial geographies of connection from and to Taiwan. During the recent years, the flows and circulations of people, commodities, capitals around the world, and specifically in East and Southeast Asia have not stopped growing. Over time, Taiwan has increasingly turned into central site of arrival and departure of such flows: a sea-land node where local and global networks of collaborating and competing people, trading practices, economic poles mix and merge. This is the outcome of a bundle of fairly recent economic, social and political processes, through which East Asian countries broadly, and Taiwan characteristically, are the new actors of globalization. The growth of human and commodities' mobilities to and from Taiwan illustrates the growing importance of this island in a globalized world. Specifically, since the late 1980s, Taiwan has growingly become an immigration country. This liminal space connects North to South-East Asia, and it is a major destination country for migrants from China and South East-Asian countries (the Philippines, Vietnam, Cambodia, etc.). Through different channels, whether through marriage or labor permits, these land to and settle down in Taiwan. Not surprisingly, this emerges parallel to the New Southbound Policy, i.e. an initiative launched by Tsai's democratic government aimed at enhancing commercial cooperation between Taiwan and 18 countries in South-East Asia. Clearly, human mobilities and the non-human mobilities of commodities, capitals and information are highly overlapped. Their juxtaposition not only does reflect new configurations of a regional geopolitical order, but also, and crucially, the ongoing large-scale shifts of global economy from economically provincialized Europe and West to a rising East.

Drawing on ethnographic work carried out in Taiwan from 2016 onwards, including (online and offline) biographical interviews with Chinese and Southeast-Asian (18-40 years old) migrant women who live and work in Taipei, Hsinchu, Hukou and Taoyuan, as well as participant observations of their daily life and work experiences, this paper analyses the emergence of transnational and digitalized economic spaces which connect Taiwan to China and Southeast Asia. Specifically, it looks at the making of transnational and digitalized commerce and entrepreneurship by migrant women who get 'connected' and make good use of online applications and digital platforms – WeChat, LINE, Facebook – to develop e-entrepreneurship and online business. To do so, this paper considers the situations of economic marginalization and professional vulnerability migrant women face during migration and settlement in Taiwan as well as their creative use of online applications to cope with these: they individually and collectively negotiate an independent job inside virtual worlds and markets. Beyond empirical evidence, at the crossroad between globalization studies, a sociology of migration and economic anthropology, this paper apprehends the ways Taiwan is growingly becoming a pioneer of globalization. It illuminates how this globalized island mirrors broader processes of local and global mobilities, as well as the digitalization of migration, labor, and commerce in a globalized world.

## 2B-3

### **Working with Historical Narration: Formosa in Digital Newspaper Corpora**

Ann Heylen

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National Taiwan Normal University, Taiwan

This presentation is part of a broader research project concerned with the discursive representation of Formosa and its historical narration in newspaper corpora from the low countries. It traces the ideological meaning-making of the term 'isle' (eiland, île.de) associated with geographical location Taiwan (Formose/a) in the Dutch /Flemish and French languages. The conceptual framework assesses the two dimensions of historical narration; a discourse written for a latter-day public about interrelated events in the past. An inquiry into when, the context in which, and by what naming did Taiwan come in the news makes up the first dimension in identifying 'isle' as a dominant idea in the public discourse about Taiwan. The second dimension explores the researcher's perspective to understand how this idea is constructed discursively and how -or if- it has changed over the course of the decades. This deserves attention given the historical development of the island, in particular the 1895 -1945 change from being a Chinese province to a Japanese colony, and again in 1945 back to a Chinese province. Examples include the often-used expressions referring to Taiwan as a renegade province/ island in the One-China policy discourse, whereas following the democratization and Taiwanisation of society and politics, the 'island' nature of Taiwan has been gaining prominence, with designations known as Ocean Taiwan, Taiwan island history, maritime Taiwan.

The outline of the presentation consists of the following aspects:

1. Presentation of the corpus, its opportunities and challenges, limitations in view of the digital (in)accessibility from abroad, copyright and historical materials.
2. Chapter outline (monograph) based on themes as key findings and evidence collected from the data to investigate language as an expression of ideology.
3. Methodology: Electronic text analysis using traditional corpus techniques; frequency lists, concordance output and text-population keyword tagging are explored to illustrate thematic, semantic and network relations in identifying items of newsworthiness in the historical narration of the Formosa discourse.

This research enhances the scope of Taiwan Studies. As a pilot study, it offers prospects and suggestions to develop a new methodology when dealing with a much larger corpus. Second, it may identify – through vocabulary- perceptions that reinforce or challenge framings about the contemporary Taiwan discourse, and thus aligns with international academic-scientific research trends and directions.

## 2B-4

### **TransTaiwan: A Research Gateway Taiwan Studies (TARGTS)**

Isabelle Cheng

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University of Portsmouth, UK

This presentation at the roundtable will introduce to the audience a new initiative collectively undertaken by four Taiwan Studies entities. They are the European Association of Taiwan Studies (EATS), the North American Taiwan Studies Association (NATSA), the International Journal of Taiwan Studies (IJTS), and the Association of Taiwan Literature (ALT). Under the leadership of EATS, the four entities joined force in the summer of 2019 for their initial brainstorming in developing an online portal that can increase the visibility and accessibility of the wealth of online and offline resources for a global Taiwan Studies community. Submitting to the Chiang Ching-kuo Foundation in October 2020 and receiving funding in June 2021, a research team comprising scholars from the four entities has established a prototype and renamed the project as *TransTaiwan: A Gateway to Research Taiwan Studies* (TARGTS).

Anticipating the steady growth of interdisciplinary research interests in Taiwan Studies, TARGTS will provide a platform for English-speaking researchers to access resources pertaining to this field. As a research *portal*, TARGTS aims to point researchers towards existing literature and primary source materials for research on historical *and*

contemporary Taiwan. These *multimedia* resources include traditional text-based archival materials, such as government memorandums, statistical data and public survey results, as well as other visual, audio, video or physical materials, such as photographs, maps, films, sound recordings, radio and TV programs, or even botanical specimens. These resources will be grouped into four sections: **Annotated Bibliography**, **Archives**, **Research Databases**, and **Taiwan Studies Resources**. **Annotated Bibliography** refers to abstracts of English-language journal articles. **Archives** refers to archival materials in the possession of governments or research institutions. **Research Databases** refers to information or statistics in the possession of governments, research institutions or social organizations. **Taiwan Studies Resources** refers to information warehoused by a variety of Taiwan studies groupings (association, program or center). Making various types of resources available to researchers around the world, TARGTS will assist their research at both the introductory and advanced levels.

This presentation will include a demonstration of TARGTS. This demonstration will be followed by a briefing on TARGTS's potential for suggesting new research topics and research methods benefiting from its multimedia collection. The final part of this presentation is to introduce to public users how TARGTS will expand in the future ensuring its sustainability.

## 2C-1

### **Music, Civic Duty, and Taiwan's Transition from a "Garbage Island" to an Island of Green**

Nancy Guy

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There is no more pervasive music in Taiwan than the broadcast of garbage trucks as they call residents to dump their household waste. Missing the truck leaves residents unable to dispose of their garbage—a dire consequence on this sub/tropical island with robust cockroach and rat populations. For that reason, garbage truck melodies have developed a strong presence in local imaginations (as demonstrated by many references to them in popular song and film, for example). In asserting that the pervasiveness of this music has contributed to a strong awareness of environmental degradation, this paper draws on environmental scholar Rob Nixon's concept of "slow violence." Slow violence unfolds gradually and largely out of sight; its effects are incremental and accretive. The immediate physicality and musicality of Taiwan's garbage collection routine works to keep the long emergency of waste disposal in the public's imagination. The everyday engagement with waste, including aurally through garbage truck music, is no doubt partly responsible for the success at reducing household waste, for Taiwan being heralded by the *New York Times* as "an island of green in Asia" and for the *Wall Street Journal* declaring Taiwanese the "world's geniuses of garbage disposal."

Garbage collection is an issue that can only be managed through cooperation. In the 1990s, when, according to anthropologist David C. Schak, "civility became the norm" in Taiwan, a linkage between garbage collection and civic virtue (*gongdixin*) began to appear in public discourse. For example, when a pilot program for recycling was implemented in Neihu in 1992, a *United Daily News* reporter overheard a parent tell his child, "Having a clean environment depends on everyone working hard together. Strive to be a good citizen with a sense of working for the greater environmental good." The implementation of successful garbage collection programs has depended to a large extent on Taiwan's citizenry developing a sense of the greater environmental good. This paper asserts that the near-constant presence of garbage truck music has contributed not only to a strong awareness of environmental protection amongst Taiwanese citizens, but also to an embodied sense of civic virtue (or public morality) through the practice of household waste disposal, of which music is an integral part.

2C-2

**Position Analysis of Internet Public Opinions -  
Reflection upon Nuclear Energy Issues in Taiwan**

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With the revolution of smart-phone, the information communication technology has also greatly changed the ways that public opinion delivered. In addition, the development of mobile communications and social media, the importance of internet public opinion (IPO) is also increasing day by day. Although IPO is often questioned by its anonymity, unstructured form and reliability, it is undeniable that through rapid, massive, diverse, and real-time IPO data collection, which could possibly to quickly, or even simultaneously, identifies the real-time focusing policy issues.

However, those are all limitations that are barely impossible to confront by traditional polling methods. Dealing with public opinion as soon as possible and actively responding to the publics are the critical governance principles through the rapidly changing era. With the popularization of public access to the Internet, and the improvement of data collection methods, the quality of IPO data has been substantially improved. IPO analysis takes advantage of the existing public comments available on the internet and semantics analysis algorithms enabling a large amount of text/semantic data can be processed simultaneously.

Our deliberation team worked with technical providers of data analytics and machine learning to analyze online texts and to extract public sentiments, positions, arguments and evidences (SPAEE). The O2O discussions, coupled with the previous human-machine collaboration and improvement, also ensure that the AI iterations produce and accumulate constructive outcome for subsequent deliberation and policy-making.

On the other hand, data annotation scheme should be defined before annotation. We organized a committee for determining the full annotation scheme. At first, the coder/annotator has to decide whether the article/comment is relevant to the issue about nuclear power in Taiwan. For a relevant article/comment, the annotator will label the author's stance about nuclear power, i.e. favor or against nuclear power. Finally, the annotator will also label whether the specific topic of nuclear waste is exactly mentioned in the article/comment. A group of native speakers are coached. The labeled data are further manually cleaned. Duplicated articles and noisy data are truncated from the final dataset.

Our research results indicated that all NLP performance indicators can reach 0.9 or above in predicting relevance based on specific keywords. However, machine judgment of the public position/stance (favor/against/unknown) appears most unsatisfactory especially when the predicted position of public opinions is unknown. As evidenced by some studies, position/stance analysis compared with sentiments analysis of internet public opinions deserves more attention from both academic and research communities particularly seriously utilized as public policy communication and deliberation. The experimental results showed that extracting public sentiments and positions can also contribute to public policy communication and deliberation by conducting further qualitative arguments and evidences underlying the public attitudes.

The similar methodological reflection has long been explored and practiced by the proponents of mixed methods research. This research has also applied essentially mixed-method as the quantitative-oriented IPO analysis by NLP (stage 2) is embedded in the qualitative-oriented deliberation iterated at stages 1-3 and stages 1-5. Additionally, offline

and online sources of public comments and coding such as telephone surveys, focus group interviews, and crowd-sourced annotation may be properly incorporated for better understanding of public opinions. It calls for future implication for inter-disciplinary research and practice.

In conclusion, this article reviewed the existing technical methods and academic papers, specifically point out the application fields and limitations of internet public opinion analysis. On the other hand, this paper brings out an evidence-based research methodology into traditional polls area. Sentiment analysis, a topic widely-studied in natural language processing (NLP), is showcased in the application scenario of position analysis, offering alternative choices available for policy makers and analysts to do public policy analysis. Evaluation of the public opinion towards public policies can be more comprehensive and objective by the combination of traditional and avant-garde approaches.

Keywords: public policy, internet public opinions, position analysis, artificial intelligence, natural language process

## 2C-3

### **“Shezidao Tomorrow”: Public Engagement for Real?**

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Located at the confluence of Tamshui River and Keelung River and a historically agricultural backyard of Taipei, Shezidao (社子島) has become a center of debate and controversy in recent years. Following a half-century of construction moratorium due to concerns about floods, the Taipei City Government initiated a process to redevelop the area in early 2015 under then newly elected Mayor Ko Wen-Je. In just a few months, by April 2015, three alternatives were presented to the stakeholders. A so-called “i-Voting” process then took place the following February from which the “Ecological Shezidao” (生態社子島) option was deemed as a preferred alternative. Despite this seemingly open and democratic process, protests and counter-protests have been staged repeatedly at the City Hall and public hearings by residents who have been sharply divided over the proposed plan. Some fear the loss of their homes and social networks under the proposed plan; others welcome the development.

In September 2021, facing the impasse and the imminent end of Ko’s mayoral term, the Civic Engagement Committee (公民參與委員會) of the Taipei City Government initiated another round of community dialogue by working with a group of civic engagement practitioners and scholars with professional experiences. The result was a series of two workshops organized in October 2021 with more than two hundred participants. What has been accomplished through these public consultation processes, including i-voting and the most recent workshops? Did the recent workshops contribute to any meaningful dialogue among the different stakeholders? How did the City authority respond to the workshop outcome? What does the Shezidao case reveal about the state of public participation and engagement in Taiwan? What are the continuing challenges and limitations?

This paper explores answers to these questions based on an examination of the outcome of the i-Voting process in 2016 and the recent workshops in 2021. It begins with a review of public engagement practices in Taiwan to identify ongoing progress as well as challenges and limitations. After a review of the respective outcomes, the paper then discusses the continuing challenges and limitations of current public engagement practices in Taipei. The author was one of the invited facilitators for the workshops. The findings from the workshop are based in part on participatory observations during the workshop as well as the preparation preceding the workshop and internal discussion afterward. As a high-profile case that commands significant resources and attention in terms of public debate and contestation, the case of Shezidao in Taipei offers critical lessons for public engagement in the urban planning process in Taiwan.

## 2C-4

### **Between Social Movements and Market: A Preliminary Study of Taiwan's Citizen Power Plants**

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Citizen power plants are renewable energy enterprises collectively owned and managed by local community residents, which take the forms of liability limited companies, co-operatives, and social enterprises. Prior studies suggest that citizen power plants are the linchpin to energy democratization for their potential to break the monopoly of state and capital on electricity production. This article aims to investigate how citizen power plants work in Taiwan. Our findings indicate that the variation in the involvement of social movements during democratization affects how civic associations develop citizen power plants: the organizations with connections to social movements are likely to take the participatory approach, with emphasis on social learning, civil society participation, and education; by contrast, the organizations that are distant to social movements tend to take the pragmatic approach, emphasizing the growth in electricity production and the economic utilities of renewable energy enterprises.

Keywords: citizen power plants, renewable energy, civil society participation, socio-technical imaginaries, energy democracy

## 2C-5

### **The Waste Planet: Garbage Accumulation and Waste Disposal in Taiwan as a Microcosm of the World**

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One of the more striking phenomena a foreign visitor to one of Taipei's cities is the sound of 8-bit version of Beethoven's *Für Elise* played over loudspeakers as a convoy of a garbage truck and a recycling truck make their way through the neighborhood. As much as the omnipresent 7/11 and other convenience stores, the experience of meeting one's neighbors as everyone gathers to dispose of their garbage, kitchen leftovers, and recycling is a great unifying feature for anyone traveling around Taiwan. No matter the differences between Taipei, Taichung, Taitung, and Kaohsiung — not to mention the myriad smaller towns, including even the Old Street in the Chiufen — there are always regular garbage pickups with accompaniment of Beethoven's most recognizable melody.

The ubiquity of musical garbage trucks is necessitated by Taiwan's — and much of the rest of the world's — love affair with fast fashion, built-in obsolescence of electronics, and ever-novel ways to encase everything in plastic. As one of the world's major producers of plastic, every imaginable consumer item, from electronics, to clothing, to food in the supermarkets comes wrapped in transparent plastic film. Likewise, one would be hard-pressed to find the ever-popular paper bento box meals without their accompanying thin plastic bags in a variety of sizes and designs. Wherever there are human settlements, one can see a patina of these discarded bags, plastic water bottles, and other single-use containers of all kinds collecting along the sides of the roads, on riverbanks, and on many of the island's breathtaking beaches.

In a recent Taipei Biennial 2020 exhibition at the Taipei Fine Arts Museum, one of the curators, the prolific French sociologist and an early practitioner of science studies Bruno Latour suggested that Taiwan's consumption habits would require three of our planets to be sustainable. Granted, this is far better than the six planets required to fulfill the consumption of the United States, but it nevertheless presents a problem as we are racing to counteract the unprecedented concentration of the greenhouse gases in the atmosphere leading to global warming, ocean acidification, and the Sixth Great Extinction in the Earth's 3.5 billion-year-old history of life.

As Latour also noted, what makes Taiwan especially pertinent to the current discussion about the environmental issues we are facing as humans is that it can be seen as a scale model of the world. The overconsumption, the concomitant overproduction of garbage, the spread of plastic pollution, and the struggle between everyday convenience and caring for our planet are global issues that Taiwan likewise faces in a more concentrated fashion. As we frantically search for ways to keep Earth habitable for humans and the myriad other creatures that call the planet home, the way Taiwan is dealing with these issues can offer a model for the rest of the world.

My essay will consider how the issue of garbage and waste disposal pervades Taiwan's daily life as well as cultural productions. In looking at Wu Ming-yi's famous novel *The Man With the Compound Eyes* (2011, 吳明益《複眼人》) and the recently premiered apocalyptic romance television drama *Rainless Love in a Godless World* (2021, 無神之地不下雨), I aim to show how these cultural works capture some of the anxieties about increasing garbage accumulation around Taiwan and in the world at large. Additionally, I will draw on ethnographic observations about how garbage is handled and reused by regular citizens of the island's dense population centers.

### 3A-1

#### **Brill and the *Encyclopedia of Taiwan Studies***

Uri Tadmor  
Brill Publishers, Boston, Massachusetts, USA

Brill is one of the world's oldest academic publishers. Established in 1683, its original mission was to serve as a publisher for the faculty of Leiden University, the Netherlands, already then a renowned academic institution noted for its focus on Asian histories, societies, cultures, languages, and religions. Today Brill is an international academic publisher, still headquartered in Leiden but with offices in Singapore, Beijing, Boston, Vienna, and several cities in Germany. Despite undergoing many changes over its long history, Asian Studies have remained at the center of Brill's mission.

The *Encyclopedia of Taiwan Studies* is the culmination of a collaborative project between Brill and an international team of experts led by Editor-in-Chief Prof. Hsin-Huang Michael Hsiao of Academia Sinica and National Central University. Comprising over 600 entries of various lengths on various topics in the social sciences and humanities totaling over one million words, the Encyclopedia provides a precise, comprehensive, and up-to-date picture of Taiwan as never presented before. In addition to a short overview of the history of the project, I will also give a demonstration of the electronic edition of the Encyclopedia.

### 3B-1

#### **Reading beyond Borders: A Study of Literary Geographical Boundaries and Identities through the Phenomenon of Translation in the Case of French Translations of Taiwanese Literature**

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It has been more than forty years since the translation of the short story "Sayonara, Au revoir"<sup>[1]</sup> [莎啞娜啦·再見] written by Huang Chun-ming appeared in the French speaking world. If we divide this translation history into three phases: 1979-1990, 1991-2011, 2012-, the third phase is also approaching its second decade (I will explain the logic of this periodization later). Currently, there are four articles that analyze the current state of Taiwanese literature in France: "Taiwanese Literature in Germany, the United States, and France: A Look at the History and the Current State" by Angel Pino in 2006; "Taiwanese Literature in France: The Retrospective and the Prospective" by Chen Ching-Hao in 2007, "French Translation and the Reception of Taiwanese Literary Works" by Esther Lin in 2011, and "Current Status of Taiwanese Literature in France" by Gwennaél Gaffric in 2011. The four articles

offer a genealogical repertoire and analysis of French translations, their temporal and spatial contexts, related research, and possible future developpement. Since 2011, the number of literary translations, masters' and doctors' theses, and published monographs has made leaps and bounds. In terms of breadth and depth of methodology, it deserves another article for the next decade of the 21st century.

To begin with, I will brief on previous studies with needed information as a basic foundation for the following analysis; Later, with a list of translation publications after 2012, we'll discuss selection strategies and changing system of translation by analyzing the transforming patterns in publication. Finally, I will use the concept of "literary geographical frontier" in the last part of the article to reconsider, beyond "cultural studies" and "reception theorys", the possible dynamics of translation that allows the development of literary aspects in identity studies.

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[i] Chun-Ming Huang, « Sayonara, au revoir ! », in *Paris-Pékin*, n 2, novembre-décembre 1979, pp. 109-134.

### 3B-2

#### **Taipei as an Urban Palimpsest: The Case of Taiwanese Novelist Wu Ming-yi's Fictional Universe**

Ssu-chieh Jessica Fan

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Taipei, the capital of an island nation that exists between large geopolitical powers, is a city in constant flux and a locus of liminality, where contradictory forces between erasure and inscription, displacement and emplacement, resistance and hegemony have historically mediated with one another. As an urban palimpsest, Taipei has constantly been portrayed as an interstitial space of multiple histories in the cultural products from contemporary Taiwan. Pai Hsien-yung's modernist classic *Taipei People* depicts the predicaments of the displaced mainlanders, who agonize for a forever lost home and struggle to come to terms with their newly straitened circumstances in Taipei. While Hou Hsiao-hsien's *A City of Sadness* is mostly set in Jiufen, a scenic mountain town located on the outskirts of Taipei, the climactic event of violence—the February 28<sup>th</sup> incident—occurred in Taipei, and the characters travel back and forth between the two locales by train. Edward Yang's dazzling multigenerational drama *Yi Yi* achingly pierces into the solitude of the lost souls of postmodern Taipei, where family bonds seem to be attenuated by the attraction and chaos of the urban maze. For artists who came of age in Taipei in the post-martial law era, their relationship with the city is further complicated by the reconfiguration of collective cultural memories as a result of political and economic transition. Born in Taipei in 1971, writer Wu Ming-yi belongs to the generation that had first-hand witness of the critical transition phase in modern Taiwanese history, which is marked by rapid economic growth and urban development, as well as changes in Taiwan's geopolitical situation and the rise of a domestic democracy. Taipei is featured heavily in many of Wu's works, including *Routes in the Dream*, *The Illusionist on the Skywalk*, and *The Stolen Bicycle*. On the one hand, Taipei's strong presence could be attributed to the writer's autobiographical experience, as Wu himself grew up in one of the most prominent landmarks of old Taipei—the Chung-hwa Market bazaar. On the other hand, such an artistic choice is a gesture that recognizes Taipei as the epitome of Taiwan's tumultuous foray into the modern world. In view of the way Taipei intersects with Taiwan's modern experience, which is characterized by displacements and instability, it seems natural that Taipei is represented as something more than a mere backdrop in Wu's works, as the metropolis of Taipei is a dynamic topos of contestation, where multifarious discourses about modernity are continuously being generated and problematized.

This paper intends to examine the ideological and sociopolitical implications evoked by the representations of Taipei in Wu's fictional universe, thereby illuminating the voices that have fallen into the cracks of grand historical narratives by delving into the intersections between identity, urbanity, and (post)coloniality. I will rely upon the concept of palimpsest for my textual analyses since it is particularly useful in excavating the multilayered cultural memories that have sedimented on both the fictional and physical cityscapes of Taipei. I argue that Wu displaced the actuality of Taipei with a palimpsestic one to highlight the resilience of the Taiwanese people who have survived in a time when their lives were often submerged by forces larger than themselves, be them colonization, warfare, natural disaster, or prolonged oppression. This paper seeks to answer the following questions: First, how is Taipei palimpsested on various levels—topographically, linguistically, and culturally—in Wu's works, and what does it tell us about the connections between the multiply refracted metropolis and the (post)colonial modernity of Taiwan? Second, how does Taipei's



spatiality of displacement and emplacement in actual and fictional terms cast light on Taiwan's past, present, and future?

### 3B-3

#### Comparing Cross-Cultural Dynamics in Taiwan Travel literature

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Traveling abroad is one of the ways to understand the self and the world. This paper uses two writer's travelogues during the period of martial law and post-martial law of Taiwan as the research material. It compares the academic experience of writers of various identities, their motivations and goals for the overseas trip, and explores the commonality and particularity about their moving memory. The memory is not just describing the landscape and culture, but it is also a reflection of the writer's society, backgrounds, and memories from the past. Through these travelogues, the writers represent the opportunity to compare the differences in the cultural systems. On top of that, they get to criticize the prevailing system through metaphors. Memory, thus, becomes changeable and powerful; it has the power to change the society. Yin Hai-kuang's discourses about visiting Tokyo and United States in the context of the Martial Law period, often implying observations and imaginations of the free world. As for the travelogue of post-martial law period, Lanboan Xiaman cast the reconstruction of self-identity and cultural position, and more underscore the significance of subjectivity. The interdisciplinary integration of spatial information is used to build spatiotemporal data on a digital humanities research platform, using geographic information system tools to present the visualization of textual layers. They highlight the dynamic and universal values of travelogues through literary production. They went abroad so they were able to get in touch with other cultures. After facing different cultural differences, they will absorb new cultural nutrients and break through the traditional framework. They are also involved with multidimensional criticism and worldliness issues, which contain the energy of literature to for the upgrading of society.

Keywords: travel writing, martial law, post-martial law, memory, Geographic Information System

### 3B-4

#### New Trends of Taiwanese Literature

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This article tries to identify some new features and trends of Taiwanese literature after 2000. While Taiwanese literature in the late 20<sup>th</sup> century can be seen to be driven by the quest for postcolonial subjectivity, Taiwanese literature in the early 21<sup>st</sup> century takes up a cosmopolitan outlook as writers face the daunting challenge of drastically dwindled literary readership in the domestic market and abroad. I discuss three features in recent works of Taiwanese literature, particularly those by millennial writers who began to claim critical attention after 2000. First of all, there is a tendency to appropriate elements of transnational popular culture—e.g., the Japanese Yuri tradition, fantasy, time travel, ACG (Animation, Comics, and Games), and global blockbuster movies (such as *Harry Potter* and *The Lord of the Rings*) as the writers attempt to reinvent Taiwanese literature. Secondly, many millennial writers make it a point to write Taiwanese literature and writers into their works. Engaging in constructive dialogues with their predecessors, they highlight the importance of Taiwanese literature as a valuable literary capital. This creative stance is in sharp contrast to their predecessors. Thirdly, the reclaiming of the Japanese colonial legacy enacts a redefinition of Taiwanese literary tradition. In the hands of millennial writers, creative writing is exercised as a kind of mnemotechnics, reshaping Taiwanese historical consciousness and redefining Taiwanese literature through archivization. The article concludes with a discussion of the implications of these features from the vantage point of world literature studies.

### 3C-1

#### **Taiwan as a Contested Sovereign State<sup>[i]</sup>: Exploring its Endogenous Origin from the Perspective of Nation-State Building**

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Taking Taiwan's contemporary status of being as a sovereignty-contested state as the dependent variable, this study offers a "maldevelopment thesis" for comprehending the difficulties that have barred Taiwan from becoming a normal sovereign state from a historical-cum-endogenous perspective. It goes as follows. It was as late as in the first half of the twentieth century that an island-wide political framework of modern nation-state had been eventually forged and imposed by Japanese colonizers on Taiwan, an island that had been purely Austronesian for thousands of years and evolved into an island of "dual constitution" where a settler society and a tribal society came to coexist in hostility between the seventeenth and nineteenth centuries. In the mid-twentieth century – to be precise, between 1945 and 1947 as well as in the 1970s, two windows had ever emerged in the changing geopolitical situation that granted Taiwan opportunities to leap into the ranks of the normal sovereign states in the world. However, due to its own tardy nation-building and faulty state-building, Taiwan failed to seize these two opportunities to make itself a sovereign nation-state. As a new window seems to emerge once again in Taiwan's favor in the 2020s, we may reasonably speculate that this time Taiwan would get higher odds on making itself a sovereign nation-state, both *de facto* and *de jure*, for its internal nation-state building has been pushed forward, following the democratization of Taiwan that began in the early 1990s, to a stage that is much more mature than that when the earlier two windows emerged.

[i] 吳介民的用詞是 Sovereignty-contested state。Sovereignty-contested state 與 Contested Sovereign State 兩者的語意稍有不同，前者隱含這個國家正處於獲得主權的過程中，可能尚未取得主權；後者意指這個國家已經是主權國家，但是其主權受到挑戰。就台灣案例而言，其實較接近前者。

### 3C-2

#### **Political Transformation and Ethnic Relations in Postwar Taiwan: A Contested Sovereignty Perspective**

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This paper will revisit the complex relations between democratic transformation and ethnic relations in postwar Taiwan by closely looking into the impact of Taiwan as a contested sovereignty state, a factor that was largely ignored and under-theorized in the existing literatures on Taiwan's democratization. Although many outside observers had noted the substantial political inequality against local Taiwanese under the transplanted KMT regime in Taiwan after 1949, they were also equally stunned by the lack of significant contentions before the 1970s among the locals. One reason was that the KMT regime's claim of the being the only legitimate ruler of all China was still recognized by most countries before 1971. The diplomatic success the KMT regime enjoyed in the international communities to represent the "China" seat against the CCP regime in the United Nations' General Assembly and Security Council signified its upper hand in the contested sovereignty state issue for two decades. The external success also provided justifications for maintaining a central government organ representing all Chinese provinces, and thus dominated by Mainlanders, at the expense of local Taiwanese's participation in the national politics. The puzzle was: how did the KMT regime under the new leadership of Generalissimo's son, Chiang Ching-kuo, managed to postpone Taiwan's full democratization for twenty years after it lost the UN seats in 1971? I argue that Chiang's responses to the contested sovereignty state issue in terms of the domestic political re-arrangements were the key factors in deterring Taiwan's political transformation and shaping Taiwan's ethnic relations. Beside allowing for more local elections won mostly by Taiwanese, Chiang also gradually appointed more Taiwanese to high profiled positions in the national government. Although Taiwanese's participation in the national politics were tokenistic and never exceeded the unspoken "one-third" ceiling during Chiang's tenure, he was quite successful in keeping the ethnic issue out of electoral politics while keeping his version of Chinese national imagination intact. This was done by restraining the Mainlanders' participation in local and national elections before Chiang's death in 1988. Although senior Mainlanders still dominated the national politics, younger Mainlanders were becoming more and more dissatisfied as

their perceived prospects of political participations were limited under Chiang's scheme. Many young Mainlander elites began to argue that they were political and economic minorities in Taiwan in the mid-1980s, which aroused counter arguments by the Taiwanese opposition camp in 1987. Ethnicity became a salient issue in the electoral politics as the debates about who were the real minorities unfolded after 1989. As more Taiwanese became conscious of their collective disadvantaged political positions, the KMT regime under the new leadership of Lee Teng-hui, the first Taiwanese Party chairman and the President of ROC who succeeded Chiang after 1988, was able to implement a series of full democratic reforms and constitutional amendments between 1990 and 1996, which eventually ended the minority dominance in the national politics by the Mainlanders in Taiwan since 1949.

### 3C-3

#### **The War over Identities: The Changing Meaning of Taiwan Independence over Time**

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Taiwan has been becoming a democratic nation-state in recent three decades. Still, under China's incessant sovereignty claim, diplomatic blockade, and sharp power penetration, this new democracy has constantly faced political identity warfare, domestically and externally. This study treats China as a factor in shaping Taiwan's statehood. I will first propose an analytical framework by revisiting the Linz-Stepan thesis on "stateness" and related concepts. Geopolitics has forced Taiwan to strive for independent status under the multiple empire systems. Since its economic rise, the People's Republic of China has adroitly utilized economic statecraft to manipulate Taiwanese identity for its irredentist goal, though with mixed outcomes. Then, I will describe Taiwan's quest for independent statehood from the 1970s to the 2020s, during which 1996 is a turning point. China launched a missile exercise in the Taiwan Strait, attempting to disrupt Taiwan's first direct presidential election. It proved counterproductive, but it proclaimed China's impact. Since then, the Taiwanese identity has steadily evolved from an introvert reference, which reflected a domestic collective identity negotiation with the KMT's fictitious China to an extrovert one regarding existential China. Thirdly, concomitant with the above identity transformation is China's new offensive on Taiwan's identity arena, from which we can find a variety of *modi operandi*. Consequently, typologies of Chinese sharp power play will be defined and explicated.

Keywords: statehood, stateness, identity, sharp power, Taiwan, China factor

### 3C-4

#### **Geopolitics, the Developmental State and Taiwan's Heavy Industrialization in the 1970s**

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Taiwan's post-war experience presents a peculiar case of latecomer industrialization. It has been characterized as a decentralized, SME-based industrialization that went hand in hand with strong state-led development. The dominant view of latecomer industrialization assumes a strong state intervention resulting in centralized industrialization. The latecomer industrialization thesis assumes that interstate competition (e.g., geopolitics) gave rise to state intervention in industrialization, and that countries often emulated similar industrial structures in the race. South Korea is a contemporary example of late industrialization, following in the footsteps of Japan, which in turn was a latecomer in the catch-up race with 19<sup>th</sup>-century Germany. Taiwan launched heavy industrialization in the 1970s in the face of geopolitical tension, just like Korea; but the intensity and scale differences were remarkable compared to other successful latecomers. Why did Taiwan develop a distinctive pattern of industrialization and integration into the world economy? What explains Taiwan's specific choices?

The extant literature focuses on domestic factors such as the nature of the KMT regime and its unwillingness to ally with large Taiwanese capitalists in heavy industrialization projects. As a result, heavy industrialization was channeled via the state-owned enterprises where SMEs occupied the downstream, labor-intensive industries in export-led industrialization in the 1970s. Yet, this still does not explain how technological development came about and the specific choices associated with it.

This paper brings the exogenous factors to the forefront and their connection with the directions of industrialization in Taiwan. It investigates how geopolitics as expressed in the inter-state relationship helped shape the trajectory of Taiwan's industrial and technological development and its patterns of integration into the world economy. Taiwan's external challenge was exemplified in its diplomatic isolation, first losing seats in the UN in 1972 and then losing diplomatic ties with most advanced countries as the latter normalized relationships with the People's Republic of China. These geopolitical events form the basis for understanding Taiwan as a contested sovereign state and its relationship with other countries. This paper examines Taiwan's limited success in the heavy industrialization drive in the 1970s, illustrated by the building of the first modern integrated steel plant and the shipbuilding industry. Ultimately, the paper demonstrates how the concept of contested sovereignty adds a nuance in understanding Taiwan's industrial orders and the origins of the developmental state.

#### **4A-1**

##### **Experience from GTI**

Russell Hsiao  
Global Taiwan Institute, USA

This presentation will explore the connection between academia and policy. While there are many policymakers who come from academia and return to academia after their public service—especially in the field of foreign policy—the indirect input of academic research in general and how they help to inform the policymaking process are less clear outside the policy community. This presentation is not intended to be a scholarly assessment about the efficacy of external academic research on policy but rather a general discussion about the players in the ecosystem and, specifically the role of think tanks for Taiwan policy – and how academic research better fit into the policy deliberation process.

There are wide variations in terms of the influence of academic research for policy from foundational theoretical research to those with less relevant input. Those falling into the former category are limited. Most scholarly research fall in the other category and can range in terms of their tangible deliverables. Since academic research is neither driven in service of policy goals nor should it necessarily be, it is impracticable to expect that academic research should necessarily have policy relevance. Yet, academic research can be better tailored to answer policy questions and could help to uncover unqueried implications that could even help lead policy formulations.

Specifically, this presentation will examine the role of think tanks in the broader policy ecosystem. Besides federally-funded research centers, which primarily perform research on behalf of the government, most think tanks operate outside the firewall of the policy process that provide it with a degree of objectivity on the subject matter that could be useful for policy deliberations by not only addressing policy questions posed by the client but also by raising questions that have not been asked. In particular, this presentation will address the role of the Global Taiwan Institute and its programs compared to other think tanks in the policy ecosystem.

#### 4A-2

##### **Experience from the Outside of Academic Institutions**

Kharis Templeman  
Hoover Institution, Stanford University, USA

Taiwan studies is a niche field in academia. As the study of a small place in a large region, it is constantly in danger of being subsumed into Chinese or East Asian studies, or ignored by other disciplines that place little value on area studies expertise. So, for Taiwan studies to remain vibrant over the long term, it will probably have to depend on expertise and research done outside the narrow confines of academic departments. In this presentation, I will reflect on my own experience as a research fellow and scholar off the tenure track at a major research university to offer some thoughts on three challenges to ensuring a healthy field: how we might better link programs with tenure-track faculty lines, cultivate expertise on Taiwan in graduate programs, and engage with Taiwan experts and resources outside academic institutions.

#### 4A-3

##### **Special Journey in Wilson Center**

Chichi Peng  
Science Officer at the Center for Sustainability Science, Academia Sinica, Taiwan

“Taiwan” has become one of the most hotly debated issues in U.S. political and diplomatic circles in recent years. Policymakers, Taiwan experts and novices alike are all searching for information and facts as much as they can about the country. Unfortunately, the English-language sources that are currently the primary reference point for policymakers or consultants, such as corporate media and news reports, are flooded with outdated or misinformed narratives about Taiwan's history and society, which include Chinese Communist propaganda as well as inaccurate perceptions left over from the Cold War. It is urgent to equip policymakers and the U.S. public with adequate and updated knowledge about the island. The academic community can provide policymakers with a timely and more objective understanding of Taiwan through institutes such as think tanks.

My connection with the Wilson Center began with a GWU-UCSB-LSE joint Cold War Studies conference in 2015 where I presented a paper on Taiwan's Huaqiao education and America's Southeast Asia policy. I met a professor from George Washington University in the conference who became a member of my dissertation committee in the years that followed. He recommended that I participate in a very well-established week-long archives camp (full name: Summer Institute on Conducting Archival Research, SICAR) co-hosted by the Wilson Center and GWU. I have been in touch with them since the 2016 camp. I learned that the Center used to focus on studying Cold War communist world archives and histories, and therefore did more work on topics related to the Soviet Unions, Eastern Europe, and China. But now it has shifted from the Cold War communist world to the U.S. allies, such as Japan, South Korea, and Taiwan, due to difficult access to Chinese archives as well as the changing U.S.-China power relations and international political dynamics. In 2019, we initiated the first-ever international symposium on Taiwan's Cold War in Washington's think tank circle, in collaboration with the National Chengchi University and the University of Washington at Seattle. In the summer of 2021, I was one of the recipients of the Center's inaugural fellowship of the Chun and Jane Chiu Family Foundation fellowships in Taiwan Studies, which provided me with access to the Center's Library of Congress resources as well as online databases, in addition to research funding.

For me, the purposes and significance of working with the Wilson Center to promote Taiwan studies are:

- 1) The Wilson Center was founded by an act of the United States Congress in 1968 and today remains a Congressionally-supported think tank that has a mission to loyalty to facts beyond partisanship. It seeks to put knowledge into the public service and to unite the world of ideas to the world of policy by supporting pre-eminent scholarship. It also seeks to link that scholarship to issues of concern to officials in Washington. Working with the Center would allow Taiwan studies scholars to maintain its neutral and objective position and to reach new audiences beyond just the academic community.

- 2) There are three departments in the Wilson Center that are interested in or relevant to Taiwan issues: the History and Public Policy Program, the Asian Program, and the Kissinger Institute on China and the United States. Taiwan studies can be practiced by combining with the Center's expertise in recent history and international Cold War studies, contemporary Asian area/regional studies, and the Kissinger Institute's US-China studies.

The Center is the only think tank in the United States with a dedicated history program and is a leader in uncovering and publishing historical documentation from around the world through its award-winning Digital Archive. The Wilson Center's approach has had a transformative effect on historical and international relations research and policy analysis, with more than 250,000 students, scholars, journalists, and policymakers accessing the Digital Archive each year. Elevating Taiwan's profile within the History and Public Policy Program and on the Digital Archive will have a cascading impact on scholarship, public education, and policymaking.

- 3) In recent years, the Center has provided research fellowship/grants to encourage scholars from around the world to engage in Taiwan studies. For example, the applicants of this year's Chun and Jane Chiu Family Foundation Fellowships in Taiwan Studies came from Australia, the USA, Thailand, the UK, China, Japan, Taiwan, Singapore, etc. Given the challenges facing university budgets and the academic community in the United States and elsewhere, the Wilson Center's grant programs are essential to promoting scholarship and can help to build next-generation research capacity and expertise in Taiwan studies.

The Center also works with scholars in Taiwan studies scholars to hold book launch events and other public seminars or to publish short essays. In doing so, the Center Provides a platform for discussions of new and important historical insights vis-à-vis Taiwan and their public policy relevance and can amplify the voices of Taiwan studies scholars in media, public policy debate, and popular discussions.

#### 4A-4

##### **National Museum of Taiwan Bringing Taiwan to the World: Field Report from the NMTH**

Lung-Chih Chang

National Museum of Taiwan History, Taiwan  
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Since the inauguration in 2011, the National Museum of Taiwan History (NMTH) has become one of the leading museums in Taiwan. With the vision of "Taiwan in the World" and studies of Taiwan as the foundation, the museum strives to promote Taiwan's cultural identity, through dialogue on historical issues, international cooperation, and intellectual property rights. The multiple mission and joint efforts are to promote the co-writing of history and social participation, to enhance cultural preservation and renewal, to improve the technique of relic preservation, to conduct exhibitions that spark debate using contemporary social issues, and to encourage the general public to use museum resources by promoting cultural equality. Having been upgraded to the third-level administration of the Ministry of Cultural Affairs on October 17, 2021, the presentation will introduce major public history schemes of the NMTH and her recent innovations operations with special focus on the ongoing Taiwan Cultural Memory Banks 2.0 Project.

## 5A-1

### **Taiwan in Propaganda v. Taiwan in Underground Literature: The Role of Taiwan in Czechoslovakia during the Cold War**

Denisa Hilbertova  
Department of Chinese Studies, Masaryk University, Czech Republic

*“Chiang Kai-shek, the so-called president of the so-called Republic of China died...”* By these words the biggest Czechoslovak communist newspaper Rudé právo (the Czechoslovak equivalent of the USSR's Pravda) referred about the death of Chiang Kai-shek in April 1975.

The aim of this paper is to provide a discourse analysis of official communist propaganda in Czechoslovakia on Taiwan in comparison of discourse analysis of Taiwan in Czechoslovak underground literature. The time frame of the study is from February 1948 to November 1989, the period of communist rule in Czechoslovakia. As unusual as it might seem due to a geographical distance, Communist Party of Czechoslovakia took quite an interest in Taiwanese political development. Czechoslovak media, as a member of Eastern bloc, followed official Soviet statements towards Taiwan during the Cold War period. However, Czechoslovakia had very close ideological and business relations with PRC in the 1950s and as a result Chiang Kai-shek, Kuomintang and the fate of Republic of China was widely covered and became a popular part of communist propaganda, caricatures, and even common jokes.

In the section studying propaganda regarding Taiwan, the most popular or the most distributed newspapers and magazines are used as a source. All Czechoslovakian press was under a strict supervision of communists' departments, therefore they presented merely the party's opinions. The main emphasis is given to Rudé právo, the official newspaper of Communist Party of Czechoslovakia and the most widely read newspaper in Czechoslovakia with a daily circulation over one million between the years 1948-1989. Its content was highly propagandistic and most importantly compulsory in the army, many factories, offices, and schools and as such was extremely influential in forming people's opinion. Other studied magazines were popular cartoon journals, such as Dikobraz and Roháč that belonged among the most distributed and voluntarily read. The fate of Taiwan and KMT were among the top three propagandistic topics in the late 1940s and 1950s, in later decades its importance dropped but remained among top ten. Therefore, there is a considerable number of caricatures and propaganda articles.

Because Taiwan was used so widely in communist propaganda it is only naturally that also underground literature took interest in the island too. In the turbulent decade of 1980s when democratization that was unfolding in Taiwan, the island became an inspiration for a community of dissidents, especially when Taiwan started its democratization journey. Their main source of information were Czechoslovak emigrants living in the West. Those exiles had the option to travel to Taiwan and provide first-hand records in a form of an underground literature.

This section focuses on the perception of Czechoslovak emigrant travelers in Taiwan, resp. what aspects of Taiwanese society, political and economic system saw as a key to a successful democratization process. The study uses an underground literature as a primary source, such as manuscripts and literature published in the West for Czechoslovak audience, but only those that were successfully smuggled behind the Iron Curtain. Some sources had only few copies; the most circulated reports were written by Ota Ulč and Jiří Svoboda. These unstudied sources display a unique window into the global political dynamics; how an inland on the periphery can inspire a political shift in a distant region after decades of disinformation.

## 5A-2

### **Disinformation Controversies and Solutions in Taiwan**

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The emergence of the phenomenon of “fake news” is interrelated with the topic of “disinformation”, with the internet channeling both fabricated sources and manipulated information. Audiences are left to determine whether information served to them through technology is indeed factually correct. The trend of “social media bot” may make audiences

gradually lose the ability to distinguish right from wrong and become tired of telling the difference between truth and fault. Content which was once broadly accepted as “legitimate” may lose its competitive edge in the marketplace of ideas theory to content which is amusing and entertaining. As a result, defense systems are needed to prevent disinformation from harming the spirit of democratic governance, and strengthen the ground of the protection of freedom of speech.

In the early 90s, when Internet platforms were born, it was predicted to bring huge impacts for the media market. Internet entrepreneurs have promised to follow conventions under the context of legacy media to maintain the diversity and market competitiveness, while providing high quality products along with services. However, Internet platforms are now moving backwards to the scenario of broadcast media initially entering the market in the 50s’, which some companies gradually monopolized the market. Nowadays, the biggest social media platform in the U.S. is Facebook, the second is Twitter. In Taiwan, Facebook’s influence is far beyond Instagram (38% usage), Twitter (5.6 % usage), PTT (1.4 % usage), Weibo (1.4 % usage), Dcard (1.3% usage), Linkedin (1.2 % usage), and Plurk (1.1 %).

The newly started Internet situation affords internet content and new forms of circulation to thrive, the U.S. government then set up the 230 section of Communication Decency Act (CDA) to disclaim platforms’ civil ability. The issue of disinformation can impact on national defense, national security and democracy. Due to the issues of national security, terrorism attacks and election, the manipulation of information has become an important factor of society stability. Lo Ping-cheng, Minister without Portfolio, Taiwan, has promoted the bill to cope with disinformation since 2019, claiming that as soon as disinformation and false advertising appeared, candidates and their party can send application to the court, and the court must make a decision within 48 hours. According to this policy, in the end of 2018 and in the middle of 2019, the Taiwan Executive Yuan has passed twelve bills including disaster prevention and response, public officials’ elections, and president/vice president election. Comparing to the original reinforcement on controlling false advertising, the policy now is keener to French “La loi contre la manipulation de l’ information”, giving judicial institutions the immediate determination on the hazard of disinformation. As in Germany, the application of social media reinforcement law dealing with disinformation has caused serious doubts about over regulating information content. However, the French approach of governing Internet environment has challenged the internet neutrality which disclaimed the responsibility of social media practitioners. In sum, if Taiwan is seeking for the way to cope with the problem of disinformation, it is crucial to start from the vision and context of policy, practical, and academic oriented perspectives.

This research project seeks to identify proper regulations to and supervision of “disinformation”. It approaches the topic from both private and public interest perspectives, and considers content regulations, intermediary regulations and consumer protections in analyzing the concept of disinformation. *Prima facie*, potential remedies include establishing new supervisory regulations and oversight boards, in addition to reviewing theories, judicial judgments and policies of regulations in the United States and the European Union. This research project considers the appropriateness of regulations of this issue adapted by the authorities of Taiwan, attempting to provide recommendations to the authorities which anticipate future needs for the revision of regulations and policies.

Keywords: Disinformation, Social Media, Freedom of Speech, Content Regulation, Intermediary Regulation, Fact-checking Program, Marketplace of Ideas, Democratic System



5A-3

**How Domestic Divisions Shape Perceptions of Foreign Disinformation:  
Evidence from Taiwan and Ukraine**

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The spread of disinformation has recently been recognized as a threat to public discourse, political participation, and public health. Scholars have highlighted the specific dangers of hostile foreign actors, such as China and Russia, spreading disinformation to sow division or otherwise weaken democratic practice. Countries surrounding such disinformation superpowers, such as Taiwan, are facing the challenge of how to resist and cope with targeted disinformation campaigns. Yet the heightened attention being paid to foreign disinformation comes at a time when the targeted societies are themselves politically divided, domestic actors spread abundant mis/disinformation, and democracy is sometimes tested from within. As such, claims about foreign disinformation in polarized political systems are often contested. For instance, in a debate on the safety of the BioNTech Covid-19 vaccine, many Taiwanese people initially rejected the vaccine when it was distributed by a Chinese company but welcomed the vaccine when it was distributed by German companies. The issue was further complicated by whether KMT and DPP disseminated the information, as each side had little trust in the opposing party. In short, vaccine (dis-)information, the claimed involvement of a foreign malefactor, and political polarization all play a role in citizens' receptivity of (dis)information.

The goal of this paper is to understand the *intersection* of foreign influence and domestic politics. Specifically, our project aims to answer (1) How does the identity of a foreign actor accused of spreading disinformation affect people's willingness to believe it? (2) How do the identities of actors framing claims about foreign disinformation affect people's willingness to believe it? (3) How do sentiments about domestic politics and foreign actors in the context of a supposed disinformation campaign shape broader political attitudes?

This paper conduct survey experiments in two countries that have been targeted in disinformation campaigns by those states: Taiwan (by China) and Ukraine (by Russia). Our survey experiment includes the following dimensions: (1) political party, (2) foreign superpower, and (3) information content, with a 2 x 2 x 2 design. These prompts will include ambiguous information that may be interpreted as factual or false. We will use actual examples from social media at the time we carry out the research, most likely on themes relating to Covid-19. For example, one version could be: KMT (*political party*) releases a statement that China (*foreign superpower*) is manufacturing fake news that the Pfizer vaccine alters people's DNA (*information content*). We then show how the evaluation of information depends on the interaction between such factors.

5A-4

**Mobilizing without the Missiles:  
How Chinese Threats Catalyze Social Protest in Taiwan**

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Why do some threats from parent states lead to mass protest within contested states while others do not? Despite a growing literature on how contested states create space for themselves in international order in spite of parent state intimidations, little attention is paid to the domestic ramifications of how international threats effect a contested state's domestic politics. In this paper, I present a typology of parent state threats and articulate the varying effects they can have on a contested state. I argue that when a parent state threatens a contested state by coopting their domestic institutions against them, it leads to mass protest. But more typical threats such as military or rhetorical threat do not inspire protest. I demonstrate this finding by considering the case of the Taiwan and the People's Republic of China (PRC). Using comparative historical analysis and in-depth interview data, I

compare two critical junctures in Taiwan-Chinese relations that were defined by threats against Taiwan: the 1996 Third Taiwan Strait Crisis and the 2014 Sunflower Movement. Through these two examples, I show how and why certain types of parent state threats such increase the likelihood of mass protest while others do not. This paper makes two broad contributions. First, it furthers our understanding not just of how contested states function differently from non-contested states but begins to show what and how one of the key variables – parent state threat – sometimes leads to mass domestic political backlash and other times does not. Second, I further show how issues of international relations have critical consequences for comparative politics and the studies of domestic institutions and civil society.

## 5B-1

### **Deifying Japanese Spirits of the Dead in Taiwan: A Study of the Intersection between Post-Coloniality and Post-Imperiality**

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This study examines the seemingly quaint phenomenon where the Taiwanese people worship the spirits of their former Japanese colonizers as gods (henceforth referred to as “Japanese gods”). Since 2013, a collaborative research group organized by the author has conducted a general survey and found approximately 50 cases in which spirits of the Japanese dead were enshrined as gods in temples. The number of such temples is significantly lesser than those of popular gods like *Mazu* and *Wangye*. Based on the 1981 data (Yu, 1982), there were 753 temples for *Wangye*, 578 for the *Guanyin* Bodhisattva, and 510 for *Mazu*; however, the number of *Guangze Zunwang* temples, which is ranked 20th, is 50—similar to the number of Japanese god temples. *Guangze Zunwang* is a god that most Taiwanese people know; therefore, the number of Japanese god temples cannot be considered low. It must be noted that *Guangze Zunwang* and the Japanese deities are significantly different—*Guangze Zunwang* is an individual deity, while the Japanese gods indicate various deified ghosts with diverse histories. For example, *Yiai Gong*, a police officer who committed suicide, became a deity approximately 20 years after his death and *Generalissimo Tanaka* (*Tianzhong Yuanshuai*), a military and administrative official, was worshiped as a deity in Taiwan more than 80 years after his death.

In the latter half of the 1980s, the existence of Japanese god temples became well known to many Taiwanese and Japanese alike. In recent years, Japanese god temples have been described in travelers’ guidebooks and books about the remnants of Japanese influence in Taiwan. In addition, the number of articles about Japanese gods written by free journalists or travelers who visited the temples of Japanese gods is increasing on the Internet.

However, Japanese gods have received little attention in the study of religion in Taiwan until now; they are rarely featured in books that list Taiwan’s temples and gods and in local chorography. Further, there are only a handful of research papers on Japanese deities.

This study considers the phenomenon of deifying Japanese spirits from three aspects. First, it extracts common features from the 50 temples identified. Our research group is the first to clarify the whole picture of Japanese gods after conducting comprehensive field research. Second, the reason why the Japanese are enshrined as gods in Taiwan will be studied by comparing the abovementioned characteristics with those of the gods in Taiwanese folk beliefs. Finally, Japanese gods will be analyzed in relation to Japanese colonial rule. The act of worshiping the Japanese dead as gods is related to the post-coloniality of the Taiwanese people, while the post-imperialist nature of the Japanese is highlighted by their view of the abovementioned phenomenon. The belief that enshrines the Japanese spirits is an arena where the post-coloniality of Taiwanese people and the post-imperiality of Japanese people intersect and negotiate with each other’s diverse assessments and recognition of Japan.

**5B-2**

**“Multi-Layered Transitional Justice” in Contemporary Taiwan:  
Strengthening Its Legitimacy through the Formulation of  
Common Historical Justice in the Exceptional Nation State**

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In contemporary Taiwan, different kinds of transitional justice attempts have been tackled in stages since democratization. First, similar to the experience of Latin American countries, democratization was followed by redressing the past during the KMT authoritarian regime (i. post-authoritarian type). Since the administration of Lee Teng-hui, the focus has been on the state violence of the postwar KMT party regime, and the government’s policy of apology and compensation to the victims has been steadily established through three changes of government afterwards. Since 2016, when the Democratic Progressive Party (DPP) won the presidency and a majority in the legislature, the legislature, executive and judiciary have been actively working to overcome the negative legacy of the history of the KMT’s rule of the Party-state. Moreover, in recent years, the scope of transitional justice has extended to the issue of “restoring the historical rights” of Taiwan’s indigenous peoples who were deprived of their “land and autonomy”, as in the case of settler states such as Australia or Canada (ii. post-colonial type). What is the reason why transitional justice has been able to develop in such a chain of events in the Taiwanese case, which is considered to be an exception to the global “end of the transitional paradigm”? In this paper, I offer an interpretation that the “state of exception” which Taiwan has been faced with is driving the development of transitional justice as it requires the government to prove the legitimacy of its rule. Therefore, based on the argument that the promotion of transitional justice functions as a geopolitical strategy to strengthen the legitimacy of state governance, I will examine how the different types of transitional justice that Taiwanese society has been confronted with can be applied to cross-strait relations, which are also an issue of “unfinished” transitional justice (iii. post-conflict type). Specifically, based on the fact that the transitional justice of Taiwan, the “exceptional state”, was a pathway to internal legitimacy. Through a discourse analysis of “transitional justice”, I will examine the process by which the results of the transitional justice were appropriated as an external strategy. From the results of this analysis, it can be summarized that the development of the chain of multilayered transitional justice in Taiwan was a process in which the different problems of “overcoming the past” in Taiwan’s multi-ethnic society converged on a common historical justice that would serve as the basis for a political community, using the concept of “transitional justice” as a nexus of different type of TJ movements and policies. In other words, what “transitional justice” refers to in Taiwan is a historical justice based on a common historical memory formed through the movement to overcome the past of all state violence used in Taiwan. It can be seen that it has acted as a foundation for national unity inwardly and a channel for strengthening the legitimacy of political governance in Taiwan externally.

**5B-3**

**Tai Kuo-hui and Taiwanese Historiography in Japan**

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The purpose of this paper is to explore the theme of this panel by focusing on Tai Kuo-hui (戴國煒) to sketch Taiwanese historiography in Japan. In doing so, I will mainly focus on the historiography about the Japanese colonial period.

The study of Taiwanese history in Japan emerged as an academic discipline to contribute to colonial rule, but after Japan’s defeat in the WWII, it was forgotten in the academic and political climate of postwar Japan. In contrast to the China studies in pre-war Japan, which were subjected to severe criticism after the WWII, Taiwan was regarded by the progressive intellectuals of post-war Japan as an entity linked to the “Chiang Kai-shek reactionary government,” and as a result, Taiwan was thoroughly ignored, and the opportunity to critically inherit the pre-war academic knowledge was lost. Under such circumstances, the study of Taiwanese history did not start until the 1960s, and the major players were not Japanese but students from Taiwan. The political positions of these students varied widely, and there was harsh mutual criticism, ignorance, and lack of understanding among them, but their research results were published

one after another from the 1970s onward, and Taiwan (history) studies in postwar Japan revived.

In the latter half of the 1960s and the first half of the 1970s, Tai Kuo-hui (Taiwan Hakka), who believed in socialist revolution, played a decisive role. Although Tai's interests were wide-ranging, hemainly focused on the process of Japanese colonization of Taiwan from the end of the late Qing period to the early years of Japanese rule, as well as his own experience during the war, while looking at Taiwanese history as a whole. Through his essays, he deepened his thought on how to critically understand the issue of Japanese colonial rule from the perspective of Taiwanese people.

At the same time, he made good use of his characteristics of “overseas Chinese (華人)” to interact with right-wing intellectuals who were interested in Southeast Asia as a new market, and at the same time, he made a certain relationship with China scholars such as Takeuchi Yoshimi (竹内好), as he posed severe criticism of the past colonial rule by Japan on Taiwan, which was a part of China. Tai's activities coincided with the “minorities turn” in the intellectual space of postwar Japan, promoted mainly by the New Left, and succeeded in turning the eyes of several Japanese New Left students toward Taiwan and getting them to engage in Taiwan (history) studies. In this way, the study of Taiwanese history by Japanese researchers was launched, albeit in a modest way. However, since the 1980s, the trend of democratization in Taiwan has become apparent. On the other hand, this was also a time when the decline of “postwar historiography (戦後歴史学)” became decisive in Japan, and the emphasis became more on immersing oneself in individual empirical studies than on exposing social issues. Under these circumstances, Tai's presence in academic world rapidly diminished.

However, the question that Tai asked, that is, the historical meaning of the Japanese colonial rule for Taiwanese people in the whole history of Taiwan, still exists. I would like to approach the problem of historical narratives in studies of Taiwanese history in Japan based on the above understanding of historiography.

## 5C-1

### **Getting to Know the “Real” Taiwan: Walking Pilgrimages as Authenticating Experiences**

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Everybody who sets foot outside Taipei will sooner or later encounter large numbers of people walking behind a deity in a sedan chair carried by teams of men. Dressed in the same, bright colors, these pilgrims pace after the deity—usually the goddess Mazu—for several days and nights and hundreds of kilometers, resting only for brief moments. Despite demanding considerable physical sacrifice, such pilgrimages have become incredibly popular in recent years: The largest among them unite tens of thousands of participants in a week-long journey. Much of the more recent scholarship has focused on pilgrimages to China, especially Fujian, and the complex encounters enabled through them. Here, I contend that a focus on the politically and economically charged pilgrimages to China, while important, overshadows the radically different types of relations fostered in and through domestic pilgrimages.

Domestic pilgrims take Taiwan as their target, and consciously so. Based on sixteen months of dissertation fieldwork and countless informal conversations with especially younger participants, this paper discusses the role of pilgrimages in the “making of” Taiwan for young Taiwanese. In fact, you don't have to be very religious to be participating in a religious pilgrimage. Many young participants follow Mazu for the experiential value provided by the pilgrimage rather than a strong sense of spiritual conviction. Much like recently popular island roundtrips on bike or scooter, walking in a pilgrimage has become a pathway, a rite of passage towards becoming Taiwanese. Going on pilgrimage allows young Taiwanese, especially those living in urban areas, to develop a more concrete idea of their homeland—an idea left vague by formal school education—through interacting and connecting with the land and its people. Indeed, many argue that during pilgrimage one experiences a “Best Of” Taiwan, from beautiful rural landscapes to friendly people who selflessly offer their homes to pilgrims for a break. In this way, pilgrimages are meaningful to their participants as a particularly Taiwanese version of modernity, one informed by tradition, and by creating cultural links (as well as social intimacy) between urban denizens and the countryside. This also explains their continuing, outstanding political importance, which in turn further legitimizes the cultural domination of pilgrimages as practices that authenticate Taiwan, e.g., as when President Tsai Ing-wen joins the Baishatun pilgrimage for a few hours or days every year.

By looking at Taiwanese pilgrimages, this paper investigates the relation of spatial patterns and cultural trends. It argues that the spatial implications of pilgrimages have had a formative impact on their growing popularity. These spatial features—long-distance travel in rural areas, often on foot—have impacted the very forms pilgrimages take as well as the motivations for people to participate: Not only have pilgrimages become more numerous and extensive in range, they also attract a wide variety of individuals who go for very different reasons, even purely secular ones. To these people, pilgrimages offer “playgrounds” in which pilgrims may experiment with cultural form and take ownership of tradition. While pilgrimages take place in (and help construct) a shared social frame—and in this sense create community—they leave a lot of room for participants to create their own experiences. In a nutshell, pilgrimages offer spaces for individualized cultural experience, tailored to each pilgrim’s reasons for going, but frame them in a fundamentally group-oriented process that “makes” Taiwanese through experiential practice that situates the pilgrims in a social space bounded by the geographic contours of Taiwan.

## 5C-2

### **Ethnicity and Incense Power: A Preliminary Study of Hakka Temple Networks in Northern Taiwan**

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This paper presents the initial findings of a research project I am just beginning, the long-term goal of which is to contribute to our understanding of Taiwanese religious life through a case study of the diverse networks centered on a leading Hakka sacred site in northern Taiwan: the Guanyin Temple at Lianzuo Shan 蓮座山 (Lianzuo Shan Guanyin Si/Guanyin Ting 蓮座山觀音寺/觀音亭) situated on the outskirts of Daxi 大溪 (originally Dakekan 大嵙崁) in Taoyuan City. Founded during the late eighteenth century, this sacred site’s location along northern Taiwan’s tea and camphor trade routes resulted in its development into a vibrant nexus of religious activities for Hakka natives of this region, including merchants and porters who worshipped at the temple while transporting their goods. The Guanyin Temple subsequently expanded its “incense power” (*xianghuo quanwei* 香火權威) to attract worshippers representing a wide range of ethnic groups from all over Taiwan, with one topic to be discussed below being how and why Hoklo natives of Daxi began to take part in this temple’s activities during the early twentieth century.

One key problem this project aims to resolve is how to conceptualize networks that evolve around temple cults. The Guanyin Temple sits at the focal point of many such networks, including: 1) A territorial network at Daxi’s Yide Li 一德里 that existed at least from the 1930s to the 1970s, with five Hakka villages taking turns in staging Pudu 普渡 rites as well as “dramas for peace and tranquility” (*ping’anxi* 平安戲); 2) Division of incense (*fenxiang* 分香) networks for pilgrims who journey to the temple; 3) Networks of temples, other organizations, and individual worshippers who invite duplicate statues of Guanyin 觀音 or other temple deities to be temporarily enshrined in their homes, businesses, or sacred sites (*qingshen* 請神); 4) Networks of Hakka ritual associations (*changhui* 嘗會) that organize many of these practices. These networks are noteworthy for their broad geographic scope, including Hakka areas of Longtan 龍潭, Bade 八德, Zhongli 中壢 and Yangmei 楊梅 in Taoyuan City plus Guanxi 關西, Zhudong 竹東, Beipu 北埔, Xipu 新埔, Emei 峨眉, and Hengshan 橫山 in Hsinchu County. Moreover, these networks are linked to the political, commercial and marriage networks of many Hakka elites who support the Guanyin Temple’s activities. Individual worshippers play significant roles in these networks as well, especially women who journey to the temple for healing illnesses, which can be seen in their use of medicinal divination slips (*yaoqian* 藥籤) and collecting incense banners (*xiangqi* 香旗) as tokens of devotion.

The first two sections of the paper will review relevant research that has formed the foundation for this project while also presenting its methodology. This is followed by a synopsis of data about the Guanyin Temple’s history and networks, as well as a preliminary analysis of two key topics: 1) Spirit-writing and the advent of interethnic connections; 2) Pilgrimage and worshipper networks today.

### 5C-3

#### **Silence, Noise, and Death Ritual in Taiwan**

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My goal today is to think about the roles of silence and noise in ritual contexts. We usually think of silence and noise as opposites, but they share one very important feature: both are nondiscursive and opaque to any confident attempt at interpretation. That is, both are open to a wide range of interpretations, or to no interpretation at all. If we think of ritual mostly as a system of meanings – as in the once-dominant anthropological traditions of Clifford Geertz or Victor Turner – the role of these insistently nondiscursive elements might seem puzzling. Nevertheless, they are everywhere, and in Taiwanese ritual in particular the noise can sometimes seem to overwhelm everything else.

The role of the nondiscursive is less puzzling, however, if we recall the formal properties of ritual.<sup>[i]</sup> Rituals are, first of all, repetitive. The internal structure of any given ritual very often has repeated elements, and all rituals reiterate past performances of the same ritual. After all, if something occurs only once, we would never call it a ritual. Repetition means that rituals are also highly conventionalized, since repeating requires acceptance of a set of standards about what would let this ritual count as the same as a previous one. As Rappaport phrased it, ritual is “the performance of more or less invariant sequences of formal acts and utterances not entirely encoded by the performers.”<sup>[ii]</sup>

One consequence of the conventional nature of ritual is that we place a frame around the ritual moments. Without framing, how would we know when we start and end? How would we know whether it counts as a repetition? Rituals are often framed in multiple ways: in space, as we delimit a special arena for the event; in time, as we mark off particular moments; and in sound as well. Note that this formal understanding of ritual is by no means limited to the religious sphere. A classical music concert or a play, for instance, has a designated space and time, and always marks the beginning and ending with the noise of applause. Courtrooms similarly have a designated space, and mark openings and closings with the bang of a gavel. None of these are fully ritualized, but they share with religious ritual the need to mark off a temporary world that exists as if it were true. In what follows, I hope to think through how silence and noise play out in ritual. Both are similarly nondiscursive, but as we shall see, they usually do not occupy the same niche. Noise is far more common in ritual contexts, and my intention is to understand why.

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[i] Roy A. Rappaport, *Ritual and Religion in the Making of Humanity* (New York: Cambridge University Press, 1999); Adam B. Seligman et al., *Ritual and Its Consequences: An Essay on the Limits of Sincerity* (New York: Oxford University Press, 2008).

[ii] Rappaport, *Ritual and Religion in the Making of Humanity*, 24, emphasis removed.

### 6A-1

#### **One China, Many Taiwans: Tourism and Territory across the Strait**

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While the People's Republic of China pointed over a thousand missiles across the Taiwan Strait, it sent millions of tourists in the same direction with the encouragement of Taiwan's politicians and businesspeople starting in 2008. Based on a multi-year ethnographic project and extracted from a forthcoming monograph, this paper examines how mass tourism, one of several strategies employed by the PRC at aiming political control over Taiwan, worked out in practice. I argue that contrary to the PRC's efforts to incorporate Taiwan as part of an undivided “One China”, tourism actually aggravated tensions between the two polities, polarized Taiwanese society, and pushed Taiwanese popular sentiment farther towards support for national self-determination.

In the process, Taiwan's already-surreal staging of state sovereignty bifurcated into what could be described as “Two Taiwans”—the Taiwan performed as a part of China for Chinese group tourists, versus the Taiwan experienced as a site of everyday life by local residents and some independent tourists. The split corresponded with a growing fissure of domestic political economy, amplifying a conflict between those business, civil society and state actors that had an interest in sustaining a PRC-oriented tourist industry versus those that did not. These tourism-inflected Two Taiwans

are among the most vivid manifestations of inconsistent nationalisms spanning a territory that was already realizing a distinct, and distinctively inclusive, subjectivity. Indeed, Taiwan's identity is increasingly predicated on a pluralistic civic nationalism in which not just one or two, but *many* Taiwans co-exist more or less comfortably, even as it is existentially threatened.

Although the transformations of Taiwan and China are the focus of this study, attention to their unusual features can illustrate the role of everyday practices—such as the use of national flags, maps, names, and travel permits—in the conduct of tourism and the production of political spaces elsewhere. Indeed, looking at everyday practices of state administration and interpersonal encounter in contested states sheds light on the peculiarity of normative sovereignties more generally.

Likewise, looking at exceptional and even world-shattering moments can shed light on peculiar practices long taken for granted. By traveling along such spatial and temporal edges of sovereignty, one can witness the instability of the center—in this case, the notion of exclusive state territory, an elusive yet persistent phantasm that haunts the gaps and fissures of the world system, its incomplete suture to international representative bodies like the UN rupturing violently into view through the COVID-19 pandemic of 2020, which imploded global mobility and illuminated the geopolitical stakes of tourism.

## 6A-2

### **Worlding Taiwan: Democracy, Technology and Stabilizing the Unstable Signifier**

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This paper considers Taiwan's place in the international system as a form of worlding. It takes on the Heideggerian sense of the term to address notions of temporality, power and the state as subject, and as a concept that intersects with parallel work in the international relations theorization of statehood.

## 6A-3

### **The Haunted Cold War – Modernity and Neocolonialism in the (Post-) Cold War Taiwan and Okinawa**

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This essay examines the formation of colonial modernity in Taiwan and Okinawa in the context of the Cold War, emphasizing the sex industry and tourism established under the Rest and Recuperation (R&R) program. To date, scholars have primarily focused on Cold War Taiwan and Okinawa individually against the backdrop of nationalism. This continental framework positions Taiwan only in relation to China and Okinawa to Japan. I, however, compare these two regions by employing an archipelagic framework to examine their (neo)colonial encounters derived from the Cold War. To that aim, I revisit the Taiwanese writer Wang Zhenhe's *Rose, Rose, I Love You* and the Japanese writer Yoshida Sueko's "Love Suicide at Kamaara," both dealing with sex workers and global tourism during and after the Vietnam War. Reading these texts critically, I reveal a clear but often ignored transpacific American modernity deployed in the East Asian regions that prevented decolonization from happening. By shifting the framework from nation-states to archipelagos, I contribute to the fields of comparative literature and East Asian studies by examining colonial histories beyond national borders and, second, probe the American modernity as a new neocolonial force in contemporary Taiwan and Okinawa. I, therefore, argue for long-overdue decolonization to take place.

Keywords: Taiwan, Okinawa, R&R, American modernity, neocolonialism, military bases, decolonization

6A-4

**Distributive Unfairness, National Pride, and Willingness to Fight: Evidence from Taiwan**

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The development of Cross-Strait relations not only plays a key role in Taiwanese politics, but also becomes one of the most studied topics in the field of Taiwan studies. As China rises in the world, it uses many policies toward Taiwan to achieve the goals of unifying Taiwan and deterring Taiwan from seeking *de jure* independence. Many pioneering studies have investigated how “China factors” affect public opinion in Taiwan. Yet, most studies do not systematically investigate how major political events in Cross-Strait relations affect public opinion in Taiwan. In this article I investigate the following research questions: (1) Whether and how China’s diplomatic blockade and military threats, or coercive diplomacy in a broader sense, against Taiwan affect public opinion during the period of 2012 to 2020? (2) What are the mechanisms that make China’s coercive diplomacy against Taiwan effective? (3) Will China’s economic coercion destabilize Taiwan’s democracy?

In this article, I hypothesize that China’s coercive diplomacy towards Taiwan results in two distinct effects: deterrent effect and rally-round-the-flag effect. Previous studies have pointed out that China’s military threats against Taiwan have successfully deterred many Taiwanese from supporting *de jure* independence of Taiwan. Accordingly, numerous surveys indicate that a majority of Taiwanese citizens support the status quo of Cross-Strait relations. Citizens may punish politicians who deviate the status quo in elections. However, in this article I demonstrate that China’s coercive diplomacy also creates the rally-round-the-flag effect. Facing China’s constant diplomatic coercion, Taiwanese citizens would be aware of the threat and hostility from China and become resistant to China’s political goals. In addition, Taiwanese will become more supportive for the incumbent president, more attached to the Taiwanese identity, and more resistant to unification with China in the future.

To test my hypotheses, I use hierarchical linear models and time series analysis to analyze the quarterly survey data on presidential approval collected by the Taiwan’s Election and Democratization Study (TEDS) from 2012 to 2020. The results offer supportive evidence for my hypotheses. The findings of this article enrich the understanding of the dynamic relationships between China’s coercive diplomacy and Taiwan’s public opinion. In addition, it will advance the studies on how an authoritarian major power could use coercive diplomacy to deter a neighboring minor power and to intervene in its domestic politics.

6B-1

**Aural Resilience:**

**Sonic Labor in Chen Ting-jung’s *You Are the Only One I Care About* (Whisper)**

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In 2018, the artist Chen Ting-Jung (1985-) manufactured a sound installation that reclaimed the Beishan Broadcast Wall in Kinmen, Taiwan. Constructed in 1967, after the First Taiwan Strait Crisis, this broadcast-wall aired political propaganda and popular Taiwanese songs for three decades in an attempt to reach Chinese Communists. In recognition of the Cold War propaganda device’s sonic operation, Chen stripped down this fortress into its rudiments: a horizontal arc of speakers, playing ad nauseum a recording of two singers singing *a cappella* one of Taiwanese cultural icon Teresa Teng’s famous solo pieces. She titled the installation *You Are the Only One I Care About* (Whisper).

How and why Chen came to reclaim the Beishan Broadcast Wall is the story I want to explore here, where the questions about the exploitation of female labor and the aestheticization of the female voice confront the aurality of the Cold War. I argue that the female voice became a specific site of production during the sonic combat between the Kuomintang regime and the Chinese Communists. I suggest that the operationalized female voice represents the crux of Chen’s artistic intervention. By a close examination of Chen’s work, I trace the multifaceted adjacencies to and convergences with this history of sonic labor—a sensibility that further migrated beyond the war zone to its recurrence



in the neoliberal present. Most importantly, I investigate how Chen's intervention is both a feminist critique and a form of sonic resilience that open up to different political possibilities.

### 6B-3

#### **Reception and Regulation of Italian Neorealism in Taiwan, 1952-1963**

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Italian neorealism is one of the most important film styles emerged after the WWII. In the early film scholarship and critical writing, this style embodies the antifascist struggle of the Italian people, and an inspiring exploration of the cinematic medium. Since the 1990s if not earlier, scholars have been documenting and analyzing not only the historical condition of the emergence of this style, but also its global influences. Film scholars Saverio Giovacchini and Robert Sklar's edited volume *Global Neorealism* is the most recent and thorough efforts in thinking about the conditions and global dissemination of the Italian film style. The volume highlights the issues of evaluation and interpretation, through documenting how different film cultures and governments received and regulated neorealism. Italian neorealism also occupies an important place in Taiwanese film scholarship, since it is the filmmaking model for both the authoritarian state and filmmakers. On the one hand, in the early sixties the authoritarian government adopted neorealism and retooled it into an official film policy called "healthy realism;" on the other, Italian neorealism supposedly influenced the development of New Taiwan Cinema, a new wave film movement emerged in the eighties.

This essay attempts to engage with these two conversations. Regarding Taiwanese film studies, this project wants to shift our focus from production to reception of films. Previous scholarship mostly focuses on how a foreign film style influenced domestic film production. The discourses about the connection between neorealism and the authoritarian film policy, or the lineage between De Sica and Hou Hsiao-hsien, are all film histories that focus on film production and not reception. In this study I want to look at how these films and ideas were received and framed in Taiwan. By including film reception and consumption into our discussion of national cinema, that is by discussing what foreign films people watched and how they watched them, I want to show that any national cinema is always already heterogeneous and transnational. Furthermore, film culture is more than about what films are produced, but also about the discursive framings of them. These framings are what Miriam Hansen conceptualizes as "horizon of understanding," which mediates between production and reception. Following Hansen's insight, to understand the development of film culture in Taiwan we have to study the regulation and reception of foreign films. This, I contend, will help us to better understand how a film culture developed, and specifically how "art films" were discussed and interpreted in an authoritarian regime.

### 6B-4

#### **Upstairs or Downstairs?: Taiwan's Film Sound Aesthetics of the 1970s**

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When the Dolby sound revolution of the 1970s arrived, Sinophone cinemas were still comfortably nestled in a cocoon of fully post-synchronized sound. Film industries in Taiwan and Hong Kong relied heavily upon voice actors and Foley artists to produce sound from full cloth, and audiences were accustomed to this kind of noticeably acousmatic soundscape instead of the aesthetics of direct sound. Films using the new Dolby noise reduction system and stereo sound capabilities such as *Star Wars* (1977) provided a sharp contrast: with the capability to mix more channels, sound designers and mixers were able to create virtual soundscapes so detailed and immersive that audio-visual cinematic objects attained hyperreality.

At the time of these innovations, most Taiwanese audiences were not privy to the magic of this new film sound because theaters would not begin to be outfitted with Dolby surround systems until the late 1980s. Filmmakers who would

later be known as members of the Taiwan New Wave, however, were keenly aware of their belatedness, and often bemoaned the lack material and human resources when it came to realizing a direct, documentary-style film sound. A naturalistic sound design was fetishized in the work of directors such as Hou Hsiao-hsien and Edward Yang, and became the signature style of a new generation of sound engineers, led by Tu Tu-chih.

But the new sound regime was not the only future direction for Sinophone film sound; in fact, the older practices of post-synchronized sound experienced a revitalization in the popular imagination precisely at this transitional moment. My paper reads the tension of old and new sound practice in the 1979 comedy film *Upstairs Downstairs*, which follows the operations of the Sanfang Recording Studio in an old Taipei walk-up. A raucous film filled with sound gags and gaudy musical numbers, the comedy plays upon the attraction of the operational aesthetic in extended sequences of dialogue recording, ADR, and foley art in action—juxtaposing these virtual sounds with the everyday sounds of the aggrieved neighbors in the apartment complex. I argue that the older style of artifice in film sound constitutes a greater attraction here, indicating an identification with those practices over sonic realism. The next decades of sound design were tasked with mixing desires for this entertaining world of artificial sound with those for verisimilitude, authenticity, and socio-political reckoning.

## 6B-5

### **Migration State in the Making: Biopolitics, Public Discourse and Documentary Filmmaking on Migrant Workers in Taiwan**

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This paper examines how contemporary documentary filmmaking reflects the life forms of migrant workers driven by multiple forces, social structures, and political economy, and how it contributes to the formation of the public discourse in the making of the migration society in Taiwan. With the growing population of inbound labor migration since the 1990s, migrant workers not only provide sufficient manpower to Taiwan but also participate in the cross-cultural interaction that gradually changes the ethnic and cultural landscape of Taiwan. The cultural production has timely represented and responded to the transnational phenomenon, and the theme of transnational migration becomes a key in multiple forms, including literature and film. Among these artistic forms, documentary has frequently been adopted by filmmakers to explore the relevant issues and to advocate policy-making and legal reform regarding migrant workers' labor and human rights owing to its sociopolitical function. In addition to the cinematic production, how these films have been circulated and received by the audience is also noteworthy. Accordingly, this paper focuses on one documentary films on migrant workers—*The Lucky Woman* (2020) directed by Wen-Chen Tseng—to explore how the film portrays undocumented migrant workers' lived experiences in the workplace and everyday life. *The Lucky Woman* tells a story of Vietnamese undocumented migrant workers and reveals their struggle, work-related injury, and unequal treatment in Taiwan. In addition to the textual analysis of the case study, this paper further investigates the audience's reception through the observation of post-screening Q&A sessions. It proposes that the screenings and post-screening sessions generate in-depth discussions of the relevant issues of migrant workers, contribute to the formation of the public discourse and engender more sociopolitical praxis. The production and circulation of these migration films become a means of arousing and constructing civic consciousness towards the making of migration state and the cross-cultural connection between Taiwan and Southeast Asia.

Keyword: migrant worker, documentary, precarity, *The Lucky Woman*

## 6C-1

### Protecting Tongzhi Rights: The Politics of Pride Parades in Taiwan

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Stuart Hall defines a conjuncture as “a period during which the different social, political, economic and ideological contradictions that are at work in society come together to give it a specific and distinctive shape.”<sup>[i]</sup> What I am calling the “Taiwanese Tongzhi Sovereignty” conjuncture, in my view, began in the early 2010s somewhere in the interstices of Xi Jinping becoming Chairman of the Chinese Communist Party (CCP) in 2012, the *Kuomintang* returning to power (2008-2016) and the social movements it unleashed, and the same-sex marriage (SSM) movement developing rapidly in Taiwan (2009-2019). A key feature characterizing this conjuncture is a growing conviction that only by protecting Taiwan’s democracy and self-determination from CCP threats can *tongzhi* rights be ensured; a sense of urgency to transnationalize Taiwan’s social movements (“tongzhi diplomacy”)<sup>[ii]</sup> and shore up international support for defending its freedoms.

Key to this conjuncture is the failed ‘One Country, Two Systems’ (OCTS) formula foisted upon Hong Kong and interpreted by many Taiwanese as a reality check against any compromise on their sovereignty. Since the Sunflower and Umbrella movements of 2014, the hollow promises and obfuscation inherent in the CCP’s implementation of OCTS has “enabled Taiwanese activists to develop new sympathies and alliances with their counterparts in Hong Kong” (Rowen 2015: 18), a connection that has only grown stronger. In his analysis of groups that organized public events to support Hong Kong’s ‘Anti-Extradition Law Bill’ movement in 2019-2020, sociologist Ming-sho Ho notes that not only did progressive civic groups and students publicly confront conservative churches by speaking out against the anti-same sex marriage referendum held in 2018 but “all of these actors actually participated in the 2014 movement to occupy the Legislative Yuan [Taiwan’s parliament] and can be considered a kind of ‘Sunflower Alliance.’”<sup>[iii]</sup> Taking this alliance as my departure point, this paper analyzes how it is expressed in Taiwan’s LGBT rights movement.

In 2018 Routledge published an edited volume entitled *Pride Parades and LGBT Movements: Political Participation in an International Comparative Perspective* and yet all of the case studies are from Western/Latin American contexts. Although recently Minwoo Jung (2021) has examined national identity at ‘Pink Dot’ in Singapore and Woori Han (2018) has written about citizenship and queerness in Seoul’s Pride Parade, very little research exists on the politics of Pride in Asian contexts.<sup>[iv]</sup> To this end, my paper examines political solidarity between Taiwanese and Hong Kongers exhibited at Taiwan’s expanding landscape of ‘Pride Parades’ and how they articulate national sovereignty and identity as connected to *tongzhi* rights. My data is based on participant observation and interviews conducted in 2020 with participants at these parades held in Taipei, Taoyuan, Hualien, Miaoli, Taichung, Kaohsiung, and Yunlin. Although known for hosting Asia’s largest LGBT pride parade in Taipei, *tongzhi* pride extends far beyond the capital city. Taiwan now hosts more pride parades than any other country of comparable size and this paper offers a preliminary analysis of how “Taiwanese Tongzhi Sovereignty” functions as a critical ‘structure of feeling’ motivating the rapid expansion of pride parades in this contested state.

[i] Stuart Hall and Doreen Massey, “Interpreting the crisis,” *Soundings* Vol. 44, No. 44 (2010): 57–71.

[ii] Chen Nai-chia and Dafydd Fell, “Tongzhi Diplomacy and the Queer Case of Taiwan,” in *Taiwan's Economic and Diplomatic Challenges and Opportunities*. Routledge: 2021.

[iii] Ming-sho Ho, “Anti-Extradition Movement in Taiwan: An Analysis of Contentious Gatherings. *Mainland China Research*, 64(2): 31. (in Chinese).

[iv] Minwoo Jung, “Embracing the nation: Strategic deployment of sexuality, nation, and citizenship in Singapore” *British Journal of Sociology*, 2021. <https://doi.org/10.1111/1468-4446.12882> ; Woori Han, “Proud of Myself as LGBTQ: The Seoul Pride Parade, Homonationalism, and Queer Developmental Citizenship,” *Korea Journal*, vol. 58, no. 2 (Summer 2018): 27–57.

## 6C-2

### **Transtopia and the Recent History of Gender in Taiwan**

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This paper builds on the novel concept of *transtopia* to refer to different scales of gender transgression that are not always recognizable through the Western notion of *transgender*. By introducing geopolitics as an analytical fulcrum of trans history, it offers insight into the foundation and conceptual transformation of gender in recent Taiwanese history. In particular, the passing of the Gender Equity Education Act in 2004 will be taken as a litmus test to explore the convergence, divergence, and development of new affinities between the feminist movement and LGBTQ activism in post-millennial Taiwan. The revision of the Act (initially named the Equality of the Two Sexes Education Act) can largely be attributed to the public reaction to the tragic case of Yeh Yung-chih (1985–2000), a Gao-Shu Junior High School student who passed away as a victim of transphobic campus violence in Pingtung County. This paper explores the ways in which policy makers came to acknowledge the constraining conceptualization of gender in earlier feminist and lesbian/gay movements and, by extension, to mobilize a more fluid notion of gender in public discourses. By seeking to establish, ultimately, a transtopian vision of gender diversity in the name of law, education, and social activism, this revisionist endeavor provided historical texture, breadth, and context for the rising visibility of the transgender rights movement in Taiwan.

## 6C-3

### **The Making of Heterotopia: A Spatial Analysis of the Low-End Entertainment Business Featuring Foreign Hostesses in Taiwan**

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With an influx of marriage migrant women to Taiwan from China and Southeast Asia, mainly Vietnam, since the late 1990s, Taiwan had seen abundant karaoke bars and restaurants featuring Vietnamese hostesses spreading throughout Taiwan. These low-end entertainment places provide cheap and erotic services and target working-class men as their major client source. The flourishing business eventually invited the government's anti-vice operations and went underground. Today, the business is no longer visible to the public easily, yet it's still meaningful to unveil its operation as it has been considered a "dark corner" of society that requires the police's cleaning-up—women involved in are either agents of *Jiajiehun zhenmai* (fake marriage/real prostitution) who need social punishment or victims of human trafficking who need humanitarian rescue. In this paper, I study this "dark economy" by asking how these places were made to be a heterotopia, in Foucault's concept, that makes sense for foreign spouses who migrated for marriage but ended up working at such a place as well as Taiwanese people who seek to understand themselves through making "others." According to Foucault, heterotopias, unlike utopias that are sites with no real place, are spaces that can enable utopias, or turn them upside down, in real society. He considered brothels an extreme type of heterotopia that mirrors the mess of society yet unfortunately did not give further explanation in his writing. Inspired by Foucault's idea, this paper aims to conceptualize the low-end entertainment places with foreign spouses as hostesses as a heterotopia and analyze how this counter-utopia site reflects a social reality in which various power relations are interwoven. Adopting the ethnographical approach, I conducted fieldwork at a local Vietnamese snack shop restaurant (*xiaochi bu*) with hostess services as a kitchen cleaning volunteer for three months in 2014 and made short-term visits during summer breaks between 2015 and 2018. I investigated labor conditions, spatial uses, and the ways in which workers made the workplace as their own space with the sense of "home." By doing so, I conclude that these migrant women managed to turn the shady and insalubrious corner of society into a productive space for their own use.

7A-1

**Worlding Taiwanese Aquaculture Technology:  
Science Diplomacy, Experts, and Know-How Transfer**

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Taiwanese aquaculture experts were proud of their working experiences in other countries and with foreigners. From the 1970s, these experts either joined the government's extension services or were hired by aquaculture companies to stay in developing countries from months to years. My informants told me their life stories of being respected by the local hosts or employers. According to Dr. I-Chiu Liu, the Father of Tiger Prawn Farming in Taiwan, the Tungkang Aquaculture Research and Extension Station (currently Tungkang Biotechnology Research Center) located in Pingtung County was once "the United Nations of aquaculture skill and technology learning." This paper thus explores how and why Taiwanese aquaculture experts have developed their global networks. It also studies the continuity and changes of generations of these experts' experiences regarding technology transfer targeting mainly the Global South. I examine such process of "worlding" Taiwanese aquaculture knowledge and technology in the context of Taiwan's science diplomacy.

This research adopts an ethnographic method that draws heavily on interview data collected from the aquaculture experts with overseas sectoral experiences. I also review official and historical documents that describe and record aquaculture extension service projects. This paper sheds light on the experts' life histories and their social relationships with foreigners. By doing so, I argue that aquaculture is both scientific and cultural processes because the Taiwanese experts find their pride through knowledge transfer towards and by interacting with the different classes living in the less developed world. Their results of aquaculture experiments in other countries with different environmental and cultural factors also reflect their inter-cultural perspectives and experiences. This paper suggests for paying more attention to personal experiences of such kind of grassroots diplomats that spend part of their lives overseas. Discussing their participation in science diplomacy contributes to anthropological insights to Taiwan matters to academics and the global geopolitics.

Keywords: Aquaculture, expert, know-how, science diplomacy, worlding

7A-2

**Region Versus Region Versus Discipline: The Case of Taiwan Studies**

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The tension between disciplinary studies and regional studies is well known within academia. What can complicate this debate is when the region in question is in the process of itself becoming a bonafide subfield. Even though Taiwan studies programs have grown exponentially in the last few years, the legitimacy of Taiwan studies is an ongoing and often existential question. Should Taiwan studies exist separately from China studies? How can Taiwan studies grow as a subfield? Who is actually contributing to Taiwan studies? What does it even mean to do Taiwan studies? Many of these aspects have been discussed in the past by different scholars in quantitative studies focusing on the research output but also in more qualitative assessments of the field (e.g., Cheng & Marble, 2004; Fell et al., 2018; Rigger, 2002; Shi, 2021; Sullivan, 2011; Wang & Achen, 2022; Yueh, 2020). This paper addresses some of the empirical answers to Taiwan scholars' complex questions. We show how much Taiwan studies has grown over time, how Taiwan studies vary by discipline and offer an analysis on the direction of Taiwan studies.

By analyzing publications within the Web of Science database with a particular focus on social sciences and humanities, we find that Taiwan as a topic has grown substantially, but not just as its own unique field of study or as part of China studies. Instead, Taiwan has steadily grown as a constant case study or feature of research within disciplinary journals. However, these publications are decentralised and not necessarily recognized within the realm of Taiwan studies. This presents a novel paradox for those invested in the growth of Taiwan as a regional studies subfield: Taiwan is growing in popularity across disciplines as a topic study, but this does not necessarily contribute to its growth as a unified subfield. The state of Taiwan Studies as a field and the representation of Taiwan in academic literature is not just a question of interest for those looking to grow the field, but serves as a valuable case study for those trying to understand the greater consequences of the “region versus discipline” debate.

Prior analyses of the field have identified the status of the field as rather fractionalized than marginalized (Sullivan, 2011). There is also evidence for an increasing focus on Taiwan in US-based communication research (Yueh, 2020). However, while these prior studies already give a rather comprehensive overview for a specific time frame or a specific discipline, they cannot show the full development of Taiwan-related research in science. Our study builds on this prior research by focusing on similar elements such as the background of scholars or the development of time. Specifically, we examine how the output of academic articles about Taiwan varies by frequency and field. Before we present our empirical analysis, we address the problem of labelling an academic work as “Taiwan studies,” as there is still an ongoing debate whether Taiwan studies is a globalized field or even an emerging discipline (Shih et al., 2018). At the core of this debate is also the question of whether Taiwan studies can decouple from China studies (e.g., Rigger, 2003; Shih et al., 2018; Sullivan, 2011).

### 7A-3

#### **Authenticating the Maritime Nation: The Ocean, Fishing Village Tourism, and National Imagination in Taiwan**

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One of the dramatic politico-cultural changes in contemporary Taiwan is the rise of “Taiwanese identity” and the decline of “Chinese identity” in its population alongside related significant transformation in ideology, institution, and organization. In a sense the change is one from the “continent-oriented” ideology, institution, and organization dominated by the Chinese Nationalist Party (KMT) to the “island-oriented” counterparts shaped by the Democratic Progressive Party (DPP). An important aspect of such an island orientation has been the rapid development, especially since the DPP Chen Shuibian’s government beginning in 2000, of the “maritime Taiwan” discourse which stresses the essentially maritime nature of the island environment, history, and culture. A central corollary of this discourse is that the Taiwanese are regarded as a “maritime people” whose common character has departed quite markedly from their Chinese origin. Drawing on discourse and narrative theories, our article examines how over the recent two decades various social actors, including the DPP Chen Shuibian (2000-2008) and Tsai Ingwen (2016-), the KMT Ma Yingjeou (2008-2016), regional governments, and local fishery youth have, in different discursive and practical approaches, contributed to the representation of a would-be or long-standing “maritime nation.” Focusing on these social actors’ concerns on the socio-economic renewal of fishing villages, especially by way of developing local tourism, our article notes that their discourses and actions have and continue to help and enable the “authentication” of the maritime identity of Taiwan despite ambiguities, differences, and contradictions. We argue that the trend toward authenticating Taiwan’s maritime identity represents a “banal” form of Taiwanese nationalism. Our article further points out the common narrative pattern shared by local cultural activists of the younger generation in fishing communities. We indicate that this narrative, which connects personal commitment and quest to the broader goals of local community renewal and alternative national imagination has spoken volumes to the prevalent sense of identification with Taiwan among the younger generation.

**Keywords:** Taiwanese identity, maritime nation, banal nationalism, sea narrative, fishing village tourism, younger generation

7A-4

**Taiwan Archaeology in the Making:  
From State Negligence to National Prehistory**

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This paper presents a sociological perspective on the making of modern Taiwan archaeology. The significance of Taiwan for Asia-Pacific prehistory has been well documented, especially through research on Austronesian origins and dispersal. A series of new discoveries and studies in the past twenty years on the island have contributed to the complexity of the main hypotheses about Austronesian prehistory in and out of Taiwan. However few studies have looked into the impact of politics and state policies in the making of Taiwan archaeology. An example is the common avoidance in the discipline's narratives of the issues of nationalism and colonialism, a staple of research in the history of archaeology and topics that have been addressed repeatedly elsewhere in East Asia.

This paper looks at the way archaeological institutions and practices in Taiwan have been shaped by the political and social context that has characterized Taiwan's post-WWII history, in particular Chinese nationalism, the democratization and Taiwanization of the state, and the rise of Austronesian indigenous identity. It discusses how the Taiwanese case fits into the classic types of archaeology (colonialist, imperialist, nationalist, post-colonial, post-national, indigenous etc.), and shows how the China-centered ideology of the KMT regime and the "New World" nature of the Taiwanese society have, until the establishment of democracy, contributed to a state of negligence toward Taiwan prehistory and archaeology. Analyzing its current dynamics, it is suggested that Taiwan archaeology provides a case of non-nationalist archaeology, although still operating within largely unreconstructed social frameworks of Han chauvinism and colonialism, while gradually trying to build a national and territorial prehistory centered on the 30,000 year-long history of past human settlement in the island.

Keywords: archaeology, Taiwan, prehistory, state policies, nationalism, colonialism, Austronesian indigenous peoples, Asia-Pacific

7B-1

**Perhoming: Constructing an Invisible Boys' House  
through Singing and Dancing in a Taiwanese Indigenous Village**

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Considering Indigenous people of Papulu Village in southeastern Taiwan as living in Indigenous diasporas and adopting the concept of chronotope, I discuss how performance serves as a means of return to homelands from diasporic contexts, to which I refer as "perhoming." The diasporic group on which I focus inhabit what I call "diaspora in ancestral lands." Papulu villagers live near their ancestral village, and I argue that what makes this social organization a diaspora is temporal distance rather than spatial distance, a form of distance caused by the denial of coevalness to Indigenous people. Taking the door-to-door singing event *semimusimuk* of the village's youth group *Legacy* (*Papulu Xinchuan Shaonienyin* 巴布麓薪傳少年營) at the end of every year as an example, I discuss how different elements are articulated in their performances for audiences inside and outside their village, thus translating the culture of their traditional boys' house into a contemporary version. By doing so, Papulu villagers restore the age-set system, a fundamental basis of their social structure, and this makes them feel that they have returned to the time in which their ancestors lived in their home village. The intrinsic connectedness of temporal and spatial relationships allows the villagers to experience a virtual return to their home village through the temporal return. This case study thus helps us understand how Indigenous people maintain continuity of tradition while finding ways to coexist in the contemporary world. I first explore notions of Indigenous diaspora, a term proposed by James Clifford, and the theory of perhoming I have proposed. I provide a description of Taiwanese Indigenous people living in Papulu Village, and then examine a way of return by relating the singing event *semimusimuk* to Indigenous diaspora identification.

7B-2

**The gift of Indigenous Political Philosophies to the World:  
Relativizing Westphalian Sovereignty on and around Taiwan**

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The issue of Taiwanese sovereignty is usually framed as a Cold-War conflict between the US-supported Republic of China (ROC) and the People's Republic of China (PRC). The ontological foundations of these debates are the state-centric assumptions of what is called the Westphalian system in International Relations (IR). This system assumes that sovereignty belongs to States, which possess a monopoly of force within their mutually recognized territories. Relations between States are conducted by diplomacy through international law consisting of treaties; and States may not legitimately intervene in the domestic affairs of the other.

State-centric ideology naturalizes and fetishizes the State. Focus on the ROC-PRC conflict obscures the fact that there were already 6 million people living on Formosa (the island which hosts Taiwanese society) when the ROC was imposed without any attempt to seek the consent of the populations. It also ignores the existence of alternative non-Westphalian forms of sovereignty that continue to coexist with the ROC. This is why IR scholar William Callahan calls Taiwan an "outlaw," in a productive way that challenges Westphalian assumptions. It is also why anthropologist Jeffrey Martin studies policing in the Republic of China on Taiwan rather than in Taiwan. Alternative ontologies of popular sovereignty exist everywhere from under the bridges of Taipei to the highest mountains of Formosa. A study of contested sovereignties needs to question the very ontological bases of the notion of sovereignty, with the help of ethnography of the State viewed from below. Indigenous ontologies help us relative the State, to see the Westphalian system as the historical artefact that it is.

In this paper, I look at Indigenous notions of sovereignty; but also, the actions of local people and states in terms of relations with humans and other living things in the waters around Taiwan. All of this invites a questioning of the Westphalian system. What alternatives do Indigenous and other local peoples offer the world in an era of Indigenous resurgence? Are there other non-State ways of imagining human co-existence?

7B-3

**One Drop of Indigenous Blood:  
The Rediscovery of Taiwanese Ancestry and the Multi-Origins**

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After the rule by martial law ended (1945-1987), scientific research on the origin and the genetic make-up of Taiwanese began to emerge. Professor Marie Lin, M.D., widely known as "the mother of the research of Taiwanese blood," has devoted herself to unveiling the mystery of the origins of the ethnic groups in Taiwan. Based on the research findings, Lin argues that 1) 85 percent of Taiwanese have aboriginal genes; 2) the Han Taiwanese people (Hoklo and Hakka ethnic groups) are mainly the descendants of the Yue people from southern China; 3) a major part of blood attributes of the Han Taiwanese people is derived from plain aboriginal people and 4) aboriginal peoples in Taiwan have multiple origins. These arguments pose a radical challenge to the dominant Chinese nationalist ideology of the period of the authoritarian rule, which is still lingering on now. My article analyzes how the genetic research on Taiwanese origin and the percentage of aboriginal blood represented by Lin and her team's has been shaped by social, political, and cultural factors in the context of democratization and ethnic identity. My analysis also shows clearly how science and politics are mutually constitutive.

Keywords: aboriginal blood, ancestral origin, identity politics, genealogical science, co-production



## 7C-1

### **China's Economic Coercion and Its Threat to Liberal World**

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This paper examines the characteristics of China's use of economic coercion and assesses its effectiveness. We use four key indicators: policy changes or other responses to the measures; the trade volume between China and the targeted sector; the total volume of trade between the targeted country and China; the trade volume of the targeted sector with the rest of the world. We find that the effectiveness of Chinese economic coercion depends on a number of factors: power asymmetry; trade dependence; the elasticity of China's demand; and the capacity of the targeted sector or country to swiftly diversify export markets. We argue that trade diversification is the first essential step to avoid economic dependence on China and becoming vulnerable to coercive measures. A collective response by like-minded countries also plays a critical role in helping targeted sectors and countries. Joint action can be undertaken to challenge the legality of China's coercive measures at forums such as the WTO dispute settlement system. The EU's recently adopted countermeasure – the Anti-Coercion Instrument – also serves as a good example for countries considering legislation to deter China.

## 7C-2

### **Taiwan in Oceania Context: Reviewing and Re-Imagining the Relations**

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Situated in the Pacific Ocean, Taiwan has been connected to Oceania since the early Austronesian migration. In terms of contemporary diplomatic relations, it is a region in which Taiwan has important connections. However, as China's influence in global affairs has extensively grown, the Solomon Islands terminated the diplomatic relations with Taiwan, followed by Kiribati a week later in 2019. At the time of writing, Taiwan has four allies in Oceania, as opposed to nine island nations having diplomatic relations with China. While China's rise in the region has attracted much scholarly attention in the past decade, Taiwan's role in Oceania has been little explored in Pacific Studies, and is often sidelined in the discussion of China in Oceania. On the other hand, Taiwan in Oceania context is also understudied in Taiwan Studies. This paper examines Taiwan's relationship with island countries in Oceania from political, economic, and cultural dimensions. We first review Taiwan's diplomatic developments and challenges in the region. Looking into the data of trade and industry in the region, we will then discuss the potentials and limitations of Taiwan's economic engagement with island countries, especially in the context of China's strong presence in the world. As for the cultural domain, we study the discourse and activities of Taiwan's 'Austronesian diplomacy' and discuss its strengths and weaknesses. Through a culturally appropriate, and island-centered approach, we argue that it is important to take Oceanic perspective seriously for the above three dimensions, foregrounding the Islander's view of development, security, sovereignty and mutuality. In addition to the traditional geopolitics, and donor-recipient model, Taiwan needs to re-imagine our relations with Oceania through the voices within Oceania in order to build a more solid and vital future in the region.

**7C-3**

**The Economic Impact of Diplomatic Switches between Taiwan and China:  
A Difference-in-Difference Analysis**

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In this paper, we apply the Difference-in-Differences (DID) approach to investigate whether an event that occurred in a certain year leads to better or worse economic performance – be it the severance of diplomatic ties with Taiwan in exchange for the recognition of China, or the launch of significant Chinese investment programs in the region. According to our empirical results, South Africa's economy did not improve after it cut ties with Taiwan in 1998. Croatia, the Czech Republic, Hungary, Montenegro and Slovenia also did not perform better economically, relative to Turkey, after the launch of China's 16+1 initiative, which excluded Ankara. Most Latin American countries did not see better economic performance than countries with similar characteristics that remained with Taiwan after 2013, when China launched the Belt and Road Initiative. In Oceania, Tonga, which switched recognition to China in 1998, has still not shown stronger economic performance than neighboring countries, while Taiwan's partner, Tuvalu, has enjoyed positive economic growth relative to its control country.

**7C-4**

**The Impact of Diplomatic Ties on Economic Development:  
Taiwan and China in Latin America and the Caribbean**

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Since 1971, Taiwan and China have competed strongly for diplomatic recognition in Latin America and the Caribbean. Perceived economic benefits have been a primary concern for countries as they decide which side to choose. This paper focuses on two research questions about the economic impact of Taiwan-China diplomatic competition. First, have countries that switched ties indeed become better off? Second, given that the Belt and Road Initiative (BRI) has offered economic incentives to small states since its launch in 2013, do Taiwan-aligned countries that performed worse after that date tend to switch recognition to China to try to make up their losses? Using quantitative and qualitative methods, the findings demonstrate that changing relations from Taipei to Beijing does not necessarily lead to faster economic growth. Moreover, we find that Taiwan-aligned countries, even those with slower economic growth after 2013, are not necessarily motivated to sever ties with Taiwan. The policy implications of this paper suggest that the Taiwanese government should strengthen economic links with its diplomatic partners by encouraging the involvement of its state-owned companies and working with US government agencies.

**7C-5**

**Economic Development and Africa's Diplomatic and Grassroots Relations  
with China and Taiwan**

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Taiwan and China have both used diplomatic relations with African countries to bolster their global standing – but have African countries benefited from switching ties to, or maintaining ties with, China during the period of improving

Africa-China economic relations? Have closer diplomatic relations with China contributed to improved economic performance in African countries? Furthermore, have closer diplomatic relations with Beijing limited the policy space for African states to engage Taiwan? Finally, how have Taiwanese business and civil society actors promoted informal relations between Taiwan and African countries in the absence of government-to-government ties? To answer these questions, this chapter focuses on four case studies: two long-term African diplomatic partners of Taiwan which broke ties in order to establish relations with China - Malawi (2008) and South Africa (1998); and two African countries which have never been diplomatic partners but are nonetheless two of Taiwan's top trading partners in Africa - Angola and Nigeria. The chapter considers available economic data, the secondary literature evaluating these countries' evolving relationships with China, and interviews with African diplomats, Taiwanese businesspeople, and civil society actors who have worked or lived in African countries and helped promote informal relations. The chapter finds that a closer diplomatic relationship with China does not automatically translate into greater overall economic growth; greater economic dependence on China does not translate into less space for economic engagement with Taiwan; and people-to-people relations may be more important for sustaining Taiwan's relations with Africa in the long run than state-to-state relations.

## 8A-1

### **Defectors from Taiwan to the PRC during the Cold War: An Analysis of the Declassified Government Files in Taiwan**

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The history of White Terror in 1950s Taiwan was a lot more complicated than the current mainstream narrative has revealed. Our knowledge of this period, in particular our conception of victimhood, has been shaped powerfully by oral history and personal testimonies. As byproducts of contemporary politics and compensation schemes, these survivor accounts tend to focus on certain individuals and their families: leftist intellectuals, underground communist cell members, Taiwan independence activists, anti-KMT dissidents and liberals, and of course, innocent people who were implicated and wrongfully accused. This paper examines state suppression and violence in the Nationalist military, which accounted for a significant portion of White Terror cases in the 1950s but remains a poorly understood subject. More specifically, the research in the following pages highlights members of the KMT army who "defected" (叛逃) or tried to defect to Communist China during the early Cold War period. It argues that the military personnel, who were overwhelmingly single mainlander males during this time, were not only the main enforcers of state violence and discipline. They were also the main targets of it. The paper also contends that both the acts of defection as well as the control and suppression mechanism that the Nationalist military set up to prevent these acts must be understood in the larger context of the Chinese civil war and the mainland exodus to Taiwan.

Overall, this research does not seek to justify or whitewash the harshness and inhumanity of Nationalist White Terror or downplay the trauma that the authoritarian system had produced. It is not trying to blame everything on the vicious, no-holds-barred struggle between the KMT and the CCP. Rather, it offers new empirical knowledge that can help put in perspective Taiwan's contemporary debate on transitional justice and collaborating with the PRC. The military is needed to defend the island state against an increasingly belligerent China. The possibility of an actual attack from the PLA rises in light of Russia's invasion of Ukraine. Contemporary Taiwanese society needs to change its perception of the military and builds a new relationship with it. The army, despite its close ties with past dictatorship and its powerful Nationalist heritage, is still part of the Taiwanese society. We need research that puts a human face on the military.

## 8A-2

### **A Problem of Sources: Bringing Taiwan into the Classroom**

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Taiwan's long-standing marginalization in the academic fields of East Asian Studies is only exceeded by its almost complete absence from the corpus of primary sources that are available to be used in teaching settings. Until relatively recently, Taiwan stood in for studies of Chinese culture or society, or examinations of Japanese imperialism, much more often than it stood on its own terms, and it remains almost completely excluded from the primary source readers and documentary collections that college and university professors rely upon. These circumstances stand in some contrast to Taiwan's actual position in recent world history, especially since the middle of the twentieth century, when it has been a key participant in Cold War rivalries, a leading producer of a range of goods for global markets, one of the most notable examples of stable democratic transformation, and most recently both a model of pandemic control and an object of China's unrequited attentions. The reality of Taiwan's significance suggests that it deserves greater attention in the university classroom, but designing courses around modern Taiwan or incorporating it into broader topical courses is difficult due to a dearth of non-literary primary sources in English translation.

This paper will address one effort that is underway to rectify that lamentable situation, the collaborative project "Primary Sources on Taiwan" that is under the direction of Wayne Soon (Vassar College) and myself. Our vision for this project is to gather a collection of primary sources that cover both a range of topics and a variety of types of materials, translated and contextualized by scholars who can draw on their own research in selecting the materials. We currently have a handful of sources on subjects that include public health, international relations, domestic politics, education, and colonialism, which are available on-line at <https://taiwanprimarysources.com/>. Our goal is to expand the quantity and variety of materials, and the number of contributors, to create an open-source compendium that will be easy for busy professors to draw upon in their teaching. This paper will discuss some of the challenges of teaching Taiwan, the origins and evolution of the project, some examples of the current sources, and our plans for future development.

## 8A-3

### **Reorientating Taiwan as a Pacific Island**

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In the pre-Columbian world, Austronesian speakers were the most widely dispersed ethnolinguistic population on Earth. Their languages spread south, first from Taiwan, through the Philippines, into Indonesia and Malaysia, across the Pacific islands and as far west as Madagascar. Taiwan being the cradle of this Austronesian expansion is a widely accepted hypothesis. It is home to nine languages in the Austronesian language family, one of which is widely acknowledged to be the progenitor of all the subsequent spread. Yet as with all settler-colonial nations, its history is framed in reference to land—who oversaw and cultivated the land, who invaded it, stole it, and how it become commodified, broken into pieces, and sold. Taiwan is an island with a long history of colonization layered both by Europeans and non-Europeans since first contact in the seventeenth century. Narrating Taiwan from an Indigenous peoples' perspective requires rethinking a consensual national narrative. That narrative is deficient not in its facts, dates, or details, but rather in its essence. Instead, the historical narrative has been informed by an inherent myth that urges Taiwanese to accept and embrace their settler, colonial past. This narrative persists solely to prevent challenges to the orthodoxy, and not from a desire to nativize the past. This research is not the first to confront this phenomenon, yet its aim is to contribute to a continued effort to reframe and reorientate the persistent narrative that Taiwan is perched on the edge of continental Asia and fits with the imaginary constructs of East Asia. In doing so, this research shifts the focus, instead viewing Taiwan and its environs as sitting on the edge of the Pacific. This new lens emphasizes its islandness and highlights its importance as the cradle of Austronesian expansion. Attention to this is important. Like all Pacific islands, the colonial layering of Taiwan's environment needs to be understood, to wit: the predominant narrative houses Indigenous identities and languages (island ecologies) beneath colonizer identities and languages (continental ecologies).

Keywords: Taiwan, ocean, islandness, island ecologies, continental ecologies

**8B-1**

**Resilience, State Capacity and Public Trust  
in Combating Pandemics, Case of Taiwan**

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The pandemic Covid-19 has revealed states' differing capacities in facing sudden and dramatic challenges in public health. As Fukuyama contends, the crucial determinant in state performance in combating the pandemic is not necessarily a regime, but rather the development of public trust in governments (Fukuyama, 2020).

In any democratic country, the government needs public trust to be elected and implement its policies. Public trust in government does not materialise overnight. However, governments need public trust to manage the pandemic, even when a vaccine is in sight. This paper will look into Taiwan's public trust to the government, especially after Taiwan entered the peak of the pandemic in May 2021.

The research team disseminated an online questionnaire through social media (Line) from mid of June 2021 to end of June 2021. The successful responding samples are 1,348. The online survey has 20 questions, 18 of questions are selective questions, two of them are semi-structured questions, inviting interviewees to write down their thoughts. On the written part of the survey, there were lots of critics towards the government's procedures, to our surprise, more than 51% people used Line Official accounts of CDC of Ministry of Health and Welfare almost every day and often. This information indicated that slightly more than half of our random selected survey group trusted the information disseminated through governmental official channel.

Our paper aims to explain why, more than half of our survey interviewees trusted the information disseminate from the government. The period of this paper's analysis is from May 2021 to August 2021. The analysis of this paper is interdisciplinary, including the perspective from medical management, innovation policy and political governance.

**8B-2**

**What If It's Made in China?:  
Assessing the Role of National Identity in Taiwan's Vaccine Purchase Debate**

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The COVID-19 pandemic aroused vaccination debates worldwide. In Taiwan, the debate involves national identity and the island's relations with the People's Republic of China (PRC). This paper is concerned with a specific problem that Taiwan faces: the government's purchase of vaccines. Based on an online survey experiment conducted with 1,000 Taiwanese citizens in May, 2021, we find that in Taiwan, people who identified themselves as "Taiwanese" showed significantly less support for the government's purchase of the Sinovac vaccine than those who identified themselves as "both Taiwanese and Chinese". The difference was even more distinguishing when the Sinovac vaccine was framed in the experiment as a "Chinese vaccine". The findings contribute to scholarship on the significance of national identity in Taiwan for different political and social issues. Identity continues to be the major social and political cleavage in the society.

**8B-3**

**Chasing Normality: How the Global Pandemic Reconfigures  
Health Citizenship in Post-Outbreak Taiwan**

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As the COVID-19 crisis continues to limit our ability to travel, it has also reconfigured the politics of mobility by enabling certain populations and bodies to move, to travel at the expense of disqualifying other forms of mobility. This article examines the return to and departure from Taiwan of resident and diasporic Taiwanese during the global pandemic, using the traveling experiences of both groups to reflect on the malleability of diaspora and the inequalities inherent in national regimes of health citizenship.

Since mid-2020, a growing number of global immigrants have returned to Taiwan to pursue the relatively normal life impossible elsewhere because of the pandemic. These migrants' encounters with health inequities and oppressions abroad (particularly in the US) and their embodied experiences with quarantine, state surveillance, and self-monitoring upon their return have provoked new considerations of health citizenship in a global context. Since Taiwan's first COVID outbreak in May 2021, increasing numbers of returnees have traveled back to the US, and relatively privileged set of resident Taiwanese have embarked on "vaccine tourism."

Drawing on perspectives from science and technology studies (STS) and critical public health, this article interrogates how the global pandemic has unmasked the ephemerality of normality and remolded health citizenship in post-outbreak Taiwan. Based on interviews with Taiwanese returning from the US, and with vaccine tourists who have traveled to US, as well as observations from online forums and public discourse in a variety of media, I will contrast two types of homecoming experiences: those of temporary returnees and those of vaccine tourists. By looking at newly emerging services—among them, quarantine hotels and the vaccine tourist industry—I will also consider how infrastructural transformations to the travel and hospitality industries induced by the pandemic have radically reshaped our understanding of health and normality.

Ultimately, this article contributes to the dialogue of STS and critical public health on the COVID-19 study, highlighting the uniqueness of Taiwan's case. By reflecting on the intangibility of normality and many people's efforts of chasing and reconstructing it, this article also provides new lens of examining post-pandemic politics and identities formations in Taiwan and the US.

## 8C-1

### **The Cooperative Construction of an Imagined Community: The Politics of Historical Memory in Taiwan in the 1950s**

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Scholars have long regarded any discussion of the memories of Taiwanese Imperial Japan Servicemen as a taboo subject in postwar Taiwan, and the public scarcely knew of their memories until the 1990s – shortly after the end of martial law. Recent scholarship, nonetheless, suggests that their memories were, in fact, not entirely suppressed by the government from the 1950s to the 1980s, an era supposedly dominated by two very different types of historical memories those about the “Eight-Year-War of Resistance” and those of the “Anti-Communists Heroes.” This paper draws on memoirs, oral history, and newspapers to argue that those three aforementioned types of memories – those of the Taiwanese Imperial Japan Servicemen, those recalling the Eight-Year-War of Resistance, and those of the Anti-Communists Heroes – worked together to shape the historical and cultural memories of the recent past in Taiwan during the 1950s. As I will show in the paper, the work of memory was done in a manner that I call “unintentional collaboration”, such that both the government and the governed, as well as mainlanders and islanders, collaborated in the process of producing and suppressing their memories. In so doing, this paper shows that a complicated relationship existed between the government and the governed, as well as between mainlanders and islanders: the production and suppression of collective memories could hardly be done without such cooperation. This cooperation was not done by legislation or institutions but by groups and individuals who often had no intention for collaboration. Furthermore, the aims of this unintentional collaboration were not limited to legitimize the rule of the Chinese Nationalists on the island or encourage “Chinese” living across the Taiwan strait to participate in the efforts to retake the mainland. In fact, I show that one critical target for doing so was that both mainlanders and islanders could construct an imagined community based on homogenizing and amalgamating mainlanders' and islanders' memories of the Second World War and Korean War. Both sides produced some useful and acceptable memories for the presentist needs of the 1950s, while suppressing those served poorly for it. Here I draw on a comparison with how the post-war French exonerated the majority of its population from being charged as collaborators while stressing their resistance during the occupation. I suggest that both the Taiwanese (islanders and mainlanders) and French in the post-war era built their imagined collective by melding or homogenizing diverse memories of war, and that this work was not solely done by the government but by many members in the society, even if often in an unintentional way.

## 8C-2

### **Okamatsu Santarō and the Long Lives of “Old Customs” in Colonial Taiwan**

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This paper examines the Japanese imperial project of collecting and codifying “customary law” in colonial Taiwan between 1895 and 1915. It uses the recently archived personal papers, drafts, and research notes of the director of the project, Okamatsu Santarō, a jurist and law professor. I explore how he evaluated legal and literary records produced by the previous ruling Qing Dynasty, including local legal cases, gazetteers from Taiwan and Fujian, and classical Chinese texts on law, sovereignty, and land. His exegesis of land tenure and commercial contracts from Qing Taiwan, in particular, reveal how the form of the contract was crucial to his crafting an historical narrative of Chinese social and commercial relations. Okamatsu's personal research papers and publication drafts reveal the processes of knowledge formation that gave rise to this new typology of Chinese social organization of economic relationships

articulated in legal terms. Although historians of Japanese colonial Taiwan and late imperial China, and anthropologists of China, have long drawn on Okamatsu's magnum opus, *Taiwan Private Law* (*Taiwan shihō* or *Taiwan sifa*), less well known are the processes and intellectual concerns that shaped Okamatsu's research.

By revealing how Okamatsu was influenced by existing imperial Chinese formulations of custom, contemporaneous debates about the codification of the Japanese Civil Code under French and German models, and new disciplinary formulations of "ethnological jurisprudence" by German legal scientists, this paper seeks to place the customary law project in an inter-imperial framework, focusing on the politics of translation and knowledge formation rather than "reception" or "imitation" models which have dominated the study of the Japanese empire and East Asian legal cultures more broadly. The impulse to "investigate old customs" as crucial to legal modernization on one hand, and colonial governance on the other, was common not only to Japan's "formal" colonies (Taiwan and Korea), but its colonized peripheries (Okinawa) and semi-colonial territories (treaty-port Shanghai and Manchuria) as well, making Taiwan a key case study for examining Japan's colonial empire from an intra-imperial framework and modern East Asia more broadly.

Finally, this paper traces how this typology, itself indebted to older Qing imperial formulations, later informed the research by the South Manchuria Railway Company, where Okamatsu served as research director between 1907–13, on Chinese economy and society. The typology had further postcolonial afterlives in its adoption by post-1945 anthropologists and legal scholars who drew on his publications as a reliable historical record of community structure and legal norms in Taiwan, which they viewed as a microcosm of "Chinese" socioeconomic organization writ large. By examining the durability and adaptability of imperial forms of knowledge and the social and disciplinary contexts in which they were institutionalized, I show how scholars across the twentieth century relied on the idiom of law and custom to reproduce a model whereby research in Taiwan was called to speak on behalf of knowledge about "China" more broadly.

By examining the co-constructed nature of material life and social knowledge on one hand, and anthropology and law on the other, of Japanese studies of Taiwan and south China, I move beyond East-West and metropole-colony frameworks that inform studies of imperial circulations of knowledge and power to offer a new genealogy of customary law and legal ethnology about Chinese communities and social practice in 20<sup>th</sup> century East Asia.

### 8C-3

#### **National History Museums in the Making: Negotiating the Contemporary Taiwanese Identity**

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Museums reveal the politics of cultural heritage, giving material form to how the histories of various peoples are represented, misrepresented, and even erased. In my view, the postcolonial Asian context is particularly ideal for constructing a novel understanding of museum politics (Luke 2002). Taiwan with its unique history has become a popular site for native anthropologists to scrutinize its museum practices (Hu 2006; Chen & Wang 2009). Meanwhile, Taiwan's status as an independent country is repeatedly challenged by the People's Republic of China with the claim that Taiwan is a breakaway province. Alternatively, the Taiwanese government persistently proclaims its independence with Taiwan's distinctive national history exhibited in its public museums. This is the context that I examine the process of constructing Taiwan's national museums.

This paper argues that Taiwan's national museums formulate a characteristic "Taiwanness" that deals with the Chinese influences (Niou 2008) and covers the museum interpretations of every domestic ethnic group, analyzing the unique Taiwanese identity in relation to multiculturalism. While ethnic diversity is a reason for the divisions in Taiwan-China relations, Taiwan's political denial of China's control over Taiwan is equally significant in constructing Taiwan's complex identity. Thus, emphasizing the autonomy of national museums (Vickers 2007) is one way that the DPP government disrupts the greater China ideology. Accordingly, I highlight the discussions of Taiwan's sovereignty in the national museums. For instance, some museums have launched a series of museum establishments recently to illustrate the Taiwanese nationalist ideology of "Taiwanization," including the National Museum of Prehistory, the



National Museum of Taiwan History, and the Southern Branch of the National Palace Museum. Contrary to the prior KMT's Chinese nationalist ideology, Taiwanization encourages the local cultural displays in the new museums and demands for the adjustments of the former Chinese-styled museums' exhibitions. Furthermore, these museums are the suitable venues for observing the tension between the Han Chinese and the indigenous groups and exploring the indigenous peoples' sufferings of Sinicization since the seventeenth century.

By engaging the anthropological method of participant observation, I visit the representative Taiwanese national museums, to interview the museum directors and curators, and build rapport with the docents and the target audience. I intend to answer the following research questions. First, in the sense of Taiwanization, how do museums diminish the former heavy emphasis on the colonial history and attend to the local Taiwanese culture and history? Second, as Taiwan's national museums diversify, how are their discussions of Taiwanness similar or different? Third, how does a contemporary anthropological understanding of national museums in Taiwan help foster a constructive relationship between museums and their communities? For example, the picture of "museums as contact zones" (Clifford 1997) is clear in the case of Taiwan, as the colonizers (Japan and China) and the colonized meet in the galleries. Also, a national museum in Taiwan would initially be an interesting persona of the nation that interacts with the members of the imagined communities (Anderson 1983; Chun 1994) by applying an anthropological definition of museums (Handler 1997) that concerns various social relationships in the museums. As a native museum anthropologist-to-be, the final product of the multi-sited museum ethnography allows me to improve the theorization of museum anthropology and clarify the unique production of Taiwanese identity that engages the co-imagination among the modern nation and its citizens.

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## 8C-4

### Political Archives in Taiwan and Their Afterlives

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In 2019, Taiwan took a major step towards transitional justice with the passage of the Political Archives Act. From major accessioning programs at the National Archives Administration to the creation of major online repositories such as the [Taiwanese Transitional Justice Database 臺灣轉型正義資料庫](#), the legislation mandated the opening of Martial Law era records and was widely hailed as a hallmark of truth and reconciliation. But what are "political archives" exactly? How could they be mobilized for truth and social reconciliation?

More than an objective source on the past, the archives are the products of politics; they usher in change in the present. While scholars have examined archival opening as part of political democratization, my paper situates Taiwan's experiences in a broader historical and comparative framework. Combining archival materials in Taiwan and China, I show how "political archives" as a constructed category had a long and complex history. While the 2019 law defines their scope as any records in party, government, and affiliate organizations that are related to "the February 28 Incident, mechanisms of mobilization for suppression of the communist rebellion, and martial law mechanisms" between 15 August 1945 and 6 November 1992, I trace the concept to the KMT's early days and show how the concept of "political archive" became a shared political imaginary in both Taiwan and Mainland China during the Cold War. In order to transform political archives in service of transitional justice, we must understand how these former tools of repression were made, organized, and preserved in the first place.

Beyond exploring the intellectual and material history of "political archives", my paper situates Taiwan's recent archival opening as part of a global movement. While archivists and scholars have drawn extensive parallels with Germany's handling of the Stasi archives, my paper connects Taiwan to recent efforts in Romania, Ukraine, Guatemala to declassify their records from their authoritarian past. Such comparative perspective is especially necessary for addressing ongoing concerns about the implementation of the Political Archives Act. While the Transitional Justice Commission has vowed to keep the records "as open as possible, with minimum constraints" (儘量開放、最小限制), the call for transparency often conflicts with concerns about national security and personal privacy. By exploring how other countries handled issues with lustration and reparation, my paper contributes to ongoing conversations in Taiwan about archival declassification, while simultaneously engaging with broader debates about transitional justice and the politics of memory.

## 9A-1

### To Build an Identity for One's Program: Taiwan Studies at Oregon State University

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Taiwan studies specialists share the strong awareness that their field has made tremendous progress in recent years. In *Taiwan Studies Revisited*, for instance, Dafydd Fell and Michael Hsiao trace the development of research on Taiwan by inviting major scholars to reflect on their publications and careers. Their anthology starts with scholars who began researching on Taiwan from the 1980s to the early 1990s when Taiwan studies was not yet a field. It then moves on to the 1990s, an era when Taiwan studies began to take shape. The two editors regard the last two decades as the golden era of Taiwan studies. Fell and Hsiao encourage readers to engage with the influential works included in their anthology as well as to reflect on the strategies established Taiwan studies scholars adopted in developing their careers.<sup>[1]</sup>

In addition to drawing attention to the research development of their field, Taiwan studies specialists also note the institutional facet of their field. They note the founding and expansion of leading Taiwan studies associations, including the North American Taiwan Studies Association and the European Association of Taiwan Studies. It is widely known that funding from Taiwan has been vital to the strength of the field.<sup>[ii]</sup> Especially, Taiwan's governmental agencies have granted support to US institutions such as Harvard University and the University of California, Los Angeles.<sup>[iii]</sup>

This paper examines the institutional dimension of Taiwan studies. Undoubtedly, Taiwan studies programs look similar in the sense that they coordinate events and distribute resources to produce knowledge about Taiwan. But these programs are also different, as faculty running them usually find it necessary—or are required—to cater to the needs, interests, and conditions of their communities. In this paper, I reflect on Taiwan studies from a micro perspective: reducing the scale of investigation, I zoom in on the Chiu Program for Taiwan Studies at Oregon State University. By drawing upon my own experience as the founder of the program, I would like to offer a fairly subjective narrative on how OSU's Taiwan studies program grows in an environment that is not known for its strength in the humanities and Asian studies. This narrative emphasizes the importance of a contingency approach to Taiwan studies at institutions like OSU.

I will discuss how I have developed OSU's program for Taiwan studies by taking into consideration conditions at OSU and the Chun and Jane Chiu Foundation, the nonprofit organization that has funded the program.

I will begin with a brief introduction to the history of the Chiu program, which will be followed by a quick discussion on how I established Taiwan studies at OSU. I will then shift to how I have worked to create the Chiu program's outbound character. The conclusion is my further reflections on Taiwan studies based on my experiences with the Chiu program.

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[i] Dafydd Fell and Hsin-Huang Michael Hsiao, "Taiwan Studies Revisited," in *Taiwan Studies Revisited*, ed. Dafydd Fell and Hsin-Huang Michael Hsiao (Abingdon and Routledge: 2020), 1–12.

[ii] Hardina Ohlendorf, "Studying Taiwan: The Politics of Area Studies in the United States and Europe," in *Framing Asian Studies: Geopolitics and Institutions*, ed. Albert Tzeng, William I. Richter, and Ekaterina Koldunova (New York: Cambridge University Press, 2018), 142–62.

[iii] Marcin Jerzewski and Sana Hashmi, "Time to Take Taiwan Studies Beyond America", *The Diplomat*, April 16, 2021.

## 9A-2

### A Programless Taiwan Studies Program

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In my presentation, I will share our experiences in creating and promoting Taiwan studies program at Indiana University without a formal, established program. While Indiana University Bloomington is a flagship public university in the Midwest with a long tradition of area studies and extensive language programs, Taiwan was nowhere to be found in the curriculum or academic programming. Since the early 2010s, a small group of committed faculty members, who come from different disciplines but share a keen interest in Taiwan studies, started to design and facilitate a series of small, ad-hoc initiatives to enhance the visibility of Taiwan on campus with a long-term goal of establishing a Taiwan studies program in mind. Without an existing institutional base, such as a research center or degree program, to provide stable funding and logistic support, we made these ad-hoc programming possible mainly by utilizing a variety of resources and partnering with different units and organizations on campus and beyond. With the support of Taiwan's MOE, for example, we have been able to develop a course on the history of Taiwan and host visiting scholars, guest performers, and Chinese language instructors from Taiwan. Since 2018, we have pulled local resources and organized annual "Taiwan Day," a thematic outreach event to feature and discuss the complicity of Taiwanese culture and society; by 2020, it has grown into a "Taiwan Week." In the mist of the pandemic, we used similar strategy to organize "Unspoken Taiwan," a week-long thematic Taiwanese film screening and discussion. Along with these ad-hoc initiatives is the effort of individual faculty to increase the Taiwan-related content or module in the courses we teach regularly. Though these baby steps, we have been able to enhance the visibility of Taiwan and cultivate a supportive network on campus. It prepares IUB to form new partnership with universities in Taiwan, our Chinese language program students for their study abroad in Taiwan, and a new IUB-UIUC joint course on Taiwanese culture and society.

9A-3

**Toward a New Generation of Taiwan Experts in Canada:  
Taiwan Studies at the University of Alberta**

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As a subject of academic study, contemporary Taiwan holds great promise across the humanities and social sciences. It is a microcosm for examining many of the forces that reshape the world around us; as a society with high information transparency, Taiwan is accessible to students and researchers alike. For those interested in international relations, Taiwan is a critical case for students of sovereignty disputes, great power relations, and security studies; for comparative politics, Taiwan provides an invaluable study of the transformation of nation identity and democratic change; for scholars interested in civil society and social movements, Taiwan showcases activity in such areas as environmentalism, media literacy, and LGBTQ rights; for researchers of post-colonial societies, Taiwan's history is replete with data from which scholars may research Dutch and Spanish colonies as well as Manchu, Japanese and Chinese (Nationalist) rule.

Building on the foundation made possible by an earlier Taiwan Studies Grant to make the University of Alberta a leading Centre for Taiwan Studies, the University of Alberta Department of Political Science received a grant from the Ministry of Foreign Affairs to train the next generation of Canada's Taiwan experts. Major components of the program have included the instruction of undergraduates and graduate students, events and research associated with the theme of "Taiwan's Transformations: Political and Social Change in the 21<sup>st</sup> Century", and research on Taiwan by graduate students and faculty related to such topics as Taiwan's green energy transition, queer literature, Taiwan-China relations, tea culture, and national security.

The Covid-19 pandemic has presented unprecedented challenges for advancing Taiwan Studies, particularly concerning subjects where interpersonal communication or research travel are seen as essential. In response, the UAlberta Taiwan Studies has implemented a range of solutions, including the launch of a YouTube channel featuring recordings of panel discussions, a series of virtual interviews with Taiwan Experts, and online film screenings related to indigenous people in Taiwanese film. The UAlberta program is currently planning large hybrid (in-person and virtual) conferences going forward. The use of such online solutions suggests that key obstacles to the advancement of Taiwan Studies are surmountable. Further, in the post-pandemic period, many of the online strategies and related digital media literacy that have been developed will make it easier to further research and instructional objectives, following the resumption of more regular patterns of travel, archive access, and direct interpersonal exchange.