

# North American Taiwan Studies Association 25<sup>th</sup> Annual Conference

May 16-18, 2019  
University of Washington, Seattle



- **Main venue**
  - **ECC- Samuel E. Kelly Ethnic Cultural Center (May 17th-18th)**
    - ◆ United Suite = United Room #1 + #2 (1F)
    - ◆ Pacific Islander Room (2F)
    - ◆ Black Room & Asian Room (3F)
  
- **Other locations**
  - **Alder Hall (1 min walk from ECC)**
  - **Kane Hall (10-15 min walk from ECC)**
    - May 16th: Welcome Reception & Film Screening
    - May 18th: Closing Forum & Banquet

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# LIST OF SPONSORS

(Sponsors listed in alphabetical order)

**Co-Host: Taiwan Studies Program, University of Washington**

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# MESSAGE FROM THE PRESIDENT

Dear NATSA friends,

On behalf of the North American Taiwan Studies Association (NATSA), I am honoured to present the following updates to celebrate our 25th annual meeting. NATSA has become a professional association, as a non-profit organization, to promote Taiwan Studies in North America. Today, we have grown not only as a conference organiser, but we have also been providing our members and the Taiwan Studies community with various professional services. Our staff and team members work together to support faculty members and students to develop their careers and to encourage their further social engagement concerning Taiwan and the world.

We have attracted different people to join us as volunteers and collaborators. Noticeably, we have developed new projects together with the European Association for Taiwan Studies (EATS). Some of them are featured in the latest issue of our newsletter.

This year, we host the annual meeting in Seattle, one of the many beautiful cities in North America. It cannot be feasible without the local sponsorship and collaborations of the Taiwan Studies Program and the ITaiwan Graduate Students and Professional Association based in the University of Washington. Other sponsors are extremely generous and supportive. Our conference organising team is stronger and stronger. They are no longer just a group of promising graduate students. The team is currently a combination of faculty members, professionals, and graduate students with practical experiences in Taiwan Studies and others.

NATSA is now one of few influential academic associations in the world. Diane Hsieh, our incoming president, will lead us to an even brighter future.

NATSA 2019 President

Dr. Eric Cheng

# PREPARATORY COMMITTEE

President	Eric Siu-kei Cheng	National Taitung University
Secretary	Sandy Tseng	University of Southern California
Regional Executive Director	Jiun-yu Liu	University of Washington
Regional commissioner	Wan Hsuan Lo	University of Washington
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Program Commissioner	Raymond Dayi Hsu	University of Michigan

Program Commissioner	Tzu-Chin Insky Chen	University of California, Los Angeles
Program Commissioner	Yen-Yu Lin	University of Virginia
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Program Commissioner	Chee-Hann Wu	University of California, Irvine
Incoming President	Ta-Yang Diane Hsieh	University of California, Irvine
Administrative Commissioner	Puma Shen	National Taipei University
Administrative Commissioner	Hsin-hung Yeh	Stanford University
Administrative Commissioner	Mao-wei Lo	Stanford University

# CONFERENCE SCHEDULE

## May 16 (Thursday)

Time	Program
17:00-18:30 Kane 110	<p><b>Welcome Reception</b></p> <p>Eric Siu-kei Cheng   NATSA's president &amp; National Taitung University D.G Alex Fan &amp; Vicky Shih   Taipei Economic and Cultural Office in Seattle</p> <p><b>Early On-site Registration</b></p>
18:30-20:30 Kane 110	<p><b>Film Screening: Song of the Reed</b></p> <p>Moderator: Agnes Hsiao   Cambridge University</p> <hr/> <p>Hsiu Ching Wu   Film Director Rwei-Ren Wu   Academia Sinica Seiji Shirane   City College of New York</p>

## May 17 (Friday)

Time	Program
8:20-8:45 ECC Community Lounge	<p><b>Check-in/Registration</b></p>
8:45-9:10 ECC United Suite	<p><b>Opening and 25th Anniversary Ceremony</b></p> <p>Chang-Ling Huang   National Taiwan University; Harvard-Yenching Institute Eric Siu-kei Cheng   NATSA's president &amp; National Taitung University Fu-Te Liao   President of Taiwan Foundation for Democracy James Lin   University of Washington</p>
9:10-10:40 ECC United Suite	<p><b>Opening Forum:</b> <b>Engaging Empires through Border-crossing: Taiwan Studies and Beyond</b></p> <p>Moderator: Ying-Chao Kao   Virginia Commonwealth University</p>



	<p style="text-align: center;"> <b>Stéphane Corcuff</b>   Lyons Institute of Political Studies  <b>Naoyuki Umemori</b>   Waseda University  <b>Anru Lee</b>   City University of New York  <b>Derek Sheridan</b>   Academia Sinica </p>
<b>10:40-11:00</b>	<b>Break</b>
	<b>Concurrent Sessions (A)</b>
<p><b>11:00-12:30</b></p> <p><b>ECC Asian Room</b></p>	<p style="text-align: center;"><b>A-1 Traveling Theory, Theory of Travel: Formosan Literature, Aesthetics, and Philosophy at the Imperial Interstices</b></p> <p style="text-align: center;"> Moderator: <b>Yi-Ting Chung</b>   Yale University  Discussant: <b>Rwei-Ren Wu</b>   Academia Sinica </p> <hr style="width: 20%; margin: auto;"/> <ul style="list-style-type: none"> <li>● <b>Shu-Mei Lin</b>   When Le Moulin meets Le Tropicque: Prewar Anticolonial Surrealist Poetry in the East and West of the Pacific</li> <li>● <b>Po-Hsi Chen</b>   “The Grad Student in Philosophy from Formosa”: Guo Songfen and Third World Existentialism</li> <li>● <b>Belinda Q. He</b>   Archiveology of Justice: Curating Spectatorship as History in Post-Martial Law Taiwan</li> </ul>
<p><b>11:00-12:30</b></p> <p><b>ECC United Room 1</b></p>	<p style="text-align: center;"><b>A-2 At the Intersection of Philosophy and Taiwan Studies: Issues of Taiwanese Philosophy</b></p> <p style="text-align: center;"> Moderator: <b>Chee-Hann Wu</b>   University of California, Irvine  Discussant: <b>Shen-Yi Liao</b>   University of Puget Sound </p> <hr style="width: 20%; margin: auto;"/> <ul style="list-style-type: none"> <li>● <b>Shen-Yi Liao</b>   Imagining the Past: Chiang Kai-shek Icons as Oppressive Things</li> <li>● <b>Ting-An Lin</b>   Why Do We Need Taiwanese Philosophy? Taiwan as a Contributor in the Knowledge-Building World</li> <li>● <b>Chieh-Ling Cheng</b>   Taiwanese Philosophy: Empires Outside and (Possibly) Within</li> <li>● <b>Yuan-J Yang</b>   Language and Thought: A Taiwanese Way of Thinking in The Context of Taiwanese Philosophy and Taiwan Studies</li> </ul>
<p><b>11:00-12:30</b></p> <p><b>ECC Pacific Islander Room</b></p>	<p style="text-align: center;"><b>A-3 Politics of Gender and Sexuality Policies in Taiwan: Social Justice between the U.S. and China Hegemonies</b></p> <p style="text-align: center;"> Moderator: <b>Raymond Dayi Hsu</b>   University of Michigan  Discussant: <b>Amy Brainer</b>   University of Michigan </p> <hr style="width: 20%; margin: auto;"/> <ul style="list-style-type: none"> <li>● <b>Ying-Chao Kao</b>   Hetero-Hegemony: Anti-Tongzhi (LGBTQ) Conservative Politics and Taiwan’s Geopolitical Relations with the U.S. and China</li> </ul>

	<ul style="list-style-type: none"> <li>● <b>Minwoo Jung</b>   The Overachieving State: Envisioning Sovereignty in LGBT Politics in Taiwan</li> <li>● <b>Wen-Hung Hsieh</b>   Making the Body (Im)proper</li> </ul>
<p><b>11:00-12:30</b></p> <p><b>ECC Black Room</b></p>	<p style="text-align: center;"><b>A-4 East Asian Developmental States in Transition</b></p> <p style="text-align: center;">Moderator: <b>Kuan-Ming Chen</b>   University of Chicago Discussant: <b>Karl Fields</b>   University of Puget Sound</p> <hr style="width: 20%; margin: auto;"/> <ul style="list-style-type: none"> <li>● <b>Yi-Ling Chen &amp; Won Seok Nam</b>   State, Housing Market and Society: The Rise of Social Housing in South Korea and Taiwan</li> <li>● <b>Megan Conville</b>   Tradition and Taiwanese Society: The Evolution of the Corporatist Welfare State</li> <li>● <b>Joonsik Kim</b>   Funding Miracle: Mobilizing Household Savings in Taiwan and South Korea</li> <li>● <b>Shih-An Wang</b>   Celebrating Economy, Sacrificing Democracy: The Authoritarian Rule of the Media Law in Taiwan, 1950s-1970s</li> </ul>
<b>12:30-14:00</b>	<b>Lunch Time (NOT provided)</b>
	<b>Concurrent Sessions (B)</b>
<p><b>14:00-15:30</b></p> <p><b>Alder Hall 105</b></p>	<p style="text-align: center;"><b>B-1 Translating Cultures: Adaption and Reception from Colonial period to Post-colonial Period in Taiwan</b></p> <p style="text-align: center;">Moderator: <b>Tzu-Chin Insky Chen</b>   University of California, Los Angeles Discussant: <b>Seiji Shirane</b>   City College of New York</p> <hr style="width: 20%; margin: auto;"/> <ul style="list-style-type: none"> <li>● <b>Shih-Wei Sun</b>   The Citation of <i>Man'yōshū</i> poems in Japanese Language Textbooks of Colonial Taiwan during the War Period, 1937-1945</li> <li>● <b>Yu-Ning Chen</b>   <i>The Tale of Genji</i> in colonial Taiwan</li> <li>● <b>Hsiang-Yang Chen</b>   Translating Taiwan Literature into English: Sinophone Perspective</li> <li>● <b>Mei-Chen Pan</b>   From Empire to Motherland: Lü Heruo's Language Strategy and Zhong Lihe's Creation of Stateless Identity</li> </ul>
<p><b>14:00-15:30</b></p> <p><b>ECC United Room 1</b></p>	<p style="text-align: center;"><b>B-2 Historicizing Democracy: Contentious Politics in East Asia</b></p> <p style="text-align: center;">Moderator: <b>Yen-Yu Lin</b>   University of Virginia Discussant: <b>Naoyuki Umemori</b>   Waseda University</p> <hr style="width: 20%; margin: auto;"/> <ul style="list-style-type: none"> <li>● <b>Ya-Hsun Chan</b>   Rethinking Democracy in Interwar Japan and Colonial Taiwan: The Perspective of the Theory of Imperialism and the Debate on <i>Minponshugi</i></li> <li>● <b>Chungyen Chi</b>   The <i>Kokutai</i> theory and the Citizenship of the Taiwanese under the Japanese Empire: Constitutional and Comparative Study of the Public Security Preservation Laws in Japan and Taiwan</li> </ul>

	<ul style="list-style-type: none"> <li>● <b>Kai-Wen Tung</b>   Democratization in Divided Nations: Comparing the Impact of National Identity on Democratic Development between Taiwan and South Korea</li> <li>● <b>Mi Ni Tzou</b>   After the Martial Law Period: The Homeward Movement and Taiwan's Struggle for Democracy (1980-1992)</li> </ul>
<p><b>14:00-15:30</b></p> <p><b>ECC Pacific Islander Room</b></p>	<p><b>B-3 Women's Body: Representation, Resistance, and Reinvention</b></p> <p>Moderator: <b>JhuCin (Rita) Jhang</b>   The University of Texas at Austin  Discussant: <b>Derek Sheridan</b>   Academia Sinica</p> <hr/> <ul style="list-style-type: none"> <li>● <b>Yin Hsuan Dai</b>   Listening Backwards, Comprehending Inwards: Taiwanese Lesbian Communities' Soundscape of Local Indie Music</li> <li>● <b>Amélie Keyser-Verreault</b>   The Psychic Life of the Yummy Mummy: Pregnancy as a Neoliberal Project in Taiwan</li> <li>● <b>Grace Cheng-Ying Lin</b>   The Evolving Personhood of the Fetus: Abortion Ritual in Taiwan within the Transnational Flow</li> <li>● <b>Meng-Hsi Pan</b>   Power Mechanism among Cross Border Marriage: A Case Study on Marriage Migrants in Taiwanese Society</li> </ul>
<p><b>14:00-15:30</b></p> <p><b>ECC Black Room</b></p>	<p><b>B-4 Public Policy from the Margin: Expenditure, Participation, and Responsiveness</b></p> <p>Moderator: <b>Fu-Te Liao</b>   President of Taiwan Foundation for Democracy  Discussant: <b>Kuan-Ming Chen</b>   University of Chicago</p> <hr/> <ul style="list-style-type: none"> <li>● <b>Sara Newland &amp; John Chung-En Liu</b>   Identity and Local Representation in Taiwan</li> <li>● <b>Wei-Ting Yen</b>   Endogenous Income Insecurity and Welfare State Support: The Case of Taiwan</li> <li>● <b>Yu-Hsuan Su &amp; Yating Chuang</b>   Gender and Public Expenditure: A Regression Discontinuity Analysis of Township Mayors in Taiwan</li> <li>● <b>Wei-Jie Liao</b>   Dominant Public Budgeting Theory in Taiwan: Incrementalism or Punctuated Equilibrium Theory</li> </ul>
<p><b>14:00-15:30</b></p> <p><b>ECC Asian Room</b></p>	<p><b>B-5 Negotiating Identities from the Margins: Ethno-cultural Landscape and Heteroglossia in Contemporary Taiwan Cinema</b></p> <p>Moderator: <b>Chee-Hann Wu</b>   University of California, Irvine  Discussant: <b>Evelyn Shih</b>   University of Colorado Boulder</p> <hr/> <ul style="list-style-type: none"> <li>● <b>I-Hsiao Michelle Chen</b>   A Cinema of Taiwanese: Language Politics in the Contemporary Taiwan Cinematic Field</li> <li>● <b>Hsin-Chin Hsieh</b>   Becoming Taiwanese: Negotiation, Assimilation and Sociocultural Intervention of New Immigrants in Contemporary Documentary Film</li> <li>● <b>Zhi-Fan Xiao</b>   Colonialism, Immigration, and Subjectivity: The Representation of Historical and Migration Memory in Taiwanese Documentary of the New Century</li> </ul>

	<ul style="list-style-type: none"> <li>● <b>Tim Shao-Hung Teng</b>   Surrealist Documentation? Productive Misappropriation and Sensory Distribution of Colonial Taiwan</li> </ul>
<b>15:30-16:00</b>	<b>Break (refreshments provided)</b>
	<b>Concurrent Sessions (C)</b>
<b>16:00-17:30</b> <b>Alder Hall</b> <b>105</b>	<p><b>C-1 Peripheries in Reflection: Rethinking Geopolitics through Cultural Productions within Taiwan and Beyond</b></p> <p>Moderator: <b>Tzu-Chin Insky Chen</b>   University of California, Los Angeles  Discussant: <b>Evelyn Shih</b>   University of Colorado, Boulder</p> <hr/> <ul style="list-style-type: none"> <li>● <b>Lin-Chin Tsai</b>   Rethinking Multiculturalism in Taiwan: On Ping Lu's <i>East of the East</i> and <i>The Whirling Island</i></li> <li>● <b>Cui Zhou</b>   Curing a Chinese Disease with a Taiwanese Medicine: On the Film Adaptation <i>Once Upon A Time in Beijing</i></li> <li>● <b>Siao-Wun Lu</b>   The Opposite Other Vision: Cross-boundary Writing by Exile Writer Bei Ling</li> <li>● <b>Cheng Ta Seah</b>   A Discussion of Yeng Pway Ngon's Publications in Taiwan and his Cross-Boundaries Novels</li> </ul>
<b>16:00-17:30</b> <b>ECC United</b> <b>Room 1</b>	<p><b>C-2 Interrogating Post-democratization: Electoral Politics, Political Parties, and Social Movements</b></p> <p>Moderator: <b>Yen-Yu Lin</b>   University of Virginia  Discussant: <b>Chang-Ling Huang</b>   National Taiwan University; Harvard-Yenching Institute</p> <hr/> <ul style="list-style-type: none"> <li>● <b>Yu-Wei Hu &amp; Jung Chun Chang</b>   Analyzing the Interaction and Negotiation between Taiwan Presidential Election Winner and Netizens in Facebook: A Big-data Approach</li> <li>● <b>Adrian Chiu</b>   Transnational Party Cooperation and China Factor: The Case of Hong Kong-Taiwan Party Relations</li> <li>● <b>Lev Nachman &amp; Hannah Kim</b>   Active Democracy: How Political Activists and Ordinary Citizens Support Democracy</li> </ul>
<b>16:00-17:30</b> <b>ECC Pacific</b> <b>Islander</b> <b>Room</b>	<p><b>C-3 Author-Meets-Critics: Amy Brainer, Queer Kinship and Family Change in Taiwan (Rutgers University Press, 2019)</b></p> <p>Moderator: <b>JhuCin (Rita) Jhang</b>   The University of Texas at Austin</p> <hr/> <p>Author:  <b>Amy Brainer</b>   University of Michigan-Dearborn  Discussant:  <b>YingChao Kao</b>   Virginia Commonwealth University</p>

	<p><b>William Lavelly</b>   University of Washington  <b>JhuCin (Rita) Jhang</b>   The University of Texas at Austin</p>
<p><b>16:00-17:30</b>   <b>ECC Black Room</b></p>	<p><b>C-4 (Re)presenting Social and Environmental Consciousness through Architecture, Art and Literature</b></p> <p>Moderator: <b>Chee-Hann Wu</b>   University of California, Irvine  Discussant: <b>Jeff Hou</b>   University of Washington</p> <hr/> <ul style="list-style-type: none"> <li>● <b>Hsios-Ying Lai</b>   Patikulamanasikara- A Critical Review of Permanent Exhibition at Green Island White Terror Memorial Park</li> <li>● <b>Meng-Hsuan Lee</b>   From <i>Representation</i> to <i>Presence</i>: A New Framework for the Study of Japanese Colonial Architecture in Taiwan</li> <li>● <b>Ping Chen Su</b>   Finding the Unseen Residence: Analyzing Eviction Texts in Asia Taking Taiwan, Japan and China as Case Studies</li> <li>● <b>Wan-Ling Chiang</b>   Daylighting as Metaphor of Extradisciplinary Investigation: Wu Mali and Her Cultural Action at Plum Tree Creek in Taiwan.</li> </ul>
<p><b>16:00-17:30</b>   <b>ECC Asian Room</b></p>	<p><b>C-5 Destabilizing Educational Studies from the Margin: A Reflection about Educational Ideologies and Practices</b></p> <p>Moderator: <b>Fu-Te Liao</b>   President of Taiwan Foundation for Democracy  Discussant: <b>Eric Siu-kei Cheng</b>   National Taitung University</p> <hr/> <ul style="list-style-type: none"> <li>● <b>Kai-Heng Lin</b>   Why Cooperative Education has Failed in Taiwan? - An Explanation of Skill Formation Approach</li> <li>● <b>Ting-Huang Tai</b>   The Care Ethic of Myopia and the Spirit of Educational Meritocracy in Taiwan: Rethinking the Cultural Health Capital</li> <li>● <b>Kenneth Han Chen</b>   Moral Market-Making Strategies Among “Education Brokers” in Taiwan</li> <li>● <b>Jing Xu</b>   The Mischievous, the Naughty, and the Violent in a Taiwanese Village: Aggression Narratives in Arthur P. Wolf’s “Child Interview” (1959)</li> </ul>
<p><b>17:30-19:00</b></p>	<p><b>Dinner (NOT provided)</b></p>

<p><b>19:00-21:00</b></p> <p><b>ECC United Suite</b></p>	<p><b>[Public Event]</b></p> <p><b>Making the Past Present: Collective Remembering and Forgetting in East Asia and South Africa</b></p> <p>Moderator: <b>Agnes Hsiao</b>   Cambridge University</p> <hr/> <p>Panelists: <b>Toyomi Asano</b>   Waseda University <b>Youngju Ryu</b>   University of Michigan <b>Hong-luen Wang</b>   Academia Sinica; Harvard-Yenching Institute <b>Catherine Cole</b>   University of Washington</p> <p>Discussant: <b>Chang-Ling Huang</b>   National Taiwan University; Harvard-Yenching Institute</p>
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**May 18 (Saturday)**

Time	Program
<p><b>8:30-9:00</b></p> <p><b>ECC United Community Lounge</b></p>	<p><b>Check-in/Registration</b></p>
<p><b>9:00-10:30</b></p> <p><b>ECC United Suite</b></p>	<p><b>Round Table: Rethinking Democracy and Development</b></p> <p>Moderator: <b>Szu-Yun Hsu</b>   University of British Columbia</p> <hr/> <p><b>Karl Fields</b>   University of Puget Sound <b>Gary Hamilton</b>   University of Washington <b>Zong-Rong Lee</b>   Academia Sinica <b>James Lin</b>   University of Washington</p>
<p><b>10:30-11:00</b></p>	<p><b>Break</b></p>
	<p><b>Concurrent Sessions (D)</b></p>
<p><b>11:00-12:30</b></p> <p><b>ECC Asian Room</b></p>	<p><b>D-1 Rethinking Identity Politics in the Cold War and Post-Cold War Taiwan</b></p> <p>Moderator: <b>Tzu-Chin Insky Chen</b>   University of California, Los Angeles Discussant: <b>Youngju Ryu</b>   University of Michigan</p>

	<ul style="list-style-type: none"> <li>● <b>Hiroko Matsuzaki</b>   Remembering and Forgetting Taiwanese Women: The Colonial Memory and Gender Representation in Tzeng Ching-wen’s novel, <i>Yamatonadeshiko</i> (the Japanese Women)</li> <li>● <b>Iying WEI</b>   An Analysis of Taiwanese-language Films Adapting/Remaking Japanese Work From A Decolonization Perspective</li> <li>● <b>Claire Danju Yu</b>   Dialectics of Home: Bai Jing-rui And His Cinema Aesthetics in Cold War Taiwan</li> <li>● <b>Aoife Cantrill</b>   Translating <i>kominka</i>: Shaping Narratives of Japanese Rule through Translation Post-1975</li> </ul>
<b>11:00-12:30</b> <b>ECC United Room 1</b>	<p style="text-align: center;"><b>D-2 Workshop: Data Visualization</b></p> <p style="text-align: center;">Moderator: <b>Kuan-Ming Chen</b>   University of Chicago  Host: <b>Man-Tzu Tsao</b>   University of Illinois at Urbana-Champaign  Team of Taiwanese Referendum 2018 website</p>
<b>11:00-12:30</b> <b>ECC Pacific Islander Room</b>	<p style="text-align: center;"><b>D-3 Geopolitics of Border, Sovereignty, and Territoriality</b></p> <p style="text-align: center;">Moderator: <b>Yi-Ting Chung</b>   Yale University  Discussant: <b>Stéphane Corcuff</b>   Lyons Institute of Political Studies</p> <hr style="width: 20%; margin: auto;"/> <ul style="list-style-type: none"> <li>● <b>Chien-Wen Kung</b>   A Government Within a Government: Nationalist China, the Philippine Military, and the Yuyitungs, 1950-1</li> <li>● <b>Yu-Cheng Shih</b>   “Misplaced Repatriation:” Chinese Maritime Captives from South Korea to Taiwan in the 1950s</li> <li>● <b>Hung-Yi Chien</b>   Basay Traders in Northeast Taiwan: Indigenous Trade and their Cooperative Enterprise in Marginal Regions of Imperial Powers</li> <li>● <b>James Lin</b>   Third World Vanguard: Taiwanese Agricultural Development in Africa and Identity at the Global Margins, 1961-1971</li> </ul>
<b>11:00-12:30</b> <b>ECC Black Room</b>	<p><b>D-4 How Formosa Speaks: Performative Body of Taiwanese Identity</b></p> <p style="text-align: center;">Moderator: <b>JhuCin (Rita) Jhang</b>   The University of Texas at Austin  Discussant: <b>Hsin-I Sydney Yueh</b>   Northeastern State University</p> <hr style="width: 20%; margin: auto;"/> <ul style="list-style-type: none"> <li>● <b>Yijen Yu</b>   Rewriting Contemporary Indigeneity: The Graffiti-writing Bodies in Aljenljeng Tjaluvie’s Music Video “Izuwa”</li> <li>● <b>Yi-Ping Wu</b>   Taiwan as A Silent Island: Comparison of Political Presentation and Theatrical Representation between South Korean And Taiwan on The Issue of Comfort Women</li> <li>● <b>Chee-Hann Wu</b>   Puppeteering Diasporic <i>Homecoming</i> through Interfolding Humanity with Non-humanity</li> <li>● <b>Mu-Hsi Kao</b>   Making “Taiwanese” Body in Theater By “Rewriting”: The Contemporary Taiwanese Represented By 4 Chairs Theatre’s Rewriting Project of Classic Plays</li> </ul>
<b>12:30-14:00</b>	<b>Lunch Time (NOT provided)</b>

<p><b>ECC Asian Room</b></p>	<p><b>Workshop: Academic Service &amp; Career Development: Perspectives from the NATSA PC Teams</b>  <i>(Registration open on 5/17; limited quota and lunch provided)</i></p>
	<p><b>Concurrent Sessions (E)</b></p>
<p><b>14:00-15:30</b>  <b>ECC Asian Room</b></p>	<p><b>E-1 National Identity in Flux: Politics and Culture of Taiwanese Diaspora</b></p> <p>Moderator: <b>Yi-Ting Chung</b>   Yale University  Discussant: <b>Hornng-Luen Wang</b>   Academia Sinica; Harvard-Yenching Institute</p> <hr/> <ul style="list-style-type: none"> <li>● <b>Elise Ay</b>   Heritage and Modernity: Taiwanese Fashion Designs’ Cultural Identity Within the Global Fashion Industry</li> <li>● <b>Aixin Yi</b>   A State of Flux: Identification of Taiwanese Students in Mainland China</li> <li>● <b>Kang Yang</b>   Overseas Taiwanese and Sunflower: From apprehension to integration</li> </ul>
<p><b>14:00-15:30</b>  <b>ECC United Room 1</b></p>	<p><b>E-2 Workshop: Studying the Unfinished Miracle: Social Research Data &amp; Methods (Dr. Zong-rong Lee)</b></p> <p>Moderator: <b>Kuan-Ming Chen</b>   University of Chicago</p>
<p><b>14:00-15:30</b>  <b>ECC Pacific Islander Room</b></p>	<p><b>E-3 Mobility and Accumulation of Knowledge: Moving People, Skills Transfer, and Knowledge Circulation</b></p> <p>Moderator: <b>Yen-Yu Lin</b>   University of Virginia  Discussant: <b>Anru Lee</b>   City University of New York</p> <hr/> <ul style="list-style-type: none"> <li>● <b>Yu-Ling Song</b>   Brain drain from Taiwan to China? — Spatial and social mobility of Taiwanese young talents in China</li> <li>● <b>Chia-Yuan Huang</b>   Knowledge Transfer through Global Mobility: Taiwanese Highly Skilled Migrants in Singapore</li> <li>● <b>Klavier Jie-Ying Wang &amp; Po-Sheng Lee</b>   Migrate to Taiwan from Hong Kong: A Historical Look into Policy and Media Discourse</li> <li>● <b>Yu-Chin Tseng</b>   Another Brick in the Wall: Student Mobilities and Knowledge Circulation between Taiwan and Southeast Asian Countries</li> </ul>
<p><b>14:00-15:30</b>  <b>ECC Black Room</b></p>	<p><b>E-4 Environment as Politics: History, Ecology, and Legality in Perspective</b></p> <p>Moderator: <b>Raymond Dayi Hsu</b>   University of Michigan  Discussant: <b>Yen-Chu Weng</b>   University of Washington</p> <hr/>



	<ul style="list-style-type: none"> <li>● <b>Leo Chia Li Chu</b>   Entangled in Net: Science, Politics, and Taiwan in the North Pacific Driftnet Controversy, 1984-1993</li> <li>● <b>Huahsuan Chu</b>   Taiwan Tropicalized: The Emergence of a Capitalist Frontier in the Transition to the Japanese Empire</li> <li>● <b>Wen-Ling Tu, Chia-Liang Shih, Naiyi Hsiao &amp; Kyle Yulun Kuo</b>   Towards Evidence-Based Policy Deliberation for Environmental Justice - The Case Study of Civil Forums on Nuclear Waste in Taiwan</li> </ul>
<b>15:30-16:00</b>	<b>Break (Refreshment NOT provided)</b>
<b>16:00-18:00</b>  <b>Kane Hall 225</b>	<b>[Closing Forum]</b> <b>Back to the Future: Taiwan and Taiwan Studies in Ten Years</b> <b>Moderator: Diane Hsieh   University of California, Irvine</b>  <hr style="width: 20%; margin: auto;"/> <b>Jiun-yu Liu</b>   University of Washington <b>Amy Brainer</b>   University of Michigan-Dearborn <b>Jeff Hou</b>   University of Washington <b>Stephen Poland</b>   Yale University <b>Hsin-I Sydney Yueh</b>   Northeastern State University
<b>18:30-22:00</b>  <b>Kane Hall 225</b>	<b>NATSA Banquet</b>

# Featured Events

**5/17** [Opening Forum]

## **Engaging Empires through Border-crossing: Taiwan Studies and Beyond**

**Moderator:**

**Ying-Chao Kao** | Virginia Commonwealth University

**Panelists:**

**Stéphane Corcuff** | Lyons Institute of Political Studies

**Naoyuki Umemori** | Waseda University

**Anru Lee** | City University of New York

**Derek Sheridan** | Academia Sinica

Taiwan studies is itself a cross-border research realm: nation-state, region, profession, discipline, race, gender, and language. Such a liminal character has attracted scholars from a variety of backgrounds to explore extensive topics and issues in relation to Taiwan. Arguably, Taiwan studies is a multi-disciplinary research field with diverse research methods and topics. More profoundly, Taiwan studies expounds on the complex relations between Taiwan and multiple empires in the light of (geo)political dynamics, and socio-cultural practices, and knowledge production.

As the opening forum takes up the role of defining the main goal and theme of the conference, we cordially invite scholars to explore the potentials and challenges of “destabilizing empires from the margin” by opening up a discussion on Taiwan Studies within/at/across multiple borders and frontiers of empires. We seek to address the issue both from the individual and collective levels.

At the individual level, Taiwan Studies has strong connections with a researcher’s personal practices and reflections of border-crossing experiences within and across different empires. At the collective level, Taiwan Studies embodies a knowledge production site that nourished and yet have been projected to a certain direction of empire-building with distinct power structures. On this premise, the invited scholars shall guide us to the journey of reflecting on “Taiwan Studies under the empires” through their personal research interests, academic trajectories, coping strategies, and critical introspection. As for the idea of “borders,” the invited scholars not only encounter geographical borders along their research journey, they might also have experienced border-crossing of gender, identity, political orientation, intellectual domain, institutional culture,

and so forth. Situating a researcher's constant moving between the margin and the core and identifying the complex working of empires may shed new light on the potentials and challenges of Taiwan Studies.

Last but not least, there will be a discussion open to the floor, for this forum encourages all the participants to rethink their border-crossing experiences and how they contribute to destabilizing the empires from the margin. In all, destabilizing empires is never about making the margin a new empire, but with respect to bringing about in-depth deliberation of the potential of Taiwan Studies and its critical implications in our present day.

## **5/18 [Round Table]**

### **Rethinking Democracy and Development**

**Moderator:**

**Szu-Yun Hsu** | University of British Columbia

**Panelists:**

**Karl Fields** | University of Puget Sound

**Gary Hamilton** | University of Washington

**James Lin** | University of Washington

**Zong-Rong Lee** | Academia Sinica

Previously known as an economic miracle and a robust democratic society in East Asia, Taiwan seems to have reached a crossroads both in its political and economic development. In the economic realm, the performance of the private sector continues to thrive against the backdrop of problems ranging from limited industrial upgrading, labor exploitation, wage stagnation, income inequality, financialization, corporatization, to housing speculation. In the political arena, polarizing debates continue to question how three decades of democratization has influenced the economic trajectory in terms of the changing state-capital relations, the developmentalist model in challenge, and chronic disputes over social reproduction and redistribution.

In this round table, we invite scholars from sociology, political economy, and history to explore extensively the relations between economic development and political democratization based on their distinct approach to studying Taiwan. How do we evaluate Taiwan's economic performance and associated problems in relation to its post-democratic social and political dynamics? How has democratization influenced the relationship between state, capital and

society in Taiwan? And what are the implications to the general populace at the contemporary moment?

Based on the empirical analysis, we would like to further ask: What are the missing links in the existing conceptualization of Taiwan's economic development path? How does addressing these gaps help refashion the developmental state theory? How should we compare Taiwan's experience with other developmental states? Invited scholars are also encouraged to engage with broader theoretical questions as follow: Where does Taiwan fit in the prevailing discussion/debate about neoliberalism and neoliberalization? Does nationalism, geopolitics, or populism provide a useful lens in investigating the social and political causes of Taiwan's economic conundrum? Last but not least, what is the potential in rethinking democracy and development through the epistemological framework of empire(s) and the margin?

Through the roundtable discussion, we hope to shed light on the alternative approaches to the dynamics between democracy and development, to envision the desirable "state-capital-society relations" for Taiwan, and to address the prevailing atmosphere of state failure, economic defeatism, and the inclination of worshipping authoritarian developmentalism.

## **5/18 [Lunch Workshop]**

### **Academic Service & Career Development: Perspective from the NATSA PC Teams**

**Moderator:**

**Raymond Dayi Hsu** | University of Michigan

**Discussants:**

**Eric Siu-kei Cheng** | National Taitung University

**John Chung-En Liu** | Occidental College

**Wei-Ting Yen** | Denison University

**Diane Ta-Yang Hsieh** | University of California, Irvine

In this workshop, we invite several members from the NATSA 2018 program coordination team to share their experience and to have a dialogue with the NATSA 2019 program coordination team on their respective experiences hosting NATSA, as well as open the floor for all workshop participants to talk about other academic service & career development involvements.

General questions to discuss include the *where, when, why, how, who, and what* of academic service & career development. First and foremost, what *is* academic service? What counts as career development to each individual scholar? What is the purpose of academic service? What are the potentials, the cost, and the benefit of academic service? How does academic service intersect with career development? How does one balance/interweave service, research, and teaching? How is academic service different in different disciplines? When is a good time to start engaging oneself in academic services (i.e., in which stage of your academic career)? How are academic service and career development different for scholars in different stages of career or different career venues (e.g., graduate students, PhD candidates/those on the job market, pre-tenured professors, tenured-professors, adjuncts, PhDs outside the academia, post-docs, PhDs in a research institute, PhDs in a teaching institute, MA/MS holders in various industries)? What are some different kinds of academic services and how does each kind help with one's career development, be it academic career or careers outside the academia? What are some dos and don'ts, knacks and hacks and lessons to learn?

For instance, ethnographic studies across the humanities and social sciences, which often serve as the interface between academic research and community empowerment, local development, and public education, provide an opening point from which scholars can critically engage their work with the public in numerous ways and fashions that retrospectively inform their intellectual career. However, it also forms a difficult challenge for these scholars when they strive to strike a balance between their intellectual production in academia (e.g., obtaining tenure) and public intervention. Therefore, this workshop attempts to address both the inspiration and obstacle that individual scholars encounter when academia and engagement are compounded into what is loosely termed "academic service.

On the other hand, we would also ask each invited scholars and former pc team members, with their own methodological and theoretical training within their respective disciplines, to discuss how different disciplinary approaches have shaped the ways, perspectives and actions they take when conducting their individual academic services, while also asking whether there may be opportunities for interdisciplinary collaborations.

In all, we hope to facilitate a productive conversation by giving each participant more flexibility in reflecting upon what particular events and services, intersected between their life experience and specific career path as a member of the academia, are of most significance for them and possibly for the future generations of scholars to come.

## 5/18 [Closing Forum]

### Back to the Future: Taiwan and Taiwan Studies in Ten Years

**Moderator:**

**Diane Ta-Yang Hsieh** | University of California, Irvine

**Panelists:**

**Jiun-yu Liu** | Department of Anthropology, University of Washington)

**Amy Brainer** | Women's and Gender Studies and Sociology, University of Michigan-Dearborn

**Stephen Poland** | Department of East Asian Languages and Literatures, Yale University

**Sydney Yueh** | Department of Communication Studies, Northeastern State University

**Jeff Hou** | Department of Landscape Architecture, University of Washington

Inspired by the film projects of “Ten Years” expanding from Hong Kong to Taiwan, Japan and Thailand, the roundtable imagines what Taiwan and Taiwan Study will be like in next ten years and how we (NATSA, scholars and graduate students) can make it happen. From a perspective of Futurology, this closing forum not only inspects the recent development of Taiwan Studies but also seeks to generate a vital dialogue for the future directions of Taiwan studies. We ask: What are the limitations, difficulties and challenges that Taiwan studies have been facing in the past? How can we change or modify the situation? What remains unresolved and what needs to be done in the future? What collaborative forms or possibilities can be forged? In addressing the above questions, this closing roundtable invites scholars from different research areas and at different stages of scholarly development so as to envision the possibilities of Taiwan studies for the next 10 years.

Ever since Taiwan Studies became a booming research field among international academia in the 90s, NATSA has been supporting both established and emerging scholars, as well as graduate students across North America. Instead of positioning Taiwan at the centre of research exclusively, NATSA has been approaching Taiwan and Taiwan Studies within global context and broadly envision the possibilities of Taiwan Studies transnationally and interdisciplinarily. Previous conference themes have extensively explored the geopolitical complexion of Taiwan through comparative discussions transcending the boundaries between disciplines, nations and cultures, and the examination of the relationality of Taiwan and the Others under various contexts. The Taiwan Syllabus Project initiated last year presents another attempt to identify the position of Taiwan and Taiwan studies in the current North American educational institutions. This year, we would like to further our previous efforts by situating Taiwan and Taiwan Studies in the epistemological framework of the margin, from which we imagine the future of Taiwan in ten years critically and creatively.

In this closing forum, we would like to invite participants to reflect on the past and present of Taiwan Studies and to imagine its future landscape in the next ten years. We first seek to understand the underlying ideologies and myths that have shaped the past and present of Taiwan and Taiwan Studies; we further situate these inquiries in the broader investigation of the power dynamics that enable or constrain our understanding of the development of the region, our engagement of the research field, and NATSA's organizing role to date. Ultimately, we postulates the potentiality regarding the futures of Taiwan, Taiwan Studies and NATSA.

# Public Events

**5/16** [Film Screening]

## **Song of the Reed**

**Moderator:**

**Agnes Hsiao** | University of Cambridge

**Discussants:**

**Hsiu-Ching Wu** | Film Director

**Rwei-Ren Wu** | Academia Sinica

**Seiji Shirane** | City College of New York

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The film we are screening this year, **Song of the Reed** (in Chinese, 蘆葦之歌), is a documentary focusing on the reconstruction of the Taiwanese comfort women's life order after surviving from the unbearable traumatizing past. Given that the survivors' life is a witness to the transnational war experiences and the unsettled reconciliation in the present-day East Asia, documenting and representing the issue yield important political implications. We therefore invite Director Hsiu-Ching Wu to attend the forum and share her thoughts about the documentary and her reflections on the work and its social receptions. Furthermore, we invited two scholars with their expertise in history and political thoughts, Dr. Rwei-Ren Wu and Dr. Seiji Shirane, to guide the audience from the past to the present and to locate the pivotal dialogue in the landscape of Taiwan studies as well as the broader East Asian communities.

**5/17**

## **Making the Past Present: Collective Remembering and Forgetting in East Asia and South Africa**

**Moderator:**

**Agnes Hsiao** | University of Cambridge

**Panelists:**

**Toyomi Asano** | Waseda University

**Youngju Ryu** | University of Michigan



**Hong-luen Wang** | Academia Sinica; Harvard-Yenching Institute  
**Catherine Cole** | University of Washington

**Discussant:**

**Chang-Ling Huang** | National Taiwan University; Harvard-Yenching Institute

Memory is always about remembering and forgetting, as it sheds light on the dynamics of a society and the logic of a political/cultural identity. For the past century, Taiwan had experienced wars at different levels, in which many individuals could have been recognized as perpetrators and the persecuted at the same time. For instance, Taiwanese-native Japanese soldiers had been convicted of war crimes after the end of WWII, and yet they also became the persecuted witnesses to the war crimes after the KMT regime resettled in Taiwan. It suffices to say that political identity indicates the tension or difficulties of the memory of the past in present-day Taiwan insomuch as East Asia, as political identity mirrors the past which has been embraced, wiped out, or concealed inside one society or amongst countries. On the premise, scholars who devote their research to the issues are welcomed to share and open an advanced discussion at the conference.

# Concurrent Sessions

## A-1 Traveling Theory, Theory of Travel: Formosan Literature, Aesthetics, and Philosophy at the Imperial Interstices

**Moderator:** Yi-Ting Chung | Yale University

**Discussant:** Rwei-Ren Wu | Academia Sinica

### Panel Abstract:

Since the Japanese colonization through the Cold War divide, all the way to the post-authoritarian era, Taiwan has always been interpellated within a borderline position at the interstices of various colonial or neocolonial empires. Moreover, its literary, artistic, and knowledge production also inhabited a borderland of what the late postcolonial critic Edward Said would call “traveling theory” long before theory traveled at the height and towards the end of the Cold War. At the crux of this panel lie the following issues: How was theory indigenized in the first place in artistic practices, literary production, and philosophical reflections? How did the multilingual nature at various stages in modern Taiwanese history complicate such travel? How can one account for the fraught relationship between foreign (thus often imperialistic) theory and Taiwan’s nativist inclination? How does one approach the reception of European theories from an unlikely, say, an indigenized, East Asian, and/or Third World, perspective?

Beginning with the aesthetic practices during the colonial period, Shu-mei Lin compares the avant-garde surrealist poetics of Le Moulin with the French Caribbean Le Tropic; she argues for the necessity to recontextualize Yang Chi-chang’s works within concurrent worldwide surrealist movement. Continuing that Franphone line but in a different—i.e. postwar—moment, Po-hsi Chen examines the dissemination of Sartre and Camus’ philosophy and literature since the 1960s; he compares the themes of committed literature (*littérature engagée*), condition, and self-alienation in Guo Songfen’s existentialism with other Third World existentialists. Culminating at the timely issue of post-authoritarian transitional justice, the panel ends with Belinda He’s analysis of spectatorship in various visual art forms; she argues that archival materials, like theory, also live their own lives when traveling. Taken together, these papers hope to broaden our horizon as to how Taiwan responded to the global circulation of theory.

### Individual Abstracts:

#### **When Le Moulin meets Le Tropic: Prewar Anticolonial Surrealist Poetry in the East and West of the Pacific**

**Shu-Mei Lin** | Cornell University

The recent experimental film *Le Moulin* (2015) directs our attention back to the eponymous 1930s surrealist literary group led by Yang Chi-chang. However, researches on Yang are still entrapped in the dichotomy of nativism-realism-Taiwanese civic consciousness on the one hand, and cosmopolitanism/colonialism-modernism-petit-bourgeois taste on the other. One side attempts to rescue Yang from the marginalization of realist nativist historiography by accentuating his political intention behind the seemingly apolitical literary works. The other side tried to remedy the lack of these prewar modernist practices by the retrospective inclusion of Yang into the history of Taiwanese literature. I believe that both sides still fall short to transcend the dichotomy inherited from the postwar nativist literature debate. In fact, their fierce arguments against each other are all grounded in the purview of the island. This paper tries to prove that the debate itself is the derivative of the internal contradiction in the theory of surrealism itself by recontextualizing Yang's *Le Moulin* within worldwide surrealist movement during the 1920s and 1930s. Through enlarging the scope back to France, the origin of surrealism, and the French Caribbean, this research discloses that the negativity articulated in surrealism is itself a resistance to existing structure, so much so that since its birth, it has always been collaborative with anti-colonial activism. Nonetheless, this article does not reductively reproduce the center-periphery model by claiming that the peripheral practices are only the copy and derivative of that of the center. By comparing *Le Moulin* with the Martinican surrealist poet Aimé Césaire and the French Caribbean surrealist magazine, *Le Tropicque*, this paper investigates the respective geopolitical configuration of the colonies in the East and the West in order to understand the different reception of surrealism in the two places as well as their historical significance.

**“The Grad Student in Philosophy from Formosa”: Guo Songfen and Third World Existentialism**  
Po-Hsi Chen | Yale University

The wax and wane of European existentialist influence on literature, philosophy, and even social movements was not a phenomenon unique to Taiwan alone, but also applied to other non-European cultures. The emergence of *cunzai zhuyi* in 1960s Taiwan, however, has seldom been examined along this transcultural vein. My presentation contextualizes Guo Songfen's introduction of Jean-Paul Sartre and Albert Camus to Taiwan within existentialism's worldwide travel by attending to his philosophical writings, related book collections and notes. Recent studies on non-European existentialism posits a stark contrast between Western European existentialists and their Third World counterparts: While European philosophers such as Martin Heidegger construed the existentialist condition as a solitary individual thrown into a meaningless solipsistic world of absurdity, their Latin American, Arab, and African counterparts largely conceived of their postwar sense of alienation in a more collective light of national liberation, if not Third World solidarity.

Similarly, my paper also situates Guo's trajectory from his earlier philosophical writings, his later involvement in the overseas Chinese student movement, to his ultimate recourse to literature within Third World existentialism. Unlike many Arab and Latin American existentialist writers, Guo did not explicitly apply his reading of existentialism to the (post)colonial condition of Taiwan at the interstices of Japanese and U.S imperialism, nor to China after the consequences of the Cultural Revolution. This, in turn, led literary scholars to argue that Guo's later criticism of the Stalinist Soviet was an insinuation of his

postrevolutionary disillusionment with the communist China. Such interpretations, however, risk tailoring Guo's conceptualization of existentialism to an overtly presentist concern. Returning to Guo's constant vacillation between Camus (whose call for humanism he deemed hypocritical) and Sartre (whom he criticized for resorting to nihilism and subjectivism), this paper attempts to ask how Guo can also contribute to Third World existentialist scholarship at large.

**Archiveology of Justice: Curating Spectatorship as History in Post-Martial Law Taiwan**  
**Belinda Q. He** | University of Washington

In contemporary mediascape, fragments of filmed history are constantly being reassembled and restructured into new audiovisual encounters to animate the past and to create living archives of the present. This paper examines the post-authoritarian Taiwanese response to an ongoing global phenomenon of what I call "archive fever" at the intersection of art production, media historiography, memory studies, exhibition practices, and apparatus (*dispositif*) theorization in the age of transitional justice. My exploration focuses on three cases (Chen Chieh-Jen's *Lingchi: Echoes of a Historical Photograph* 2002, Yu-Cheng Yu's *Back to Memory* 2010, and Lian Kien Hui's *Patriotic Lottery* 2018) that, through treating the archive as a product of theory, not merely reenact the lost historical scenes, but also archive the imaging of such scenes per se and curate modes of spectatorship that are presumably unreenactable.

The paper calls into question conventional assumptions about what it means to be an image, what it means to be an archive—distinct from human and all other lifeless things—and how an image becomes the archivable. As such, the paper shifts the location of desire from Taiwanese archivists/artists/filmmakers to the archives themselves and ask how they live their own lives in circulation, across time and border. Drawing on archival work for my dissertation project, this paper also re-archives my self-ethnographic encounters with the travel of an assembly of still and moving images concerning Taiwan, both in their archival and recycled forms. As film scholar Catherine Russell (2018) notes, archiveology is a mode of critical thinking derived from Walter Benjamin's works that provide valuable tools for grasping the implications of the practice of remixing, recycling, and re-configuring the image bank. The paper seeks to suggest an archiveology of justice that is achievable only through theorizing from and with Taiwanese experiences of image making and spectatorial encounters.

**A-2 At the Intersection of Philosophy and Taiwan Studies: Issues of Taiwanese Philosophy**

**Moderator: Chee-Hann Wu** | University of California, Irvine

**Discussant: Shen-Yi Liao** | University of Puget Sound

**Panel Abstract:**

How can philosophy play a role in Taiwan studies? This panel aims to show that methods and concepts of Anglo-American analytic philosophy can spur new developments in Taiwan Studies. Philosophers study a wide range of topics, and this panel is no exception. Our invited scholar Professor Shen-yi Liao will use insights from philosophy and cognitive science of imagination to propose an understanding of political contestations about Chiang Kai-shek icons. Other presenters will focus on the possibility of Taiwanese philosophy.

The pursuit of Taiwanese philosophy has often been neglected. There are two possible reasons for this tendency. First, the political environment has limited the development of Taiwanese philosophy. Second, many philosophers have believed that insights of new philosophies from marginal areas are limited. However, based on ideas in contemporary academic discussion, such as Standpoint Epistemology or anti-Orientalism, it is worth discussing whether we should view Taiwanese philosophy as a useful new category and an important focus for academic study.

In this panel, through examining the significance of Taiwanese philosophy, Ting-An Lin argues that there are both epistemic and political reasons to pursue it. Meanwhile, Chieh-Ling Cheng cautions that the pursuit of Taiwanese philosophy on the global stage, if done improperly, might replicate and reinforce oppressive structures at home. Yuan-J Yang reflects on a subtle form of Orientalism in terms of language and examines how a Taiwanese language can play an important role in shaping a distinctive way of philosophizing.

### **Individual Abstracts:**

#### **Imagining the Past: Chiang Kai-shek Icons as Oppressive Things**

**Shen-yi Liao** | Department of Philosophy, University of Puget Sound

Philosopher Arthur Danto says that "We erect monuments so that we shall always remember, and build memorials so that we shall never forget". How do these physical things in the world relate to the mental states in our heads? How do Chiang Kai-shek icons relate to cognitions about Taiwan's past and future? This talk proposes an answer from the 4E cognitive science---the family of views on which the mind is embodied, embedded, extended, and enactive. Our memories are not always in our heads; instead, they are often offloaded onto the environment. Chiang Kai-shek icons are props for memories. Moreover, recent cognitive scientific theories of memory suggest that remembering and imagining recruit the same psychological processes. So, Chiang Kai-shek icons are not only props for memories, but also props for imaginings.

The political contestations over Chiang Kai-shek icons are not only contestations about competing memories of Taiwan's past; they are also contestations about competing imaginings of Taiwan's future.

#### **Why Do We Need Taiwanese Philosophy? Taiwan as a Contributor in the Knowledge-Building World**

**Ting-An Lin** | Department of Philosophy, Rutgers University

If “Taiwanese philosophy” as a distinctive category is something possible, should we pursue it? Through examining the significance of Taiwanese philosophy from the epistemic and political aspects, the goal of this paper is to argue that we have both epistemic and political reasons to pursue it.

First, by considering the nature of philosophy, I argue that we have epistemic reasons to pursue Taiwanese philosophy. Philosophy, as a discipline of critique, is an endeavor universally shared by all human beings, no matter where they are. People ask questions regarding the world, knowledge, and moral issues across time and space. As the project of answering these philosophical questions are complicated, we should try to include answers proposed from diverse perspectives. With its unique cultural, historical and political background, Taiwan has a high potential to provide a distinctive perspective, contributing to the project of philosophy.

Second, by reflecting on the power and ethics of collective knowledge-building, I argue that we have further political reasons to pursue Taiwanese philosophy. Part of the reason that leads to the suspicion of Taiwanese philosophy is due to its colonized past. The hundred years of colonized history has led to the denial of the subjectivity, identity, and value of Taiwanese people, posing disrespect on their capacities as an active epistemic subjective who can participate and contribute in knowledge production. This kind of denial constitutes a form of epistemic harm to the Taiwanese. The recognition and the pursue of Taiwanese philosophy would play an essential role in restoring the epistemic justice. Furthermore, because of some political pressure, Taiwanese is still struggling with fighting for its political status. The recognition of its epistemic subjectivity might support the recognition of its political subjectivity, helping Taiwanese combat the political injustice that they are still suffering.

### **Taiwanese Philosophy: Empires Outside and (Possibly) Within**

**Chieh-Ling Cheng** | Department of Philosophy, University of British Columbia

The advocacy of Taiwanese Philosophy has the virtue of resisting the way academic philosophy is commonly conceptualized and practiced. However, it may also have the vice of reinforcing the structural inequalities internal to the Taiwanese community. I suggest that we need to pursue Taiwanese Philosophy with caution, so that the virtue of resistance is not accompanied by the vice of oppression. I also suggest that we can learn from the philosophical discussions of social identities to achieve this end.

First, I argue that the advocacy of Taiwanese Philosophy calls for a critical examination of our current academic philosophy, where philosophical methods and topics are commonly taken to be universal and have little to do with particular cultures and social experiences. Taiwanese Philosophy, in engaging in this critical examination, joins the voices of Chinese Philosophy, Latin American Philosophy, African Philosophy, etc. and contributes to the ongoing conversation about how cultural assumptions shape philosophical theorizing, as well as the continuing effort in diversifying the philosophical canon. However, I caution that the delineation of Taiwanese Philosophy has double-edged consequences. While it serves to resist the dominant forms of philosophical practices in the global community, it may have oppressive implications to the local Taiwanese community, such that what is labeled as Taiwanese Philosophy only reflects the social experiences of the privileged groups in Taiwan. I, therefore, suggest that we need to properly situate the discussion of Taiwanese Philosophy such that it does not replicate nor reinforce the structural inequalities within the Taiwanese community. Finally, I propose that we can learn from the philosophical

discussions of social identities to achieve this end. While the discussions of social identities, such as gender and racial identities, have encountered similar problems of double-edged consequences, we can draw on their insights and proposed solutions to better situate Taiwanese Philosophy.

### **Language and Thought: A Taiwanese Way of Thinking in The Context of Taiwanese Philosophy and Taiwan Studies**

**Yuan-J Yang** | Postdoctoral Research Fellow, Department of Philosophy, National Taiwan University

In this talk, I aim to show why a distinctive way of thinking can be and should be developed in the context of Taiwanese philosophy and Taiwan Studies. To achieve this goal, I focus on the role of “Taiwan Mandarin” (TM) in shaping a Taiwanese way of thinking (It is worth emphasizing that TM is just *one* of the many Taiwanese languages).

Comparative philosopher Steven Burik suggests that because of the neglect of the influence from Western languages, a subtle form of Orientalism is present in comparative philosophy: “the language of current comparative philosophy shows an inclination or tendency toward a form of Orientalism, very subtle but still present indeed in the ways of communication and the focus of scholarly research” (Burik 2010: 3). It is because Western ideas, concepts, and thought structures are sometimes so embedded in Western languages that it is easy to impose them on thought and philosophy in the East.

To deal with this subtle form of Orientalism in terms of Taiwanese philosophy, I investigate the issues of language and thought. First, I discuss a moderate version of the Sapir-Whorf hypothesis and show to what extent language can influence thought. Second, I discuss some insurmountable challenges in Mandarin-English translation and show the distinctive features of two languages and two ways of thinking. Third, I discuss how “Taiwan Mandarin” can play a distinctive role in shaping Taiwanese ways of thinking and philosophizing. I argue that to reveal this distinctive influence of the language, we need to avoid two myths: the myth of lexical correspondence in translation and the myth of academic jargon. By rejecting the myths, I suggest that democracy and diversity in Taiwan can and should play important roles in shaping language and developing a distinctive way of thinking. Finally, I discuss how my analysis can be applied to other disciplines in Taiwan studies.

### **A-3 Politics of Gender and Sexuality Policies in Taiwan: Social Justice between the U.S. and China Hegemonies**

**Moderator: Raymond Dayi Hsu** | University of Michigan

**Discussant: Amy Brainer** | University of Michigan

#### **Panel Abstract:**

In the 2010s, Taiwan has been evolving from the "Beacon of Asian Democracy" to "The Beacon for Asian Gays," as Taiwan's democratization of intimacy being recognized by the New York Times. Reputable

advances of state-sponsored protection toward tongzhi (LGBTQ) citizens have been made, including anti-discrimination laws in education and employment since the late 1990s and the early 2000s, anti-domestic violence among same-sex couples in the 2000s, and the Constitutional Interpretation No. 748 to legalize same-sex marriage in May 2017. As the progresses on sexual citizenship assist Taiwan in gaining international visibility and recognition, its pursuit of sovereignty gains momentum; its internal democratic transformation evolves to societal consolidation. However, in the recent decade, this liberation of sexual rights has experienced waves of reactionary pushbacks from the emerging moral conservative groups. Anti-tongzhi camp won a landslide victory in the 2018 referenda in opposition to marriage equality and tongzhi education. Homophobic discourses, ubiquitous misinformation, and endless imports of Christian anti-gay resources from America and neighbor Asian countries challenge Taiwanese civil society and its international relationship. Meanwhile, different discourses, policies, and ideologies are borrowed and imported to shape the local LGBTQ politics and, by extension, Taiwan's nation-state building.

While existing literature tends to frame the sexual citizenship in Taiwan as moral and family issues, this panel relocates it in the framework of geopolitics and global economy. We ask: What does it mean to pursue social justice and implement sexual citizenship for protecting "tongzhi" (LGBTQ) people in Taiwan while Taiwan has been situated, if not trapped, between two mega-powers (the United States and China) and their competition for global hegemony, trans-continental leadership, and geopolitical interests? Reluctantly but inevitably involved in the U.S.-China trade war and struggle for hegemony, Taiwan's ambiguous nation-state status is becoming more contingent on the changing political climate; Taiwanese people's affirmation for its independent sovereignty and the democratic regime awaits to be reconfirmed. Given the rise of political uncertainty, economic inequality and neo-conservative politics, how can we better comprehend the meanings and effects of human rights-LGBTQ rights and sexual citizenship in relation to Taiwan's engineering of nation-state building and strategic diplomacy? How does the process of achieving the "queer utopia" of sexual liberty and social equality re-configure Taiwan as an imagined community and re-articulate its relationship with cultural China, indigenous histories, global Christian colonialism, and the imaginary of cosmopolitan human rights?

In this panel, four papers take interdisciplinary perspectives to examine various factors and players that are shaping the intersection of Taiwan's LGBTQ rights movement, sovereignty seeking, and glocalised politics and activism. Kao's research analyzes how anti-tongzhi (LGBTQ) conservative politics impacts Taiwan's geopolitical relations with the U.S. and China through the newly coined lens of "hetero-hegemony." Jhang's paper explores Taiwan's rhetorical assimilation of, and differentiation from, the U.S. and China in terms of LGBTQ rights policies and democratic values. Built on his comparative study of LGBTQ activism in South Korea, Singapore and Taiwan, Jung takes a legal perspective to examine the adoption of international human rights laws into the domestic legal system in Taiwan's state-civic partnership in LGBTQ policies, arguing that this state-civic partnership has built upon the shared sense of fragile nationhood in relation to Mainland China and a projection of an overachieving state. Finally, Hsieh zeros in on the most recent political and democratic development in Taiwan, namely the 2018 referendum, to argue that the attempt to legalize same-sex marriage makes transparent in national and "global" discourses existing ways married individuals violate the public rules of heteronormative monogamy in Taiwan, challenging the typical image of "family". Together, this panel aims to understand how LGBTQ politics influences the ways in which Taiwan is adapting and responding to the global political changes to



continue its delicate and complicated nation-state building and democratic consolidation and vice-versa. Our panel directly responds to NATSA 2019's goal to theorize the destabilization of the empires from the global, social, cultural, and sexual margins.

### **Individual Abstracts:**

#### **Hetero-Hegemony: Anti-Tongzhi (LGBTQ) Conservative Politics and Taiwan's Geopolitical Relations with the U.S. and China**

**Ying-Chao Kao** | Virginia Commonwealth University

Anti-gay conservatism has engaged in American right-wing politics for three decades; however, tying up sexual morality with political power and economic interests is a recently emerging but urgent issue to Taiwan and the regional strategic balance in East Asia. While Taiwan has implemented national LGBT/*tongzhi* education (同志教育) since 2004 and is set to be the first Asian nation to legislate marriage equality in 2019, this young democracy has experienced challenges from the *glocalized* conservative politics and anti-tongzhi activism since 2011. The conservative forces institutionalized their organizations, established a Christian-based party, and won five tongzhi-related referenda with more than seven million votes in 2018. Built on the literature of global culture war, right-wing populism, sexual citizenship, and heteronormativity, my research re-situates Taiwanese anti-tongzhi conservatism at the nexus of Taiwan's multi-lateral relations with the American and Chinese hegemonies.

Through the newly-formed lens of *hetero-hegemony*, I conceptualize anti-tongzhi conservatism as an ideological complex with globalizing material infrastructure composed of the systems of *hetero-normativity* (Warner 1993; Seidman 1993), metamorphism of *heterotopia* (Foucault 1971), and the manufacturing of the populist *consent* to the hegemony of compulsory heterosexuality (Gramsci 1989[1971]; Rich 1994[1980]). The exports of American conservatism and strategic homo-nationalist diplomacy have simultaneously influenced this hetero-hegemony, that sequentially re-energizes the pro-China constituency in Taiwan and partially assisted the victory of KMT and anti-tongzhi referenda. Echoing Wong (2013), this research argues that, through emphasizing Chinese traditional values, Confucian ethics, and filial piety, anti-tongzhi conservatism in Taiwan (and Hong Kong) semi-consciously assists legitimizing China's hegemonic ownership over the two societies. It facilitates China's infiltration and manipulation and destabilizes the status of Taiwan as a democracy with independent sovereignty. By re-locating conservatism within the geopolitics of Taiwan, the U.S., and China, scholars can better understand how international politics, transnational economy, and globalizing culture wars collaboratively shape the development of sexual citizenship in Taiwan.

#### **The Overachieving State: Envisioning Sovereignty in LGBT Politics in Taiwan**

**Minwoo Jung** | University of Southern California

In the recent decades, Taiwan has made reputable advances in the legal inclusion of LGBT groups in the past two decades via the passage of anti-discrimination laws in education and employment, the

implementation of LGBT inclusive education in the curriculum, and most recently, the constitutional interpretation to legalize same-sex marriage that resulted from a continued partnership between state institutions and non-governmental groups. By examining various instances of this state-civic partnership from the adoption of international human rights laws into the domestic legal system to the state-sponsored promotion of Taiwan pride in domestic and international settings, I argue that the state-civic partnership, although not without tension, has built upon the shared sense of fragile nationhood in relation to Mainland China. The Taiwan state and non-governmental groups have coincided to project an image of an *overachieving state* in identifying and utilizing the international human rights standards with an aspiration to recuperate their outcast nation-state status and to promote the affirmation of envisioned sovereignty. Following on the converging discourses and practices of national sovereignty and LGBT equality in both domestic and international politics, I show that LGBT issues have become emblematic of the nation's contradistinction to Mainland China within the geopolitical context of cross-Strait political and economic conflict.

### **Making the Body (Im)proper**

**Wen-Hung Hsieh** | Southern Illinois University Carbondale

What did the recent referendum actually measure in Taiwan? How and why did homosexuality become a political concern? In this paper, I will explore fundamental problems with the referendum on LGBTQ rights in Taiwan. Taiwan has always been regarded as the lighthouse for LGBTQ communities in Asia. In 2017, Taiwan's high court ruled it unconstitutional that same-sex couples were not given the same marital status as heterosexual marriage and demanded that the law be corrected in two years. While many Taiwanese were taking pride in Taiwan's progressive approaches to address social injustice concerning gay rights, a growing number of discontented people who deemed gay marriage to be "risky" to social stability requested a referendum be held so their voices could be heard. To many anti-same-sex marriage activists, the infringement upon heterosexual monogamy by gay marriage could lead to the collapse of "family" that in turn threatens national security. In November 2018, the referendum results for a series of questions all clearly oppose equal marriage rights for same-sex couples.

In this paper, I will interrogate the ideal of "family." Contrary to the conception that the stability of the family is the foundation of the nation, I propose to reveal that this "conventional" familial structure has always been transient. Some changes go unnoticed or others glorified, while select changes become topics for political debates. In addition, I also further investigate the validity of the referendum by revealing what this recent referendum actually measures. I hypothesize that the attempt to legalize same-sex marriage makes transparent in national and "global" discourses existing ways married individuals violate the public rules of heteronormative monogamy in Taiwan. Voters against same-sex marriage may be more terrified by these revelations than by same-sex relations; something the referendum, and coverage of the referendum, fails to address.

## A-4 East Asian Developmental States in Transition

**Moderator:** Kuan-Ming Chen | University of Chicago

**Discussant:** Karl Fields | University of Puget Sound

### **Panel Abstract:**

This panel consists of four papers examining the role of state in economy and society and its transformation in East Asia. Specifically, it seeks to go beyond the commonly interrogated industrial policies by focusing on the aspects of finance and politics of social reproduction. In a conspicuous way, the East Asian developmental state might actively direct private savings to boost the economy: The paper, *Funding Miracle: Mobilizing Household Savings in Taiwan and South Korea*, compares Taiwan's and South Korea's savings mobilization movement as a way to bridge the link between mobilizing financial resources and enacting industrial policy. One important source of capital is derived from housing market. The paper *State, Housing Market and Society: The Rise of Social Housing in South Korea and Taiwan* analyzes the dynamic relationship between the state, housing market, and society to explain the development of social housing in Taiwan and South Korea after democratization in the late 1980s. Nonetheless, the state's intervention in economy may sit uneasily with democracy. In *Celebrating Economy, Sacrificing Democracy: The Authoritarian Rule of the Media Law in Taiwan, 1950s-1970s*, the author examines the tension between economic growth and restriction of democracy in Taiwan's media law under the authoritarian period (1950s-1970s). In a broader social and historical context, the paper *Tradition and Taiwanese Society: The Lasting Effect of the Corporatist Welfare State on Social Rights* further explores how the welfare state of Taiwan has transformed in the face of globalization. Together, the papers provide a constructive intervention to the extant scholarship on the East Asian developmental state.

### **Individual Abstracts:**

#### **State, Housing Market and Society: The Rise of Social Housing in South Korea and Taiwan**

**Yi-Ling Chen & Won Seok Nam** | University of Wyoming & The Seoul Institute

While neoliberalism affects many western countries and caused their supply of social rental housing to decrease, East Asian regimes have inversely increased their numbers since the 1990s even though the neoliberal ideology did travel to Asia later on. In order to explain why social housing rose in East Asia, this paper focuses on South Korea and Taiwan to explore their path-dependent structural changes. It analyzes the dynamic relationship among the state, housing market, and society to explain the development of social housing in Taiwan and South Korea after democratization in the late 1980s. Being the Asian developmental states, South Korea and Taiwan have many similarities. Both were Japanese colonies and subsequently had close ties with the American government after World War II. Both countries' economies took off in the 1960s, and both highly relied on export-oriented industry. In the late 1980s, both started undergoing democratization. Democratization in Taiwan and South Korea has made bottom-up social forces—besides the state and market—the important actors for initiating new housing policies (Shin,

2009). The pressure of political competition also drives both governments to offer more social policies (Wong, 2004; Ramesh, 2003). Nevertheless, these two countries were divergent in the beginning on their approaches to housing policy. The South Korean government started playing a strong role by constructing a large amount of social housing, while Taiwan's government relied on the housing market by offering more low-interest mortgages for people to buy a home. In 2010, the amount of social rental housing in Korea increased rapidly and reached to 6.3 per cent of all housing stock (Kim, 2014), but the number was only 0.08 per cent in Taiwan. Recently, their housing policies have begun to gradually converge. Taiwan's housing policy reached a turning point in 2010 after a strong social rented housing movement pushed the state to play a bigger role in the housing system. In South Korea, the leading role of the state now faces several challenges in finances and management, so the government is seeking ways to incorporate the private sector into the provision of social housing. This paper is going to analyze the dynamic relationship among the state, housing market, and the society to explain the development of social housing in Taiwan and South Korea after democratization in the late 1980s. It will challenge existing works on Asian housing for their neglect on the increasing social forces forming these housing policies.

### **Tradition and Taiwanese Society: The Evolution of the Corporatist Welfare State**

**Megan Conville** | SOAS, University of London

Taiwan found itself in a pivotal spot in the second half of the 1980s, with the slow transition out of martial law to democracy. Taiwan was situated in an economic boom that would land the island a spot in the East Asian Miracle report from the World Bank. With globalisation and economic growth came a rapid rise of the middle class and, over thirty years, a growing rate of inequality on the island. With the development of an economy, class, and inequality comes alongside the development of social benefits, as provided by the state. From 1945, The KMT capitalized on a base of traditional values as the welfare state developed. This structure, called the "Corporatist Welfare State", is based on a set of values at the potential cost of its social progress. This paper will discuss the drivers in Taiwan's welfare state restructuring from 1986-1995, focusing on globalisation, the Taiwanese economy leading up to 1986, and the welfare state transition. It will utilize the Esping-Andersen framework on welfare state regimes to discuss the development Taiwan has experienced over time. This paper will specifically focus on an investigation of the NHI program development and will look into what aspects in this pivotal time period were driven by the state, rather than society. This piece will delve into if the NHI program was borne out of the natural development of the welfare state, or as a hasty response to the inevitable growth of political parties under democracy. By investigating this dynamic, we examine if the transition out of the traditional Corporatist Welfare State was developed by state or society. Through this retrospection, we investigate the way that structural changes in social progress can be framed today.

### **Funding Miracle: Mobilizing Household Savings in Taiwan and South Korea**

**Joonsik Kim** | National Taiwan University

How was the so-called phenomenon of "East Asian economic miracle" in the late 20th Century possible in both Taiwan and South Korea? Scholars of developmental state tend to overlook the fact that economic

growth was heavily funded by household savings. To mobilize private savings from every single household, the authorities in Taiwan and South Korea launched what was called “savings mobilization movement” in the 1970s. To transfer people’s money to state-controlled financial institutions, the two regimes initiated nationwide propaganda. At the same time, both authorities had also built relevant institutions to “encourage” the public schools, anti-communist civil groups, and even private companies to join the movements. In the name of preparing for a civil war, both authorities strengthened their war-mobilization ability, and people were cooperative for mobilizing economic resources. Under this background, savings mobilization movement operated surprisingly efficient, and household savings skyrocketed. Despite these similar features, details of the state-led savings mobilization differed. Similar to wartime mobilization, the South Korean government announced nationwide target amount of savings and forced individuals to reach this target. On the contrary, Taiwan government stressed on voluntary savings. Compared to their South Korean counterpart, KMT launched a moderated savings mobilization movement under the context of less military challenges, higher interest rate, and smaller size of the HCI project. Clearly, voluntary savings were more efficient to mobilize savings. Comparing Taiwan’s and South Korea’s savings mobilization movement helps explain the historical puzzle of East Asian miracle, especially the missing link between mobilizing financial resources and enacting industrial policy. Also, this study will bring back the role of the entire national population, which has been almost forgotten in the literature of development. Theoretically, this paper will contribute to the revision of developmental state theory, by analyzing how geopolitical factor affected state-society relation and further state development.

## **Celebrating Economy, Sacrificing Democracy: The Authoritarian Rule of the Media Law in Taiwan, 1950s-1970s**

**Shih-An Wang** | University of Chicago

This paper examines the relationship between economic growth and restriction of democracy in Taiwan’s media law under the authoritarian period (1950s-1970s). Today, many Taiwanese people hold an “authoritarian nostalgia” toward the economic growth during the authoritarian period. As argued by many legal scholars, however, the legal system of an authoritarian regime is multi-faceted. This legal system tends to not only promote economic prosperity, but also restrict democracy and individual rights. This paper argues that these two major themes can be found in the operation of Taiwan’s media law during the authoritarian period. Using legislative records and archival data of the Publication Law from the 1950s to 1970s, this paper intends to investigate how the media law was interpreted and adopted by various institutions. It argues that it was operated in a manner, both economically and politically, to reinforce the legitimacy of the authoritarian government. First, the Publication Law required the operators of newspaper industries must be registered. This regulation, along with other mechanisms, helped to maintain the dominant position of large-scale businesses that held pro-government ideologies. Politically, the content of the newspaper was subject to the strict scrutiny of the Information Bureau of Executive Yuan, and most of its decisions forbade political comments and were upheld by the administrative courts. By limiting the power of potential economic and political opponents, the authoritarian government stabilized the society and ensured its political legitimacy in Taiwan. In concluding, this paper notes that economic development intertwined with the country’s political preference. The ideal of democracy and

the recognition of plurality and individual interests thus vanished in this structure. Through Taiwan's experience, this paper hopes to crystallize our understanding of authoritarianism, a topic that needs more studies from a legal basis.

## **B-1 Translating Cultures: Adaption and Reception from Colonial Period to Post-colonial Period in Taiwan**

**Moderator: Tzu-Chin Insky Chen** | University of California, Los Angeles

**Discussant: Seiji Shirane** | City College of New York

### **Panel Abstract:**

As texts meet new contexts and audiences, they inevitably take on a life of their own, while remaining linked to their source. This panel explores the necessity of interpretation through an examination of both its range and impact. From literary classics to contemporary works each presenter sheds light on a clear case in which adaptation was essential to the transplantation of works across time and space. We will focus on examining the translation, adaptation, and reception of several works spanning colonial period (1895-1945) and contemporary Taiwan, tackling the notions of national language, wartime ideology, postcolonial translation, and (un)translatability. Specifically, we discuss how these texts were interpreted, how they influenced readers in colonial and contemporary Taiwan, and how a contemporary work depicting the colonial memory was translated into another language regarding polylingualism.

Shih-Wei Sun's paper examines the change of content in elementary school textbooks and the citation of Man'yōshū during the Sino-Japanese and Pacific Wars (1937-1945). Under the colonial education policy, non-Japanese students are required to learn the national language that is in fact foreign. In such a context, Man'yōshū is interpreted as a symbol of "Japanese spirit" that is in favor of the wartime ideology.

Yu-Ning Chen's paper centers on interpretation of *The Tale of Genji* in colonial Taiwan. Similar to Man'yōshū, *The Tale of Genji* also symbolized the Japanese spirit particularly during the Japanization movement (1936-1945). Instead of appearing in the school textbooks, *The Tale of Genji* was introduced and interpreted as models of Japanese women in colonial Taiwan's women's magazine. Chen argues that the wartime discourse reshaped *The Tale of Genji*, in which the text was regarded as not a literary text but a politicalized text.

Hsiang-Yang Chen's paper discusses Taiwanese novelist Wu He's full-length novel *Remains of Life* in English translation from the perspective of Sinophone literature. Incorporating theories such as translatability, polysystem, and postcolonial translation, Chen considers translation from a broader context. From the perspective of translating Taiwan Literature into English, Chen reads the translation as an action and offers suggestions to the process of translation.

Mei-Chen Pan's paper examines two works written by Taiwanese writer Lü Heruo (吕赫若, 1914-1951) to see the effect of monolingualism. Through analyzing Lü's Japanese story "A Happy Family" (Gōke heian 合

家平安, 1943) and Chinese stories “Warfare in Hometown” (故郷の戦事, 1946), Pan argues that Lu uses untranslatability and illustrates the ambiguous linguistic territory intersected by Japanese-language literature (Nihongobungaku 日本語文学) and Sinophone literature.

Keywords: *Man'yōshū*, *The Tale of Genji*, *Remains of Life*, Monolingualism

### **Individual Abstracts:**

#### **The Citation of *Man'yōshū* poems in Japanese Language Textbooks of Colonial Taiwan during the War Period, 1937-1945**

Shih-Wei Sun | University of California, Los Angeles

This paper will examine how poems in the *Man'yōshū* 萬葉集 are cited and interpreted in the Japanese Language textbooks in colonial Taiwan from 1937 to 1945. Following the wartime national policy, the poems are used as a means of fostering the spirit for war during the Sino-Japanese and Pacific Wars. Known as the earliest anthology of Japanese Poems, the *Man'yōshū* has been canonized throughout the cultural history of Japan. However, in the wartime context, it was assumed that the “essence of Japanese spirit” and “the true voice of our (Japanese) antiquity” could be evidentially found in poems such as *Umi-yukaba* 海ゆかば (*If I go to the sea*, poem no.4094, book 18). These works were cited to support and to legitimize the development of patriotism and loyalty to the emperors, an ideology that encourages Taiwanese to sacrifice their lives to serve the Empire. The paper will first illustrate briefly how the contents of Japanese Language Textbooks have changed in different time periods, and address the question that how the education of “kokugo” 國語, or “national language” that is a de facto foreign language for the non-Japanese native students, played an important role in the wartime ideology.

Key words: *Japanese Textbook in Colonial Taiwan*, *Man'yōshū*, *Umi-yukaba*

#### ***The Tale of Genji* in colonial Taiwan**

Yu-Ning Chen | Washington University in St. Louis

This presentation focuses on the role of *The Tale of Genji* in colonial Taiwan (1895-1945). The national literature (kokubungaku) movement in modern Japan attempted to establish a connection between *The Tale of Genji* and the Japanese national spirit by literary discourses and translating *The Tale of Genji* to modern Japanese. In the case of colonial Taiwan, national literature scholars used *The Tale of Genji* to support Japanization (kominkan undo, 1937-1945) in three aspects: the assimilation of Taiwanese people, the promotion of the Japanese language and the elimination of Taiwanese customs. However, although these *Genji* discourses were aimed at Taiwanese people, they were actually read mainly by Japanese people living in Taiwan. In the 1940s, when the publication and sale of *The Tale of Genji* was banned in mainland Japan, in Taiwan it remained free from censorship, continuing to aid the cause of Japanization and serving as a symbol of the Japanese national spirit.

Keywords: *Colonial Taiwan*, *The Tale of Genji*, *national literature*

## **Translating Taiwan Literature into English: Sinophone Perspective**

**Hsiang-Yang Chen** | National Taiwan Normal University

The study aims to analyze the process of translating Taiwan Literature into English through the theories of postcolonial translation and polysystem. The possibilities, challenges and limitations of establishing an English translation of Sinophone Taiwan Literature explored, with a focus on the cultural significations specific to time and space, and the plasticity of the Sinitic script. Taiwan writer Wu He's writing style, along with the English translation of Wu He's *Remains of Life* is discussed and analyzed as a specific example of such translation process with a critique. This study expects to bridge the theoretical perspectives of translating Taiwan Literature into English with the practice and offer suggestions to future translators.

Keywords: *Sinophone, Taiwan Literature, literary translation, translation into English*

## **From Empire to Motherland: Lü Heruo's Language Strategy and Zhong Lihe's Creation of Stateless Identity**

**Mei-Chen Pan** | University of San Francisco

The linguistic history of modern Taiwan is marked by the enforcement of two monolingualisms. Taiwan first acquired the concept of a communal “national language” under Japanese colonial rule from 1895-1945. After the Nationalist regime from Mainland China officially took over the rule of Taiwan in 1949, a second new national language—Mandarin Chinese—was strictly enforced. Along with this change of national languages the citizens of Taiwan went from the subjects of the Japanese empire to being part of the “Motherland.” If Jacques Derrida is right that monolingualism is indispensable language politics for a legitimate domination, what kind of domination can monolingualism-s justify? And how does a second monolingualism reflect the traces of the first?

By scrutinizing Lü Heruo's “The Warfare in Hometown” series (故鄉的戰事, 1946) and Zhong Lihe's “The Fourth Day” (第四日, 1945; revised in 1957, 1959), I argue that Lü Heruo (呂赫若, 1914-51) and Zhong Lihe (鍾理和, 1915-1960) have developed different strategies to come to terms with their experiences of monolingualisms. In reconfiguring these two important writers with transcolonial approach as well as concepts of cacophony and translation, this paper sheds new light on the neglected works of Lü and Zhong and addresses the ambiguous linguistic territory intersected by Japanese-language literature (Nihongobungaku 日本語文学) and Sinophone literature.

Keywords: Monolingualism, Lü Heruo, Zhong Lihe, Japanese-language literature, Sinophone literature

## **B-2 Historicizing Democracy: Contentious Politics in East Asia**

**Moderator: Yen-Yu Lin** | University of Virginia

**Discussant: Naoyuki Umemori** | Waseda University



### **Panel Abstract:**

How did democracy come into being in East Asian countries? This panel attempts to historicize democracy both in terms of political thoughts and institutions. First, Chan's paper interrogates the historical process of how the idea of imperialism was entangled with the development of democracy in interwar Japanese empire as well as in colonial Taiwan. Second, by looking into the case of "Public Security Preservation Laws," Chi argues that statist legal system and the idea of citizenship could be two sides of a coin, giving the colonial subjects not so much rights but also duties. Third, Tung examines the case of South Korea and Taiwan by analyzing the relationship between "Divided Nation" and political identity. Last, Chou shifts gears to the role the diasporic Taiwanese living in the U.S. played during the Martial Law period by focusing on the case of "Homeward Movement." These papers show how the concept of agentic beliefs intertwines with structural institutions in the history of democratization in East Asia.

### **Individual Abstracts:**

#### **Rethinking Democracy in Interwar Japan and Colonial Taiwan: The Perspective of the Theory of Imperialism and the Debate on *Minponshugi***

Ya-Hsun Chan | University of Tokyo

Regarding the development of Taiwanese nationalism and the political consciousness for democracy, the so-called 'Taishō Democracy' is often regarded as a significant reference. 'Taishō Democracy' is believed as impelled by a universal demand for sovereignty and democracy, especially after the experience of WWI, which is generally regarded as a disequilibrium amid imperial orders. In the wake of the Paris Peace Conference, it seemed the era of imperialism had come to an end. Ideas such as international coordination and self-determination began to generate more and more attentions. Meanwhile, as the competition between the League of Nations and the Communist International had revealed, the dynamism towards a new world order continued. During the same period, 'constitutionalism internally, and imperialism externally' remained the main policy in Japan, a subtle link between ideas that seemed incompatible to one another—imperialism and democracy—can therefore be seen. How was the idea of imperialism entangled with the development of democracy during the interwar period in Japan and Colonial Taiwan? This paper argues that different understandings towards the idea of imperialism in the Meiji period had crucial impact on the Taishō democratic movement. Chapter one and two scrutinize two theories of imperialism and the debate on *minponshugi* respectively, including Ukita Kazutami's ethical imperialism, Kōtoku Shūsui's criticism of imperialism, and disputes between Yoshino Sakuzō, Ōsugi Sakae and Yamakawa Hitoshi. Chapter three focuses on leading representatives of social movements in Colonial Taiwan, including Lim Teng-lok, Tsai Pei-huo, Lien Wen-ching, Hsu Nai-chang, and Fan Ben-liang, and provides a brief conclusion.

#### **The *Kokutai* theory and the Citizenship of the Taiwanese under the Japanese Empire: Constitutional and Comparative Study of the Public Security Preservation Laws in Japan and Taiwan**

Chungyen Chi | University of Tokyo

Nowadays, the concepts of democracy, liberty, and human rights are considered as natural rights, and often regarded as things prior to the existence of sovereignty states. However, after analyzing citizenship of the Taiwanese under the Japanese rule through the establishment of Meiji Constitution and applicability of the Public Security Preservation Laws in Japanese domestic territory and Taiwan, it is concluded that the citizenship is closely connected to the positive laws of the Japanese empire. The positive laws of the Japanese empire in the pre-war period was mainly influenced by the concepts of the Western modern legal order that has infiltrated in East Asian since the 19th century, the Kokutai theory of Tennonism, and the different security background between Japan and Taiwan societies. Such a positive legal system also allowed all the people under the empire to have three identities, including "national", "citizen" and "imperial subject". This research argues that in modern East Asia, the concepts of democracy, liberty and rights developed in an evolutionary process. For instance, the concepts of monarchy and democracy originally described solely where sovereignty lies while the concepts of liberty were referred to the range limited by the positive laws of sovereignty states. In other words, the state's positive legal system and citizenship could be two sides of a coin, giving the subjects the corresponding rights and duties. Only by understanding this process, could the significance and limitation of the citizenship under the empire be illuminated. This study takes Taiwan as an example to investigate the nature of the Imperial Japan. The methodologies are based on textual history and legal theories to analyze the citizenship of the Taiwanese under the Japanese Empire.

**Democratization in Divided Nations: Comparing the Impact of National Identity on Democratic Development between Taiwan and South Korea**  
Kai-Wen Tung | Stanford University

Taiwan and South Korea are ideal cases for the most similar comparative design. First, the two countries experienced similar democratic transitional processes, and today are regarded as the most successful third-wave democracies in East Asia. Second, they share common historical experiences, including Japanese colonial rule, national divisions caused by the Cold War, the rule of anti-communism authoritarian regimes, and state-led modernization. Among these commonalities, the divided nationhood and the legacy of authoritarianism have shaped identity political cleavages in Taiwan and South Korea, but the two countries have diverged in regard to their national identities and identity politics. In Taiwan, the contending identity between the Taiwanese and Chinese and the division between Taiwan independence and Chinese unification are salient debates between the KMT and the DPP. In contrast, South Korea lacks sharp cleavages over national identity and unification, yet the political divisions based on South Korea-US and North Korea–South Korea relations still plays an important role in South Korea's identity politics.

Based on this difference in identity politics, my study hypothesizes that national identity cleavages in Taiwan are more irreconcilable than in South Korea and uses two approaches to investigate whether such nonnegotiable cleavages will bring Taiwan's democratic development more challenges than South Korea. First, a comparative historical approach will explain the divergent development of national identity cleavages, comparing the role of national identity in Taiwan's and South Korea's democratic

developments. Second, a quantitative approach will analyze if national identity cleavages correlate with political polarization in Taiwan and South Korea by testing their effect on democratic values.

### **After the Martial Law Period: The Homeward Movement and Taiwan's Struggle for Democracy (1980-1992)**

**Mi Ni Tzou** | Pennsylvania State University

This project is an oral history of Taiwanese leaders in World United Formosans for Independence, who organized the Homeward movement (Fan xiang yun dong) in the U.S. in order to fight against the Kuomintang's dictatorship in the 1980s. The goal of this project is to present Taiwanese democratic struggles and progress after the end of Martial Law in 1987. I argue that the formation of democracy in Taiwan was due to a series of events rather than only the abolition of Martial Law. This has been done by studying the history of Taiwan's democratic progress and the documentation of the 100 Activist Union, as well as interviewing five key leaders of the Homeward movement. I show that this movement put an end to the blacklist system as well as the dictatorial law, the Criminal Code Article 100, which is a historical milestone for liberty in Taiwan. This oral history project aims to provide a closer account of this important episode in the Taiwanese peoples' struggle for democracy.

## **B-3 Women's Body: Representation, Resistance, and Reinvention**

**Moderator: JhuCin (Rita) Jhang** | The University of Texas at Austin

**Discussant: Derek Sheridan** | Institute of Ethnology, Academia Sinica

### **Panel Abstract:**

How does a woman's body move through a society informed by Patriarchy, Neoliberalism, Buddhism, Christianity, and others? In this panel, the four papers tackle this question from various perspectives. The first paper looks at the struggles of highly educated, urban "fat" women in Taiwan against the ideal of beauty that accentuates thinness, where their fatness is considered a moral failure. This struggle is analyzed from a neoliberal perspective to highlight gender inequality in Taiwan. In the second paper, the author delves into the indie music landscape of Taiwan to see how some lesbian are resisting the heteronormative hierarchy and the phallogocentric cultural politics of progressivism through their preference toward the "backward" emotion in music. In the third paper, the author examines the commodification and commercialization of women's bodies, intimacy, and emotion in the global market of marriage, and how the power mechanism comes into play with "patriarchal bargain" between the foreign spouses and maternal home. Finally, the last paper continues the discussion in the bound of the domestic by investigating the abortion ritual to appease the "yingling" – the ghost of the fetus aborted from the mother's body. The author argues that the appeasement practices might have become popularized against the backdrops of the legalization of abortion in 1985, the evolving ideas about marriage and family size associated with economic and social change, and the patriarchal pressure, which

are further complicated by the Chinese tradition, Japanese influences, and Christian anti-abortion activism in Taiwan.

### **Individual Abstracts:**

#### **Listening Backwards, Comprehending Inwards: Taiwanese Lesbian Communities' Soundscape of Local Indie Music**

Yin Hsuan Dai | National Taiwan University

Taiwanese “indie” music, a subcultural product with a unique history of development since 1980s, embodies the emotions of struggles, failures and specifically depressions following the Anglo-American definition of “indie” music tradition. To be noted, there has been a comprehensively high preference of Taiwanese indie music within local lesbian communities, differing from other terms of LGBT communities and heterosexual popular music preferences. Such preference not only serves as a way for lesbians to express their personal affections and emotions but also works as an approach to network peoples within lesbian communities together for further alliance. While mainstream LGBT movements, due to the strategic purposes, are somehow inevitably forced to highlight positivity and social progress, this research seeks to discuss the notions of lesbian identification and affect politics that emphasizes the negative, private and unspeakable emotions regarded as backward emotions such as depression, anxiety and even suicidal attempts. Specifically speaking, I would operate further fieldwork with lesbian community members in order to depict a queered soundscape of how local indie music is perceived, not only on the gender level of defying heteronormative hierarchy but also on the level of facing backward emotions as an underlying force to defy the phallogocentric cultural politics of progressivism that tend to neglect the dark side of queers. Through the backwardness of queer affection politics, I seek to elaborate how Taiwanese lesbian communities embody such emotional backwardness by immersing in local indie music, and in this way find a possible trait of survival.

#### **The Psychic Life of the Yummy Mummy: Pregnancy as a Neoliberal Project in Taiwan**

Amélie Keyser-Verreault | Laval University

This paper explores the psychic life of the Taiwanese Yummy Mummy in a dynamic way, drawing insights from Foucault's critique of the theory of human capital and his emphasis on “psychic return.” By extending and bringing together two bodies of literature—research on pregnant beauty and the approach to psychic life under neoliberalism, this analysis examines a process of continual interaction between outer appearance and the inner world of these Taiwanese women during and after pregnancy. Thus, by using the perspective of the flux of psychic return in order to grasp these women's continuous aesthetic labor, I underline the importance of the functioning of an economy of affects which supports and overdetermines their beauty practices. In this process of maximizing self-appreciation and diminishing self-depreciation, I emphasize the importance of self-satisfaction as a determinant gain of the valorization of appearance. I point out as well that, in some circumstances, immaterial return in the quest for beauty takes priority over material earnings and the influences of social pressures.

## **The Evolving Personhood of the Fetus: Abortion Ritual in Taiwan within the Transnational Flow**

**Grace Cheng-Ying Lin** | John Abbott College

In Taiwan, the abortion ritual has been gaining popularity during the last four decades. The abortion ritual attempts to appease or rescue yingling, the spirits of fetuses that have died from abortions or miscarriages. In the contemporary religious discourse, yingling seem to have personhood as they are believed to wander in the world of the living or the world of the dead, longing for the care of their parents.

This paper attempts to shed light on the driving forces behind both the evolution of the ritual and of the understanding of the fetus' personhood. The legalization of abortion in 1985 caused an increase in the number of abortions. Economic and social changes in ideas about marriage and family size as well as patriarchal pressure may have triggered the popularization of appeasement practices. The representation of the fetus' personhood that is embedded in the ritual through material, images and discourses surrounding it, appears to be an invention and thus invites investigation of its origin.

I argue that the new belief in the personhood of the fetus developed in the context of transnational flows surrounding Taiwan involving Chinese tradition, Japanese influences, and Christian activism. Moral norms and countermeasures against infanticide and abortion emerged in premodern Buddhist and Confucian sectors, whereas practices used in the abortion ritual in Japan were borrowed in the 1980s. Moreover, the value of life has been highlighted through antiabortion campaigns mobilized by Christian activists since the 1990s. The developments/changes in the ritual and surrounding discourses indicates the complexity of the competing powers in which Taiwan is situated. Furthermore, the ritual, as a dynamic social praxis, reacts in its unique way.

## **Power Mechanism among Cross Border Marriage: A Case Study on marriage migrants in Taiwanese Society**

**Meng-Hsi Pan** | Ludwig Maximilian University of Munich

Accompanied with the globalization in economic, politic as well as in civil dimensions, interactions between countries and regions enable a broader vision for migration. Divergent push and pull factors matter in the scene of migration, nowadays transnational marriage emerges to be one of the reasons moving across different countries, it is no longer a rare phenomenon, but a common option for people in the modern societies. International marriage in Taiwan also began to happen in this sense more and more often. On the basis of statistics from Department of Statistics, Ministry of the Interior, in the year 2017 the percentage of transnational marriage took over 15.3% from the total marriage rate. Among the different implications of international marriage, one characteristic of transnational marriage in Taiwan that gained concern from societal discourse is the international match-making marriage. The characteristic of marriage agency reveals the commercialization of marriage, which leads further to the controversial disputes on the socioeconomic structure, to what extent could people accept consumerization involves in our personal life. In other words, what elements in life could we trade in the

market? Could intimacy and emotion become products in economic market? Through these leading questions this paper is aimed to further discuss the dynamic power mechanism within the transnational matching marriage, especially with the lens of patriarchal bargain the research focuses on the analysis of the relations between these foreign spouses and maternal home.

## **B-4 Public Policy from the Margin: Expenditure, Participation, and Responsiveness**

**Moderator: Fu-Te Liao** | President of Taiwan Foundation for Democracy

**Discussant: Kuan-Ming Chen** | University of Chicago

### **Panel Abstract:**

Echoing this year's conference theme, this panel aims to explore the various aspects of Taiwan's public policy from the margin's perspective. The panel is composed of four papers. Two of them (Newland and Liu; Yen) explore political responsiveness and policy support of the ethnically and economically minority in Taiwan. The other two papers (Su and Chuang, Liao) explore public budgeting and spending and its association with gender, policy category, and regional variation. More specifically, Newland and Liu's paper studies the relationship between the distribution of democratic responsiveness across different ethnic groups in Taiwan. Through multi-wave experiments, they find that government officials distribute their responsiveness equally across ethnically Chinese and indigenous citizens. However, the variation of local state capacity results in lower levels of responsiveness in indigenous citizens populated districts. Yen's paper studies the role of economic insecurity in driving social insurance participation in Taiwan. Using real behavioral data with fine-grained income documentation from Taiwan, she finds that insecure households systematically decreases their probability of pension enrollment and the effect is most obvious among the bottom one-third on the income spectrum. The other two papers tackle public budgeting and spending. Su and Chuang use a regression discontinuity design to investigate the impact of mayors' gender on public expenditure in townships of Taiwan. They show that the townships of female mayors tend to have higher civil affairs expenditures and lower expenditure for social relief. Liao's paper applies two prominent public budgeting theories to the case of Taiwan. He examines both the overall budget changes and the budget data by functions (e.g., education, economic development, social welfare, etc.). His paper depicts the budget outcomes in Taiwan and contributes to the research on public budgeting by providing Taiwanese experiences. Together, all four papers speak to one another and respond to the main theme by answering how Taiwan's public policy experiences can contribute to knowledge production. In particular, the panel's main contribution is to examine Taiwan's public policy and its relation to the marginalized groups (ethnically, economically, genderly, and geographically).

### **Individual abstracts:**

## **Identity and Local Representation in Taiwan**

Sara Newland & John Chung-En Liu | Smith College & Occidental College

Are local officials less responsive to citizens from racial and ethnic minority groups? Contacting experiments in a variety of contexts suggest that they are (Butler & Broockman, 2011; Distelhorst & Hou, 2014b; McClendon, 2016). We build on this existing research by studying patterns of online responsiveness in a weakly institutionalized democracy, Taiwan, and identify a new mechanism by which ethnic minorities may be subject to unequal responsiveness. While contacting experiments in other contexts have consistently shown that ethnic minorities receive less attention from the officials that govern them, Taiwan appears to depart from this regularity. In our multi-wave experiment, officials were equally responsive—in terms of their likelihood of responding to requests for help, the length of their responses, and the time it took them to respond—to ethnically Chinese and indigenous citizens. However, officials in the types of districts where indigenous citizens live were less likely to respond to citizen requests (from putatively Chinese and indigenous citizens alike), and were slower to respond when they did. We hypothesize that these problems are evidence of a *technical capacity gap* in which the areas of Taiwan with large indigenous populations are poorly equipped to provide the e-governance services that are an increasingly important part of local government service. While clearly defined procedures for responding to citizens' requests for help in Taiwan may prevent individual officials from being less responsive to their minority constituents than to others, interregional differences in local state capacity may nonetheless produce quite different experiences with local government service for those who reside in districts with relatively large indigenous populations.

## **Endogenous Income Insecurity and Welfare State Support: The Case of Taiwan**

Wei-Ting Yen | Denison University

How does income affect citizens' support and participation of welfare states? Even though conventional wisdom suggests various possible linkages between income and welfare states support, all arguments embed a crucial assumption: income streams from steady sources. The article challenges this assumption. I argue that the source of income, whether stable or not, affects income's impact on welfare state support. Endogenous income volatility suppresses the support for welfare states. I show that insecure households, due to endogenous income volatility, have a more urgent need to stabilize their income flows for the short run needs, forgoing participations in social insurance programs that can insure them against social risks in the future. With endogenous income insecurity, the social foundation of welfare states might not be as wide as we thought. I test my proposition using real behavioral data with fine-grained income documentation from Taiwan. I find that endogenous income insecurity systematically decreases the probability of pension enrollment and the effect is most obvious among the bottom one-third on the income spectrum.

## **Gender and Public Expenditure: A Regression Discontinuity Analysis of Township Mayors in Taiwan**

Yu-Hsuan Su & Yating Chuang | National Cheng Chi University & University of California, Los Angeles

Along with the increase in female political participation, there is a growing empirical literature examining the impact of female politicians on policy outcomes. This research uses the regression discontinuity approach to investigate the impact of mayors' gender on public expenditure in townships of Taiwan. Using detailed budget and final expenditure data of townships in Taiwan from the year 2003 to 2016, this research examines the differential impact on early-stage planning and actual implementation. Since 2002, the ratio of female township mayors has steadily increased but remained low (17%) even in the most recent election. Preliminary results show that the townships of female mayors tend to have higher civil affairs expenditures and lower expenditure for social relief. When we explore the difference between the budget and final expenditure, female mayors tend to save more on expenditures for political function and community development, compared to male township mayors.

### **Dominant Public Budgeting Theory in Taiwan: Incrementalism or Punctuated Equilibrium Theory**

**Wei-Jie Liao** | University of Nebraska Omaha

In the field of public budgeting, incrementalism and punctuated equilibrium theory (PET) are two predominant descriptive theories in the past half-century. Incrementalism was introduced to public budgeting in 1964 by Aaron Wildavsky. Wildavsky believed that budget-makers only make incremental changes to the existing base because of their bounded rationality and the political reality. PET was introduced to the field of public budgeting in 1993 by Frank Baumgartner and Bryan Jones. They defined punctuated equilibrium as "long periods of stasis interrupted episodically with bursts of rapid change." Both theories try to explain the trends of public budgeting over long periods of time. Incrementalism mainly focuses on incremental changes, while PET captures both incremental and large changes in one theory. Thus, PET is considered to be a more comprehensive and compelling descriptive theory than incrementalism.

In Taiwan, researchers seldom use either incrementalism or PET to examine public budget outcomes. Thus, we know little about the budget changes in Taiwan. In this research, I collect public budget data from both the central and local governments in Taiwan and examine the budget data by functions (e.g., education, economic development, social welfare, etc.). I would like to know which theory can better explain the patterns of budget changes in Taiwan. I would also like to know which budget functions experience more punctuations than others. If punctuations exist in Taiwan's public budget outcomes, could we predict the occurrence of the punctuations? This research is expected to depict the budget outcomes in Taiwan as well as to contribute to the research on PET by providing Taiwanese experiences.

## **B-5 Negotiating Identities from the Margins: Ethno-cultural Landscape and Heteroglossia in Contemporary Taiwan Cinema**

**Moderator: Chee-Hann Wu** | University of California, Irvine

**Discussant: Evelyn Shih** | University of Colorado Boulder



### **Panel Abstract:**

This panel concerns the (re)construction of linguistic, ethnic and cultural landscapes represented in contemporary Taiwan cinema to challenge the hegemony imposed on the margins from the majority, the state and the empire. It is noteworthy that contemporary film production and industry have been closely associated with the transformation of the society, and instantly reflect everyday life and social issues on screen. Meanwhile, filmmaking gives voice to the voiceless and the margins, as particularly reflected in documentaries. Paying attention to the field of contemporary Taiwan cinema, this panel investigates the strategies and agency adopted and generated from the margins that challenge, intervene, and resist the hegemony, and looks at how the marginalized negotiates with different structures and power relations to (re)construct subjectivity and identity and envision alternative ethno-cultural landscape in cinema.

In response to the theme of this panel, four panelists analyze distinct contemporary cinematic texts and adopt different angles, including language politics, immigration, and colonialization, to examine the form of negotiation, resistance and intervention from the margins. I-Hsiao Michelle Chen pays attention to language policies in Taiwan cinema, and highlights the significance and incorporation of Taiwanese (Hokkien) language to question the domination of Mandarin promoted by the KMT government. By analyzing Di Go Liang's films, Chen argues that Taiwan localist cinema negotiates with Hollywood and Chinese entertainment industries, and transforms the cultural capitals to create its own niche market. Similarly, in terms of linguistic practice, new immigrants from Southeast Asian countries have undergone the process of language acquisition and localization in order to get recognized as rightful citizens. Hsin-Chin Hsieh analyzes two documentaries—*Dream Hair Salon* and *The Immortal's Play*—to tease out how new immigrants from Southeast Asian countries negotiate with different social structures and cultural differences to enhance visibility, construct subjectivity, and challenge the Sino-centric hegemony. Hsieh's paper sheds light on the bottom-up resistance of new immigrants in response to the nation-building project and assimilation of the Taiwanese government. Meanwhile, it points out the importance of migration in relation to cultural production that is also addressed in Zhi-fen Xiao's discussion of the cinematic representation of colonial migration history. Tracing the migration history back to the Japanese colonial period, Xiao focuses on the historical memory represented in two documentaries—*Wansei Back home* and *After Spring, the Tamaki Family*, and argues that the revival of colonial history in the 21st century Taiwan cinema contributes to the construction of Taiwanese identity and the resistance against China's political consciousness. Shao-Hung Teng's paper discusses *Le Moulin*, the 2015 documentary about the much neglected Surrealist poetry group *Le Moulin* shortly active in the colonial period. By engaging the poets' artistic visions and their productive misuses of French Surrealism, his paper reconnects the obscure modernist project on the margins of the empire with its Western and imperial centers of origination. By analyzing the documentary's strategic representation of archival materials, it further explores an alternative documentary "truth" registered not in the convention of literary realism nor in authorial biography but in a subjunctive mode of ephemeral sensory traces. From the microcosmic perspective to the transnational paradigm, this panels aims at showing the dynamic correlation between social reality and the production of contemporary Taiwan cinema to construct subjectivity and agency of Taiwan through filmmaking.

## **Individual Abstracts:**

### **A Cinema of Taiwanese: Language Politics in the Contemporary Taiwan Cinematic Field**

I-Hsiao Michelle Chen | The University of Texas at Austin

The language ideology of Taiwanese (Hokkien) has undergone a drastic reversal in the modern history of Taiwan. For decades, Hokkien, a language politically denounced by the KMT regime as a nonstandard dialect, was eradicated from the education system, and thus associated with vulgarity and unrefinedness of the lower class. However, with the sociopolitical sea change since the 1980s, the Taiwanese language has become the cultural embodiment of agency and autonomy, opposing the Sino-centric discourse associated with the KMT. The revival and promotion of the language advocate linguistic and cultural independence, and therefore endorse the political legitimacy of Taiwan.

In the entertainment industry, Hokkien has been consciously incorporated into films and other cultural productions. It is highlighted to be more than a utilitarian role to portray, and simultaneously construct, a native Taiwan identity. This paper investigates the shift in sociolinguistics in Taiwan cinema, and especially the conditions for it to take place. Instead of attributing it to a simple reversal in power relation, the paper aims to tease out the structural changes in the field of Taiwan cinema, in Pierre Bourdieu's terms, that enabled and propelled such transformation.

These conditions include political climate, official policies and regulations, and the transaction and movement of cultural and economic capitals. Analyzing the production and circulation of films by the late comedian Di Go Liang, the article attempts to present a sociological view of the Taiwan screen industry. I argue that in negotiating with Hollywood and an encroaching Chinese entertainment industry, Taiwan localist cinema transforms the cultural capitals from other entertainment forms such as television and live cabaret shows, and creates a niche market based on the Taiwanese language.

### **Becoming Taiwanese: Negotiation, Assimilation and Sociocultural Intervention of New Immigrants in Contemporary Documentary Film**

Hsin-Chin Hsieh | National Taipei University of Education

This paper explores the cinematic representation of new immigrant's social roles, adaptation and everyday practice in two Taiwanese documentary films—*Dream Hair Salon* (2011) and *The Immortal's Play* (2016)—to tease out how new immigrants negotiate with gender politics, hierarchy, and governance in the process of localization in Taiwan. The movement of marriage spouses from China and Southeast Asian countries to Taiwan has transformed and reshaped the political, social and cultural landscape of contemporary Taiwan. In the last decade, more and more filmmakers pay attention to this group of “new residents” in Taiwan, and deal with cultural difference, identity formation, unequal treatment or power relation between Taiwanese and new immigrant in their film production. This paper examines how social structures, including tradition, patriarchy, law and cultural hegemony, have affected new immigrants' adaptation to become engaged and recognized in the host state in two documentaries produced by Taiwanese filmmakers. Wen-Zhen Tseng's *Dream Hair Salon* traces three new immigrants' migratory trajectories of settlement through adaptation, job-seeking and applying citizenship to become localized

and rooted in Taiwan. Li-Chun Lai and Jia-Ru Peng's *The Immortal's Play* focuses on a Vietnamese opera singer who struggles with multiple roles and responsibilities between domestic and public spheres, and challenges the legitimacy of Taiwanese cultural heritage with the participation of new immigrants. With the cinematic analysis of these films, this paper investigates the strategies these new immigrants adopt to localize and integrate into the society of Taiwan and to construct identities through the embodiment of multicultural elements. It proposes that the documentary filmmaking on these new immigrants contributes to the visibility of new immigrants, and deconstructs the Sino-centric cultural hegemony in contemporary Taiwan.

### **Colonialism, Immigration, and Subjectivity: The Representation of Historical and Migration Memory in Taiwanese Documentary of the New Century**

Zhi-Fan Xiao | National Taiwan University

In the new century, the cinematic image of Taiwan re-summons the historical memories of the last century through the production and circulation of documentary films, and constructs the subjectivity of the island in the gaps of history. Among them, the reproduction of Japanese colonial memories becomes an important part of the construction of subjectivity. Through interweaving image and history, Taiwan subjectivity expands its borders through interlaced discussions at different levels. "Who are the Taiwanese?" has become a key question of subject formation in contemporary Taiwan represented in filmmaking. By analyzing two post-2000 documentary works regarding the experience of colonization and immigration during the Japanese Colonial Period: Huang Ming-zheng's *Wansei Back Home* (2015) and Huang Yin-yu's *After Spring, the Tamaki Family* (2016), this paper discusses the significance of memories of colonialism and immigration in the new century. These two films represent the two-way movement between Japan and Taiwan, and reflect both the complexity and uniqueness of Taiwan history. In addition, they also challenge the issues of ethnic groups and borders, push the question of "Who are the Taiwanese" further, and highlight the uniqueness of Taiwan's subjectivity. This paper argues that the excavation of Taiwan memories of the Japanese Colonial Period in the new century not only leaves the government's anti-Japanese historical viewpoint after 1945 in the last century, but accomplishes the construction of Taiwan subjectivity. Differing from what has been constructed in the modern history of China, the memory reappearance in Taiwan documentary filmmaking also responds to contemporary Taiwan's resistance to China's political consciousness.

### **Surrealist Documentation? Productive Misappropriation and Sensory Distribution of Colonial Taiwan**

Tim Shao-Hung Teng | Columbia University

This paper studies the 2015 Taiwanese documentary *Le Moulin (Riyaori shi sanbuzhe, dir. Huang Ya-li)*, which chronicles activities of the eponymous surrealist poetry society Le Moulin (fengche shishe) during Taiwan's Japanese colonial period. As a compilation documentary, *Le Moulin* approaches Taiwan's colonial history by mining its sensory residuals as stored in fragments of texts, images, and sounds. It voraciously amasses sources worldwide, an approach that also creates tensions with the documentary

doctrine, because much of the material is chosen not according to historical veracity or biographical facts, but based on a subjunctive and imaginary mode that attempts to access the poets' "truer" and more ephemeral experience of colonial modernity. At the center of my interrogation lies the question, what kind of documentary truth does the film yield? How does the film contribute to our understanding of the experience of modernity in colonial Taiwan, which has conventionally been filtered through literary realism? I first discuss the relocation of French Surrealism in Taiwan, focusing on how it was productively misused by poets in Japan and Taiwan. I then identify another avant-garde school – New Sensationism – as an unacknowledged source of influence on the Moulin poets. Aligned closely with the New Sensationist aesthetics, the film's rigorous form forges alternative viewpoints from which to reevaluate Surrealism's legacy in Taiwan. *Le Moulin's* reconfiguration of senses through montage and collage and its effort in bringing back the lost, the forgotten, and the nonsensible to the world of the sensible echo Jacques Rancière's concern with the distribution of the sensible in the common social world. While the film exemplifies to a satisfying degree Rancière's theory, I further question the former's limit in representing canonical modernist arts that might speak more to the cinephilic desire of the filmmaker and audience, thereby risking the re-entrenchment of the sensible.

## **C-1 Peripheries in Reflection: Rethinking Geopolitics through Cultural Productions within Taiwan and Beyond**

**Moderator: Tzu-Chin Insky Chen** | University of California, Los Angeles

**Discussant: Evelyn Shih** | University of Colorado, Boulder

### **Panel Abstract:**

Taiwan, an island located on the western edge of the Pacific Ocean with a successive and multilayered colonial history, has long been considered a geopolitical periphery caught between various empires in different historical moments by scholars. This peripheral position, although impeding Taiwan's international visibility in political, economic, and cultural dimensions, can in fact become, and has become a vantage point to explore Taiwan's theoretical potentiality and methodological dynamics. Through rethinking Taiwan's geopolitical position as a periphery, this panel proposes the following questions: how can Taiwan be a specific geopolitical site for knowledge production and a nodal point for connecting multiple places and areas, which allows alternative or marginalized voices to be seen and heard? What insights can Taiwan's peripherality provide and contribute to other fields of studies globally? And what limits or problematics may exist when conceptualizing Taiwan as a periphery?

The papers included in this panel seek to answer the above questions by looking at different forms of cultural productions from and beyond Taiwan, including diverse genres and media across China, Singapore, and Taiwan. More specifically, this panel will not only look at Taiwan's cultural productions in a strict sense, but also study works that have particular relevance to Taiwan, as well as those that are produced, or

allowed to be produced and circulated in Taiwan, so as to foreground Taiwan's significance as a geopolitical periphery. The papers within this panel address issues as follows:

- Siao-wun Lu's paper focuses on Chinese poet Bei Ling's underground poetry and explores how the poet's exile experience in different places (Taiwan and Boston in this case) plays a role in changing and reshaping his writing style, observing both the possibility and limitation of Taiwan as a periphery to make certain silenced voices visible and heard.
- Cui Zhou's paper discusses how Taiwanese writer Lin Haiyin's autobiographical novel, a text from the geopolitical periphery, can provide alternative perspectives for the Fourth Generation Chinese filmmakers to reflect on Communist China and destabilize the cultural hegemony in the Mao era through film production.
- Cheng Ta Seah's paper turns to the case of Yeng Pway Ngon, a Singapore writer who has strong connections to and has published most of his works in Taiwan, and analyzes Taiwan's position as a crucial site of literary and cultural distribution and circulation from the perspective of literary production and reception.
- By examining Taiwanese writer Ping Lu's historical narratives through the lens of settler colonial criticism, Lin-chin Tsai's paper not only investigates the blind spots of multicultural discourse and postcolonial studies in Taiwan, but also reflects on Taiwan's peripheral positionality vis-à-vis the marginalization of indigenous peoples.

In this sense, Taiwan, as a geopolitical periphery, is not merely a research entity but also a nodal site that connects, reframes, or even facilitates various forms of cultural productions and other studies in a comparative and transnational vein. More importantly, Taiwan, as a unique way of looking at the world from its marginal position, not only provides critical insights to intervene in various empires in different socio-historical contexts; it also examines Taiwan's own positionality in a reflexive way. To sum up, by studying Taiwan in this comparative and transnational approach and its relation to other studies, this panel aims at pushing the boundaries of Taiwan studies and simultaneously rethinks what Taiwan studies can be.

Keywords: *Geopolitics, Periphery, Underground Literature, Chinese Cinema studies, Singapore Chinese Literature, Taiwan Literature*

### **Individual abstracts:**

#### **Rethinking Multiculturalism in Taiwan: On Ping Lu's *East of the East* and *The Whirling Island***

**Lin-chin Tsai** | Department of Asian Languages and Cultures, UCLA |

Multiculturalism has become a prevailing discourse and been further promoted by postcolonial studies in Taiwan in the last few decades. However, as scholars have argued, rather than a universal embrace of global values, multiculturalism in Taiwan, to a degree, is a consequence of localization movement that

seeks to construct a distinct national identity in contrast to Chinese identity in the 1980s, and thus, an inward-looking discourse. By mobilizing the insights of settler colonial criticism, this paper takes Han Taiwanese writer Ping Lu's *East of the East* (*Dongfang zhi dong* 東方之東, 2011) and *The Whirling Island* (*Posuo zhi dao* 婆娑之島, 2012) to critically examine their articulations of multicultural discourse. By inserting the historical plotline of the seventeenth century (the dialogue between the historical figures Zheng Zhilong and the Shunzhi Emperor) into its narrative, *East of the East* depicts a miscommunication between a Taiwanese woman and a Chinese human rights activist, implying that the mutual understanding between Taiwan and China remains problematic and impossible. *The Whirling Island*, on the other, by telling its story from the perspectives of two "colonizers" (the last colonial governor of the Dutch Formosa and a former Department official of State), indicates Taiwan's situation that has been caught between multiple empires in different historical moments. While the two novels attempt to exhibit Taiwan as a multicultural island during the seventeenth century, indigenous peoples in Taiwan are either entirely cast aside or marginalized in their narratives. The representations of multicultural Taiwan in the seventeenth century in Ping Lu's novels therefore serve for specific settler political agenda, in which indigeneity is still considered negligible. This blind spot not only reveals the limitation of settler multiculturalism but also shows the pitfalls of Taiwan's postcolonial discourse. Hence, this paper contends that the framework of settler colonial criticism can serve as a theoretical lever to challenge and reflect on the academic trends of multiculturalism and postcolonialism in Taiwan.

### **Curing a Chinese Disease with a Taiwanese Medicine: On the Film Adaptation *Once Upon A Time in Beijing***

Cui Zhou | University of California, Los Angeles

In the 1980s, a crisis-ridden period, a social tide—reflecting on the past Mao era—swept across China. Directors of the Fourth Generation participated in this campaign. Among all the films they produced, the film *Once Upon A Time in Beijing* (城南舊事, 1983) based on an autobiographical novel written by a female Han Taiwanese writer Lin Haiyin in 1960, was canonized as the representative of the highest achievement of the Fourth Generation. Why did Chinese filmmakers in the post-Socialist era turn their eyes to a Taiwanese author? How does this Taiwanese text contribute to the resolution of Chinese issues in the 1980s?

In this paper, by comparing the similarities and differences between literary and cinematic versions, I argue that Chinese intellectuals appropriated and rearranged this story of an Other to criticize the Communist practice and relieve the identity crisis in the early post-Mao era. The novel's female tone and its call for pure literature are visually portrayed and help Chinese intellectuals to approach to their needs: decoupling culture from the Communist cultural principles, which were imposed on them since 1949. Meanwhile, the autobiographical genre, especially the viewpoint of an Other who has a rich living experience outside her hometown, offers an alternative subject position helping Chinese intellectuals transcend from their present crises and relieve their pain. By identifying with this Other and integrating the traumatic experience during the Communist era as a metaphorical subtext, Chinese intellectuals' unspoken words rise to the surface: Communist China was the real "Other" alienating Chinese from their

past. In this way, Chinese intellectuals destabilize the cultural realm the Party produced in the Mao era with the help of a Taiwanese text.

### **The Opposite Other Vision: Cross-boundary Writing by Exile Writer Bei Ling**

**Siao-Wun Lu** | Chinese Program in Nanyang Technological University, Singapore

In the various different veins of literary history writings, the exile writers, due to their complicated nationalities and identities, are often dissociated from the mainstream. In worse cases, they are often found to be displaced, or omitted by the mainstream literary historiography. In China, the implementation of the “Censorship system of People’s Republic of China” leads to further restrictions imposed on the publication of books, and writers who exiled then turn to underground writings to continue their literary “mission” in order to preserve the truth of history they believed in.

As a Chinese poet and editor who has heavily involved in several publications, Bei Ling’s (貝嶺, 1959-) works showed no traces in any of China’s magazines or newspapers, nor in the discourse of literary history. There are several factors that cause this. One factor is Bei Ling’s involvement in Beijing’s underground literary activities; he is also one of the main organizers in the many underground cultural activities. In 1989, Bei Ling was imprisoned for “illegal publications,” but was bailed out of jail with the help from a few writers, including Susan Sontag (1933-2004). Ever since, Bei Ling travelled between Boston and Taiwan, writing poems in the two cities and leading social movements to voice out the social injustice he saw. This paper re-approaches the poems’ relevance to poets’ living era, and looks at the relationship between Bei Ling’s poetic language and his personal experience. Focus will be placed on how the exile experience affected the poet, and changed the style of his poetry after he moved to the United States and Taiwan. Special emphasis and elaborations will be given to the problems and obstacle faced by the poet, as well as the new meanings in his poems that are associated with his cross-boundary writing.

### **A Discussion of Yeng Pway Ngon’s Publications in Taiwan and his Cross-Boundaries Novels**

**Cheng Ta Seah** | The Chinese University of Hong Kong

As one of the pioneer writers who introduced Modernism to Singapore Chinese literature field in the 1970s, Yeng Pway Ngon (英培安, 1947-) has been strongly influenced by the Modernist works in Taiwan. Yeng is one of the rare Chinese novelists in Singapore who won numerous literary awards, including the highest Singapore writer’s honor, the “Singapore Cultural medallion” in 2003, and Singapore literature awards and Southeast Asian Writers awards etc. His works were translated not only into English, but also into Italian and Dutch. Yeng has strong literary connections with Taiwan. When he started writing modern poems in the 1960s, he mentioned that he was deeply influenced by Taiwanese poet Yang Mu. The young Yeng also enjoyed reading Taiwan’s translation books of Bertrand Russell, and was inspired by the liberal political thoughts by Li Ao. In 2000, he was also sponsored by the Taipei Cultural Affairs Bureau to stay in Taiwan for a year as a writer-in-residence.

As for Yeng’s publications, he chose to have most of his works published in Taiwan. For instance, his *Unrest* (《騷動》) was published by Elite books (爾雅出版社), and many of his novels, such as *Trivialities about*

*me and myself* (《我與我自己的二三事》), *The Art Studio* (《畫室》), *Costume* (《戲服》), and others, were published by Tonsan Publications (唐山出版社). This article will look into the strategies behind his publications in Taiwan and how Taiwan has influenced his works. Yeng's works display a strong element of cross-boundaries. For instance, in *Unrest*, he discusses the student movements and communist activities in Singapore and Malaysia, and later in Hong Kong, Guangzhou and Canada, portraying a cross-boundaries writing map that covers different groups of Chinese societies. In *The Art Studio*, the artist protagonist whose works are unrecognized in Singapore managed to set up his personal painting exhibition in Taipei. This article will analyze Yeng's novels and look into different Chinese cultural zones that interact, and eventually form a picturesque scene of Chinese communities in the 20<sup>th</sup> century.

## **C-2 Interrogating Post-democratization: Electoral Politics, Political Parties, and Social Movements**

**Moderator:** Yen-Yu Lin | University of Virginia

**Discussant:** Chang-Ling Huang | National Taiwan University; Harvard-Yenching Institute

### **Panel Abstract:**

This panel interrogates the post-democratization cases in East Asia, with a theoretical concern on political participation. The lens through which the papers look into the question of political participation are different and yet mutually complement: electoral strategies, political parties, and activism. First, Hu and Chang's paper employs the method of text mining to explore the campaign strategies of national identity discourses adopted by Ing-wen Tsai and the netizens' reactions in Facebook. The authors find that rather than using complicated arguments or narratives to persuade voters to accept a specific kind of national identity, a candidate is likely to successfully call for netizens' identities with her (his) ideology simply by repeatedly using some daily words and phrases. Second, by interviewing party elites and activists from both sides of the relations, Chiu explores transnational cooperation between political parties using the case between Hong Kong and Taiwan in the post-handover period since 1997. The author also reflects on the studies of China factor by comparing the case of Hong Kong and Taiwan. Third, Chou examines how citizens in Taiwan gauge democratic support: do ordinary citizens in Taiwan support democracy with a clear understanding of what a liberal democracy entails? Do political activists support democracy, and to what degree? By analyzing the World Values Survey data, Chou argues that the current generation of activists are less likely to be complacent in the existing political structures and may advocate for more fundamental changes in the future. Utilizing different methods of measuring political participation and perceptions, the panelists re-interrogate the political dynamics in post-democratization Taiwan by asking what it means for people to be Taiwanese citizens here and now.

### **Individual Abstracts:**



## **Analyzing the Interaction and Negotiation between Taiwan Presidential Election Winner and Netizens in Facebook: A Big-Data Approach**

Yu-Wei Hu & Jung Chun Chang | Chinese Culture University & SOAS

This study conducts big data approach-text mining to explore the campaign strategies of national identity appealing adopted by Taiwan's 2016 presidential election winner, Tsai, Ing-wen and netizens' reactions in Facebook. As well as to interoperate the result of these number of Tsai fan page by using discourse analysis. The results of this study indicate that rather than using complicated arguments or narratives to persuade voters to accept a specific kind of national identity, a candidate might successfully call for netizens' identities with her (his) ideology simply by repeatedly using some daily words and phrases related to the ideology, such as "We are in the same country, her name is Taiwan." , or "we only have one national identity, that is Taiwan identity." as many as several thousand times in her (his) Facebook fan-page.

## **Transnational Party Cooperation and China Factor: The Case of Hong Kong-Taiwan Party Relations**

Adrian Chiu | SOAS

Transnational relations represent a new level of study in the discipline of International Relations (IR) that lies between domestic politics and interstate relations. In the broadest terms, transnational relations could be referred to two types of political activities – the first is the linkages and networks of existing actors in different individual countries and the second is organizations that are formed for some common mission but do not belong to any individual country. However, the current literature of transnational party cooperation has mainly focused on the latter, for instance, the Europarties such as European People's Party. Moreover, current literature on transnational political parties has focused on party foundations or transnational parties from developed nations actively building relationships with parties in less developed countries for their various purpose. Literature on democracy promotion looked at how transnational organizations and parties assisted party development in emerging democracies such as internal democracy and electoral campaigning. However, less attention has been paid to the efforts of political parties in emerging democracies or semi-democracies to go abroad in developing relations with other parties. Thus, through interviewing party elites and activists from both sides of the relations, this project plans to explore transnational cooperation between political parties using the case between Hong Kong and Taiwan in the post-handover period since 1997. In particular, this project contributes to the existing literature by analysing from a different perspective – how national political parties engage in transnational cooperation, why they decide to do so and what impact do they bring to the parties. It will also explore the structural factors that have embedded to the change in this transnational relations, and in particular, how important is China in shaping the developments. Such explanation could shed light on the significance of an external actor in influencing the functions of transnational party cooperation.

## **Active Democracy: How Political Activists and Ordinary Citizens Support Democracy**

Lev Nachman & Hannah Kim | University of California, Irvine

This study examines how citizens in Taiwan gauge democratic support by analyzing three broad and interrelated questions. First, do ordinary citizens in Taiwan support democracy with a clear understanding of what a liberal democracy entails? Second, do those that are more politically engaged support democracy more than those who are less engaged? Third, do political activists support democracy, and to what degree? Do they support it both in theory and in practice? By using the World Values Survey and by conducting twenty elite-level interviews, we find that there are significant differences in supporting democracy in theory and in practice among political activists and ordinary citizens. While citizens may support democracy in theory, they are likely to remain apathetic when democracy is in turmoil in Taiwan. Political activists, however, may provide less support for democracy as an ideal, but they are more likely to evaluate democracy accurately. Moreover, while people view Taiwan as democratic, political activists are more likely to see distinctions of democracy in theory and in practice in Taiwan. These results show that the current generation of activists are less likely to be complacent in the existing political structures and may advocate for more fundamental changes in the future.

### **C-3 Author-Meets-Critics: Amy Brainer, *Queer Kinship and Family Change in Taiwan* (Rutgers University Press, 2019)**

**Moderator: JhuCin (Rita) Jhang** | The University of Texas at Austin

**Author: Amy Brainer** | University of Michigan-Dearborn

**Discussants:**

**YingChao Kao** | Virginia Commonwealth University

**William Lavelly** | University of Washington

**JhuCin (Rita) Jhang** | The University of Texas at Austin

#### **About the Book**

Interweaving the narratives of multiple family members, including parents and siblings of her queer and trans informants, Amy Brainer analyzes the strategies that families use to navigate their internal differences. In *Queer Kinship and Family Change in Taiwan*, Brainer looks across generational cohorts for clues about how larger social, cultural, and political shifts have materialized in people's everyday lives. Her findings bring light to new parenting and family discourses and enduring inequalities that shape the experiences of queer and heterosexual kin alike.

Brainer's research takes her from political marches and support group meetings to family dinner tables in cities and small towns across Taiwan. She speaks with parents and siblings who vary in whether and to what extent they have made peace with having a queer or transgender family member, and queer and trans people who vary in what they hope for and expect from their families of origin. Across these diverse life stories, Brainer uses a feminist materialist framework to illuminate struggles for personal and sexual autonomy in the intimate context of family and home.

### **About the Author**

Amy Brainer is an assistant professor of women's & gender studies and sociology and coordinator of the LGBTQ studies certificate program at the University of Michigan-Dearborn.

## **C-4 (Re)presenting Social and Environmental Consciousness through Architecture, Art and Literature**

**Moderator: Chee-Hann Wu** | University of California, Irvine

**Discussant: Jeff Hou** | University of Washington

### **Panel Abstract:**

How do we (re)present our consciousness and embodied experience through various mediums? How does representation in turn mediate the ways in which we interact with the larger society, environment, and history? Standing at the intersection of past and present, urban and rural, and absence and presence, this panel attempts to question the notion of (re)presentation both conceptually and practically through emphasizing the act of (re)presentation itself. Hsios-Ying Lai's paper examines the permanent exhibition at Green Island White Terror Memorial Park. It argues for the urgent need to reconstruct the new image epistemology and proposes the idea of curating as a way to represent sociopolitical context through its mise-en-scène. Meng-Hsuan Lee's paper introduces the framework of architectural phenomenology to the study of Japanese colonial architecture in Taiwan, through which it examines the performance of these buildings across historical time and how they are "experienced" in recent decades. In addition, Ping Chen Su focuses on the "torn down" of buildings and the notion of eviction through the analysis of eviction texts, taking Taiwan, Japan, China as case studies. Wan-Ling Chiang draws attention to the environment—the Plum Tree Creek project and its potential to empower the space by turning the local experience as the node, networking Taiwan with the world.

### **Individual Abstracts:**

#### **Patikulamanasikara – A Critical Review of Permanent Exhibition at Green Island White Terror Memorial Park**

**Hsios-Ying Lai** | National Kaohsiung Normal University

The permanent exhibition at Green Island White Terror Memorial Park has completely realized the strategy of building historical images. Composed of relics, decrypted archives, wax sculptures, historical photos, and documentary videos, the exhibition has established a paradigm of evidential history and a mainstream figure of victims. However, the cultural technology they use has aroused the problematic among the post-martial-law generation. Thirty years after the declaration, the emphasis of evidence not

only rejects those who have never been under the martial-law period to join the collective memory but also leave a historical mystery for the left wings in Taiwan. Thus, in order to integrate the generation gap and to untie the neoliberal nation myth, reconstructing the new image epistemology becomes the urgent issue related to reshaping the historical memory. Similar to filmmaking, curating is also represent the socio-political context through the mise-en-scène. Reflecting from George Didi- Huberman's *Image In Spite of All* and Friedrich Kittler's media archaeology, this critical review achieves the critique of ideology by means of investigation of curating methodology and tries to give a new way of the articulation.

### **From *Representation* to *Presence*: A New Framework for the Study of Japanese Colonial Architecture in Taiwan**

**Meng-Hsuan Lee** | Columbia University

In this paper, I will introduce the framework of architectural phenomenology to the study Japanese colonial architecture in Taiwan, examining the ways in which these buildings perform across historical time and their presence in the formation of Taiwanese identity in the recent decades. Since the 1980s "localization" movement on the island, there have been numerous significant writings on Taiwan's architecture, with an intense focus on Japanese colonial architecture. These writings have largely operated under either the analysis of architectural representations (art historical formalism or semiotics), or under poststructuralism and postcolonialism, critiquing the ways in which the Japanese colonial government used architecture and urban planning to exert control. Either way, these writings discuss almost exclusively the prescribed meaning of architecture by the maker, or the representation of architecture. But what do these buildings mean to us today? Why are these Japanese colonial structures the fad of the day? To answer these questions, I will use the approach of architectural phenomenology to investigate the iconic presence of these buildings to challenge the current paradigm of scholarship on Japanese colonial architecture. I contend that since architecture is to not only to be seen (formalism) and read (semiotics) but experienced (phenomenology), these colonial structures as iconic objects, journeying through historical time, have the power to shape our national identity today. Historiographically, this study will attempt to destabilize the current periodization of "Japanese colonial," "postwar Nationalist," and "post-Martial Law," and provide a diachronic picture of how these spaces are transformed and experienced across periods. On a broader methodological level, this paper will also seek to question how reconsidering Japanese colonial architecture under this rubric might provide new insights to the study of global colonial architecture at large.

### **Finding the Unseen Residence: Analyzing Eviction Texts in Asia Taking Taiwan, Japan and China as Case Studies**

**Ping Chen Su** | National Taiwan University

Evictions in Taiwan occurred frequently to the public these years. The complex colonial history and the discipline of globalized capitalism forced the voices of anti-eviction political subjectivity to a marginalized and sensitive position. Along with the emergence of evictions anti-eviction movements, many various eviction texts gradually appear as a way to put the issue of land justice into practice.

Regarding the rising importance of eviction texts in recent years, this paper focuses on the analysis of evictions texts (especially novels and documentaries) in Asia, taking Taiwan, Japan, China as case studies. Due to different approaches, authors' cultural contexts and conscious writing strategies, we can see diverse presentations or manifestos in the eviction texts. For instance, "The Magician on the Skywalk" written by Wu Ming-Yi (吳明益), reveals the hidden affection toward Zhunghua Shopping Yard (中華商場) which was torn down and caused radical protest in 1992; Taiwanese writers Chen Yu-Chi (陳又津) and Wolf (臥斧), on the other hand, directly portray the eviction events in their works. In the case of Japan, "The Wages of Resistance: Narita Stories" constructs anti-eviction voices and projects the version of eviction events which integrated student activism and social movements. In China, critics translate the eviction texts as 'China(拆那) literature', which is a homophone to 'tear down' in Mandarin, and by this way creating ironic perspectives with the realistic narratives that can be found not only in Chinese novels but also documentaries. Combining Lefebvre's studies of urban and bureaucratic societies, as well as discourses regarding the history of anti-eviction movements in Asia, this research aims to further connect a genealogy of anti-eviction discourse under the Asian context.

### **Daylighting as Metaphor of Extradisciplinary Investigation: Wu Mali and Her Cultural Action at Plum Tree Creek in Taiwan**

**Wan-Ling Chiang** | University of California, Riverside

By investigating the concept of daylighting, which referred to the international movement of watershed revitalization since 1980s, this paper revisited the iconic work of Taiwanese art, "Art as Environment—A Cultural Action at Plum Tree Creek: Mending the Broken Land with Water" (2009-present). The methodology of this project could be associated to the American artists group, Newton and Helen Mayer Harrison, who participated the daylighting movement in Pasadena, California during 1985-1991 and once visited Taiwan in 2007 for introducing their ecological art. Nevertheless, the Plum Tree Creek project does not directly appropriate their model. Without changing the physical condition of the watershed in Zhuwei, the suburban town in the Greater Taipei Area, the project curator Mali Wu and her cocurators transformed the concept of daylighting as rhetorical mechanism. Recalling the name of creek, they mobilized residents by setting agenda on locational identity, invited scholars from multiple disciplines exchanging ideas on site, and attracted participators by the nostalgia narrative of rural life.

The Plum Tree Creek project performed as grass-rooted practice, but its format outstandingly represented the urbane fashion in global contemporary art; it echoed current environmentalism, while its gesture reflected the intention of deconstructing knowledge system as historical avant-garde art. It is commonly seen that advocating local identity equals supporting nativism, while in this case the curator maintained a distance from nationality politics but displayed a cosmopolitical scene with the extradisciplinary approach. It could be argued that this strategy actually reclaimed the institutional critique of international conceptualism since 1960s. Within this framework, the art collective reterritorized the forgotten creek into a site of knowledge circulation and eventually empowered the space with the agency of connecting the global intellectualists. Thus, the Plum Tree Creek project could be an exemplification, turning the local experience as the node, networking Taiwan with the world.

## **C-5 Destabilizing Educational Studies from the Margin: A Reflection about Educational Moral and Practices**

**Moderator: Fu-Te Liao** | President of Taiwan Foundation for Democracy

**Discussant: Eric Cheng** | National Taitung University

### **Panel Abstract:**

Education has been a central area of focus for scholars and practitioner who aims to examine. Prevailing theories on the national-building often posits Taiwan's education as a mean to maximize the economic competitiveness of workers in a globalizing market. Yet, compared with other formal national-level agenda such as environmental and welfare policy, the theoretical terrain of education still receives far less attention in both academic and public discourse. Critical theories are still lacking about the socio-cultural ideology, the policy-making process, moral discourse, as well as the organizational actors within the Taiwanese education sphere. Moreover, the study of Taiwanese educational issues and concurrent policy development have been treated by most as marginal "regional" cases within a dynamic and divergent world education landscape. This panel attempts to bring in a heated debate on educational issues of sociological interests on the moral ideology on the development of children, the relationship between education and vision health, vocational education and training (VET), as well as non-formal educational institutions and brokers. This panel aims to address Taiwan as a unique case to challenge the conventional knowledge about educational legitimation.

We propose that an intellectual discussion about how different forms of capital is legitimized and articulated could help reposition education studies in Taiwan. While ongoing debates regarding educational stratification and mission have continued to take place, the issue has by far mainly been studied from an economic or human-capital development framework. Other non-conventional topics about the moral education of children, vision health care, historical process of educational policy-making, as well as institutional brokers of an educational network, continued to be marginalized in key sociological and educational debates. This panel integrates the topic of moral discourse construction, the cultural health capital (CHC), vocational education and training (VET), and higher education brokers. These topics lead to both critical and reflexive thinking for previously marginalized social and political issues in education, challenging conventional educational research topics such as socialization, education inequalities, and capital exchange. In short, we posit the importance of re-theorizing educational studies Taiwan must take health, vocational education, education brokers, and children education into account as part of emergent Taiwan studies.

### **Individual Abstracts:**

#### **Why Cooperative Education Has Failed in Taiwan? - An Explanation of Skill Formation Approach**

**Kai-Heng Lin** | National Taiwan University

According to the research in East Asia, the developmental state has played a crucial idea to explain the success in the process of industrialization. In those “developmental states” like Japan, South Korea and Taiwan, bureaucracies can establish right industrial policies to lead the development of economic. But we cannot conclude that all industrial policies are successful because the economies have the great achievements. In this paper, I will detail the historical process of industrial cooperative education (建教合作) to explain why Taiwanese manpower policy was not successful by using the skill-formation approach. The skill formation approach emphasizes that if the government want to cooperate with firms or industries to develop vocational education or training, they need to overcome the problem that some firms would poach other firms’ trainee without cost of training. This problem would make employers no incentive to invest on human capital. In Taiwan, even officials of manpower policy in Taiwan had plan to develop human resource. They had less capacity of coordination with firms to keep apprenticeship and let companies to invest human capital. By using the skill formation approach, this paper not only provide a framework to view the institution of VET in Taiwan, but also reevaluate the state capacity in the developmental state in articulating education with job market closely. The skill formation approach will provide the answer why cooperative education in Taiwan had failed.

*Keywords: cooperative education, developmental state, human capital, skill formation, vocational training and education*

## **The Care Ethic of Myopia and the Spirit of Educational Meritocracy in Taiwan: Rethinking the Cultural Health Capital**

**Ting-Huang Tai** | Academia Sinica

With its high prevalence rate of myopia since the 1990s, Taiwan has been known as “kingdom of myopia”, such an epidemic condition leads to plenty of investigations and interventions, and a general concern for the eye health for children. With the concept of “cultural health capital (CHC)”, health-related skills and resources, this article explores ways in which Taiwanese middle-class parents treat the myopia of their children under the meritocratic education system. Drawing on in-depth interviews with 27 Taiwanese parents and their children, I elucidate the modalities of objective health inequalities and the subjective dilemma of myopia-care practices of these parents. On the one hand, to explain inequalities of myopia care-practices in terms of prevention, examination, treatment and control of its progression, I suggest that the “care-labor time” should be taken into consideration because it activates the health-related skills and resources. Over-emphasizing the doctor-user interaction, the original definition of CHC ignores domestic care practices. On the other hand, these parents tend to negotiate the educational aspiration and the eye health of their children by some care strategies, including strengthening the eyes of their children, selectively excluding some risk factors while tolerating the others. Such compromises show how the embodied form of CHC, the health-oriented dispositions, conflict with the general dispositional pursuit of social mobility by education. This research refines the concept of CHC by pointing out the importance of the care labor-time, and by elucidating the dispositional contradiction in care practice. In the “kingdom of myopia”, the negotiated “care ethic” of myopia and the dominant spirit of educational meritocracy reshape our understanding of the relationship between education, care and parenthood, opening a way to re-theorize the education researches in cultural capital approach.

Keywords: *meritocracy, myopia care, cultural health capital (CHC), care labor-time, dispositions.*

### **Moral Market-Making Strategies Among “Education Brokers” in Taiwan**

**Kenneth Han Chen** | University at Albany- SUNY

This research studies a type of industry and a group of professions referred as the “contract-cheating agents” in higher education. In basic terms, students who engage in “contract-cheating” outsource their works and assignments to an agent or agency and submit those work under the students’ name. Recent research has examined the context that facilitates “contract-cheating” from multiple angles, including the social and institutional context that facilitates the demand of usage, as well as the supply-side rationale by business actors and professions. International students are also often depicted as the primary at-risk group who seek out the help of contract-cheating agents. While noticing the extend of employing contract-cheating aid amongst existing enrolled international students, this study acknowledges that the engagement with agents have long begun in international student application process. Therefore, the current studies on educational legitimation would benefit from attending to the mid-level brokerage role by these “education agents” working to help students survive their foreign student life. In this research, I applied the empirical case of Taiwanese education agents to discuss how contract-cheating behaviors should be theorized within a broader context of global studying-abroad epidemic. I interviewed agents to discover the institutional and financial forces that guided their decision to provide service of contract-cheating, either in the form of school assignments or application materials. This study contributes to the existing body of literature on contract-cheating by showing: firstly, that the service is part of a broader global development of “educational brokers” occurring in major international-student sending nations; and secondly, that the service is embedded in a larger moral discourse about academic integrity and professional-interventions.

Keywords: *contract-cheating, education agent, education broker, moral market, educational legitimation.*

### **The Mischievous, the Naughty, and the Violent in a Taiwanese Village: Aggression Narratives in Arthur P. Wolf’s “Child Interview” (1959)**

**Jing Xu** | University of Washington

This paper is part of a larger project that aims at analyzing the late Arthur P. Wolf’s unpublished fieldwork materials on childrearing in Taiwan. Arthur and Margery Wolf collected these materials during their first field trip to a village in Northeast Taiwan (1958-1960). This project, originally designed as Arthur P. Wolf’s dissertation research, was arguably the first systematic, fieldwork-based research on children’s life in Taiwan. As an improved replication of the Six Cultures Study, a landmark project in psychological anthropology, Wolf’s research combined qualitative and quantitative methods to study children (ages 3-11) and left behind a rich data archive called “Taiwan Village Children” (TVC). I am collaborating with Hill Gates, the person holding this archive, to re-examine these precious materials, taking into consideration new developments in sinological anthropology, developmental psychology, and Taiwan Studies today.



This paper draws from one specific set of materials within Wolf' TVC archive to examine moral education ideologies and practices in 1950s-60s Taiwan. Specifically, this paper looks at children's peer aggression narratives, a dark side of moral development that has been obscured in historical and anthropological studies of Han children and childhood. Based on part of the Child Interview data with 79 (ages 3-10) ethnic Han children, I have analyzed children's answers in response to hypothetical scenarios about peer aggression, under the prescribed themes of "assault," "insult" and "dominance." Taken together, children's narratives reveal a complex spectrum of "negative reciprocity"—defined as responding to a negative action with a negative action in their understandings about and, to some extent, experiences of, peer aggression: Children distinguish serious from milder forms of aggression in perceived negativity, they react differentially, and these perceptions and reactions reflect important concerns and strategies in local socio-moral life. Analyzing these historical materials in new theoretical framework will shed light on the intersection of morality, cognition, and culture in Taiwan and contribute to larger, universal concerns about educational ideologies and realities.

## **D-1 Rethinking Identity Politics in the Cold War and Post-Cold War Taiwan**

**Moderator: Tzu-Chin Insky Chen** | University of California, Los Angeles

**Discussant: Youngju Ryu** | University of Michigan

### **Panel Abstract:**

The cold war serves as the significant historical juncture where multiple forces of colonial rule, imperial paradigm, neoliberal economic boom and global geopolitics attempt to redefine Taiwan. Such contestation of national identity is reflected in cultural products with competing narratives and at times opposing ways of identification. Drawing from Taiwanese cultural production grappling with the socio-historical, literary and cinematic viewpoints, this panel examines the transformation and the representations of Taiwan's changing national identity. We look at the intersection of state power and cultural productions to gain perspective as to how literature and films not only reflect and represent the socio-economic, historical status-quo, they also function to respond to critical issues, interact with the political climate, and even instigate changes. In the process, this panel asks how are Taiwan's changing political regimes and shifting cultural policies represented in films and literature? How do viewers and readers interpret and identify with the colonial memories as well as new imperialist representations? How does identity politics function when the nation is constantly undergoing transformation? When identity is marked with breakage, rupture, and transition, how does one learn to identify?

This panel includes four papers that question ways of identification. Taking a literary approach, Hiroko Matsuzaki discusses the literary representation of Taiwanese females from Japanese colonial era through the 1960s, by examining the case of Tzeng Ching-wen's contemporary novel, *Yamatonadeshiko*. Reading the text against the backdrop of the legal, political, and social contexts in colonial and postcolonial Taiwan, her paper discusses the significance of Tzeng's literary intervention in the formation of colonial memory

in postwar Taiwan. In doing so, she particularly analyses the temporal structure of the narrative, by means of which the author grappled with Taiwan's postwar reconstruction.

From a decolonization perspective, Iying WEI discusses the "pro-Japanese" post-colonial phenomenon of adapting/remaking Japanese works in Taiwanese-language films in the post-war period. In order to explore the factors of phenomenon, her paper reviews the triangular aspects of the government, producers, and audience. Her paper aims to understand how the general public responded to the Government of the Republic of China's decolonization and how they regard the relationship with Japan, the former colonial mother country, by exploring the reasons for the emergence of Taiwanese-language films that adapted or remade Japanese works.

Claire Danju Yu analyzes cinematic aesthetic of Bai Jing-rui, a forerunner of Healthy Realism film movement that was initiated by the state-owned Central Motion Picture Corporation in Cold War Taiwan. Tracing the transformation of his repertoire, her paper examines Bai's many attempts in defining and contesting the idea of home(land). Her paper teases out the intricate relationship between the state power and Taiwan's film industry.

To rethink the colonial texts, Aoife Cantrill explores translations of Japanese-language texts written by Taiwanese women between 1934 and 1945, with a view to outlining the role of translation in shaping narratives of Japanese rule post-1975. By comparing these earlier translations with those published during the 1990s, the paper argues that translation has allowed for texts to be repeatedly reframed to align with prevailing public and scholarly opinion at the time of translation. Discourse Analysis is used to assess the effect of gender and time period on the translation of these texts. The paper concludes that the practice of teleological translation has reframed marginal kominka texts and moulded them to suit trends in postcolonial historical debate.

### **Individual Abstracts:**

#### **Remembering and Forgetting Taiwanese Women: The Colonial Memory and Gender Representation in Tzeng Ching-wen's novel, *Yamatonadeshiko* (the Japanese Women)**

Hiroko Matsuzaki | Nihon University

This paper considers the literary representation of Taiwanese females from Japanese colonial era through postwar 1950s and 1960s, by examining the case of Tzeng Ching-wen (1932 – 2017)'s contemporary novel, *Yamatonadeshiko*, (大和撫子, literary means "the Japanese Women", 2005&2006). Staged both in the wartime-colonial and postwar Taiwan, Tzeng's medium-length novel is a narratological attempt at constructing/re-constructing the spatio-temporal identity of Taiwanese before and after aftermath of the traumatic war. As the Taiwanese scholar Huang Yingzhe remarked, the colonial history is a radical aporia for Taiwan. On the other hand, since the memory of the Japanese occupation was portrayed negatively under the pre-KMT autocracy, Taiwanese writers like Tzeng, who had their childhood during Japanese colonial era, had difficulties reconciling their memory with reality. Such conflicts were illustrated in *Yamatonadeshiko*, through the female protagonist who tried to be fit into and to break out of female categories constructed by two nations, both Japanese Empire and pre-KMT autocracy. In the narrative,

experiencing the cultural and political transformation of womanhood, the protagonist's struggles on constructing its female figure are marginalized and fragmented amidst the hardships of the postwar life. The solitary death of the heroine at the climax can be read as an allegory of the (im)possible memorization of the colonial Taiwan. Such an epistemological confusion renders the protagonist's postwar reenactments of the wartime experience futile and even superfluous, leading to her troubled subjectivities and intersubjectivities following Japan's defeat. Reading the text against the backdrop of the legal, political, and social contexts in colonial and postcolonial Taiwan, this paper discusses the significance of Tzeng's literary intervention in the formation of colonial memory in postwar Taiwan. In doing so, it particularly analyses the temporal structure of the narrative, by means of which the author grappled with Taiwan's postwar reconstruction.

### **An Analysis of Taiwanese-language Films Adapting/Remaking Japanese Work** Iying Wei | Waseda University

This paper considers the "pro-Japanese" post-colonial phenomenon of adapting/remaking Japanese work in Taiwanese-language films in the post-war period. Taiwanese-language films were made by small private companies in Taiwan between 1955 and 1981. Those films reached the golden age from 1955 to 1960s and were well-liked by audiences who experienced Japanese colonial rule and spoke Taiwanese language as their mother tongue. Previous scholarship mentioned that part of the Japanese films were influential to Taiwanese-language films as some were adapted from Japanese literature and others were remakes of Japanese films. Most of the previous studies discussed this post-colonial phenomenon with comparative textual or genre analysis and emphasized that filmmakers localized the Japanese stories and differentiated them from the originals. However, it is unclear why such a phenomenon occurred. In the 1950s and 1960s, the government of the Republic of China was eager to implement the cultural policy of "de-Japanization", "Sinicization" and "anti-Communism" and therefore the films' subjects were quite limited. Moreover, Taiwanese-language films are mostly low-budget productions from small companies, so they must also take into account of audience expectations to maintain their livelihood. Thus, while exploring the factors of the phenomenon, it is necessary to conduct a review from three aspects: the government, producers, and audience. The purpose of this paper is to understand how the general public responded to the government's decolonization and how they regard the relationship with Japan, the former colonial mother country, by exploring the reasons for the emergence of Taiwanese-language films that adapted or remade Japanese works.

### **Dialectics of Home: Bai Jing-rui and His Cinema Aesthetics in Cold War Taiwan** Claire Danju Yu | Stony Brook University (SUNY)

Home has always been at the core of ideological conflict and political divide in Taiwan Cinema, particularly during the cold war when culture is subsumed under state power. In 1964, director Bai Jing-rui filmed a 20-minute documentary-style short film titled, "A Morning in Taipei," in which he presents a vibrant, wholesome city, a home to people of all walks of life. Just six years later, he made a feature-length melodrama *Home Sweet Home* (1970) as a tribute to and a recognition of Taiwan as the homeland;

however, the image of home exhibited in this film is marked with ruptures. From his deliberate, experimental use of montage, split screen, to obstructed framing and camera angles, the home space is rendered both unhomely and uncanny. If according to Sigmund Freud, the uncanny reflects repressed anxieties or forbidden impulses, Bai Jing-rui's conflicting portrayal of home indicates his ambivalence in identification and recognition of where the home is.

Tracing Bai Jing-rui repertoire from early experimental films to his later melodrama including *Home Sweet Home*, *Accidental Trio* (1969), *Four Moods* (1970), this paper examines Bai's various attempts in defining home and how the home space, marked with contradiction and collision, provokes emotional responses and affective impact at this historical juncture. By situating Bai Jing-rui and his works at the intersection of state power and cultural productions, I tease out how Bai's earlier training in Italian neorealism influences his style as a Healthy Realism director supported by the state studio, CMPC. As the state reinterpret and redefine "realism" in order to recreate a visually sound and wholesome national image, Bai's films reflect the unrealistic aspects in this staged portrayal.

### **Translating *kominka*: Shaping Narratives of Japanese Rule through translation post-1975**

**Aoife Cantrill** | University of Oxford

This paper explores translations of Japanese-language texts written by Taiwanese women between 1934 and 1945, with a view to outlining the role of translation in shaping narratives of Japanese rule post-1975. Existing scholarship discusses changing attitudes toward *kominka* texts during the 1990s, arguing that the growing influence of postmodernism and subjectivity (*zhutixing*) allowed for a reassessment of colonial works, in particular those written in Japanese. This paper offers a more complete picture of these developments by showcasing earlier translations of *kominka* texts that paved the way for translation projects following 1987. Further, by comparing these earlier translations with those published during the 1990s, the paper argues that translation has allowed for texts to be repeatedly reframed to align with prevailing public and scholarly opinion at the time of translation. The paper discusses three main texts: Zhang Bihua's *Crescent Moon*, first published as *Mikaduki* (1934), then published in translation as *Shangxianyue* (1979) and *Xinyue* (1996), Ye Tao's *Children*, originally published as *Ai no kesshō* (1936) then subsequently in translation as *Ai de jiejing* (1996, 2001) and finally Yang Qianhe's *Season when Flowers Bloom*, first published as *Hanasaku Kisetsu* (1942) then in translation as *Hua kai shijie* (1979, 1992, 2000, 2001). Critical Discourse Analysis is used to assess the effect of gender and time period on the translation of these texts. The paper concludes that the practice of teleological translation has reframed marginal *kominka* texts and moulded them to suit trends in postcolonial historical debate.

## **D-2 Workshop: Data Visualization**

**Moderator: Kuan-Ming Chen** | University of Chicago

**Host: Man-Tzu Tsao** | University of Illinois at Urbana-Champaign

## **Description:**

How to present the information in a more accessible way to the general public is a critical issue in the communication of Taiwan Studies. It is seen that a great portion of materials in our community are only decipherable by those in the academia and are, unfortunately, obscure to others. This obscurity seems 180 degrees opposed to the ideal, that research can and should serve not only the limited academic community but the public as well. Hence, given that, in the field of academic publishing, the way of information visualization is generally committed to the established strict norms, which the public can hardly find it interesting and comprehensive, the limited visibility of Taiwan Studies in the public in North America can be partly attributed to the lack of an effective communication channel for the public to perceive information. Although there are many great blog articles or talks targeted to the public sharing results of Taiwan Studies, these works usually require an audience with higher education background. For example, a large amount of jargons and many field-specific charts are frequently used in these works. Without basic academic training or understanding of the field, people could hardly receive the correct information from them. Even in some collaborative works by media and the academic in Taiwan, misleading charts and biased interpretation were made.

To narrow the gap between the academic and the general public, it's time for the academic community to step forward to think how to express Taiwan Studies in a simpler way. Our host team released a referendum result website (<https://rfrd-tw.github.io/en/index.html>) which featured simple charts displaying the results and an overview of the relationship between voting preferences and local demographics after November's midterm election and referendum in Taiwan. The comments on shares showed a positive reaction to this website as an easy-to-understand and informative sources for the general public. We hope to share the development experiences as well as the design methods to the workshop participants.

This data visualization workshop aims to help academic community members to think out of the box as an outsider of academic language and contexts, in order to rethink, reshape and redesign the research outcomes as visual works for better understanding by the public. For example, the field-specific charts are always hard to understand at a glance for people without domain knowledge. The workshop helps the participants to convert these specific materials to general formats and hence improve the understanding by a broader audience. Our participants will be academic professionals who would like to promote and share their studies to the general public. Also they may consider to try converting their works into different formats.

We expected a 30-participant workshop along with five hosts. In the 90-minute workshop, we would like to invite participants to brainstorm the simplest, clearest and most interesting ways to express ideas in graphs and charts together through a series of hands-on activities. We will decompose the elements of graphs and charts, remove the unnecessary parts from them and then recompose them using unconventional materials (e.g. chocolate bars!). The decomposition part help participants to examine every element on the chart, filter the most important part, the main message, in the chart and therefore come up with a simple design in the recomposition part. Everyone will have few sheets of paper. Sample data, markers and unconventional materials are shared within the groups. Everyone will complete his/her own work in the activities. Each activity is followed by a group discussion and a classroom-wide sharing.

We will choose data related to popular issues in Taiwan as our workshop materials such as national identity survey, election and referendum results along with demographic statistics. We hope the playful hands-on activities can free the participants from the frames of convention of academia and encourage them to create interesting, eye-catching and intuitive visual display for general audiences. The redesign process is the key takeaway from this workshop. We hope the attendants can reuse the steps in their future works to deliver more and more easy-to-understand and fun works to the general public. Ultimately, through visual approaches, researchers can establish a better communication channel to general and academic audiences, and thus create a broader impact for a better visibility of Taiwan Studies.

### **D-3 Geopolitics of Border, Sovereignty, and Territoriality**

**Moderator:** Yi-Ting Chung | Yale University

**Discussant:** Stéphane Corcuff | Lyons Institute of Political Studies

#### **Panel Abstract:**

This panel explores the flows of people, goods, and projects across borders as to how they are bounded by the geopolitical dynamics of the era in which they occur. The case studies in this panel invite audiences to consider how these movements could reshape our political imagination of border, sovereignty and territoriality. To begin with, Chien's paper traces the trade movement of Basay, a historical tribe in Northern Taiwan, along Taiwan's northeast coast and the Chinese coast. His paper highlights the maritime mobility of indigenous Formosan in the early modern period which has been overlooked in the Taiwanese historical studies. Shifting from the eighteenth century to the period between 1950 and 1970, Kung's, Shih's, and Lin's papers deal with movements heavily shaped by Cold War politics. By examining the 1970 incident in which the publisher and editor of Philippines' leading Chinese newspaper were arrested by the Philippine military and deported to Taiwan as "Chinese nationals" on pro-Communist charges, Kung's paper explores the three-way relationship between the anti-Communist alliance of Kuomintang (KMT) regime in Taiwan, Philippine military, and Philippine-Chinese conservatives. Similarly, Shih sheds light on the issue of transnational deportation and displacement under the Cold War ideology. Shih's paper focuses on Chinese fishers and sailors who got captured in Korea and then sent to Taiwan under the suspicion of Communist conspiracy in the 1950s. Finally, Lin's paper discusses how Taiwan's agricultural development mission in the Third World was rooted in the process of deimperialization in the Global South, yet also formed a new process of KMT reimperialization abroad.

#### **Individual Abstracts:**

**A Government Within a Government: Nationalist China, the Philippine Military, and the Yuyitungs, 1950-1**

**Chien-Wen Kung** | University of the Pacific

No overseas Chinese community in the world was as supportive of the Kuomintang (KMT) regime in Taiwan than that in the Philippines, and few episodes capture the three-way relationship between Taipei, Manila, and the Philippine Chinese better than the Yuyitung Affair of 1970. On May 4 that year, Quintin and Rizal Yuyitung, the publisher and editor respectively of the Chinese Commercial News (CCN), the Philippines' leading Chinese newspaper, were arrested by the Philippine military and deported to Taiwan as "Chinese nationals" on charges of printing pro-communist propaganda. There, on August 14, after a show trial lasting three and a half hours, a military tribunal sentenced Quintin to two years of reformatory education and Rizal to three. Drawing mostly upon materials from the Taiwanese Foreign Ministry archives, this paper explains how the Yuyitungs were the victims of a secret campaign against them jointly orchestrated by the Philippine military and a "Nationalist Chinese bloc" comprising Philippine-Chinese conservatives and Republic of China officials in both Taiwan and the Philippines. This bloc collected, fabricated, and interpreted intelligence to assist the military in making a legal case for the deportation of the brothers. Despite their innocence, most if not all anti-CCN actors truly believed that the Yuyitungs supported communism. In the context of two societies in which anticommunism had become the ideological status quo, the CCN's centrist and independent editorial policy came across to hardline rightists as intolerably leftist. "A Government Within a Government" sheds light on how the KMT coordinated with like-minded ideologues beyond Taiwan to invent the "Chinese communist" and, in doing so, assert its sovereign claims upon Southeast Asia's Chinese.

### **"Misplaced Repatriation:" Chinese Maritime Captives from South Korea to Taiwan in the 1950s**

**Yu-Cheng Shih** | Brown University

This paper focuses on Chinese fishers and sailors who got captured in Korea and then sent to Taiwan in the 1950s. Because of the Cold War anti-Communist ideology during the Korean War, these maritime captives were also targeted for the Communist conspiracy. As a result, they were sentenced to send not to their homeland, China, but instead to Taiwan, an island eight hundred miles away where the government formed a solid alliance with the U.S. and South Korea. Therefore, the repatriation was, in reality, a misplacement of these maritime individuals. Based on archives and political documents found in Taiwan, this study thus offers a new approach to see how the Cold War history impacted the reshaped ordinary lives in East China Sea.

Methodologically, this research argues for rethinking the global 1950s in East Asia through the maritime margins, constituting conversation with Cold War studies in three ways. First, following based on oceanic adjacency between Northeastern China, Korean Peninsula, and Taiwan, this paper strives to re-configure the role of Taiwan in Cold War geopolitics. By doing so, this study stresses maritime translocality that highlights littoral communities around East Asia. Second, this paper also examines how border policies in South Korea further changed the status of Chinese captives into illegal and undocumented, which then legitimized the decision to expel these non-Koreans to Taiwan. In this way, the misplaced repatriation reveals how homeland was imagined and created during the 1950s. Last but not least, in addition to high-politics, this essay analyzes how individuals developed strategies in dealing with the national rules. The

tortuous repatriation thus uncovers the potential individual agency even under the authoritarian era of Cold War East Asia.

### **Basay Traders in Northeast Taiwan: Indigenous Trade and their Cooperative Enterprise in Marginal Regions of Imperial Powers**

**Hung-Yi Chien** | Academia Sinica

Many scholars of Taiwanese history have underestimated and marginalized the mobility of the indigenous Formosan in Taiwan studies. Although some theories consider Taiwan the homeland of the seafaring Austronesian peoples, those living in Taiwan were perceived as people less familiar with the ocean. Both European and Chinese sources reveal that the Basay, a historical tribe in northern Taiwan, performed not only inter-insular trade but also controlled the trade route along Taiwan's northeast coast. This study combines fragments in European and Chinese sources to describe the maritime and commercial characteristics of the Basay. It indicates that they had large canoes to carry more than twenty people and cargo and exported gold nuggets, deerskin, and venison from Taiwan to the Chinese coast. In return, they imported, iron and clothes, valued by the indigenous Formosan. In the early eighteenth century, though not implying an equal relation, they cooperated with Chinese middlemen (interpreters) to introduce Chinese junks called Shèchuán, that advanced shipping and trading efficiency. This study also identified an interpreter family who had a long involvement with the Basay in north Taiwan. By shipping rice and timber to the Chinese coast, the cooperative enterprise brought goods from China to sell in north and east Taiwan. Chinese intermediaries who did not associate with the Basay could not interfere with the trade along the northeastern coast. However, when the cooperative enterprise was suspended by the imperial decree to stop rice export from north Taiwan in 1754, the Basay lost their old trade and disappeared into history.

### **Third World Vanguard: Taiwanese Agricultural Development in Africa and Identity at the Global Margins, 1961-1971**

**James Lin** | University of Washington

In 1961, the Taiwan sent experts in farmers associations, agricultural extension, and crop improvement to over two dozen nations in Africa as part of Operation Vanguard. Vanguard mobilized on the one hand development expertise and knowhow to advance Taiwanese diplomatic and geopolitical interests. On the other hand, it also represented the first attempt by Taiwanese scientists, technocrats, and intellectuals at demonstrating the success of Taiwan's agricultural miracle to the rest of the world (and by extension, the uniqueness of the Taiwanese approach). At its height, Taiwanese development missions reached the corners of the global margins: Asia, Africa, the Middle East, and Latin America.

This paper will discuss the how development practices of plant science, agricultural extension, and an ethos of hard work and "learning by doing" became a new sociotechnical imaginary for Taiwan to project a "postcolonial" identity at home and to the Global South. The authoritarian Guomindang regime faced a fractured citizenry at home as waishengren elites lost faith in the possibility of retaking mainland China.



Meanwhile, the majority benshengren experienced violence and repression of the White Terror. Taiwanese success at agrarian development offered a means to strengthen Guomintang legitimacy at home (to both groups) and abroad through the demonstration of modernist scientific superiority and the conquest of poverty.

Taiwanese planners actively constructed language of being a non-Western developing nation that persevered through “industriousness and frugality” (克勤克儉). Its low capital costs offered an avenue to postcolonial independence and power while rejecting colonial legacies, and thus Taiwan saw itself as duty bound to share its model with the rest of the developing world. Turning to development was firmly rooted within global process of deimperialization in the Global South, yet also formed a new process of Guomintang reimperialization abroad, in global spaces vacated by the West.

#### **D-4 How Formosa Speaks: Performative Body of Taiwanese Identity**

**Moderator: JhuCin (Rita) Jhang** | The University of Texas at Austin

**Discussant: Hsin-I Sydney Yueh** | Northeastern State University

##### **Panel Abstract:**

In the sixteenth century, Portuguese sailors exclaimed with admiration “formosa,” meaning “beautiful,” when they first set eyes on the verdant island which later became Taiwan. The island had since been colonized and governed for more than four hundred years by foreign forces before, finally, the settlement of the Republic of China. The migration history situates Taiwan in a continuous process of disorientation and reorientation. It also offers epistemological frameworks that interweave the nation’s past to the present, and allow the reconfiguration of the socially-, culturally- and politically-constructed identity.

Thus, Taiwan is inherently performative for it is consciously aware of the constructedness of how the nation is perceived and imagined. The performance of Taiwaneseness arouses. Whether it elicits fear, anxiety, desire, curiosity or nostalgia, Taiwan, as a geographical place, a discursive concept and a heterogeneous community, conjures a web of associations which constantly positions or repositions the potential national identity in relation to its colonial past and the ongoing political crises. Taiwan is also an embodied practice: it is always already at the centre of the contact zone where cultures and identities meet, clash and grapple with each other in contexts of hierarchical relations of power, colonialism or their aftermaths, as they are still the lived realities for many communities today. This contact zone is defined and shaped by the relationship and interdependency between man and the space in which those relationships are never fixed nor stable, but is constantly framing, de-framing and re-framing themselves. Within the contact zone, human orientation toward space and social relations enables an insight into the understanding of how one inhabits a space, both physically and conceptually, as well as ‘who’ or ‘what’ a person inhabits the space with, and how bodies may become orientated in response to the world around them, and further give the capacity to be affected by all the factors within this space.

This panel, emphasizing the concept of performative/theatrical body both on and off the stage, encourages dialogues examining the corporeal experience of the inhabitants of the island, revealing the kinetic memories marked on the inhabitants' body, and interrogating the boundaries of gender, race, language, as well as the notion of humanity. We ask: how do (absent) bodies inhabit history and memory? How do we apprehend this world through the kinesthetic and corporeal experiences instead of words and documentation? How to (re)present or embody the experience or the past that has been intentionally silenced? We explore the ontological and epistemological theatricality, performativity and constructedness of "Taiwan," "Taiwaneseness" and "Taiwanese body." In addition, we aim to delve into the potentiality of what body is and what body can be, along with the discussion on rethinking relationality and transnationality of Taiwan to the world.

### **Individual Abstracts:**

#### **Rewriting Contemporary Indigeneity: The Graffiti-writing Bodies in Aljenljeng Tjaluvie's Music Video "Izuwa"**

Yijen Yu | University of California San Diego

Composed and sung in Paiwan language, the album *Vavayan* brought back the second Golden Melody Awards in Paiwan Taiwanese singer-songwriter Aljenljeng Tjatjaljuvy's career as a pop artist since 2003. While she achieved the first accolade in the category of Mandarin Chinese Album, winning her second in "Aboriginal Language" seems to suggest both independence from the dominating culture and tactical isolation. The restoration of language in her music did not occur by coincidence, but is rather a sign of the shifting images of indigenous people in Taiwan twenty-three years after the revision of Ordinance of Naming repealed the mandate registration of Chinese name to Taiwanese indigenous groups in 1995.

This research concerns Aljenljeng's choice of language and space in her music video "Izuwa" (You've Got) in the album *Vavayan*. Opening the scene with Aljenljeng singing and dancing among five male dancers in farm laborers' attires in an indigenous neighborhood, the song depicts a quotidian conversation between mother and daughter on their different attitudes towards house chores and childbearing. The physical and spatial aspects, transcribed from the abject experience of black and Latino queer dancers on the East Coast of the United States during the 1970s to 1980s, becomes the new paradigm for Aljenljeng and her dancers' exploration of contemporary indigeneity. By seeing spatiality as a participatory element in the piece, my argument focuses on one specific site in the video - a graffiti wall, and the kinesthetic dialogue between the performers' bodies and the site their bodies temporarily "inhabited." How does American queer ballroom voguing relate to Paiwan Taiwanese household theme? Why are these elements necessary for Aljenljeng's interventions? (Or are they?) Tackling these questions, I would also like to propose reading the improvisational choreography in this video as a possible way to re-make indigenous history, thereof, reclaim self-representation in the public eye.

## **Taiwan as A Silent Island: Comparison of Political Presentation and Theatrical Representation between South Korea And Taiwan on The Issue of Comfort Women**

Yi-Ping Wu | Ohio State University

The issue of comfort women keeps occupying its place on the media after it was revealed to the world in 1991. It was especially a hot issue in the East-Asian Countries, consisting of Taiwan, South Korea and China because of geographical and historical reasons. Under this circumstance, Taiwan also accomplished one museum: Ama Museum and two related documentaries from 1991 to 2018. However, compared to South Korea whose whole-hearted contribution to the four museums, countless statues, variety business movies, and practical compensation on the issue of comfort women, Taiwan can be said as a silent island. Why? The paper will start a quantitative method to make clear the accomplishment on the issue of issue of comfort women in South Korea and Taiwan. Then, it will analyze the phenomenon by borrowing the theories of Sara Ahmed's orientation and Susan Foster's moving body. What the paper expects to discuss is how different nations choose their own ways to interpret the body of comfort women and how the interpretation echoes to the glory of nationality. In the case study of comfort women, how the feminine body of comfort women in South Korea and Taiwan is presented in the way of following the political development will be examined. Also, how the political body of comfort women affects and interweaves the theatrical body of comfort women in the two nations is another point to be analyzed.

## **Puppeteering Diasporic *Homecoming* through Interfolding Humanity with Non-humanity**

Chee-Hann Wu | University of California, Irvine

Taiwan is an island with a long history of migration ever since the Austronesian islanders first came to settle down eight thousand years ago. For centuries, immigrants, permanent or temporary, and their descendants have contributed to social and cultural diversity of the island. *Homecoming* is a 2017 production by Puppet and Its Double Theater featuring Lily, daughter of war veteran father and "mail-ordered" immigrant mother, and Vietnamese caregiver Paochi who takes care of her father suffering dementia. It complicates the notion of home, migration, identity and diaspora through Lily's encounter and confrontation with Paochi, as well as her own struggles toward the search for root. *Homecoming* raises question about the conceptualization of "home" — what and where is home? Through bringing actors and puppets together onstage, along with the use of shadow puppetry, realtime projection and everyday life objects, this production aims at creating a space of imagination integrating illusion and reality, and reexamining alienation, loneliness, as well as liveliness and humanness of different communities. In this paper, I am interested in not only the artistic practices of puppetry, but also its potentiality as an extension of the manipulator's, as well as other human actors' will, which is tied into the person's bodily and psychic motion. This research explores the potential power of puppetry: the power to transcend the boundary between the unrepresentable and undocumented diasporic experiences and memories of migrant workers and new immigrants through embodiment, and the power to transform our society through speaking the unspeakable. *Homecoming* explores how puppets, objects, shadow and projection interweave present with past, physicality with mentality, reality with dream and

further unfolds the (im)migrant experiences and sensibility through the interfolding network of humanity and non-humanity.

### **Making “Taiwanese” Body in Theater By “Rewriting”: The Contemporary Taiwanese Represented By 4 Chairs Theatre’s Rewriting Project of Classic Plays**

**Mu-Hsi Kao** | Hunter College of the City University of New York

Speaking of cross-cultural or intercultural theater and performance, appropriation and adaptation remain the everlasting issues for debates. While the concept of adaptation has been widely accepted and acknowledged as an approach or term that covers cultural hybridity commonly seen in theater, what about rewriting? In 2015, 4 Chairs Theatre launched the Rewriting Project of Classic Plays and set the goal to portrait the contemporary Taiwanese society by the playwright-based rewritten texts instead of a director-driven interpretive theater. During 2015 to 2018, *Ok, My Sisters* and *We Are Ghosts* that respectively take Anton Chekhov’s *Three Sisters* and Ibsen’s *Ghosts* as the prototypes had made a great success in the popularity among audience and theatrical critiques. What is the significance of employing the word, rewriting, and emphasizing this approach? How does it affect the making of the contemporary Taiwanese theater, Taiwanese people, and their political, cultural, psychological and physical bodies in texts and on stage? I am not merely interested in rewriting as a medium or strategy of producing theatrical works, but its relationship with the intended or unintended effects of “transformation”. This paper aims to examine and define the concept of rewriting in the case, explore the exertion of the approach, and the actual embodiment of the making of a Taiwanese narrative through the dramatic texts and the materials concerning the staged productions.

## **E-1 National Identity in Flux: Politics and Culture of Taiwanese Diaspora**

**Moderator: Yi-Ting Chung** | Yale University

**Discussant: Horng-Luen Wang** | Academia Sinica; Harvard-Yenching Institute

### **Panel Abstract:**

Focusing on Taiwanese diaspora, this panel probes into the variegated ways through which Taiwanese identity emerged and transformed in the transnational contexts. Spanning across a wide geographical spectrum, this panel provides both the study of Taiwanese identity and diaspora identity with valuable insights by examining how identity is produced and negotiated against the particular ways “Taiwan” is positioned in the host society. Ay’s paper explores how younger generation Taiwanese fashion designers represent their cultural identity on the global stage while highlighting the pervasive self-Orientalized feature in East Asian fashion. Yi’s research shifted the central Other from the West to China, focusing on the identity transformation of Taiwanese students in China. Yi argues that Taiwanese identity cannot be deduced to a “Taiwan independence consciousness” without taking into account the complex social and

affective mechanism through which identities are formed. Finally, Yang’s paper discusses the dynamics between the older generation Taiwanese community in Japan and the younger “Sunflower generation” Taiwanese newcomers regarding political identity construction. Underscoring the differences in values between different generations of oversea Taiwanese in Japan, Yang examines how different generations approach and interpret Sunflower movement according to their own political priorities.

### **Individual Abstracts:**

#### **Heritage and Modernity: Taiwanese Fashion Designs’ Cultural Identity Within the Global Fashion Industry**

**Elise Ay** | Parsons School of Design

This research, “Heritage and Modernity: Taiwanese Fashion Designs’ Cultural Identity Within the Global Fashion Industry,” explores how East Asian fashion designers represent their cultural identity on the global stage, specifically focusing on three younger generation Taiwanese fashion designers, Angus Chiang, Justin Chou, and Apu Jan, to investigate how they draw inspiration from their cultural past, as well as how they are inspired by their local present, to showcase their design concepts, creativity, along with their cultural identity in the global fashion industry.

As the fashion system still rather Euro-centric, East Asian fashion design at some extent is an imagined community – designs from different countries are a lot of the times Orientalized to better promote and market themselves, and thus categorized under the “other” or the “Orient” file, no matter they have high similarities with current Western design aesthetics, or represent totally exotic appearances. Why does self-Orientalized approach still an expedient way to market one-self in the 21st century globally? Taiwanese design under this circumstance not to mention is also conflated under the umbrella of Chinese design, due to its historical and political entanglements with the Mainland.

Through examining how East Asian fashion designs are constructed by global media, and analyzing what exact iconography and cultural signifiers are used in current Taiwanese fashion designs, this research hopes to shed light on what Taiwanese fashion design is nowadays, also proposing what East Asian fashion design could be on the global stage in the 21st century, and participating in the discourse of Taiwan studies from fashion’s perspective.

#### **A State of Flux: Identification of Taiwanese Students in Mainland China**

**Aixin Yi** | Duke University

Holding the belief that Taiwanese youngsters have potential to facilitate Cross-Strait unification, Mainland authorities have actively developed policies to recruit Taiwanese students to Mainland universities. This paper focuses on Taiwanese students at three elite universities in Beijing, examines how their identities have been reshaped by their experiences in Mainland China, and analyzes their strategies of identification in various social contexts. Based on survey and in-depth interviews, this paper explains how Taiwanese students’ political attitudes and identity positions are strengthened or transformed through the long-term

division and antagonism between Mainland China and Taiwan, the competing discourses of Taiwan's national identity, and interactions in institutional and personal scenarios. The paper finds that Taiwanese students' positive impression on Mainland is primarily based on practically instrumental recognition, and thus their pro-unification/ independence positions can be largely affected by the disparity between their expectations about and experiences in Mainland. This paper argues that the Taiwanese identity of Taiwanese students cannot be deduced to a "Taiwan independence consciousness". Rather, it is an affective projection of belongingness, and a defense and confirmation of selfness under the pressure of labelling. Furthermore, the identities of Taiwanese students in Mainland should be understood through a complex and dynamic network shaped by history, instead of static binary framework of "China" and "Taiwan".

### **Overseas Taiwanese and Sunflower: From apprehension to integration**

**Kang Yang** | Waseda University

In March and April 2014, hundreds of thousands of citizens stormed the streets of central Taipei and occupied the Legislative Yuan to protest against the Cross-Strait Service Trade Agreement (CSSTA) that contemplated to broaden business involvements between Chinese and Taiwanese agents.

Sunflower Movement in its nature, was laden with heterogeneity. The process of formulating goals and decisions, were results of intertwined power relations and deliberation between varying, if not competing political visions: from protecting procedural institutions, to anti-Sinonism sentimentalities, from opposing free trade, to pro-Taiwanese Independence. Developed alongside with political changes in the region, Taiwanese diaspora in Japan was politicized and fractionalized as history progressed; formulating of networks to local societies ensued respectively. Across those four years after the Movement, how did these fractured groups and individuals interact with the participants or leaders of the Movement? What kind of political narrative was attempted to be formulated in the first place, and how was it operated afterwards? As the terms of "Japan-Taiwan Ties (日台友好)" and "Inherent pro-independence generation (天然獨世代)" popularized after the Movement, how did the dynamic between the existing overseas Taiwanese community and Taiwanese newcomers transmuted?

This research will discuss the identity and politics of Taiwanese diaspora in Japan through interviewing the groups and individuals that were geographically secluded from the Movement, and then actively or passively conducted contact with it. With their divergent or rivaling ideologies and political aims, how did different groups built their version of episteme of the Sunflower based on their presumptions, and compiled their own version of truths and believes.

## **E-2 Workshop: Studying the Unfinished Miracle: Social Research Data & Methods**

**Moderator: Kuan-Ming Chen** | University of Chicago

**Host: Zong-Rong Lee | Academia Sinica**

**Description:**

This workshop aims at raising awareness for young scholars in social science and humanities who are interested in the current issues and various aspects related to the history and project of economic development in Taiwan, including some topics that we surveyed in the book *Unfinished Miracle: Taiwan's Economy and Society in Transition* (Lee and Lin 2017).

The workshop will introduce a variety of public data that are commonly used to tackle social and economic changes in Taiwan, which include government census data, company and business group data, administrative data available from divergent government agencies, business and political elites directory, etc. The introduction will be complemented with studies that utilize the data for answering respective theoretical questions, followed by a layout of some research agenda important to the understanding of Taiwan's development. The workshop will also introduce application of mixed methods, with utilization of historical archives combined with quantitative analysis.

**E-3 Mobility and Accumulation of Knowledge: Moving People, Skills Transfer, and Knowledge Circulation**

**Moderator: Yen-Yu Lin | University of Virginia**

**Discussant: Anru Lee | John Jay College of Criminal Justice, City University of New York**

**Panel Abstract:**

This panel will focus on discussing the relationship between human mobility and the transfer/circulation of skills or knowledge across borders of Taiwan and other counties. It aims to develop our understanding on this issue by bringing together a variety of perspectives and case studies that explore how the production/reproduction/exchange of knowledge or skills contribute to the transfer/circulation processes. Thus, the papers in this panel deal with the following questions: How can we engage with concepts of knowledge and skills? E.g. How is knowledge or skills constructed by different actors? Whose knowledge or skills are recognized and whose are not? How do the meanings of knowledge production/reproduction/exchange vary across space? What are the roles of the state and the governance of skilled mobilities? What are the critical implications for the host and home countries? How to evaluate these processes and develop appropriate policy response?

These questions will be addressed from an interdisciplinary manner that includes human geography, historical investigations, media and political psychology and sociology. Various case studies comprised in this panel are: young Taiwanese talents and their spatial and social mobility in China, the media presentation of migrating from Hong Kong to Taiwan, student migration from ASEAN countries to Taiwan, and Taiwanese skilled migrants in Singapore.

## **Individual Abstracts:**

### **Brain Drain from Taiwan to China? — Spatial and Social Mobility of Taiwanese Young Talents in China**

**Yu-Ling Song** | National Changhua University of Education

This research aims to discuss the loss of talents in Taiwan, which is one of the great concerns to Taiwan society in the context of global talent flow. Through preliminary literature analysis, it has been found that global talent flows have changed geographically, and the newly and the post-newly industrialized countries in Asia have also become the market of human resources for talents. Taiwanese talents tend to move to China, ASEAN (Association of Southeast Asian Nations) and NICs in Asia that is like current trends. In addition, the impact of talent flows has shifted from the view of "brain drain" to more diverse perspectives such as the brain gain, brain circulation, and brain exchange. However, these views are less relevant to discuss the network and the evaluation of themselves' social mobility through the micro - view. Based on above mentions, this research attempts to draw the concepts of "network", "spatial mobility" and "social mobility" to analyze the impact of their linkages with Taiwan and migration plans in the future since the experiences of spatial dynamics, resources of networks, and the self-evaluation of social mobility during the process of Taiwanese talents who migrate to China. 35 Taiwanese talents selected as interviewees in Beijing and in-depth interviews were adopted in 2017. Thematic analysis, and GIS were used to show the spatial path and aggregation of migration to construct the theory of Taiwan talent flow and to respond to the current understanding of brain drain, to provide the policy recommendations as well.

### **Knowledge Transfer through Global Mobility: Taiwanese Highly Skilled Migrants in Singapore**

**Chia-Yuan Huang** | University College London

This study investigates knowledge transfer through global mobility in Taiwan, focusing on the knowledge and skills that mobile individuals acquire, generate and transfer through their migration experience. It is designed to address the gap in empirical research concerning the micro level experiences of knowledge transfer of return migrants. Taking skilled Taiwanese workers who have recently migrated to Singapore as a case study, this paper begins with a discussion of the types of knowledge that Taiwanese skilled migrants acquire during their overseas work experience in Singapore, highlighting the wide range of competences and skills gained abroad. The following section discusses key knowledge distinctions of specificity and tacitness, followed by an analysis of knowledge that is deemed scarce in Taiwan, and that which the informants believe does not require international experience.

The results indicate that when probed about the acquisition of technical skills and formal qualifications, the informants emphasize competencies, depending on levels of responsibility or seniority, that they actively use in the workplace. In terms of personal confidence, there is a high level of recognition of cultural diplomacy and embedded skills, which are more difficult to transfer between locations as they depend on interactions with colleagues and distinct workplace cultures. Return migrants also gain a



different perspective of Taiwan. The knowledge and skills that the informants emphasize, and are able to transfer, reflect the nature of the workplace, as well as structural factors related to the scarcity of certain skills in Taiwan.

### **Migrate to Taiwan from Hong Kong: A Historical Look into Policy and Media Discourse**

**Klavier Jie-Ying Wang & Po-Sheng Lee** | Independent Researcher & University of Chicago

Taiwan is receiving a drastic rising number of migrants from Hong Kong. This migration trend which turns ostensible after 2014 is also widely featured by mass media. Academics investigate why and how do people leave Hong Kong (e.g. Chiang and Wong, 2017). But existing studies fall short in the dynamics between individual experience and structural conditions.

A legal and public policy factor is frequently acknowledged while lacks further articulation - the low threshold of immigration requirements applied to Hong Kong and Macau citizens. Why such privileges are granted to people from these two former western colonies? How does the policy develop and evolve? Weng (1996) pinpointed that the making of such policy is given birth among intensive debates on Taiwan's diplomacy and international status at the juncture of Hong Kong's 1997 handover. Political expediencies held by Taiwan, China and Hong Kong juxtapose a large backdrop of China's civil war and Cold War. While Weng's research stops at the proposition of the "Act Governing Relations with Hong Kong and Macau", why and how does this particular act develop need further investigation.

This paper will start with a historical overview of Taiwan's Hong Kong policy after 1949. An examination will stress on the drafting and revising of the "Act Governing Relations with Hong Kong and Macau". Following this, a survey of media discourse "migrate to Taiwan" will be presented. Given that the privileged migration policy has been granted to Hong Kong and Macau residents, a changing picture exhibits on mass media discourse in terms of "why migrate" and "what happen after migration". It is hypothesized that, the overarching scenario has been transited from an "expediency move" (fear of Communist rule) to the latest "proactive move" that seeks to deepening knowledge circulation (quest of knowledge on better livelihood and political system).

### **Another Brick in the Wall: Student Mobilities and Knowledge Circulation between Taiwan and Southeast Asian Countries**

**Yu-Chin Tseng** | European Research Center on Contemporary Taiwan [ERCCT] & University of Tübingen

Promoting talent exchange is one of the key emphases of the New Southbound Policy (NSP) proposed by the Taiwanese government in 2015 which aims to stimulate Taiwan's economic development. Under this guideline, the government provides various opportunities for students from the target ASEAN countries, such as Malaysia, Vietnam and Indonesia, to study in Taiwan. This effort is accompanied by several scholarship programs as well as the gradual loosening up of immigration regulations. As a result, the number of students from these targeted countries has exceeded the government's target of 20% growth per year to achieve 41,000 in June 2018. Meanwhile, the Ministry of Education indicates, Taiwan will

continue to brand itself as a studying abroad destination and systematically recruit more students from these countries.

From this point on, the article argues that Taiwan has shifted from a knowledge-importing to a knowledge-exporting site. That is, we are in a critical moment to witness Taiwan becoming an emerging player, especially in East Asia, in the process of the “centres calculation” (Latour, 1987) that accumulates knowledge through circuit of mobilization. Moreover, student migration to Taiwan is a unique case because the enhanced level of educational exchange is heavily attributed to state interests and governance while marketization of higher education and commodification of knowledge are the premises of student migration to North American and in Europe.

With the large influx of ASEAN students since 2015, this article examines: first, the position of Taiwan in terms of student mobilities in East Asia and the knowledge transfer; second, what type of knowledge or skills are constructed by student migration oriented by the state policy. This article is based on the preliminary analysis of interviews and survey data with ASEAN students in Taiwan, in collaborative with the Science Education Centre at the National Normal University.

#### **E-4 Environment as Politics: History, Ecology, and Legality in Perspective**

**Moderator: Raymond Dayi Hsu | University of Michigan**

**Discussant: Yen-Chu Weng | University of Washington**

##### **Panel Abstract:**

This panel aims to address prominent environmental themes in Taiwan studies from both historical and contemporary perspectives, exploring how the politics of ecology is configured in different temporal and (geo)political contexts. Huahsuan Chu examines how Meiji Japan had cast a capitalist view on Taiwan’s environment for its overseas expansion in the heyday of its nineteenth-century imperialism from the 1870s to 1895, which eventually brought Japan to challenge China’s sovereignty over Taiwan. In so doing, Chu argues that the diplomatic and military conflicts between Japan and China displayed their different perceptions of Taiwan as a frontier. Examining a more recent period, Leo Chia-Li Chu’s research on the North Pacific Driftnet Controversy from 1984 to 1993 attempts to show how debates surrounding the controversy concern not only the island’s democratic transition during this period, but was also embedded in the context of international relationship and trade, the travel of environmental knowledge and technology, as well as the shifting geopolitical dynamics in the Pacific. The last abstract, co-authored by Wen-Ling Tu, Chia-Liang Shih, Naiyi Hsiao and Yulun Kuo, addresses how policy-related empirical evidences contribute to public deliberation on the issue of nuclear waste in Taiwan by analyzing various textual sources collected from the Citizen Forums for Nuclear Waste (CFNW). On the whole, this panel seeks to bring environmental issues in Taiwan to the fore by investigating them from the historical, ecological and legal perspectives.

## **Individual Abstracts:**

### **Entangled in Net: Science, Politics, and Taiwan in the North Pacific Driftnet Controversy, 1984-1993**

**Leo Chia Li Chu** | The University of British Columbia

The 1989 British Columbia Legislative Assembly debate included an interesting session on Pacific fishing rights, in which an investment proposal from China Steel was specifically mentioned. Partnership with Taiwan, an island criticized for its driftnet fishing, was then suggested to be inappropriate if the Province was really environmentally friendly. Nevertheless, as Taiwanese government eventually agreed to phase out driftnet by 1992, such criticism seemed to die off. In fact, in the 1990 debate, suggestion for closer economic ties with Taiwan, and even the political recognition of the island, has been made.

Within the field of Taiwan Studies, research on environmental issues appeared to be relatively scarce and confined in the framework of democratic transition. However, the aspects of international relationship, trade, and the “travel” of environmental knowledge and technology have received little examination. This paper, as a preliminary research on the mid-1980s North Pacific Driftnet Controversy and the important roles Taiwan and British Columbia—two players often marginalized in a debate centered predominantly on United States and Japan—have had, will investigate how the rise of environmentalism in 1980s and shifting geopolitical context in Pacific can be studied through a comparative and relational method. Divided into three parts, it will provide (1) a general introduction of the driftnet controversy and its historical as well as contemporary significance to fisheries and environmentalism in Taiwan, (2) analysis on the strategies British Columbia adopted to maximize its interests during provincial-federal, international, and “East-West” negotiation, and (3) a discussion on how international law, science, and environmental movements can enrich Taiwan Studies in intriguing but complicated episode like this. Hopefully, this paper can offer critical insights into the power and limitations of knowledge production on the fringe of Empire—American or Japanese—and pave the way for better appreciation of Taiwan in a global context.

### **Taiwan Tropicalized: The Emergence of a Capitalist Frontier in the Transition to the Japanese Empire**

**Huahsuan Chu** | State University of New York at Binghamton

The emergence of modern capitalism went hand in hand with new perceptions and organizations of the environment which evolved to a global scale through the Western colonialism. Revisiting the Japanese official discourses from the 1870s to 1895, this paper seeks to show that the Meiji Japan had cast a capitalist view on Taiwan’s environment for its overseas expansion in the heyday of nineteenth-century imperialism. In their surveys of Taiwan, the Japanese officers showed strong concerns about the economic values of Taiwan and emphasized how Taiwan’s tropical environment could complement temperate Japan. In addition to mirroring Japan’s self-justification of civilization superiority, Taiwan’s tropicity was seen

as signifying the abundance and diversity of material resources which were necessary for modern industrial development. However, such a capitalist epistemology, appropriating a periphery's environment to nourish the metropolitan industry, stimulated the needs for exclusive territorial rights which brought Japan to challenge China's sovereignty over Taiwan. Drawing on Giovanni Arrighi's concept of territorial and capitalist logic of power and Eric Hobsbawm's reading of the British Empire, this paper argues that the diplomatic and military conflicts between Japan and China displayed their divergent discourses on the values of Taiwan's environment and the resulting different perceptions of Taiwan as a "frontier", embodying two disparate logics of empire-building. Becoming a tropical capitalist frontier in the transition to the Japanese Empire, Taiwan not only highlights the confrontation between the Chinese and Japanese modernizing but also illuminates the East Asian geopolitics surrounding the environment and capitalist development which could be different from the Western contexts.

### **Towards Evidence-Based Policy Deliberation for Environmental Justice - The Case Study of Civil Forums on Nuclear Waste in Taiwan**

**Wen-Ling Tu, Chia-Liang Shih, Naiyi Hsiao & Kyle Yulun Kuo** | National Chengchi University

Public deliberation on policy issues have been demonstrated important and effective to expose and sort out descriptive facts, public opinions, and value judgments from diverse stakeholders. While most of the deliberation procedure is devoted to how stakeholders understand and debate specific policy issues, few studies address how policy-related empirical evidences from various sources including the internet and government data may contribute to citizens' discussions. Particularly for those with significant interest and value conflicts among stakeholders such as nuclear waste issues, more cross-disciplinary studies and onsite experiments are necessary for mutual contribution between empirical evidences and policy arguments.

In this study, we firstly adopted the qualitative research method that includes the participation observation, secondary data analysis, and action research. By planning and executing the Citizen Forums for Nuclear Waste (CFNW), we organized the preparatory processes for the event, taken detailed notes during the meetings, and thus accumulated a considerable volume of textual information for analysis. In addition, we used the newspapers and magazines, internet news, journal articles, group propagandas, and other information to supplement the issue context.

Based on the constructive results from CFNW, we then propose how data analytics may be incorporated in the deliberation process. Data analytics in the study covers issues-related open government data, geographical data, and internet public opinions. Potential methods to analyze the various formats of data include statistical and semantic analyses. Human experts will be invited to evaluate the expected benefits, costs, enabling and facilitating conditions to realize the evidence-based deliberation process in the future.

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