

NATSA 2020/2021  
The 26th Annual Conference of  
the North American Taiwan Studies Association

**Keywording Taiwan**  
**\*Conference Report\***

Dates: May 20-21, 2021 (PDT)

Location: Online

*Registration: <https://hopin.com/events/natsa-2021-conference>*



## Foreword

This year's NATSA is a special one. Against the backdrop of COVID-19 and its ensuing uncertainties and difficulties, the NATSA team 2020+1 showed great creativity and tenaciousness in putting together NATSA's first online conference. Despite the obvious shortcomings of virtual meetings, the online conference brought about amazing results, some only possible due to its virtual nature: we saw a total of 1317 counts of attendance across all 30 panels and events, and scholars from all over the world participated, including Taiwan, the US, Japan, Canada, UK, Thailand, Malaysia, and Australia. The online conference has reduced the barrier for some to participate due to hefty travel costs.

This year, NATSA has also tried to build an even stronger community in various ways. Two unconventional "networking" sessions were conducted to bring peer support to the forefront of our scholarship. The first session aimed at highlighting the importance of mental health in academic life, while heeding how structural factors played a role in someone's mental health state. The second session invited young scholars from NATSA that have recently finished their Ph.D. to share experiences in job searching inside and outside academia, within or cross-disciplinary. We invited all participants to turn on the cameras and "be on the stage" with the speakers to let them know with or without a Ph.D., everyone is equal in their pursuit of knowledge and human decency.

A total of 30 sessions of panels, roundtable discussions, and forums were in this year's program, and all have reached a level of excellence that lived up to the reputation of one of the biggest scholarly communities of Taiwan studies. We are very proud and are grateful to all that participated.

The future of humanity is more uncertain than ever with the threats of pandemics, information warfare, the rise of authoritarianism, anti-intellectualism, severe weather, to name a few. However, as always, we come together and we prevail.

We look forward to seeing you in NATSA 2022 and beyond.

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Ph.D. candidate, Sociology, University of Virginia
- **JhuCin (Rita) JHANG, *President***  
Ph.D., Communication Studies, University of Texas-Austin

**Secretary: Sandy TSENG**

# Program Time Table

Pacific time (PDT)	Taiwan time	Event		
Day 1. May 20, 2021 (Thursday)				
9:00-10:30	00:00-1:30 (5/21 Friday)	<b>Opening Forum: KEYWOR(L)DING TAIWAN</b> <i>Panelists: Wen LIU (Academia Sinica), Shu-mei SHIH (University of California, Los Angeles),            Ciwang TEYRA (National Taiwan University)</i> <i>Moderator: Wei-Ting YEN (Franklin &amp; Marshall College)</i>		
10:40-12:10	1:40-3:10	<b>Networking/Mentoring session: Networking? Or Working on Your Net: Care Companions &amp; Love Objects for Mental Health</b> <i>Moderators: Yi-Ting CHANG, Yen-yu LIN</i>		
12:20-13:50	3:20-4:50	<b>A: Meet the Editor: "Taiwan Studies Revisited"</b> <i>Speaker: Dafydd FELL (SOAS University of London)</i> <i>Discussant: Nancy GUY (UC San Diego)</i> <i>Moderator: Po-Han LEE</i>	<b>B: War Crime, Legal Mobilization, and Institutional Changes in Taiwan</b> <i>Speakers: Ching-Fang HSU, Ming-Hsi CHU, Hsin-Yun HAN, Timothy WEBSTER</i> <i>Moderator: Chia-yu LIANG</i>	<b>C: Innovation and Governance: The Present and Future of Taiwan's Policy Orientation</b> <i>Speakers: Terrence Ting-Yen CHEN, Sam ROBBINS, Mao-wei LO</i> <i>Moderator: Yen-Yu LIN</i>
14:00-15:30	5:00-6:30	<b>D: Meet the Author: "Becoming Taiwanese: Ethnogenesis in a Colonial City, 1880s-1950s"</b> <i>Speaker: Evan DAWLEY (Goucher College)</i> <i>Discussant: James LIN (University of Washington)</i> <i>Moderator: Lillian TSAY</i>	<b>E: Literature and Films Beyond the Normative</b> <i>Speakers: Hsin-Hui LIN, Leichi CHEN, Mei-Hsuan CHIANG, Xinchun ZHU</i> <i>Moderator: Po-hsi CHEN</i>	<b>F: Framing Taiwan in the Cold War Context</b> <i>Speakers: Yifei ZHU, Chih Ju LIN, Dominic Meng-Hsuan YANG, Libby KAO</i> <i>Moderator: Po-Han LEE</i>
15:40-17:10	6:40-8:10	<b>G: Meet the Authors: "The Great Exodus from China" and "Becoming Sinophone: Literary Representations of "Mainlanders" in Taiwan"</b> <i>Speakers: Dominic Meng-Hsuan YANG (University of Missouri), Phyllis Yu-ting HUANG (University of Melbourne)</i> <i>Moderator: Po-hsi CHEN</i>	<b>H: Music and National Identity</b> <i>Speakers: Tiara WILSON, Yung-Ying CHANG, Hsiang-Yu Mark FENG, Vincent CHEN</i> <i>Moderator: Chee-Hann WU</i>	<b>I: Impossible Sovereignty, Decolonial Love</b> <i>Speakers: Yi-Ting CHANG, Jamin SHIH, Jih-Fei CHENG, Daniel CHEN</i> <i>Moderator: Wendy CHENG</i> <i>Discussant: Wen LIU</i>
17:20-18:50	8:20-9:50	<b>J: Film, Media, Migration</b> <i>Speakers: Sabrina Teng-io CHUNG, Elliott Shr-tzung SHIE, Tzu-chin CHEN, Renfeng MA</i> <i>Moderator: Po-hsi CHEN</i>	<b>K: Transitioning, Disrupting, and Intervening Queerness and Genders</b> <i>Speakers: Howard CHIANG, Adam K. DEDMAN, Ting-Fai YU, Ray-Yun HONG</i> <i>Moderator: Yen-Yu LIN</i>	<b>L: Technoscience and Activism: Some Emerging Keywords</b> <i>Speakers: Tim SCHUETZ, Teresa ZIMMERMAN-LIU, Ying-Syuan HUANG</i> <i>Moderator: YiXiang SUN</i>

19:00-20:30	10:00-11:30	<p>Timely Keyword: <b>Information Warfare</b>  <i>Panelists: Victoria Y. CHEN (National Chung Cheng University), Chao-Chen LIN (National Taiwan University), Austin Horng-En WANG (University of Nevada, Las Vegas)</i></p>		
Day 2. May 21, 2021 (Friday)				
9:00-10:30	00:00-1:30 (5/22 Saturday)	<p><b>M: Democracy: Taiwan as a Case</b>  <i>Speakers: Chung-yin KWAN, Fang-Yu YANG, Hueyli LI</i>  <i>Moderator: Rita JhuCin JHANG</i></p>	<p><b>N: Fluid Identities and Nationalities in Postwar Taiwan</b>  <i>Speakers: Catherine TSAI, Genevieve LEUNG, Shu-mei LIN, Shu-hui LIN</i>  <i>Moderator: Lillian TSAY</i></p>	<p><b>O: Taiwan as a Keyword for the Anthropocene and Late Industrialism</b>  <i>Speakers: Jean-Yves HEURTEBISE, Paul JOBIN, Hua-Mei CHIU, Hannes BERGTHALLER, Wen-Ling TU</i>  <i>Moderator: YiXiang SUN</i></p>
10:40-12:10	1:40-3:10	<p><b>P: Politics of Beauty and Identities in Social and Mass Media</b>  <i>Speakers: Yi-yu LAI, Zoey Shu-Yi CHU, Amélie KEYSER-VERREAULT, Nakota DIFONZO</i>  <i>Moderator: Diane HSIEH</i></p>	<p><b>Q: Historical Memories and Subjectivity</b>  <i>Speakers: Yi-yun LIANG, Szu-yu LU, Linshan JIANG</i>  <i>Moderator: Lillian TSAY</i></p>	<p><b>R: Queer Interventions in "Post-Marriage Equality" Taiwan</b>  <i>Speakers: Po-Han LEE, JhuCin (Rita)JHANG, Hoching CHIANG</i>  <i>Moderator: YiXiang SUN</i></p>
12:20-13:50	3:20-4:50	<p><b>S: Meaning and Identity (Re)building through Writing: Representation of Taiwan Past and Present</b>  <i>Speakers: Yu-Shih HUANG, Hsiao-Hui CHANG, Faye Qiyu LU, Hsin-I Sydney YUEH</i>  <i>Moderator: Diane HSIEH</i></p>	<p><b>T: Viewing Taiwan from Art: Art and Politics from Colonial to Postwar Taiwan</b>  <i>Speakers: Vivian Szu-Chin CHIH, Hsin-Yun CHENG, Wan-Ling CHIANG, Chun Chia TAI</i>  <i>Moderator: Lillian TSAY</i></p>	<p><b>U: Nation-state</b>  <i>Speakers: Eva MAZZEO, Justin Chun-Yin CHENG, Qi ZHENG, Bi-yu CHANG</i>  <i>Moderator: Chia-yu LIANG</i></p>
14:00-15:00	5:00-6:00	<p>Tea &amp; Art: <b>Attempts to Map</b>  <i>Artist: Jennifer HUANG</i>  <i>Moderator: Chee-Hann WU</i></p>		
15:10-16:40	6:10-7:40	<p><b>V: 'Enlightening' Taiwan: Knowledge Communication in the Post-Sunflower Era</b>  <i>Speakers: Chia-Yu LIANG, Po-Han LEE, Bo-Yi LEE, Hao YEH</i>  <i>Moderator: Chia-yu LIANG</i></p>	<p><b>W: Translation, Form, and Genre in Taiwanese Literature</b>  <i>Speakers: Ssu-chieh FAN, Li-Ping CHEN, Marco LOVISETTO</i>  <i>Moderator: Chee-Hann WU</i></p>	<p><b>X: Taiwan in the Global South</b>  <i>Speakers: Min-Xu ZHAN, I-Wen CHANG, Wei-chih WANG, Yue LU</i>  <i>Moderator: Po-hsi CHEN</i></p>
16:50-18:20	7:50-9:20	<p>Networking/Mentoring session: <b>Jobs and Beyond: Leaving Academia, Searching Interdisciplinary Positions, and Relocation</b>  <i>Moderators: JhuCin (Rita) JHANG, Chee-Hann WU</i></p>		
18:30-20:00	9:30-11:00	<p>Closing Forum: <b>To Taiwan Studies</b>  <i>Panelists: Brian BERNARDS (University of Southern California), Wendy CHENG (Scripps College), Eric CHENG (National Taitung University)</i>  <i>Respondents: Yi-Ting CHANG, Chia-Hsu CHANG</i>  <i>Moderator: JhuCin (Rita) JHANG</i></p>		

# Special Events Reports

## Opening Roundtable

Discussants:

1. Dr. Shu-mei SHIH (UCLA)
2. Dr. Ciwang TEYRA (National Taiwan University)
3. Dr. Wen LIU (Academia Sinica)
4. Dr. Wei-Ting YEN (Franklin & Marshall College)

Number of attendees: 100

Moderator: Yi-Ting CHANG (The Pennsylvania State University)

The Opening Roundtable, “Keywor(l)ding Taiwan,” asked our speakers to reflect on the following questions: 1) How do you treat “keywording Taiwan” as a research practice? 2) How do you understand the possibilities and limitations of “keywording” as a method of studying Taiwan? 3) How do you bring your Taiwan studies keywords into dialogue with other cultural, geopolitical, and disciplinary realms?

To answer these questions, Professor Shu-mei Shih focused her remarks on the issue of “epistemic in/justice,” calling attention to the role of Taiwan not just as a receiver of theories imported from the West but as a producer of theories. Theories emerging from Taiwan, she suggested, must take into account U.S. neocolonialism in Taiwan, Taiwanese Han settler colonialism, as well as the interrelations between local and global discourses. Drawing on Raymond Williams’ notion of “keywords,” Shih reminded us that a keyword changes meaning over time and that we must continue to identify understudied concepts to counter cultural hegemony.

Reflecting on Han Taiwanese settler hegemony, Professor Ciwang Terya elaborated on her keyword “Indigenous people,” a term that connects Indigenous peoples in Taiwan with those in different parts of the world. This connection matters because many Indigenous communities around the world continue to combat anti-Indigenous racism while working to heal from historical trauma. The shared sense of oppression and resilience makes it necessary to collaborate with other Indigenous communities. Professor Terya also discussed the need for academics to learn from and work with local Indigenous communities in order to develop a meaningful decolonial approach. Attending to the complexity of Taiwan, Wen Liu chose “war” as her keyword, a term that is often associated with the Taiwan independence project or Taiwan-China relation.

As Wen explained, while Taiwan independence is perceived as a threat or a war-making project by the Beijing government, it is not “identity” but competing interests and relations that produce wars. Rather than wars happening in the battlefield, Liu highlighted the “everyday war,” such as “battles” against the global pandemic, economic recession, social problems, to show how the rhetoric of war operates as a site of social and theoretical formations. During the discussion, Professor Wei-Ting Yen asked the speakers to comment

on the keyword clouds generated from the *International Journal of Taiwan Studies*. In their responses, our speakers called attention to how the keyword clouds reflect Han Taiwan centrism. Words like “democracy” or “diversity” do not necessarily reflect the perspective of Austronesian Indigenous peoples in Taiwan. In addition, keyword like queer activism is not visible in the clouds--an invisibility that urges scholars to identify and cultivate new forms of internationalism and relationalities beyond U.S.-Taiwan or Taiwan-China relations.

## **Timely Keywords: Information Warfare**

Speakers:

1. Dr. Chao-Chen LIN (National Taiwan University)
2. Dr. Austin Horng-En WANG (University of Nevada, Las Vegas)
3. Dr. Victoria Y. CHEN (National Chung Cheng University)

Number of Attendees: 80

Moderators: Dr. JhuCin (Rita) JHANG (University of Texas at Austin) and Chia-yu LIANG (University of Sussex)

This roundtable invited three speakers to shed light on the theme of information warfare in Taiwan. Information warfare is a concept involving the battlespace use and management of information and communication technology in pursuit of a competitive advantage over an opponent. It is often adopted for political or economical reasons. There are various definitions of information warfare in relation to its forms and targets. Some common weapons used in information warfare include the generation of fake news, misinformation and disinformation, among others.

The keyword of “information warfare” was first selected as the theme of the public event for our 2020 conference as a “timely keyword” for its connection to the 2020 Presidential Election in Taiwan. Unfortunately, the 2020 conference was postponed due to the spread of global pandemic. There are indeed huge changes to global society in the past year, as well as the ways information wars evolve in the age of COVID-19. For instance, the increasing numbers of fake news can be partially attributed to the opacity of government information and policy regarding the COVID-19 and public health issues. Taiwan’s international relations with other countries have also experienced changes due to not only the pandemic, but also the information civil wars that have been taking place within the United States (pandemic and the 2021 election), and China (pandemic).

This roundtable focuses on the impact of information warfare (in the broadest definition) on Taiwan, as well as Taiwan’s response to information warfare. We ask: is legislating against fake news and disinformation an act against freedom of speech? Are our endeavors to

disabuse only making fake news that much more powerful? How to identify fake news without involving censorship? What is information warfare in the age of COVID-19? How does fake news provoke the public's distrust toward the government in Taiwan (in relation to the issues of confirmed cases of COVID-19, mass testing, and access to vaccine purchase)? Last but not least, what is the role of civilians in information war?

## **Closing Forum**

Speakers:

1. Dr. Brian BERNARDS (University of Southern California)
2. Dr. Wendy CHENG (Scripps College)
3. Dr. Eric CHENG (National Taitung University)

Respondents:

1. Yi-Ting CHANG (Pennsylvania State University)
2. Chia-Hsu CHANG (State University of New York at Binghamton)

Number of Attendees: 35

Moderator: Dr. JhuCin (Rita) JHANG (University of Texas at Austin)

The closing event, titled “To Taiwan Studies,” highlighted “building relations” and “rethinking boundaries” as practices of keywording. It offered some critical reflections and reminders regarding what had been made invisible by the disciplinary formation of Taiwan Studies. The forum also reflected on the dynamics, connections, or tensions emerging during the course of the NATSA 2021 conference, and how to identify and approach some of the marginalized keywords in different fields. Last but not least, the forum shed light on keywords and issues that were understudied and deserve more critical attention in Taiwan studies.

Dr. Eric Cheng offered an insightful perspective encouraging scholars of Taiwan Studies to pay attention to nonhuman subjects. Dr. Cheng chose “microorganism” as the keyword that should be paid more attention to as a way to expand the notion of Taiwan Studies to focus more on the environment. Dr. Bernards drew attention to the keywords mentioned and discussed in the panels, and provided critical analysis to those keywords in relation to the larger fields of studies. Dr. Bernards also argued that “Indigeneity” and related Indigenous studies should be more emphasized in Taiwan Studies. Last but not least, from a personal narrative, Dr. Wendy Cheng shared her encounter and journey of Taiwan Studies as a Taiwanese American. Dr. Cheng connected Taiwan as a subject of study to her relationship with her parents, as well as her scholarly career as a professor of Asian American studies.

In addition to the three speakers’ talks, Yi-Ting and Chia-Hsu reflected on the keywords and themes that appeared in this year’s conference. Both respondents also responded to the practice of academic and research ethics, as well as the importance of sustaining a healthy scholarly environment.

## Tea & Art

Performer: Jennifer HUANG

Moderator: Chee-Hann WU (University of California, Irvine)

Number of Attendees: 16

"Attempts to Map" is a sequence of poems that draws connections between queerness and Taiwanese-American-ness. In this work, Jennifer Huang relates the journey of coming out as queer to coming to know their Taiwanese heritage, especially as related to the country's geopolitical history. Jennifer Huang (they/she) is a Taiwanese-American writer from Maryland. Their work can be found in Poetry, Narrative Magazine, The Rumpus, and POETS.org, among other places. They currently live in Michigan, where they received the Helen Zell Writing Fellowship and earned their M.F.A. in Poetry from the University of Michigan. They are currently editing their poetry manuscript and working on a novel about girlhood, ghosts, and friendship. Jennifer began the event with a short meditation practice, and then they read through a series of poems. Throughout the entire session, we invited all attendees to actively participate in the conversation through chat. Jennifer's poems allowed a (re)imagination of *Taiwan* through their lens and depictions.

## Two Networking Sessions

Since its foundation more than 25 years ago, NATSA has devoted itself to creating connections among Taiwanese and Taiwan Studies scholars. We believe it is through connection we support one another to thrive. Such connection and support are becoming even more urgently needed in the difficult time of COVID-19 and the consequent lock-downs, social-distancing, hiring freeze, budget cuts, among all other difficulties and uncertainties. Therefore, in this year's conference, we designed two networking sessions, one facing inward, focusing on mental health and self-care practices of those in academia, and one facing outward, sharing experience in searching for jobs inside and outside academia. We hope by designating time for such conversations in this year's conference, NATSA would continue to serve as a safe space for personal and professional exploration and growth.

### Networking 1: Networking? Or Working on Your Net: Care Companions & Love Objects for Mental Health

**Number of Participants:** 20 (more than 90% of the participants were women)

**Facilitators:**

- Yen-Yu LIN
- Yi-Ting CHANG
- Yung-Ying CHANG
- Yi-Ting CHUNG

**Event Description:**

We designed this event to achieve the following goals.

1. **Networking:** Create an atypical, safe space for networking and allow participants to have substantive exchanges about ordinary lives as a human being, not merely as a scholar.
2. **Care Practice:** Share self-care practices with one another through small-group activities.
3. **Mental Health:** Destigmatize mental health publicly and acknowledge these issues as structural problems instead of individual ones.

**Event agenda:**

We divide this workshop into two sections. The first round of the small-group workshop talked about personal care practices and love objects. Participants get to know each other through these interesting little positive things in everyday life. This round of workshops created a safe space and relaxing atmosphere for all participants to introduce themselves by talking about their favorites, such as pets, plants, yoga, and meditation practices.

The second round of the small-group workshop addresses the structural problems in academia that negatively affect our mental health conditions and make personal care practices difficult. Participants were very engaged in this round of discussion. We talked about these problems and treated them as structural instead of individual problems. It is important to acknowledge our positionality as POC and gender/sexual minorities.

EST	Taiwan	Agenda	TO DO
1:40 pm	1:40 am	Waiting	- Screenshare the instruction slide & engage with responses in the chat.
1:45 pm	1:45 pm	Opening	- Welcome the participants. Introduce the rationales, goals, and structure of this event. - Four facilitators introduce themselves.
<b>Transition to 4 Breakout Rooms</b>			

1:55 pm	1:55 am	<p>Workshop - first round</p> <p>On Care Companions &amp; Love Objects</p>	<p><b>Before the workshop</b></p> <ul style="list-style-type: none"> <li>- Ask the participants “What is your language of preference, Mandarin or English?” and invite private messages from the facilitator.</li> <li>- Remind the participants that they need to prepare a piece of paper and a pen.</li> </ul> <p><b>During the workshop</b></p> <p><b><u>Writing Activities</u></b></p> <ul style="list-style-type: none"> <li>- <b>QUESTION 1:</b> If you are to name a care companion or a love object, who or what would that be? (Feel free to write about a hobby or a thing you do that makes you feel cared for).</li> <li>- <b>QUESTION 2:</b> Write about a story between you and your care companion/love object. Or draw a picture of you and your care companion/love object.</li> <li>- <b>QUESTION 3:</b> What does your care companion or love object bring out of you?</li> </ul> <p><b><u>Sharing Responses</u></b></p> <ul style="list-style-type: none"> <li>- Invite the participants to share their responses.</li> <li>- Facilitate the discussion by asking follow-up questions: <b>What do you do to sustain your care practice?</b></li> </ul>
2:25 pm	2:25 am	<p>Transitioning to the second round of workshop</p>	<ul style="list-style-type: none"> <li>- Large-group discussion QUESTION: What did you learn or find striking from the previous discussion in your group?</li> <li>- Introduce the second round’s theme: <b>structural problems in academia that harm mental health.</b></li> </ul>

2:35 pm	2:35 am	Workshop- Second round  On Mental Health and Support	<p><b><u>Daily Life</u></b></p> <ul style="list-style-type: none"> <li>- <b>PROMPT #1:</b> Please write down at least three challenges that make it hard to care for or attend to yourself in <b>your daily life</b>.</li> <li>- SHARE &amp; DISCUSS</li> </ul> <p><b><u>Academia</u></b></p> <ul style="list-style-type: none"> <li>- <b>PROMPT #2:</b> Please write down at least three sources of your anxiety, stress, and discomfort in academia.</li> <li>- SHARE &amp; DISCUSS</li> </ul> <p><b><u>So what?</u></b></p> <ul style="list-style-type: none"> <li>- <b>PROMPT #3:</b> How do we address and respond to the challenges mentioned above, if not the structure itself? (e.g., some useful resources that help you build your safety net?)</li> </ul>
3:00 pm	3:00 am	Large-group wrap-up	<p>PROMPT: What are some interesting observations that you would like to share?</p> <ul style="list-style-type: none"> <li>- Resource sharing: chat box</li> <li>- If there is remaining time, let people decide if they want to stay and hang out, or leave.</li> </ul>

### Post-event reflections

All facilitators are proud of themselves as well as all participants to be very open to share with and listen to others. We received lots of positive feedback from participants and agreed that this unconventional type of networking sessions should continue to exist in NATSA's annual meetings. Moving forward, we will recommend reducing the time for the first-round discussion and increasing the second-round time, because apparently participants were apparently very engaged in talking about structural problems in academia.

We are honored to get to know some new friends at this event and recruited them as prospective PCs for the NATSA 2022 annual meeting. We believe that people with the similar mindset--i.e., those who are more open to talk about their vulnerabilities--are more likely to be loving, kind, and compassionate towards others. Thus, we are very happy and proud to be the privileged facilitators of this meaningful networking event on mental health, and we look forward to attending more NATSA events as such in the future.

## **Networking 2**

### **Jobs and Beyond:**

### **Leaving Academia, Searching Interdisciplinary Positions, and Relocation**

Speakers:

1. Po-Hsi CHEN, Postdoctoral Research Fellow, Research Institute for the Humanities and Social Sciences (RIHSS), Ministry of Science and Technology, Taiwan
2. JhuCin (Rita) JHANG, Ph.D. in Communication Studies, University of Texas-Austin
3. Po-Han Peter LEE, Assistant Professor, Global Health, National Taiwan University
4. Ta-Yang (Diane) HSIEH, Ph.D. in Education, University of California-Irvine

Moderators: Dr. JhuCin (Rita) JHANG, Chee-Hann WU

In this session, four NATSA staff who have recently completed their doctoral degree share the experiences in their respective journal of job searching. Po-Hsi Chen has recently accepted a position as a Postdoctoral Research Fellow in the Research Institute for the Humanities and Social Sciences (RIHSS) of Ministry of Science and Technology Taiwan after receiving his Ph.D. in East Asian Languages and Literatures from Yale University. He shared valuable lessons in job searching. For example, he cautioned against applying indiscriminately because “the rejection letters would really take a toll on you” and that

JhuCin (Rita) Jhang, the incoming president of NATSA, received her Ph.D. In Communication Studies from the University of Texas at Austin in 2019. She talked about her decision to enter politics after she graduated, first by running for the parliament on behalf of Green Party Taiwan and then managing the party as a secretary general, before deciding to “return” to academia recently. For her, the thumb of rules is to always remember one’s self worth and to find joy in whatever you do, and “even if you miss something now, you will survive and you will find something else worth doing down the road.”

Peter Po-Han Lee has his academic background in both the law and sociology, but he is now teaching at the College of Public Health at National Taiwan University. As someone who has “crossed discipline,” he showed the audience his file containing hundreds of tailored CVs and cover letters for all the jobs he’d applied for. He emphasized on the importance of “knowing your audience” and keeping an open mind to potential job opportunities.

Diane Hsieh, the incumbent NATSA president, had recently accepted a position as a researcher in an NGO called Search Institute focusing on children development. She opened up about difficulties and self-doubt she had faced in getting her Ph.D. and she reminded the audience that “you need to believe you’ve done enough and stand your ground.” Even though she had dreamed of being a professor since she was a little girl, this new position as a researcher in an NGO opens new doors for her and she’s excited about it.

Several members in the audience also joined the discussion by sharing their experiences, among which is NATSA’s former president, Eric Cheng, who encouraged the participants to join NATSA as he believes this community provides not just professional training, interpersonal connection, but also ample opportunities.

## Panels Reports

### Panel A

#### Meet the Editor: *Taiwan Studies Revisited* by Dafydd FELL

Speaker: Dr. Dafydd FELL (SOAS, University of London)

Discussant: Dr. Nancy GUY (University of California, San Diego)

Moderator: Dr. Po-Han LEE (National Taiwan University)

Number of attendees: 30

The session was featured with a conversation between the editor of the book *Taiwan Studies Revisited*, Dr Dafydd Fell, and one of the chapter contributors, Prof Nancy Guy. They had a fruitful discussion, retrospectively, regarding the process of the conception and production of the book, which reviews some of the key figures in Taiwan Studies and examines the development of the field by revisiting their earlier influential books and bodies of work.

Dafydd began with his personal experience joining the NATSA conference as a graduate student, the way in which NATSA has influenced his research design and career trajectory, as well as the later establishment of EATS and the SOAS Centre of Taiwan Studies. Dafydd published his PhD thesis as a monograph in the autumn of 2019, with a book launch in Taiwan. Since then, he has worked on networking the scholars and researchers in Taiwan Studies and engaged in different debates over the states of Taiwan Studies.

After Dafydd's presentation, Nancy reflected on her own research for the important work in Taiwan Studies – *Peking opera and politics in Taiwan* – which foregrounded a subfield that studies performance and artistic expression in Taiwan. She shared her personal journey of working on a book project in different fields, then revisited Taiwan Studies after a decade, and briefly introduced the book *Resounding Taiwan: Musical Reverberations across a Vibrant Island*, currently edited by herself.

The whole 'Meet the Editor' session has been interactive. Namely, during and following the discussion between Dafydd and Nancy, there were many questions and insightful comments from the audience. For example, Eva Mazzeo (SOAS) mentioned that "I find the coexistence of autobiographical experiences and academic/scientific elements an extremely fascinating feature of the book. I was wondering, though, how did you find a balance between the two."

Resonantly, Po-Han followed up to comment that "Taiwan Studies 'Revisited', as well as the reviews of socio-political and disciplinary developments following the publication of many foundational texts, have taken a combination of autobiographical and retrospective approach to 'revisiting' and mapping the field. I am curious whether all the contributors were comfortable with that approach, considering that the situation of Taiwan had changed radically since late 1980s and that some researchers in the field had 'drifted' away, to borrow Nancy's words, sometimes due to frustration or discouraging feedback from others in the discipline beyond Taiwan Studies."

In this context, as the book series editor for the *Routledge Research on Taiwan Series*, Dafydd responded that, along with the other editor of the book, Prof Hsin-Huang Michael Hsiao, they have aimed to look at the evolution of the field in different periods of time and from different perspectives while at the same time reviews the career trajectories of the authors. That is, the contributors, who are all influential in shaping various strands and research orientations of Taiwan Studies, were then asked to revisit their own works, key findings and arguments, the publication processes, and the way their works were reviewed, as well as how their careers in the field have evolved.

Prof Thomas Gold (UC Berkeley) mentioned that “As China becomes more unfriendly to foreign scholars, and fieldwork of all sorts becomes unlikely in the short term at least, it seems more scholars (and students) are likely to go to Taiwan for language studies and research on Taiwan subjects. Also, given the situation in Hong Kong, its status as a backstop when China was inaccessible looks iffy, making Taiwan a viable option for the study of China as well as Taiwan. Any thoughts?” During their conversation, both Dafydd and Nancy have mentioned scholarship on Taiwan Studies had long been underestimated decades ago. Yet, they believe that we are now in the ‘golden era of Taiwan studies’, with many new and diverse programs, courses, organizations, book series, events, and an academic journal (*International Journal of Taiwan Studies*).

However, Prof Shu-Mei Shih (UC Los Angeles) considered that “Despite all the increased publications, conferences, etc., Taiwan studies is still very much marginalized. Most books in the field are still not published by major university presses, and the job market is still very poor, including some scholars not getting tenure. Any thoughts on how to overcome this marginalization?” Po-Han mentioned that “Earlier in the Opening Roundtable, Prof Shu-Mei Shih proposed not to treat Taiwan Studies as simply an area studies, which may be stuck in the Cold War discursive structure; rather she invited us to bring the discussions about Taiwan Studies into different disciplines of Humanities and Social Sciences and engage in conversation with theorists, researchers, activists from other places that have also been affected by settler colonialism. I wonder how Prof Shih’s proposal may be linked to or echoing what you have reflected on in your conversation just now and perhaps also in the book.”

As follows, Eva Mazzeo (SOAS) then asked, “If the 2000s have been the Golden Era of Taiwan Studies, what can we say about today? Do you think, for example, that the visibility Taiwan has got from its COVID-19 response abroad will have an impact on the field?” In this context, Dafydd and Nancy have both echoed and strongly encouraged young and junior researchers not to be restricted within a small area but engage in debates in other disciplines, making Taiwan Studies to go beyond simply an Area Studies.

Dominic Meng-Hsuan Yang (University of Missouri) asked an interesting question that “I know we can’t live our lives twice, and as scholars we don’t like to admit that we are wrong. I was wondering that if any of the authors in the book talk about research methods, directions, and arguments that they wish that they would have done differently.” On the contrary, Po-Han then asked that “We’ve talked much about the past from a retrospective perspective, and Nancy is now editing a book and Dafydd just published a new book. Have you already thought about what would be the next step for you to work on Taiwan Studies?”

In this context, Dafydd mentioned that, in preparing the book, the authors have reflected on the ways in which their books, essays and reports were received and reviewed, which, as identified, have made their subsequent works under or beyond the shadow of our first book. And, in that regard, new opportunities and directions for the development of Taiwan Studies have been discussed. They are not only relevant to the observation of the shift in dominant discourses or political contexts related to Taiwan itself, but also linked to the more international attention the field has recently received.

Last but not least, Dominic Yang (University of Missouri) suggested that “we should have Taiwan Studies First Book Award by EATS or NATSA to further promote good junior scholarship”. In this regard, while encouraging new PhDs to turn their theses into monographs to be published with the book series, Dafydd mentioned that he has proposed this idea to the EATS, which was considered not a good timing back then. He will try to do it again, as he thinks it will be a very important step for Taiwan Studies to make.

### **Panel B**

#### **War Crime, Legal Mobilization, and Institutional Changes in Taiwan**

Panelist:

1. Dr. Ching-fang HSU (Research Institute of Humanities and Social Sciences RIHSS) | Lawyer and Social Movement in Taiwan: Two Waves of Mobilization and Two Generations of Activist Lawyer
2. Ming-hsi CHU (Northwestern University) | Competing Interpreters of International Law: Law and Politics in Nationalist China’s War Crimes Trials, 1946-1949
3. Dr. Timothy WEBSTER (Western New England University) | The Taiwanese Roots of Asia’s War Reparations Movement
4. Hsin-Yun HAN (Asus Computer International) | Advocating Separation as a Cause for Divorce in Taiwan: Social Movements that Brings About Legal Change

Moderator: Chia-Yu LIANG (University of Sussex)

Number of attendees: 25

The panel focuses on the question of agency and mobilisation of law in the historical trajectory of Taiwan: two presentations explore the role of legal mobilisation in the institutional transformation of Taiwan, while the other two address the relations between the post-WWII interpretation of International Law and Taiwan. The first presenter, Ching-fang Hsu, drawing from her book chapter, illustrates the role of activist lawyers in social movements in Taiwan. By comparing two generations of activist lawyers, i.e. the generation of the democratization movement (1980s-1990s) and that of the 2010s, Hsu unveils the similarities between them in terms of identity formation in collective activism that defines their respective generation.

Furthermore, Hsu discerns the different othering objects of the two generations of activists lawyers, as well as the ideational lineage between them. In short, Hsu highlights the characteristics of institutionalization for the first generation, and that of diversity for the

second, and suggests that the increasing diversity in the second indicates the maturing of the civil society in Taiwan. Following Hsu, Ming-hsi Chu turns to the interpretation of International Law (IL) regarding War Crimes Trials, through the lens of Chinese nationalism. After introducing the different platforms of war crimes trials in the aftermath of WWII, i.e. international tribunal and national trials, as well as the divergent views on these trials, i.e. justice against crimes or victors' justice, Chu poses the crucial questions of the ways in which IL shapes the domestic politics of the pasty-state of China, and of the possibility for China to hide its political goal in IL.

Through an archival research of documents of ROC's Legislative Yuan and Judicial Yuan, Chu is able to compare the War Crime Trial Act (WCTA, 1946) with related IL, and to analyse the way through which unified interpretation of WCTA in these trials were influenced by political goals of the ruling party. With these two analytical fronts, Chu finds that first, the legislature and the judiciary of ROC during 1946-1949 were competing interpreters of IL, and second, the differences between WCTA and IL reveals the legislature's attempt in promoting Chinese nationalism, which the judicial practices actually hinders. Finally, Chu argues that the competition over the interpretation of IL is driven by the pursuit of 'civilized state'. Then, Timothy Weber turns the focus to the other side of the implication of IL in post-WWII East Asia, i.e. the compensation for the victims, and excavates Taiwan's contribution to Asia's war reparation movement. Weber first depicts the movement in East Asia since the 1970s, and then identifies the particularity of Taiwan's experience in this movement. Weber indicates the trilateral interaction between Japan, PRC, and ROC-Taiwan around the time of the shift of recognition, and explains how the divergent societal changes lay the ground for the organizational effort in Japan and Taiwan that form the context of the movement.

As a result, Taiwan and Japan pose different interpretations of the status of Taiwanese citizens during WWII, and the compensation to Taiwanese soldiers was made in the form of a domestic bill legalised in Japan. Lastly, Hsin-Yun Han return to the theme of the relation between law and social transformation, and addresses how the feminist movement on the issue of divorce led to the change of marriage law. More specifically, Han explains how the legal obligation of cohabitation in marriage law was challenged by feminist movement, by tracing the development of amendment of the Civil Code regarding marriage, from the 1980s to 2000s.

### **Panel C**

#### **Innovation and Governance: The Present and Future of Taiwan's Policy Orientation**

Panelists:

1. Sam ROBBINS (National Taiwan University) | "Nobody's Having Fun": The Emotional Politics of Empowerment and Hacking in Taiwan's g0v Community
2. Mao-wei LO (Stanford University) | Taiwan's New International Investment Agreements Under Its New South Bound Policy: Innovations and Initiatives from A Country with Unique Status
3. Terrence Ting-Yen CHEN (National Taiwan University) | Strong or Thin Democracy? An Analysis of Open Government Data in Taiwan

Moderator: Yen-Yu LIN (University of Virginia)  
 Number of attendees: 15

The central theme that ties the three presentations in this panel together is innovation and governance. First, Sam Robbins discussed the cultural and political functions of “fun” in the g0v community in Taiwan. Additionally, Sam traced the specific emergence of the salience of “fun” within the context of (civic) hacking and civic tech culture in Taiwan and internationally. This project is contributive to the social movement literature by bringing in the roles of technology and emotions. Next, Mao-wei Lo provided an in-depth analysis of the New Southbound Policy (NSP). Mao-wei presented data from in-depth interviews with government officials in Taiwan to demonstrate a more comprehensive picture of Taiwan's policy considerations for the negotiation of the IIAs with NSP countries. In the QA session, he also shared insights and potential findings regarding the change in NSP in the wake of COVID-19. Third in this panel, Ting-Yen Chen’s research question is: has Taiwan’s open data platform encouraged “strong democracy”? Ting-Yen has theorized four types of democracy and analyzed how these categories are applicable to Taiwan’s case. His main argument is that Taiwan is leaning towards a “thin democracy” instead of a strong one, with the data showing an emphasis on individual rights and private interests rather than on participation and political community.

#### **Panel D**

**Meet the Author: *Becoming Taiwanese: Ethnogenesis in a Colonial City, 1880s to 1950s*  
 by Evan Dawley**

Speaker: Dr. Evan DAWLEY (Goucher College)  
 Discussant: Dr. James LIN (University of Washington)  
 Moderator: Lillian TSAY (Brown University)  
 Number of Attendees: 40

In this special event, we have fortunately invited Professor Evan Dawley to share his experiences of writing his book *Becoming Taiwanese: Ethnogenesis in a Colonial City, 1880s to 1950s* (Harvard University Press, 2019).

Professor Dawley begins his talk on how this project came to be when he was a graduate student and how it contributes to the broader historiography within Taiwan studies and beyond. The main argument of this book is that from 1880s to 1950s, people with southwestern roots in China developed their own ethnic identities. Chief among them is the Taiwanese ethnic identity. This kind of Taiwanese ethnogenesis is not necessarily built upon the nation-building project but the everyday interactions between subjects and colonial character especially in the local context of the port city Jilong.

The main contribution of this study is that it moves beyond the standard periodization of Taiwanese historiography and urges us to look at the continuities within each temporal period. It also focuses much on how social work, social organizations, and religious rituals contributed to the making of the ethnic identity. Overall, building on previous scholarships

by Prasenjit Duara, Emma Teng, Benedict Anderson, the book invites scholars of Taiwan studies to move beyond methodological nationalism.

Professor Dawley also mentioned that when revising his dissertation, he decided to add the sections on historical memory. He asks why is this history of Jilong forgotten? How does this history change our understanding of the reconstruction of historical memory? Professor Dawley concludes by arguing that the history of Jilong was forgotten because it was not using for the postwar regimes (KMT, DDP, indigenous rights), no contemporary political need, yet it is important for us to know the origins of the identity as “Taiwanese” long before the end of the Martial Law.

After the talk, our discussant Professor Lin asked four questions:

1. What influenced your thinking on identity? Both work in Taiwan and outside?
2. How has your work changed the predominant thinking on identity? We can discuss other major scholars here, i.e. Leo Ching, Melissa Brown, Wu Rwei-ren, etc.
3. What are the doors opened by your book for future research?
4. How does thinking about Taiwan identity apply to trends in scholarly thinking outside of Taiwan? Can we use your book to think more broadly about settler colonialism, for example? Race and ethnicity in the US and other global contexts?

Professor Dawley’s response is that he hoped his study can bring new voices to the scholarship on identity, especially a more nuanced understanding of the Martial Law Period beyond the binary on bensheng versus waisheng groups. Outside of Taiwan studies, he hopes that this study may bring ethnicity to the scholarship on modernity since too much attention has been given to the study of national history. Finally, Professor Dawley shared his second project, which is about the relationship between KMT and the Chinese diaspora in the postwar and how they contributed to nation-state building.

### **Panel E** **Literature and Films Beyond the Normative**

Panelists:

1. Hsin-hui LIN (National Chengchi University) | The Reassembled Non-Normative Future in the Post-Apocalyptic Fiction of Taiwan
2. Xinchun ZHU (National Chengchi University) | “Qingse”: The Construction of New Sexual Discourses in 1990s Taiwan

Moderator: Po-hsi CHEN (Research Institute for the Humanities and Social Sciences)

Number of attendees: 20

With the success of Liu Cixin’s *Three Body Problem*, Chinese science fiction has recently come to the fore in the international scene. While Chinese sci-fi seeks to maintain the wholesomeness of China in an apocalyptic future, sci-fi works from other Chinese-speaking locales have received scant attention. In “The Reassembled Non-normative Future in the Post-Apocalyptic Fiction of Taiwan,” Hsin-hui Lin tries to bring back the Sinophone in the

discussion of Sinofuturism by analyzing two Taiwanese sci-fi texts, *Ground Zero* by Egoyan Zheng and *2069* by Kao Yi-feng. Lin argues that these works pay attention to the dis- and re-assembly processes to highlight the fragmented aspect of Sinofuturism. Xinchun Zhu also expands the Chinese-language keywords by tracing the emergence of *qingse* in Taiwan during the 1990s. While *qingse* and its closely related terminology, *seqing*, roughly correspond with their English counterparts, eroticism and pornography, Zhu provides a more detailed and nuanced geneology of how the two Chinese terms exceeds the English concepts. He argues that, by drawing on the feminist critique of eroticism and pornography, the 1990s sex culture found a new outlet to express sexual desire. (Two panelists withdrew from the panel before the conference.)

### **Panel F** **Framing Taiwan in the Cold War Context**

Panelists:

1. Chih Ju LIN (Indiana University Bloomington) | Hollywood in Taiwan: Negotiating Film Locations and Cold War Politics in *The Sand Pebbles* (1966) and *The Chairman* (1969)
2. Dr. Dominic Meng-Hsuan YANG (University of Missouri) | From Despicable Dregs to Honorable Citizens: Displacement, Violence, and Formation of the Veterans Affairs Council in Early Postwar Taiwan
3. Libby KAO (UC Berkeley) | Cold War Intimacies and Critical Selfhood in Zhu Tianxin's *The Old Capital* and *Nineteen Days of the New Party*
4. Yifei ZHU (Freie Universität Berlin) | Sacrificing Political Freedom for Economic Liberalism?

Moderator: Dr. Po-Han Peter LEE (National Taiwan University)

Number of attendees: 23

The central theme that links the four presentations in this panel is the impact of the Cold War as well as the 'Chinese Civil War' on the politics in and beyond Taiwan, reinforced and represented in diverse ways.

First, Chih Ju Lin discusses the vital role of Taiwan in collaboration with Hollywood when the latter wished to feature oriental sceneries in the 1960s, when the relationships between Communist China and the US and between Hong Kong people and their British colonizer were intense. Lin uses two films that were shot but later banned from screening in Taiwan – *The Sand Pebbles* (聖保羅炮艇, 1966, directed by Robert Wise) and *The Chairman* (主席, 1969, directed by J. Lee Thompson) – as examples to illustrate how the politics of properly representing 'Chineseness' influenced transnational coproduction and negotiation.

As follows, Dominic Yang explores the social disruptions brought by a large number of demobilized soldiers in early postwar Taiwan that have led the displaced Nationalist regime on Taiwan to establish the Veterans Affairs Council (退輔會) in 1954. It was a process that has turned what had been considered despicable dregs of society into upright "honorable citizens". Such a sociopolitical process, according to Yang, should be located in the historical

context in which the Nationalist regime collapsed in China and thereafter roughly one million mainland Chinese were forcibly displaced to Taiwan, including a lot of soldiers and low-ranking officers.

Then, Libby Kao focuses on Zhu Tianxin's (朱天心) authorial project – including her literary works, *Nineteen Days of the New Party* (新黨十九日, 1989) and *Old Capital* (古都, 1996), along with her 2001 personal essay responding to critiques of *The Old Capital*. Kao situates the project that attempted to formulate a coherent second-generation Taiwanese born to largely Mainland Chinese immigrants in the broader contexts of Taiwan's decolonization, democratization, and post-Cold War global capitalism. Doing so, Kao argues, enables us to examine the ambivalence of Zhu towards Taiwan's new positionality in East Asia.

Lastly, Yifei Zhu presents the case in which Taiwan has taken a harsher approach to the Cross-Strait economy under Tsai's administration. Zhu adopts the approaches of process tracing and historical institutionalism; he finds that, since the legalization of bilateral trade in 1991, the driving factor has been Taiwan's industrial-upgrading interest and its long-lived developmentalism. This was even more obvious in the East Asian post-Cold War context, characterized by economic globalization and political rapprochement. However, as the clashes between the US and China are escalated recently, Zhu argues that smaller players in global trade such as Taiwan would face challenges by losing bargaining power.

To conclude the panel, Po-Han Lee, the moderator of the panel, considers that the four presentations show the multiple ways in which Taiwanese-ness has been produced and contested. The Cold War's influence on Taiwanese people is particularly unneglectable, despite the attempts by different actors to depoliticize the contradictions. At this cross-disciplinary panel that includes perspectives from Film Studies, History, Literary Studies, and Politics, we can observe how 'war' – literally and metaphorically, in various forms – has played an important role in the making of Taiwanese identity, amplified by the increasing tensions between Taiwan and different empires and between the American and Chinese empires themselves.

### **Panel G**

**Meet the Authors: *The Great Exodus from China: Trauma, Memory, and Identity in Modern Taiwan*, and Phyllis Yu-ting HUANG, *Literary Representations of "Mainlanders" in Taiwan: Becoming Sinophone* by Dominic Meng-Hsuan YANG**

Panelists:

1. Dr. Phyllis Yu-Ting HUANG (National Tsing Hua University) | *Literary Representations of "Mainlanders" in Taiwan: Becoming Sinophone*
2. Dr. Dominic Meng-hsuan YANG (University of Missouri-Columbia) | *The Great Exodus from China: Trauma, Memory, and Identity in Modern Taiwan*

Moderator: Po-hsi CHEN (Research Institute for the Humanities and Social Sciences)

Number of attendees: 30

In 2020 and 2021, two monographs that focus exclusively on mainlanders (or *waishengren* in Chinese) were published by English presses. This “Meet the Authors” session invites both authors to share their works. In her *Literary Representations of “Mainlanders” in Taiwan: Becoming Sinophone*, Phyllis Yu-ting Huang mainly focuses on second-generation mainlanders in Taiwan, their literary works, and their ethnic and national identification since the 1980s. She reflects on the mainlanders’ changing identity and attitudes toward China and “Chinese-ness.” Huang argues that, although China is indeed of crucial importance in all of their writings, their identification has undergone the transformation from a diasporic identity to Taiwanization. Such a complicated trajectory of Taiwanization was not identical to the *bentuhua* Taiwanization that tended to exclude Chinese features from its discourse. Instead, second-generation mainlanders, though inheriting memories about war from their parental generation, they also developed unique lived experiences in Taiwan, which made their obsession with China distinct from the idea of Chineseness held by either the KMT or the CCP.

Echoing several points made by Huang, Dominic Meng-hsuan Yang’s *The Great Exodus from China* explores the traumatic memories of the mainlanders. Yang also identifies the rise of Taiwanese consciousness as a crucial background for the émigré from China to form the newly constructed identity as *waishengren*. While the Taiwanese people suffered from the traumatic plight of 2.28 Incident and the White Terror, Yang emphasizes that the mainlanders also underwent their historical and personal trauma, and constructed their social memories accordingly. The denigration of them as the privileged minority and as part of the colonizing force made them constantly out of place. Hence, on the one hand, the rise of Taiwanese subjectivity made second- and third-generation mainlanders want to be recognized as part of Taiwanese society, but on the other hand, undeniably, they still share their parents’ memories of China.

### **Panel H Music and National Identity**

Panelists:

1. Hsiang Yu Mark FENG (University of California, Davis) | Fear of Democratic Collapse: *Chthonic’s* Heavy Metal Musical Performance during Taiwan’s 2020 Election
2. Tiara WILSON (University of Southern California) | “Real Recognize Real”: Articulating Authenticity and Identity in Sinophone Rap Videos
3. Vincent Mu-Chien CHEN (Ohio State University) | Noting Tradition: An Analysis of Guoyue Concert Advertisements in Contemporary Taiwan
4. Yung-Ying CHANG (Rutgers University) | Political Consumerism in Response to Globalization: The Cases of K-Pop and the NBA

Moderator: Chee-Hann WU (University of California, Irvine)

Number of attendees: 18

This panel consists of four papers looking at four different genres of music, including K-pop, death metal, hip-hop and *guoyue*. Though the difference, all of them discuss the function of music in relation to the sociopolitical phenomena and identity formation in Taiwan. Hsiang

Yu argued that ChthoniC's musical performance connects Taiwan's colonial history with current politics to depict a musical dystopia, which transfers between physical confrontation in the February 28th massacre by the Kuomintang party (KMT) in 1947 and the ideological confrontation between political opponents (KMT and Democratic Progressive Party) in the election, to express the fear of democratic collapse. Tiara focused on hip-hop artists in the Sinophone community. She drew attention to Dwagie's works to find out new articulations of Chineseness, bring awareness to the marginal position of Asian artists in the hip hop community and highlight Afro-Asian transpacific connections. Vincent argued that *guoyue* discourses in contemporary Taiwan have diverged significantly from those in the past by comparing Taiwan musicians' discourses against those in Republican Shanghai during the 1930s. Last but not least, Yung-Ying's paper shed light on political consumerism within specific cultural consumption communities by looking at K-pop and NBA fans and perceiving popular culture as a site for political identity.

### **Panel I** **Impossible Sovereignty, Decolonial Love**

Panelists:

1. Jamin SHIH (University of California-Merced) | Chou Tzuyu, Ku-Mo Icons, and the Business of Sovereignty
2. Daniel CHEN (Independent Scholar) | "(Settler) Homonational Taiwan": Departures in Traveling Theory in Taiwan
3. Yi-Ting CHANG (The Pennsylvania State University) | Hermeneutics of Care
4. Dr. Jih-Fei CHENG (Scripps College) Queerness and the Question of China: The Legend of the Umbrella

Chair: Wendy CHENG (Scripps College)

Discussant: Wen LIU (Academia Seneca)

Moderator: Yi-Ting CHANG (Pennsylvania State University)

Number of attendees: 17

The four papers on this panel engaged with the concepts of sovereignty and love from interdisciplinary perspectives (media studies, queer Sinophone studies, and Asian American studies), with various objects of studies (pop culture industry, films, movements, and poetry). Jamin Shih analyzed "The Tzuyu scandal" and discussed how popular culture is a site where sovereignty is mediated and contested. Shih used the Hokkien term *ku-mo* to capture Taiwan's impossible sovereignty and how it is negotiated in what he called "business of sovereignty." In his presentation, Daniel Chen asked the question of "How do we make sense of the utterance: "(settler) homonational Taiwan?" Through genealogical work, Chen acknowledged the critical contributions of the U.S.-centric theories of homonationalism while explaining how they fail to account for Taiwan's non-sovereign status. In so doing, Chen grappled with the discursive hegemony and U.S.-centricism implied in theories about sexual exceptionalism. Yi-Ting Chang engaged with Taiwanese-Japanese American poet Kenji Liu's experimental poetry, "frankenpo," which collects, disaggregates, re-arranges, and reanimates bodies of texts to produce meanings that are sometimes contradictory to the original texts. To engage with poems that do not reveal a transparent and coherent

subjecthood, Chang called for “hermeneutics of care”--an interpretive practice that revises the normative and ableist expectation for a healthy, relatable subject. In his presentation, Jih-Fei Cheng traced the figure of the umbrella in Sinophone media (*The New Legend of the White Snake* and *Shadow*) and social movements (The Umbrella Movement). Cheng argued that the umbrella embodies a form of queer love that is anti-colonial and can be shared across boundaries. Focusing on Taiwan and other sites, these papers collectively considered alternative relations and sense-making that are urgently needed in a time when sovereignty and love are conditions of colonial occupation as well as potential ways of reconceiving anti-authoritarian social movements to exceed heteropatriarchy and nationalism.

### **Panel J** **Film, Media, Migration**

Panelists:

1. Dr. Sabrina Teng-io CHUNG (University of Toronto) | Remembering/Forgetting Taiwan’s Cold War Media Infrastructures: Hou Hsiao-Hsien’s *Daughter of the Nile* and Its Digital Afterlives
2. Dr. Elliott Shr-tzung SHIE (National Tsing Hua University) | Lyrical Displacement and Soft Authoritarianism: Revisiting Hou Hsiao-hsien’s *City of Sadness*
3. Tzu-chin CHEN (University of California, Los Angeles) | Representation of Migrant Workers from Southeast Asia in Taiwan Cinema: *Pinoy Sunday* and *Ye-zai*
4. Renfeng Ma (Mahidol University) | “Too Much It’s Sour, Not Enough It’s Tasteless”: Analyzing the Flexible Identity in Transnational Kinship of a Diasporic Veteran in Film *Mian Yinzi*

Moderator: Po-hsi CHEN (Research Institute for the Humanities and Social Sciences)

Number of attendees: 22

This panel explores the latest trends in cinematic studies ranging from infrastructure, lyricism, diaspora, and food in transcultural exchange. The first two papers focus on the famed Taiwanese director, Hou Hsiao-hsien, while the latter two on the diasporic dimension across East and Southeast Asia. Sabrina Teng-io Chung examines the ways in which Cold War infrastructure shapes the collective memory. Taking as example Hou’s *Daughter of the Nile* and its digital restoration, she contends that the film at once conceals and reveals Taiwan’s positionality within U.S. imperial formations in Asia and beyond. Following up on Hou’s film analysis is Shr-tzung Shie’s reading of *City of Sadness* from the lyrical perspective. He uses the traditional Chinese poetic convention of lyricism to analyze Hou’s *City of Sadness* in contradistinction with the “epic” tradition, and concludes that the film displaces social criticism with a metaphysical view of cosmic order. Tzu-chin Chen studies the representations of migrant workers in *Pinoy Sunday* and *Yezai*. She concludes that the use of the language act as a means of resistance to show different affiliations and identities in both films; the visibility of these migrant workers challenges their discrimination. Renfeng Ma draws on the representation of veteran soldiers who fled mainland China to Taiwan amid the Chinese Civil War. Taking the hometown food recipe as a central case in point, Ma discusses how veteran soldiers negotiate their identity across the Strait.

## Panel K Transitioning, Disrupting, and Intervening Queerness and Genders

Panelists:

1. Adam K. DEDMAN (University of Melbourne) | Tongzhi Taiwan and Trans-Asian Democracy: a case study of Thailand and Japan
2. Howard CHIANG (University of California, Davis) | Transtopia as a Keyword for Taiwan Studies
3. Ting-Fai YU (Monash University, Malaysia Campus) | Cultural Mobilities between Queer Taiwan and Sinophone Malaysia
4. Ruey-Yun (Ray) HUNG (McGill University) | Disturbing the “Traditional Family Value” in East Asian gender issues

Moderator: Yen-Yu LIN (University of Virginia)

Number of attendees: 26

The central theme that ties the four presentations in this panel together is the interdisciplinary research on the transnational and historical aspects of LGBTQ+ communities. First, Adam K. Dedman proposed that the same-sex marriage (SSM) movement in Taiwan was not simply a domestic affair but also fosters tran-Asian networks of democracy and LGBT rights, particularly in Thailand and Japan where Taiwan’s ‘queer democratic’ profile is lauded/admired/coveted as an Asian model to be emulated. Rather than function as a symbol of homonormative capitulation to marriage per se, Adam argues that the SSM movement in Taiwan from 2010-2020 acted as an affective Asian catalyst for promoting equality in the region. Next, Dr. Howard Ching proposed a theoretical framework of “transtopia” as a keyword for transgender studies as well as Taiwan studies. This paper explores two examples of transtopia in Sinophone Taiwan: the history of *renyao*, a Chinese transgender category that can be translated into English as the “human prodigy,” and the changing nature of *tongzhi* activism in the twenty-first century. Overall, the paper underscores the analogy between the diffusion of transness by transtopia and the decentering of Chineseness by Sinophone studies. Third in this panel, Dr. Ting-Fai Yu explored two of the areas that have facilitated the cultural mobilities between queer Taiwan and Sinophone Malaysia. Ting-Fai demonstrated how the use of Chinese in queer Malaysian activist communities has enabled critical engagements with the happenings in Taiwan while serving an effective function of bypassing state scrutiny in illiberal settings. Moreover, Ting-Fai also argued that the transnational circulation of Taiwan queer cultural texts has played a significant role in the production of queer Chinese Malaysians’ cross-cultural desires, in relation to the development of Malaysian new media, since the 2000s. Lastly, Ruey-Yun Hung discussed the underlying cultural norms in relation to “traditional family value” in several high-profiled disputes in Taiwan. She demonstrated the commonalities of these East Asian countries that the debate around the “traditional family value” has become inescapable for women’s and LGBTQ’s legal movements. Meanwhile, by illustrating how the alleged cultural concept of “traditional family value” has been shaped by government policies and legal measures under each country’s context, Ruey-Yun underscores the necessity of legal scholars working in East Asian gender issues to take culture besides law seriously.

**Panel L**  
**Technoscience and Activism: Some Emerging Keywords**

Panelists:

1. Tim SCHUETZ (University of California Irvine) | Civic Data for the Anthropocene: Archiving Taiwan's Formosa Plastics
2. Teresa ZIMMERMN-LIU (University of California, San Diego) | Environmental Protection Paradigm (Huanbao dianfan)
3. Ying-Syuan (Elaine) HUANG (McGill University) | Bureaucratic Exercise? Education for Sustainable Development in Taiwan through the Stories of Policy Implementers

Moderator: YiXiang Shawn SUN (National Taiwan University)

Number of Attendees: 18

This panel discusses some emerging keywords and phenomena at the intersection of technoscience and activism. Three papers are presented in this panel. First, Schuetz probes deep into the three civic practices and mobilization regarding Formosa Plastics, with special focus on how data are collected, stored and disseminated. He also argues that such a civic infrastructure of data has also helped shape next-generation pedagogy for teaching environmental injustice in Taiwan and beyond.

Huang's analysis centers on links between national policy and practice in educational settings, in her case Taiwan's Education for Sustainable Development (ESD), using an ethnographic approach and archive analysis. She argues that such a policy is more of a symbolic or bureaucratic exercise, falling short of giving meaningful actions to cope with the unsustainable development. She ultimately calls for further initiatives for reforming ESD curricula in Taiwan's context.

Zimmerman's in-depth studies are on Taiwan's humanistic Buddhist groups and their ecological contribution to the environment, which provides us a new and nuanced understanding of how religion intersects or intertwines with the environment/ecology. A four-year multi-sited ethnography was conducted. In the presentation, she proposed a three-stage model: drawing on religious symbolism to respond to a commonly perceived environmental or "terrestrial" strain; developing integrated teachings, practices, and behavioral norms related to living sustainably; and, using the power of strong moral communities among the believers with religious leaders serving as role models.

**Panel M**  
**Democracy: Taiwan as a Case**

Panelists:

1. Hueyli LI (University of Akron) | Rethinking Vulnerable Subjects and Sustainable Democracy in Taiwan
2. Fang-Yu YANG (Indiana University Bloomington) | Taiwanese Democracy as an International Model

3. Chung-yin KWAN (SOAS University of London) | Narrating Taiwan Party System: The Barren Ground for Small Parties

Moderator: JhuCin (Rita) JHANG (University of Texas at Austin)

Number of attendees: 18

In this panel, the three presenters discussed from their respective perspectives how Taiwan could be conceptualized as a case of democracy. In Hueyli LI philosophical discussion how Taiwanese people as vulnerable subjects could transform Taiwan's liminal status quo. More specifically, the reciprocal interaction between the vulnerable subjects and the international community indicates that vulnerability can mobilize transformative action to address and redress the liminality of Taiwan. The next presenter, Fang-Yu YANG took an empirical turn by analyzing data about the quality of East Asian democracies in order to reveal a contemporary course that has conducted the three developed East Asian countries into different patterns of democracy. By looking into how convergence is jointly shaped at elite and mass levels, this paper also argues that an overemphasis on the Confucian factor has caused newly emerging institutional and structural changes related to political culture to be overlooked. In the twenty-first century, as economic decline, nationalism, and populism arise in Western democratic countries, the decline of democracy becomes an increasingly urgent topic. In this respect, we should consider the nuances that distinguish East Asian democracies from each other to ask how these countries can each provide a model in the international community. Finally, zooming in on Taiwan's internal political landscape, Chung-yin KWAN pointed to the struggles of democracy in Taiwan manifested in the lack of real small parties. He delineated Taiwan's two-party dominance which leaves other parties limited breathing ground, and analyzed potential breakthrough strategies for such small parties to survive.

**Panel N**  
**Fluid Identities and Nationalities in Postwar Taiwan**

Panelists:

1. Catherine TSAI (Harvard University) | The Crisis of Citizenship: Taiwanese Nationality on the Eve of Okinawa Reversion
2. Dr. Genevieve LEUNG (University of San Francisco) | Language rights and land rights: A discourse analysis of A-Hua, "the Taiwanese pop-ricer who refuses Mandarin"
3. Shu-mei LIN (Cornell University) | Man without a National Flag? Liu Na'ou's Macaronic Articulation and its (a)Politics
4. Dr. Shu-hui LIN (National Taiwan Normal University) | "Anti-Martial Law "in Taiwan's Travelogues

Moderator: Lillian TSAY (Brown University)

Number of attendees: 20

This panel explores issues of the complexity of identities through various topics and disciplines, including Cold War history, language politics, multilingual literature, and travel literature. The first speaker, Catherine Tsai discusses how the Taiwanese (im)migrants to

Okinawa before the end of WWII faced problems of citizenships in the 1970s when Taiwan lost its international status in 1971 and Okinawa was reverted to Japanese control in 1972. Tsai argues for a reexamination of the aftermath of the empire regarding the legal status of overseas Taiwanese in East Asia.

In the second paper, Genevieve Leung and Ming-hsuan Wu use discourse analysis to discuss how identity politics work in language policy. The case study focuses on how the creative pop-ricer A-Hua who refuses to speak Mandarin challenges the language hegemony in Taiwan. It invites wider conversations about linguistics and language politics in the scholarship of identity and sovereignty.

The third paper, presented by Shu-mei Lin, is about the transnational Taiwanese-born writer Liu Nao'ou identity complex represented in his "macaronic" language and questions how this kind of literary aesthetics shed light on the scholarship of non-Western modernity.

The final speaker, Shu-hui Lin, discusses the Taiwanese writer Yin Hai-kuang and his travel writings to the U.S. during the Martial-Law Period. She argues that those travelogues embody Yin's ideals of the "Free China" and can be regarded as criticisms towards the dictator regime.

### **Panel O**

#### **Taiwan as a Keyword for the Anthropocene and Late Industrialism**

Panelists:

1. Dr. Hua-Mei CHIU (*National Sun Yat-sen University*) | Reconciling the Conflicts between Environmental Justice and Labor Rights in Taiwan's Petrochemical Industry
2. Dr. Hannes BERGTHALLER (*National Chung-Hsing University*) |The Great Culinary Acceleration: Huang Chun-Ming's 'The Taste of Apples' and the Foodscapes of the Anthropocene
3. Dr. Paul JOBIN (*Academia Sinica*) | "Formosa Plastics" is Not a Good Keyword for Taiwan: Geopolitics of a Chemical Disaster
4. Dr. Wen-Ling TU (*National Cheng-Chi University*) | Petrochemical Risks and Governance Challenges in Late Industrialism: Risk Disputes of Dashe Industrial Park in Kaohsiung, Taiwan
5. Dr. Jean-Yves HEURTEBISE (*Fujen Catholic University*) | Facing Gaia, Mitigating China: Can Taiwan Stand for the Earthbound?

Discussant: Kim FORTUN (University of California Irvine)

Moderator: YiXiang Shawn SUN (National Taiwan University)

Number of attendee: 17

This panel, organized by Bergthaller, aims at situating Taiwan in the global politics of the Anthropocene, with two theoretical perspectives adopted, Gaia-politics by Bruno Latour and Late Industrialism by Kim Fortune. Kim Fortun also serves as the discussant in this panel. Five papers are presented in this panel, their focuses ranging from eco-critical reading of a Huang Chun-Ming's novel to the environmental justice and mobilization of the communities

affected by the petrochemical company, Formosa Plastics. After the five presenters, this panel is wrapped up with Fortun's brief remarks on the five papers.

Bergthaller's in-depth analysis and critical reading of the novel "The Taste of Apples" has successfully and intriguingly invited us to see how "apple" could be interpreted and understood as a metaphor for the desire for Western modernity, while it also reminds us of how such "mixed blessings of US imperialism" prevailed during the aftermath of WWII in Taiwan. Heurtebise's presentation, on the other hand, seeks to question the very complicated relationship Taiwan has with China, politically and ecologically. Mitigating Climate Change, from this point of view, could accordingly be seen as an act of mitigating China. But Taiwan's own "petromodernity", as stated in the presentation, is also an intertwined paradox that Taiwan should ponder over.

By using participant observation of the lawsuit, Jobin's presentation questions the very geopolitics of a chemical disaster brought by Formosa Plastics. In his presentation, citizens in Yunlin and in Texas are both in pursuit of environmental justice, and they initiated the monitoring of Formosa Plastics. Chiu's studies, similarly, concerns the environmental justice and labor rights in Taiwan's petrochemical industry. In her analysis and interviews with both sides, she argues that the relationship between environmental and labor sides remained stormy and troubled, and the solution to such conflicts, whether possible or not, remains a big challenge. In the context of local history, industry, and politics, Tu's paper also deals with the risks disputes that Dashe Industrial Park poses, and how the government and the local citizens have managed to cope with the petrochemical risks.

### **Panel P**

#### **Politics of Beauty and Identities in Social and Mass Media**

Panelists:

1. Dr. Amélie KEYSER-VERREAULT (Concordia University) | *Rearticulating Fat, Abjection and Gender: the Rising of the Anti-fat Shaming Movement in Taiwan*
2. Zoey Shu-Yi CHU (Stony Brook University, SUNY) | *Framing Interracial Desires: Gendered Narratives of Xicanmei in Taiwan Media*
3. Nakota DIFONZO (University of Oregon) | *The Evolving Fashion of Taiwan from 1949-1987: Expression, Consumption, and Futurity*
4. Yi-yu LAI (University of Hawaii at Manoa) | *Reconfiguring Filipino Community in Taiwan: OFW Beauty Pageants in the Era of Social Media*

Moderator: Dr. Diane HSIEH (University of California, Irvine)

Number of attendees: 20

The central theme that ties the four presentations in this panel together is body politics. First, Amélie Keyser-Verreault discussed her upcoming project on size-based body discrimination and related anti-fat-shaming social movement in contemporary Taiwan. Some sources discussed to set up her project included the film *Heavy Craving* (大餓) (2019) and the activist group *Lady Bom Bom Power* (肉彈甜心). Amélie also shared personal reflections regarding her experiences receiving size-based body discrimination in Taiwan. Next, Zoey Shu-Yi Chu

provided an in-depth analysis of *xicanmei* (西餐妹) in Taiwan media from a transnational feminist perspective. Zoey argued that the circulation of hetero-masculinist narratives relative to *xicanmei* are produced in relation to the reconfiguring of colonial modernities within and beyond Taiwan.

As such, *xicanmei* ultimately works to signify a wider moral panic over interracial sexualities and the “overreach” of the West in Taiwan. Zoey concluded that Taiwan women’s embodied identity as *xicanmei*—reflected upon their subjectivities with reference to their proximity to modernity—is not as a unique expression but a historically situated and sustained one. Third in this panel, Nakota DiFonzo discussed the development of fashion in Taiwan during the martial law era, which as Nakota discussed was a pivotal historical turning point as Taiwan experienced a shift toward more consumer-oriented and modernity-driven lifestyles. Nakota analyzed fashion advertisements and fashion articles to discuss how the evolution of fashion during this particular period was related to people’s sense of identity. Lastly, Yi-yu Lai discussed how the Overseas Filipino Worker Beauty Pageants plays a role in the Filipino community in Taiwan.

Aided by social media, beauty pageants were not events with fixed locations and timeframes anymore, but a versatile platform where sponsors promote their products and migrant workers pursue their aspirations for self-enterprise and identities beyond grant workers. Yi-yu’s study brought new insights to studying Filipino migrant workers in Taiwan by discussing the economic aspects of beauty pageants, deterritorialization, and identity making.

### **Panel Q** **Historical Memories and Subjectivity**

Panelists:

1. Linshan JIANG (University of California, Santa Barbara) | Nieh Hualing's Displacements: Representing Refugee Students during the Second Sino-Japanese War
2. Szu-yu LU (National Chung Hsing University) | Beyond 35mm: Imaging Outlying Islands
3. Yiyun LIANG (National Chung Hsing University) | “Our Stories” as Resistance: Transnational Imaginary of Homeland in Contemporary Times

Moderator: Lillian TSAY (Brown University)

Number of Attendees: 20

This panel explores the question of how historical memories are represented in various forms of media, including literature and documentary. The common theme each paper addresses includes how space and border-crossing affect the collective memory.

The first speaker, Linshan Jiang’s paper focuses on Nieh Hualing’s writings on refugee experiences and how her positionality of Chineseness affected her writing when moving across national borders. Jiang’s literary analysis focuses especially on the gendered descriptions of how sexuality and violence are represented in these works.

Second, Szu-yu Lu's presentation is on the two documentaries *03:04* and *My Own Private Green Island* that are respectively on the history of Kinmen and Green Island. Lu explores the experimental aesthetics of these documentaries and questions the possibility and limits of documenting Taiwan's historical experiences through the visual medium.

The final speaker, Yiyun Liang, discusses the transnational cultural translation of Southeast Asian migrant worker's writings in Taiwan. Liang argues that those works did not reproduce the stereotypical images of migrant workers in Taiwan but instead depicts how the migrant workers' representations of space and personal memories intersect with those of the Taiwanese locals in the context of Cold War and globalization.

### **Panel R** **Queer Interventions in "Post-Marriage Equality" Taiwan**

Panelists:

1. Hoching JIANG (American University) | Unfolding the Meanings of the "First in Asia" Legalizing Same-sex Marriage
2. Dr. JhuCin (Rita) JHANG (University of Texas at Austin) | The Gendered Bargaining with Patriarchy in Post-marriage Equality Taiwan
3. Dr. Po-Han LEE (National Taiwan University) | Beyond equality: The omissions of health injustices against sexual and gender minorities

Moderator: YiXiang Shawn SUN (National Taiwan University)

Number of attendee: 20

In Panel R, three papers tease out what it means to the achievement of "post-marriage equality" in Taiwan's context and further our understanding of this post-marriage equality era. Two years ago, Taiwan, as the "first in Asia" passed same-sex marriage. Justice is done, as it might seem. However, as we could learn from this panel, gender equality, or in a broader sense, such a goal is not yet done or achieved. After the presentations, the panel was followed by a lively discussion the presenters had with the audience.

Based on interviews and field observation with 40 tongzhis, Jhang demonstrates how these tongzhis negotiate and deal with the patriarchal system, with different strategies employed. Three touching and heart-wrenching stories are shared by Jhang in this presentation. Foci of her presentation are also on the interaction among sex, gender, same-sex marriage and patriarchy.

Lee, on the other hand, brought up the dimension of health injustices. In his studies, "omissions" are contributing to health injustices against sexual and gender minorities, and different levels of omissions (state, professional, and society) are examined in this presentation. His paper has shed light on a novel aspect of health injustices among SGMs from the perspective of sociology of ignorance.

Finally, Jiang argues and tries to unfolds the very idea of "first in Asia" that permeated in Taiwan during the landmark of legalization of same-sex marriage. First, in this sense, is actually related to "belatedness." Such a wording itself, as Jiang argues, is shaped by

ideologies of cultural evolution and global racism. Besides, this “first-in-Asia” narrative is also serving as a measurement of civilization. Jiang concludes that we need to “move beyond” the “firstness” narrative so as to truly appreciate the often hidden or neglected queer activism in Taiwan, and even queer critiques of nationalism, gay liberalism, and global racism are to be emphasized and scrutinized hereafter.

### Panel S

#### Meaning and identity (re)building through writing: Representation of Taiwan past and present

Panelists:

1. Faye Qiyu LU (UCLA) | *New Confucian Humanism, the Cold War, and the Global 1960s*
2. Dr. Hsiao-Hui CHANG (Chung Yuan Christian University) | *Lucian Wu's Work in the United States Information Agency and His Essays during the Cold War*
3. Dr. Hsin-I Sydney YUEH (Northeastern State University) | *Beyond Cultural China: Taiwan as a Keyword in US-Based Speech Communication and Journalism Research*
4. Yu-Shih HUANG (New York University) | *Making Taiwanese American*

Moderator: Diane HSIEH (University of California, Irvine)

Number of attendees: 20

The first presentation in this panel, by Faye Qiyu Lu, analyzes Mou Zongsan's critiques of both Marxism and Jean-Paul Sartre's existentialism with his intervention in the interpretation of Hegel. Lu aimed to move beyond the conceptual blind spots of Cold War mentalities and situate New Confucian writings on humanism back into its own historical context, which as Lu discussed was at the intersection of the Cold War and global decolonization. Lu also discussed the debates between Hsu Fu-kuan and liberal thinker Yin Haiguang to shed insights on the conservative development of New Confucianism in Taiwan. Hsiao-Hui Chang, presented next, analyzed Lucian Wu's essays during the Cold War period. Chang first presented Wu's accomplishments in publication and translation working for the United States Information Service (USIS) and Voice of America (VOA). Next, Chang argued that Wu, through his witty writing, wanted readers to rethink both the advantages and disadvantages of industrialization and modernization, which provided a more diverse and nuanced perspective compared to his employers' agenda. Third in this panel, Hsin-I Sydney Yueh analyzed publications that focused on Taiwan from databases of three major communication and journalism academic associations. Yueh set up the study by discussing how Taiwan used to be examined in the 'cultural China' framework. Yueh provided descriptive statistics regarding research design and author institutional affiliation of the 72 identified studies. Yueh's analysis of the studies suggested that quantitative research might continue to dominate in contributing case studies of Taiwan. Yueh concluded by urging Taiwan studies to connect with minority and oppressed voices to thrive in the field of communication. Lastly in this panel, Yu-Shih Huang discussed her case study of the Taiwanese American Association of New York (TAANY) in the 1986 Queens Festival. Huang argues that TAANNY's journey to establish the first independent Taiwan Pavilion (aside from China Pavilion) in the festival offered critical insight into the development of Taiwanese American identity.

## Panel T

### Viewing Taiwan from Art: Art and Politics from Colonial to Postwar Taiwan

Panelists:

1. Chun Chia TAI (University of California, Riverside) | I Sang 夕燒小燒 Yūyake koyake on My Way Home: Japanese Colonial Memory, Taiwanese elders, and Japanese Song Class
2. Hsin-Yun CHENG (University of Rochester) | Reimagining the Agency of Laborers under the Neoliberal Regime
3. Vivian Szu-Chin CHIH (University of California, San Diego) | Reimagining and Reconstructing Taiwan's Cultural Memory: through the Conservation and Restoration of Chen Cheng-po's Works
4. Wan-Ling CHIANG (University of California, Riverside) | Game of Environments: The Conceptual Strategy of Hua-Cheng Huang's the Ecole de Great Taipei, 1966

Moderator: Lillian TSAY (Brown University)

Number of attendees: 18

This panel consists of papers on arts and politics and how they constructed the cultural memory in Taiwan during the postwar period. The first paper, presented by Hsin-Yun Cheng, discusses the Taiwanese director Chen Chieh-Jen's film *A Field of Non-Field* (2017) on how it represents the precarity of Taiwanese workers. It offers a critique of neoliberalism, capitalism, and the legacy of imperialism. The second paper by Chunchia Tai explores how Taiwan's cultural memory of the Japanese colonial period was performed through music. Focusing on the case of the elders' singing class in Canon Presbyterian church, Pingtung, Taiwan, Tai demonstrates how music is a powerful tool to evoke the memory and heal traumas for the generation that had experienced Japanese colonialism. The third paper, presented by Vivian Szu-Chin Chih, focuses on how the renowned Taiwanese artist Chen Cheng-po's artworks came into light after the White Terror era with the help of his wife Zhang Jie. Chih argues that this case may shed light on our understanding of how the restoration of artworks and digital archiving constructed the lost cultural memory in Taiwan. The final paper by Wan-Ling Chiang explores the Taiwanese artist Hua-Cheng Huang and his experiential exhibition "the Ecole de Great Taipei, 1966." Chiang argues that Huang's art bridged Taiwan's local art with the global art trend during the Cold War period mostly from his influence from the American artist Allan Kaprow. This discovery may enrich our understanding of how to situate Taiwanese postwar art in the global context.

## Panel U

### Nation-state

Panelists:

1. Justin Chun-Yin CHENG (University of British Columbia) | Everyday Colonialism: The 1906 Typhoon and Governance in Early-Twentieth-Century Hong Kong
2. Eva MAZZEO (SOAS University of London) | The "Hong Kong Factor" in Social Media Discourses during Taiwan 2020 Presidential Election Campaign: A Preliminary Research

3. Qi ZHENG (National Chiao Tung University) | The Lennon Walls in Taiwan: From Public Space to Political Sphere
4. Bi-yu CHANG (SOAS University of London) | The 'tianran du' generation and education reform

Moderator: Chia-Yu LIANG (University of Sussex)

Number of attendees: 20

The presentations in this panel are connected by the question of nation-state in the respective societies addressed. The first presentation, delivered by Justin Chun-Yin Cheng, while focusing on the colonial experience of Hong Kong, provides a demarcation for both Hong Kong and Taiwan regarding the question of nation-state, that is: the post-colonial pursuit of rights and status. Cheng examines the colonial government's reaction to the 1906 Typhoon in Hong Kong, in order to gain a more complicated understanding of the city's colonial experience. More concretely, Cheng analyses the divergent reactions of the colonial office, the legislative council, and the mercantile elites. After examining the governmental and journalistic documents of the event, Cheng characterizes the colonial government's role as mundane supervision, which sought justification and was only held accountable by its reports. The collaboration of the legislative council with the governor on the other hand maintained the system. Lastly, the mercantile elites from the UK and China actually locate Hong Kong differently, according to their respective relations to the city, in which the role of Chinese in the colonial governing body was a crucial matter. Following up, Eva Mazzeo provides an analysis of the impact of 'Hong Kong Factor' in the 2020 Presidential Election in Taiwan. Focusing on the discursive framing of the Hong Kong protests in 2019 in the social media exposure of the two candidates in that election, Mazzeo used political discourse analysis to process the data (including Netnography), and interprets them through the Theory of Issue Ownership as well as Securitization Theory. Mazzeo argues that, based on the DDP and the KMT's different perceptions of the PRC, candidates from the two parties focus on very different aspects of the 2019 Hong Kong protest. Mazzeo also assesses that the candidate of the DDP provides a more cohesive and effective narrative regarding Hong Kong, which contributes to the result of that election. From another angle, Qi Zheng explores the influence of the 2019 Hong Kong protest in Taiwan, namely the emergence of Lennon Wall. Based on the field work in various sites in Taiwan, Zheng makes a contextualized comparison between the Democracy Wall in Beijing IN 1978, the Lennon Wall in Prague, and that in Hong Kong and Taiwan. The comparison illustrates the turn from cultural citizenship to participatory democracy, while reflecting the lost voices in the discursive struggle in the debates permitted in the public space opened up by these walls. Finally, Dr. Bi-yu Chang delivers a presentation on the relation between the so-called 'tianran du' generation and the educational reform in Taiwan. After providing a genealogy of the term, Chang identifies 'innate' and 'natural' as characters for 'tianran'. Furthermore, Chang discerns the tendency that is natural for this generation as pro-democratic and free-thinking. Chang therefore make a nuanced interpretation of the role of Taiwan's education reform in the formation of the 'tianran du' generation as the promoter of a more liberal and de-politicized education, and the generation's tendency toward independence is a result of the support for human right and democracy generated by the liberal thought, instead of a indoctrinated resistance to China.

## Panel V

### Enlightening' Taiwan: Knowledge Communication in the Post-Sunflower Era

Panelists:

1. Chia-Yu LIANG (University of Sussex) | Eurocentrism, Sinocentrism, or 'Enlightenment'? Taiwan's Public Philosophy Movement in Global Intellectual History
2. Dr. Po-Han LEE (National Taiwan University) | Making the law accessible for all: The politics of Plain Law Movement
3. Dr. Bo-Yi LEE (King's College London) | Facilitating Civic Awareness and Social Participation as a Product: A Case Study of Formosa Salon
4. Dr. Hao YEH (National Chengchi University) | Taiwan's Pursuit of Transitional Justice as Politics of Temporalities

Moderator: Chia-Yu LIANG (University of Sussex)

Number of attendees: 20

The panel attempts to call attention to, and shed light on, the phenomenon of public knowledge communication in post-Sunflower Taiwan. First, Chia-Yu Liang reflects on the Public Philosophy Movement in Taiwan that started to gain popularity since 2014, and tries to interpret the 'over-presence' of 'Western' Philosophy in the movement. Liang argues that as a movement of promoting philosophy, which includes the aim of 'knowing oneself', the emphasis on foreign tradition begs explanation. To such ends, Liang proposes to form a three-layered analytical framework, combining the non-Western turn in International Relations Theory, the global turn in Intellectual History, and the return of tianxia (All-under-Heaven) in Chinese public life. The tentative analysis this three-layered framework could allow, Liang suggests, is first, a location of Taiwan in the context of an inter-imperial world order, which provides an interpretation for the social drive for Sunflower Movement as well as the Public Philosophy Movement.

Second, it could turn the focus from the Western Philosophy promoted in the latter movement to the agency of the promoter, and relocate the movement as part of an anti-imperial project. Following up, Po-han Lee reflects on the Plain Law Movement (法律白話文運動) that aims at making legal knowledge accessible to the general public. As a participant of the movement, Lee provides an insider perspective, and examines the relations between plain law movements and democratization in Taiwan. In retrospective, Lee identifies how Sunflower Movement motivated the movements, as many participants of the latter recognize in the former the lack of legal knowledge during its course. Furthermore, Lee describes how these plain law movements, in the post-Sunflower era, engage in the agenda-setting of social activism. This in turn uncovers the transformation of the state-society relations regarding the role of law and legal system. The transformation causes the younger generation's stronger curiosity in law, leading to the opening up of the public sphere where the movements put efforts in.

Thirdly, Bo-yi Lee in his presentation offers an analysis of the success of Formosa Salon (倫敦講台) from the perspective of social marketing. Combining Exchange Theory and the theory of hierarchy of effects, Lee examines the 4Ps (i.e. product, price, place, and promotion) in the work of London Salon. Lee argues that the product of Formosa Salon is civic awareness

and social engagement, mainly in Taiwan. The price for this is the epistemic threshold for participation. The combination of the 4Ps allows Lee to identify the key factors for improving the promotion of civic awareness Formosa Salon aims for. Lastly, Hao Yeh reflects on the relation between politics and time in Taiwan's pursuit of transitional justice. Drawing from Nietzsche's 'long shadow of history', Yeh recognizes the existence of numerous and parallel collective memories in Taiwan, and indicates their clash to be the cause for difficulties in Taiwan's transitional justice.

As collective memories are based on different time-lines that result in different groupings, democracy in Taiwan (and other East Asian states) becomes a project of *différance*, a continuous delaying pursuit imported and differentiated from its Western origins. Yeh argues that therefore a politics of temporality that dissolves the conflicting political temporalities in one Kairos (moment) is necessary for constructing democracy on a more solid ground in Taiwan.

### **Panel W** **Translation, Form, and Genre in Taiwanese Literature**

Panelists:

1. Dr. Li-Ping CHEN (University of Southern California) | The (After)life of Xiangtu
2. Ssu-Chieh FAN (University of Texas at Austin) | A Transcultural Performance of Affects: Affectivity in the Production, Translation, and Reception of Wu Ming-yi's *The Man with the Compound Eyes* and *The Stolen Bicycle*
3. Marco LOVISETTO (Soochow University) | The Inner Lives of Su Xuelin: A Closer Look at the Translation of Jixin

Moderator: Chee-Hann WU (University of California, Irvine)

Number of attendees: 20

This panel focused on literary traditions and the notion of translation in literature. Li-Ping pointed out that the nativist fixation on locality is a symptom of the "de-exile" project of identity politics and nation-building in the process of decolonization with a close examination of the overlooked allusion to African cultural nationalism and the dismissed contribution of overseas intellectuals in the *xiangtu* discourse. She argued that the nativist efforts to re-territorialize the island in national terms discount the multiculturally formed, polylingually established, and politically active transnational network of "(alter)native soil" where a mobile sense of belonging is envisioned in routing one's roots. Ssu-Chieh pointed out that by retaining the linguistic heterogeneity of the source texts, Darryl Sterk's translation of Wu Ming-yi's works allows the English readers to feel their way towards Taiwan's convoluted history. The decontextualization and recontextualization of affects facilitated by translation shed some new light on the interlocking connections between literature, translation, and history. There were fruitful discussions with the audience during this panel regarding the genre of *xiangtu* literature and readers' reception of translated literary works. There should be one more presenter, Marco Locisetto, in this panel. Unfortunately, he experienced technical difficulties during the session, and was unable to present his paper.

**Panel X**  
**Taiwan in the Global South**

Panelists:

1. Dr. I-Wen CHANG (Taipei National University of the Arts) | Choreographing Indigenous History in Taiwan: On Wen-Chung Lin and Tjimur Dance Theatre's Performance "Go Paiwan" (去排灣)
2. Dr. Wei-chih WANG (National Tsing Hua University) | An Escape of Otherness: Tent Theater and Its Temporality
3. Yue LU (National Taiwan University) | Magazine *Ren-Jian*: The Left-wing Agenda of Taiwan Nature-Oriented Literature
4. Dr. Min-xu ZHAN (National Chung Hsing University) | "Poor Literature" from the South: The Literalization of Sinophone Malaysian Literature in Taiwan

Moderator: Po-hsi CHEN (Research Institute for the Humanities and Social Sciences)

Number of attendees: 25

Global South, minor transnationalism, globalization from below, and grassroots globalization have been hotly debated issues. These theoretical concepts call for economically disadvantaged countries to unite in resistance to the neoliberal capitalism by the world's economic and political superpower. In "Choreographing Indigenous History in Taiwan: On Wen-chung Lin and Tjimur Dance Theatre's Performance 'Go Paiwan,'" I-Wen Chang provides a chronological timeline of indigenous dance performances in Taiwan, before honing in on the titular performance "Go Paiwan." By analyzing the choreography of the performance, Chang argues that the "go" (*qu*) in the title, paradoxically, at once suggests a movement toward, and a breakaway from, stereotypical indigeneity. Continuing with the discussion on theatricality, Wei-chih Wang's "An Escape of Otherness: Tent Theater and Its Temporality" takes "Haibizi" in Taiwan as an example. Wang observes that although the tent theatre originated from the 1960s mass protests in Japan, when it was introduced to Taiwan, it appeals more to intellectuals' focus on social issues than to the latter per se. Yue Lu's discussion on the environmental images in the late 1980s photojournalist magazine, *Renjian*, also zooms in on the intellectual focus on the masses. In "Magazine *Ren-Jian*: The Left-wing Agenda of Taiwan Nature-Oriented Literature," he observes that the eco-photography of *Renjian* largely emphasizes the relationship between the underprivileged and the environment. Lastly, Min-xu Zhan uses the moniker of "poor literature" to trace the history of Sinophone Malaysian writings in Taiwan in contradistinction with the relatively richer "Taiwanese literature." He concludes that the literary exchange between Taiwan and Malaysia provides a potential for the alliance between the global South. Taken together, all of the papers touch upon the need for inclusiveness and the impossibility of full integration between different global South locales.