

RESISTANCE & SILENCE

REPOSITIONING TAIWAN

UNIVERSITY OF CALIFORNIA, IRVINE
JUNE 22-24TH, 2023

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List of Partners & Sponsors

Institute of Ethnology, Academia Sinica, Taiwan
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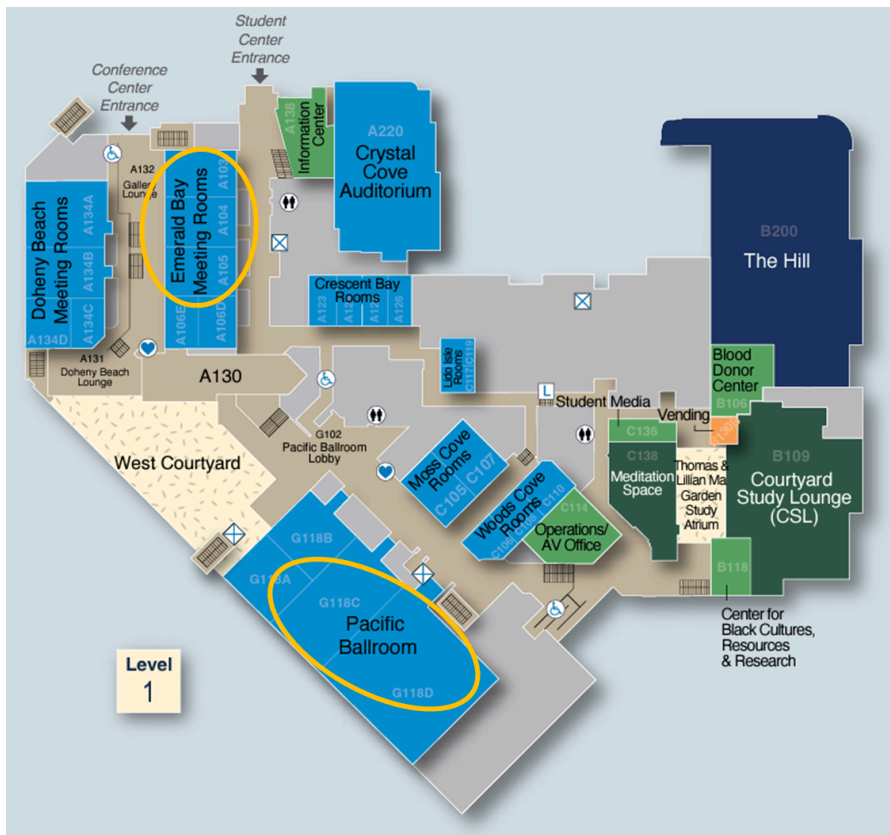
NATSA 2023 Team

President	Secretary	Program Directors			President-Elect
Chee-Hann WU Drama, New York University	Yu-Li WANG Continuing Studies, University of Wisconsin–Madison	Yung-Ying CHANG Sociology, Rutgers University	Wei-Jie LIAO Public Management, CUNY John Jay College of Criminal Justice	Wei-An TSAI Harvard Law School	

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Ting-Sian LIU Gender Studies, London School of Economics and Political Science	Ya-Hsin WANG Andrea HSIEH	Shih-An WANG University of Chicago Law School	Cheng-Ting WU Regional Studies–East Asia, Harvard University

Conference Venue

The entirety of the NATSA 2023 annual conference will take place in the building of the **Student Center, University of California, Irvine**. The full address is 311 W Peltason Dr # A, Irvine, CA 92697.



Useful links:

- [Campus map](#)
- [Transportation to Conference Venue](#)
- [Student Center facilities](#)
- [Conference room details](#)
- [FAQ page for all other local logistics](#)

Food nearby:

- Irvine food map

Airports nearby:

- John Wayne Airport (SNA)
- Los Angeles International Airport (LAX)

Free Wifi! Connect to the UCI Student Center Visitor Wireless Network, type in *anteaters* when prompted for a password.

Conference Schedule

Thursday, June 22		
16:30 - 17:00	Registration <i>Hallway space right by Pacific Ballroom AB</i>	
17:00 - 18:30 Plenary Session	Welcome Reception Taiwanese American as an Aesthetic/Academic/Activist Concern <i>Pacific Ballroom A</i>	
	Moderator Wen Liu Institute of Ethnology, Academia Sinica, Taiwan	
	Panelists Huay Chen-Wu Department of Education, University of California, Santa Barbara Chia-Chun Jennie Chung Formosan Association for Public Affairs Michelle Kuo  Department of History and Politics, American University of Paris Albert Wu  Institute of History and Philology, Academia Sinica, Taiwan	
Friday, June 23		
08:00 - 09:00	Registration & Breakfast <i>Hallway space right by Pacific Ballroom AB</i>	
09:00 - 16:50 Full Day Session	Art Project The Forged Taiwanese <i>Crescent Bay A</i>	Book Exhibition Books from Taiwan: Small Book Exhibition <i>Next to the Registration Desk</i>
	Artists Sang Chi Liu Computational Media, Arts, and Cultures, Duke University Kai Chu Chuang Department of Graphic Design, Virginia Commonwealth University Shu Chin Yeh NAX group Huiyu Yang Department of Graphic Design, Virginia Commonwealth University	Display of selected publications from Books from Taiwan, Institute of Taiwan History, Academia Sinica, Pasela'an, and Novelist Yuchin Chen; <i>Resistance in the Era of Nationalisms: Performing Identities in Taiwan and Hong Kong</i>
		(This is a side project of the invited roundtable: Beyond Books: Taiwanese Stories in the World)

09:00 - 10:30 Plenary Session	<i>Opening Forum</i> Indigenous Taiwan through Critical Lenses: Comparative and Place-Based Perspectives <i>Pacific Ballroom AB</i> <i>Moderator</i> Susan Yang-Hsun Hou Learning Sciences & Human Development, University of Washington <i>Panelists</i> Jolan Hsieh Department of Ethnic Relations and Cultures, National Dong Hwa University Kyle Shernuk Department of East Asian Languages & Cultures, Georgetown University Meixi  University of Minnesota Shu-Yuan Yang Institute of Ethnology, Academia Sinica, Taiwan
10:50 - 12:20 Plenary Session	<i>Keynote Talk</i> China's Expanding Influence in and around Taiwan: Patterns, Implications, and Modes of Resistance <i>Pacific Ballroom AB</i> <i>Moderator</i> Shih-An Wang University of Chicago Law School <i>Panelists</i> Thomas J. Shattuck Perry World House, University of Pennsylvania Puma Shen Graduate School of Criminology, National Taipei University Rwei-Ren Wu  Institute of Taiwan History, Academia Sinica, Taiwan

12:20 - 13:30 Lunch Sessions	<i>Reception of Art Project</i> The Forged Taiwanese <i>Crescent Bay A</i> <i>Artists</i> Sang Chi Liu Computational Media, Arts, and Cultures, Duke University Kai Chu Chuang Department of Graphic Design, Virginia Commonwealth University Shu Chin Yeh NAX group Huiyu Yang Department of Graphic Design, Virginia Commonwealth University	<i>Undergraduate Paper Competition Awardee Presentation</i> <i>Emerald Bay B</i> <i>Moderator</i> Wei-An Tsai Harvard Law School <i>Winner</i> Alison Chen Harvard University <i>“Let Taiwanese Speak”: Diasporic Taiwanese Activism for Democratization (1960-90s)</i> <i>Honorable Mention</i> Evan Matthew Chan University of San Francisco <i>Expanding on the Framework of Taiwan’s International Space: Exploring Higher Education Internationalization Efforts in Taiwan</i> Natalie Chiu University of Washington <i>Made in Taiwan: Exploring the Emergence of TSMC in Taiwan’s Pursuit of Nation Branding</i>
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13:30 - 15:00 Concurrent Sessions	<i>Panel 1</i> Taiwan's Modes of Resistance Against China in the Changing World Order <i>Emerald Bay A</i> <i>Moderator</i> Lilly Min-Chen Lee Fletcher School of Law and Diplomacy, Tufts University <i>Panelists</i> Chia-Yu Liang Department of International Relations, University of Sussex <i>How Provincialising the West Helps Taiwan Resist China: A Re-Reading of Thucydides' 'Melian Dialogue'</i> Pei-Ci Li (Sociolinguistics, University of Lorraine) & Marc Allasonniere-Tang (National Museum of Natural History) <i>Ukraine Today, Taiwan Tomorrow? Critical Discourse Analysis on the Analogy between Taiwan-China and Ukraine-Russia</i> Dah-Wei Yih University of Virginia School of Law <i>Export Control of Semiconductors in the U.S. and Taiwan: With Discussion of the Role of Taiwan in Limiting Technology Transfers to China</i> Wei-Ting Chen Fletcher School of Law and Diplomacy, Tufts University	<i>Panel 2</i> Repositioning Taiwan in Taiwan Cinema <i>Emerald Bay B</i> <i>Moderator</i> I-Lin Liu Media School, Indiana University, Bloomington <i>Panelists</i> Yuan Li Film Studies, University of Southampton <i>Repositioning 'New Taiwanese Language Cinema' in Huang Hsin-Yao's Films</i> Yuwen Hsiung Department of Teaching Chinese as a Second Language, Chung Yuan Christian University <i>The Soul of Metamorphic Zones: Chung Mong-Hong's Filming of Taiwan Landscape in Soul</i> Lawrence Zi-Qiao Yang Institute of Social Research and Culture Studies, National Yang Ming Chiao Tung University <i>The Ontology of the (Internal) Enemy: Prediction, Technocracy, and the Civil Defense Media that Never Worked</i> <i>Discussant</i> Beth Tsai Department of East Asian Languages and Cultural Studies, University of California, Santa Barbara	<i>Panel 3</i> Contemporary Issues in Taiwan's Indigenous Movements and Research <i>Emerald Bay C</i> <i>Moderator</i> Yi-Yang Cheng Department of Linguistics, University of California, Santa Barbara <i>Panelists</i> Aaron Su Department of Anthropology, Princeton University <i>"Participation" and Its Discontents: Reconsidering Models of Indigenous Inclusion in Taiwan and Taiwan Studies</i> Yedda Palemeq Graduate Institute of Linguistics, National Taiwan University <i>Translating Resistance: the Phonology and Semantics of the Chinese Translation of Indigenous Name in Taiwan</i> Susan Yang-Hsun Hou Learning Sciences & Human Development, University of Washington <i>Learning within Indigenous-Led Land Justice Movements in Taiwan</i> Nikal/Margaret Yun-Pu Tu School of Law, University of Washington <i>The Indigenous Youth Movement in Contemporary Taiwan</i>	<i>Panel 4</i> Democratic Participation and Governance in Taiwan <i>Emerald Bay DE</i> <i>Moderator</i> Shih-An Wang University of Chicago Law School <i>Panelists</i> You-Hao Lai Harvard Law School <i>Digital Democracy as Collaborative Democracy? A Critical Case Study of Taiwan's Digital Policy-Making during the COVID-19 Pandemic</i> Chao-Hsuan Chen Institute of Taiwan History, Academia Sinica, Taiwan <i>Local Conventions under the Ombudsman System: A Repositioning Perspective of the Local Election Code of Conduct in Taiwan, 1950-1959</i> Joon Kim Department of Sociology, University of Toronto <i>Taiwan is Sick: The Rise of Doctors in Taiwanese Party Politics</i> Fang-Yu Yang Middle Eastern Studies, Indiana University Bloomington <i>The Disruption of Democratic Values: Populism in Taiwanese Virtual Society</i>
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	<i>Taiwan's Strategy for the US-China Competition in the Semiconductor Industry</i>		Daniel Pai American Studies, Columbia University <i>At Odds: Chinese-English Bilingualism and Indigenous Language Revitalization in Taiwan</i>	
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15:20 - 16:50 Concurrent Sessions	<i>Invited Roundtable</i> Building Resilience: Perspectives from Environmental Politics in and beyond Taiwan <i>Emerald Bay A</i> <i>Moderator</i> Chris Chih-Hua Tseng Department of Sociology, University of California, Irvine <i>Panelists</i> Paul Jobin  Institute of Sociology, Academia Sinica, Taiwan <i>Revisiting the concept of "civic-eco nationalism" in Taiwan's context</i> Aaron Su Department of Anthropology, Princeton University <i>Against the Development Paradigm: Rethinking Participatory Environmental Governance in Hualien and Shezidao</i> Wen-Ling Tu Department of Public Administration, National Chengchi University <i>Making Kaohsiung Archive for an Environmental Injustice Global Record: Mapping and Communicating Petrochemical Harm</i>	<i>Panel 5</i> Repositioning Taiwan via Documentary and Literature: Sound, Image, Genre, and History <i>Emerald Bay B</i> <i>Moderator</i> I-Lin Liu Media School, Indiana University, Bloomington <i>Panelists</i> Hsiang-Ting Hung Graduate Institute of Taiwan Literature, National Taiwan University <i>Cover Voices Hidden in Secrecy: Female Performative and Sound-Image Assemblage in The Women · Wall</i> Hsu-Shan Chen Graduate Institute of Taiwan Literature, National Taiwan University <i>"New Historicism" Documentary: Le Moulin's Theatrical Montage Aesthetics</i> Hsin-Lan Lin Graduate Institute of Taiwan Literature, National Taiwan University <i>A Narrative Method of Historical Documentaries from Taiwan- Take Kam Lōo Tsui by Huang Pang-Chuan and Lin Chunni for Instance</i> Ssu-chieh Jessica Fan Department of Asian Studies, University of Texas at Austin <i>(Re)worlding Taiwan through Literature: Making, Unmaking, and</i>	<i>Panel 6</i> Language, Identity, and Religion: Perspectives from Contemporary Taiwan <i>Emerald Bay C</i> <i>Moderator</i> Cheng-Ting Wu Regional Studies East Asia, Harvard University <i>Panelists</i> Pei-Yu Liao Department of Linguistics, SOAS University of London <i>Language, Identity and Ideology: Self and Others in the Sunflower Movement Discourse</i> Paul Cockrum Department of East Asian Languages and Literatures, The Ohio State University <i>More than 'Dialect' Writing: Repositioning the Language Debate and the Localist Resistance</i> Caroline Norfleet Department of East Asian Languages and Literatures, The Ohio State University <i>Gender Presentation and Sajiao among Lesbians in Taiwan</i> Yukun Zeng Department of Anthropology, University of Chicago <i>"Why Don't We Invite Confucius to Comment on the Analects?" Spirit Writing, Canonical Reading, and Sinophonic Eavesdropping of Contemporary Yiguandao</i>	
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		<i>Remaking Histories in Yang Shuang-zi's Popularized Historical Fiction</i>	<i>Discussant</i> Hsin-I Sydney Yueh Department of Communication, University of Missouri-Columbia	
16:50 - 17:10	Group Photo <i>Outside stairs</i>			
17:30 - 19:00 Plenary Session	<i>Public Event</i> From Resistance to Resilience: Democratic Practices in the New Normal <i>Pacific Ballroom AB</i>			
	<i>Moderator</i> Sam Robbins Sociology, University of California, Los Angeles <i>Panelists</i> Wen Liu Institute of Ethnology, Academia Sinica, Taiwan <i>The Mundane Politics of War: The Rise of Grassroots Civil Defense Mobilization in Taiwan</i> Thomas J. Shattuck Perry World House, University of Pennsylvania <i>Resiliency in Times of Crisis: Developments and Lessons from Taiwan</i> Puma Shen Graduate School of Criminology, National Taipei University <i>Taiwan Civil Defense: Empowering Communities in times of crisis</i>			
Saturday, June 24				
08:00 - 09:00	Registration & Breakfast <i>Hallway space right by Pacific Ballroom AB</i>			
09:00 - 16:50 Full Day Session	<i>Art Project</i> The Forged Taiwanese <i>Crescent Bay A</i>		<i>Book Exhibition</i> Books from Taiwan: Small Book Exhibition <i>Next to the Registration Desk</i>	
	<i>Artists</i> Sang Chi Liu Computational Media, Arts, and Cultures, Duke University Kai Chu Chuang Department of Graphic Design, Virginia Commonwealth University Shu Chin Yeh NAX group Huiyu Yang Department of Graphic Design, Virginia Commonwealth University		Display of selected publications from Books from Taiwan, Institute of Taiwan History, Academia Sinica, Pasela'an, and Novelist Yuchin Chen; <i>Resistance in the Era of Nationalisms: Performing Identities in Taiwan and Hong Kong</i> (This is a side project of the invited roundtable: Beyond Books: Taiwanese Stories in the World)	

09:00 - 10:30 Concurrent Sessions	<i>Invited Roundtable</i> Beyond Books: Taiwanese Stories in the World <i>Emerald Bay A</i> <i>Moderators</i> Ssu-chieh Jessica Fan Department of Asian Studies, University of Texas at Austin Cheng-Ting Wu Regional Studies East Asia, Harvard University <i>Panelists</i> Yuchin Chen Department of Asian Studies, University of Texas at Austin Meng-Ying Catrina Liu The Grayhawk Agency Bert Scruggs Department of East Asian Studies, University of California, Irvine Kyle Shernuk Department of East Asian Languages & Cultures, Georgetown University	<i>Panel 7</i> Decolonization in Progress: Enduring Colonial Influences and Modes of Resistance <i>Emerald Bay B</i> <i>Moderator</i> Yi-Yang Cheng Department of Linguistics, University of California, Santa Barbara <i>Panelists</i> Mark Hsiang-Yu Feng Department of Music, University of California, Davis <i>Decolonizing Taiwan: Whiteness and Antiracism in Taiwanese Music Education and Music Studies</i> Sharlene Chen Maurer School of Law, Indiana University Bloomington <i>Deconstructing Traditional Taiwanese Family: The Parent-Child Relationship under Japanese Colonial Rule</i> Jiun-Yu Liu Burke Museum of Natural History and Culture, University of Washington <i>Decolonization in Progress: Repositioning Taiwan Archaeology in Indigenous Studies</i> Li-Ting Chang Department of East Asian Languages and Cultural Studies, University of California, Santa Barbara <i>A Club of Laughter: Expanding Notions of Taiwaneseess under the Japanese Rule through Subversive</i>	<i>Panel 8</i> Mapping New Possibilities for Taiwan's Foreign Relations Policy <i>Emerald Bay C</i> <i>Moderator</i> Lilly Min-Chen Lee Fletcher School of Law and Diplomacy, Tufts University <i>Panelists</i> Adrienne Wu & Zoë Weaver-Lee Global Taiwan Institute <i>Building Taiwan's Brand: Prioritizing ICDF Foreign Aid and People-to-People Ties</i> Anatol Klass Department of History, University of California, Berkeley <i>Imagining a Non-Aligned Taiwan: Asia-Africa Experts in Cold War Taiwan</i> Shih-Chieh (Jeffery) Wang Informatics & Political Science, Indiana University Bloomington <i>A Complex Network Perspective on How the Existing Efforts in Intergovernmental Organizations Contribute to Building Taiwan's Resilience to Political Challenges</i>	
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		<i>Humor (1930-1935)</i>		
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10:50 - 12:20 Concurrent Sessions	<i>Meet the Authors</i> Resistance in the Era of Nationalisms: Performing Identities in Taiwan and Hong Kong <i>Emerald Bay A</i> <i>Moderator</i> Yu-Jhen Chen Sociology, CUNY Graduate Center <i>Panelists</i> Co-Editor Hsin-I Sydney Yueh Department of Communication, University of Missouri-Columbia Chapter Contributor Wen Liu Institute of Ethnology, Academia Sinica, Taiwan Discussant Austin Horng-En Wang Department of Political Science, University of Nevada, Las Vegas	<i>Panel 9</i> Mapping the (anti)Taiwanese-ness: Identity Politics, Nationalism, and Beyond <i>Emerald Bay B</i> <i>Moderator</i> Sam Robbins Sociology, University of California, Los Angeles <i>Panelists</i> Anais Fang Elliott School of International Affairs, George Washington University <i>The Effect of Education Initiatives on Taiwanese National Identity and the State of Peace in the Taiwan Strait</i> Huay Chen-Wu Department of Education, University of California, Santa Barbara <i>"We're not ABC. We're ABT": Identity and Language Ideologies of Taiwanese American Youth</i> Jaime Hsu & Ken-Hou Lin Department of Sociology, University of Texas at Austin <i>Gender, Spousal Identity, and Taiwanese Identity among Taiwanese Immigrants in the U.S.</i> Kang Yang Institute of Sociology, National Tsing Hua University <i>Sinofuturism: The Diaspora "Left" and Their Organizations, Actions, and Identities</i>	<i>Panel 10</i> Haunted: Memories as Resistance <i>Emerald Bay C</i> <i>Moderator</i> Ssu-chieh Jessica Fan Department of Asian Studies, University of Texas at Austin <i>Panelists</i> Yuchin Chen Department of Asian Studies, University of Texas at Austin <i>Haunting Memories in Transnational Film Production: The Garden of Evening Mist</i> Chee-Hann Wu Department of Drama, New York University <i>Taiwanese Horror Games: A Ghostly Manifestation of Memories</i> Yi-Ping Wu Department of Radio and Television, Ming-Chuan University <i>The Resistance and the Resilience of the Legend of Chen Shou Niang—the Most Ferocious Female Ghost of Taiwan: the Modification and the Formation of Taiwanese Nationalism</i> <i>Discussant</i> Dominic Meng-Hsuan Yang Department of History, University of Missouri-Columbia	
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12:20 - 13:30 Lunch and Mentoring	<i>Networking & Mentoring Session I</i> Supporting Each Other from Minoritized Taiwanese Perspectives <i>Emerald Bay A</i> <i>Moderators</i> Susan Yang-Hsun Hou Learning Sciences & Human Development, University of Washington I-Lin Liu Media School, Indiana University, Bloomington <i>Co-facilitators</i> Mark Hsiang-Yu Feng Department of Music, University of California, Davis Jiun-Yu Liu Burke Museum of Natural History and Culture, University of Washington SueAnn Shiah Musicology, Princeton Theological Seminary Nikal/Margaret Yun-Pu Tu School of Law, University of Washington	<i>Networking & Mentoring Session II</i> Global Taiwan Institute Lunch Talk: Research, Policy, Think Tank, and Beyond <i>Emerald Bay B</i> <i>Moderator</i> Chris Chih-Hua Tseng Department of Sociology, University of California, Irvine <i>Panelists</i> Adrienne Wu Global Taiwan Institute Zoë Weaver-Lee Global Taiwan Institute
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13:30 - 15:00 Concurrent Sessions	<i>Panel 11</i> The Achievements and Limitations of Taiwan's Transitional Justice Efforts <i>Emerald Bay A</i> <i>Moderator</i> Shih-An Wang University of Chicago Law School <i>Panelists</i> Irene H. Ahn Department of Sociology, University of California, San Diego <i>Performing the Meaning of Money in Victim Reparations in Taiwan's Authoritarian Period</i> Yu-Jhen Chen Sociology, CUNY Graduate Center <i>Museumizing the Authoritarian Past: Contested Memories and Memorialization in Chiang Kai-Shek Memorial Hall</i> Chao-Kai Huang School of Social Work, Arizona State University <i>Policy Analysis of Transitional Justice Commission's Pilot Care Project for Families Victimized by Political Violence in Taiwan</i>	<i>Panel 12</i> Queering Taiwan: Intersections of Religion, Mobility, and the Body <i>Emerald Bay B</i> <i>Moderator</i> Susan Yang-Hsun Hou Learning Sciences & Human Development, University of Washington <i>Panelists</i> SueAnn Shiah Musicology, Princeton Theological Seminary <i>Taiwan as Analytic: The Queer Orphan of Asia Talks Back</i> Ting-Fai Yu French Centre for Research on Contemporary China <i>Centering Queerness and Mobility in Taiwan Studies: The Case of LGBTIQ+ Hongkongers in Taiwan</i> Amélie Keyser-Verreault European Research Center on Contemporary Taiwan, University of Tübingen <i>Resistance, Resilience and Queering: Fat Activism as A Response to Sizeism in Taiwan</i> Hsiu-Ping Tseng Department of Taiwan Culture, Languages and Literature, National Taiwan Normal University <i>Queer Drifting and Trauma: Transcending Yin/Yang and Life/Death through the Subaltern</i>	<i>Panel 13</i> Crossing and (Re)Drawing Boundaries: Migration, Mobility, and Identity in and around Taiwan <i>Emerald Bay C</i> <i>Moderator</i> Cheng-Ting Wu Regional Studies East Asia, Harvard University <i>Panelists</i> Zih-Lun Huang Department of Urban and Regional Planning, University of Illinois Urbana-Champaign; National Taiwan University <i>Upward Mobility through Cross-Border: Young Taiwanese Overseas Workers in the POGO Industry, the Philippines</i> Libby Ji-Rou Kao English Department, University of California, Berkeley <i>The Filial Daughter-Caregiver: Repositioning Taiwan through Transpacific Type and Social Reproduction</i> Tzu-chin Insky Chen Department of Modern Languages and Cultures, Santa Monica College <i>Negotiating Spatiality and Mobility through the Immigrant Gaze: Female Sinophone Immigrants in "The Receptionist"</i> Linshan Jiang Department of Asian and Middle Eastern Studies, Duke	
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			University <i>Resilience and Belonging: Translational Identities and Nostalgic Memories of Guilin in Taiwan through Pai Hsien-yung, Chan Tah Wei, and Li Zishu</i>	
15:20 - 16:50 Concurrent Sessions	<i>Invited Roundtable</i> Transitional Justice from East Asian Perspectives: Politics, Practices & Memories <i>Emerald Bay A</i> <i>Moderator</i> Yu-Jhen Chen Sociology, CUNY Graduate Center <i>Panelists</i> Chungmoo Choi Department of East Asian Studies, University of California, Irvine Rwei-Ren Wu  Institute of Taiwan History, Academia Sinica, Taiwan Dominic Meng-Hsuan Yang Department of History, University of Missouri-Columbia	<i>Panel 14</i> Queer Worlding and Marginal Resilience in Queer Taiwanese Spaces <i>Emerald Bay B</i> <i>Moderator</i> Ssu-chieh Jessica Fan Department of Asian Studies, University of Texas at Austin <i>Panelists</i> Dung-Shiu Yu Department of Sociology, National Taiwan University <i>The Bear in the Room: Queer Temporality and Taiwanese Gay Bear Culture</i> Ryan Lee Department of Foreign Languages and Literatures, National Taiwan University <i>Digital Diaspora, Virtual Migration, and the New Sexual Ghetto: A Third Space Analysis of Internet Gay Community on Twitter</i> Kang Yang Institute of Sociology, National Tsing Hua University <i>Queer Worlding of Taiwanese Furies</i>	<i>Networking & Mentoring Session III</i> To Be a Taiwan Scholar: Building an Academic Career and Beyond <i>Emerald Bay C</i> <i>Moderator</i> Yi-Yang Cheng Department of Linguistics, University of California, Santa Barbara <i>Panelists</i> Wei-Jie Liao Department of Public Management, CUNY John Jay College of Criminal Justice Austin Horng-En Wang Department of Political Science, University of Nevada, Las Vegas Chee-Hann Wu Department of Drama, New York University	

17:00 - 18:30 Plenary Session	<i>Closing Forum</i> Taiwan Repositioned: Reflections on the State of Taiwan Studies <i>Pacific Ballroom AB</i> <i>Moderators</i> Chee-Hann Wu Department of Drama, New York University; President of NATSA 202 <i>Panelists</i> Daphne Lei Department of Drama, University of California, Irvine Austin Horng-En Wang Department of Political Science, University of Nevada, Las Vegas; Program Director of NATSA 2016
18:40 - 20:30	NATSA Banquet <i>Pacific Ballroom AB</i>

Special Events

Art Project

The Forged Taiwanese

Friday, June 23, 2023 | **9:00 AM - 4:50 PM**

Saturday, June 24, 2023 | **9:00 AM - 3:00 PM**

Crescent Bay A

Reception

Friday, June 23, 2023 | **12:20 PM - 1:30 PM**

Crescent Bay A

Lunch Provided

Artists

Sang Chi Liu | Computational Media, Arts, and Cultures, Duke University

Kai Chu Chuang | Department of Graphic Design, Virginia Commonwealth University

Shu Chin Yeh | NAX group

Huiyu Yang | Department of Graphic Design, Virginia Commonwealth University

Event Description

The Forged Taiwanese is a multimedia installation composed of four interconnected projects: Dialogues of Forgery, Phantom Scripting, Taiwan Potemkin Villages, and Intermezzo by four artists. In this project, our art collectively emphasizes the crisis of identity by shifting the question from who are we? (who is or is not Taiwanese?) to displaying how identity is being used as property in complex political and economic systems.

Event Summary

The art installation was officially launched after the noon reception on the first day of the conference, with three of the four artists, Sang Chi Liu, Kai Chu Chuang, and Shu Chin Yeh, introducing the project to the audience. The artists began by illustrating each part of the installation they were responsible for, and then invited the audience to play and interact with the installation. The whole project was inspired by Liu's screenplay project "Dialogues of Forgery," which imagined a fictional village in China and featured conversations between villagers. According to Liu, "The villagers are from Taiwan and are hired by the Chinese government to work as actors on a military base, practicing with troops and training Chinese soldiers in

preparation for an invasion of Taiwan. The scripts were printed out into pamphlets and distributed at the registration desk, encouraging the conference participants to visit the installation. The other three artists expanded on this script-writing project and developed their own works. Huiyu Yang transformed the gallery space into a fictional village with symbolic imagery and movement instructions for the audience to interact with the scenes, as shown in the photographs. Walking in the space, the artists say, "the actor then becomes an invisible phantom, relying on the viewers in the gallery to maintain his imaginary existence. Shu Chin Yeh reconstructed the village with 3D animation, placing viewers in the first-person perspective of a soldier projected onto the wall. "The endless tension between the fake and the real makes a virtual replica that is an unstable and mysterious, yet appealing reality. Moreover, the state is constantly changing without anyone being able to capture the moment," the artists explained. Kai Chu Chuang turned the script

into a web game, in which the player experiences the story from the perspective of a villager; the audience could play the game using the keyboard displayed there. The artists explained that they were "looking for new definitions or new purposes to turn an identity crisis into an opportunity to rethink questions such as: How do we identify ourselves? Why do we need identity? Who can define our identities?" The installation, composed of these diverse, vibrant works by different artists, was displayed throughout the NATSA conference. The audience felt free to enter the space to watch, play, or ask the artists questions.



Welcome Reception

Taiwanese American as an Aesthetic/Academic/Activist Concern

Thursday, June 22, 2023 | 5:00 PM - 6:30 PM
Pacific Ballroom A

Moderator

Wen Liu | Institute of Ethnology, Academia Sinica, Taiwan

Panelists

Huay Chen-Wu | Department of Education, University of California, Santa Barbara

Chia-Chun Jennie Chung | Formosan Association for Public Affairs

Michelle Kuo 🖥️ | Department of History and Politics, American University of Paris

Albert Wu 🖥️ | Institute of History and Philology, Academia Sinica, Taiwan

Number of Attendees: 50

Event Description

This event aims to serve as a forum for reflection and inspiration. We invite speakers deeply engaged in advanced works of Taiwanese-American non-fiction writing, research, and activism. We eagerly anticipate sharing their reflections on studying and imagining Taiwanese-American identities and experiences. Specifically, we are keen to explore the following questions with our panelists:

- How has Taiwanese American identity changed over time?
- What are the different approaches to Taiwanese American identity?

Event Summary

After introducing the speakers, Wen launched into her first question to the panelists. Wen's first question was: "What does Taiwanese



- What are the major challenges in building the Taiwanese American communities?
- What are the limits of Taiwanese Americanness as a framework?
- What is the future of Taiwanese Americanness?

Through this event, we look forward to facilitating meaningful dialogue and fostering a deeper understanding of the multifaceted Taiwanese-American identity.

American identity mean to you, has it changed over time, and how do you approach it in your work?"

Michelle discussed the evolution of her consciousness of Taiwanese American identity, contemplating whether the initial absence was influenced by her parents' political background, cultural assimilation attitudes in the 90s, or her own interpretation of American history. As a working adult in the social justice fields, she had encountered few Taiwanese people. Her consciousness shifted after she met Albert at age thirty, leading her to connect various aspects of her identity, such as migration, assimilation, sovereignty, solidarity, and global power struggles. She perceived the cycle of migration and assimilation in powerful countries resulting in a loss of cultural and political awareness. By choosing to live in Taiwan and participate in its civil society, she aimed to disrupt this cycle.

Albert, who grew up in Taiwan and studied in the US, initially grappled with his position in Taiwanese American politics due to his deep commitment to Taiwanese sovereignty and a perceived distance from the process of integration into the American nation. However, as global threats like authoritarianism, the climate crisis, and labor exploitation began to impact both Taiwanese Americans and Taiwanese, Albert started to see the fight for Taiwanese Americanness and Taiwaneseeness as a collective endeavor for broader inclusiveness and the defense of multi-ethnic democracy. This shift in perspective prompted Albert to reassess his stance on the Asian American struggle for inclusion within the American body politic.

Chia-Chun's Taiwanese American identity journey started with assimilation as a young immigrant, exemplified by her initial use of the English-friendly name "Jennie". This evolved into a period of self-discovery and reflection, leading to self-identification and the reclamation of her original name "Chia-Chun". Her understanding of Taiwanese American identities deepened during a documentary tour in 2011, and she continued to construct a framework to understand diverse Taiwanese American identities, while advocating for official recognition of Taiwanese American Heritage Week for greater visibility.

Huay's exploration of Taiwanese American identity was rooted in language, a crucial part of identity. Having grown up in

upstate NY, her understanding of Taiwaneseeness was largely influenced by her parents, and her experiences as a heritage speaker of Mandarin and Taiwanese shaped her feelings towards her language and identity. Motivated to understand how other Taiwanese Americans constructed their identities through language experiences, and with growing tensions with China and a rising consciousness among millennials and Gen Z, she observed a louder push for acknowledging Taiwaneseeness in mainstream American spaces and for recognizing Taiwan's democracy and sovereignty.

Wen's second set of questions was: "What major challenges have you encountered in building the Taiwanese American communities or cultivating others' interests in the work? What are your strategies for navigating the mainstream American public versus the Taiwan-based space? Have you found limits to Taiwanese Americanness as a framework?"

Michelle found it perplexing that Sinophobia appeared to be the most effective way to attract support for Taiwan in mainstream America. She expressed concern about the lack of interest in stories that presented Taiwan as a complex, intricate place independent of the China-Taiwan conflict, and as a writer, she desired to portray Taiwan on its own terms. While she often felt disconnected from the Taiwanese American community when the focus was on tech or finances, she felt a sense of camaraderie in Taiwanese local NGO spaces that addressed concrete political issues, and she found common ground with the shared desire for Taiwan's sovereignty, despite harboring mixed feelings about the exclusivity that nation-state sovereignty might entail.

Albert, on the other hand, had not been part of a Taiwanese American community during his time in the United States, primarily associating with an academic community and navigating its inherent advantages and disadvantages. While he expressed hesitation due to perceived marginality of Taiwanese studies, he also highlighted the uncomfortable fact of American degrees being considered more valuable in Taiwan, even when locally-produced PhD work was equally good, if not better, leading to some unspoken resentment about the hegemonic status of American degrees.

In the past, Chia-Chun faced challenges while advocating for FAPA's mission, due to the lack of politically engaged Taiwanese students in Boston and their reluctance to permanently settle in the US. Her strategies evolved from trying to persuade individuals to care about these issues, to seeking out like-minded individuals and promoting change through personal example, a tactic that became more prominent post the 2014 Sunflower Movement. However, Chia-Chun recognized the complexity of navigating her identity in different spaces, choosing to highlight her Taiwanese roots in the American public sphere, while adjusting her "Taiwanese/American ratio" in Taiwan-based spaces, and acknowledging the limitations of viewing Taiwanese Americanness as a monolithic framework due to the generational gap, hesitancy to embrace the identity without US citizenship, and political divides.

In her research, Huay noticed a gender bias, with most study participants being female, a common occurrence in qualitative research, she noted. As a newcomer to the field of Taiwanese Studies, she felt apprehensive about sharing her research due to potential criticisms or backlash, despite no such incidents occurring yet. While she hadn't yet shared her work in Taiwan-based spaces, Huay expressed a concern about potential negative perceptions of heritage language speakers' abilities amongst native speakers, which could pose challenges in presenting her research findings.

Wen's third question was "What is the future of Taiwanese Americanness to you? How would you like to see the communities, or your work go from here?"

In the past, Michelle voiced concerns about ethnic tribalism's exclusiveness and encouraged redefining Taiwanese Americanness inclusively. She highlighted the potential for solidarity across racial and national lines through shared experiences like wrongful convictions. She argued for Taiwanese Americans to engage more with Asian revolutionary histories and voiced concerns about the divisive influence of pro-China Taiwan media on the diaspora. In response, she suggested diaspora involvement in Taiwan's local civil defense as a potential solution.

Albert highlighted the tragedy of American conservatives coopting the pro-democracy rhetoric for empire-building, creating a challenge to advocate for inclusive democracy without being labeled a neo-con. He believed that Taiwan could offer lessons to the United States on how inclusive, democratic nation-building aligns with progressive values. Albert expressed the need for mutual learning and dialogue, emphasizing the innovative and urgent work in Taiwan, such as environmental movements, religious coexistence, and democratic transparency, that could serve as lessons for the US and the world.

Chia-Chun's notes emphasized the importance of inclusivity within the Taiwanese American community. This inclusivity should extend to non-Hokkien speakers and embrace the diversity of multi-racial Taiwanese Americans. Chia-Chun suggested moving away from a heavy emphasis on family history and instead focusing on shared values that unite the community. She acknowledged the complexity and ongoing evolution of Taiwanese Americanness, highlighting the need for more discussions like this to occur, as they played a vital role in shaping and defining the community's identity.

Huay emphasized the need for native Mandarin speakers, particularly those from Taiwan, to acknowledge the talent of heritage language (HL) speakers and learners. She highlighted that HL learners had unique experiences that shape their language abilities, distinct from those of elective bilinguals, and urged people to consider the circumstances that have influenced their language proficiency. Huay also emphasized that Taiwanese Americanness encompassed more than just language, including culture and mindset, emphasizing the importance of recognizing these broader aspects of identity.

During the panel discussion, Alison Chen raised several questions. The first question was about how Taiwanese Americans could connect with Taiwan, especially considering Taiwan's readiness to embrace an open and multicultural society like the United States. The second question focused on building solidarity with other Asian American communities. The third question delved into the contribution of Taiwanese Americans to global justice and

anti-colonialism, with a specific emphasis on amplifying the voices of indigenous peoples.

In response to the first question, Albert highlighted that the younger generation in Taiwan, particularly those in their twenties and thirties, were already open to the world and embraced multiculturalism. Michelle added to this point by noting that Taiwan actively promoted multilingualism, unlike countries like France and the United States. There were language policies and educational initiatives in place to support local and indigenous languages.

Regarding the second question, Chia-Chun shared her observation of the solidarity between Taiwanese Americans and the Tibetan community. This demonstrated the potential for Taiwanese Americans to build connections and alliances with other Asian American communities. She also noted that even progressives in the US tend to focus primarily on domestic issues, often neglecting to consider geopolitical factors.

Expanding on the third question, Albert emphasized the need to move beyond the dichotomy of collaborator versus resistant/victim when discussing Taiwanese colonial history. He argued that to continue the fight against colonialism, it was essential to recognize that no one was entirely innocent or blameless.

Huay brought up a similar disconnection between Korean Americans and Korean people, highlighting that the struggle for connection and solidarity was not unique to Taiwanese Americans.

These discussions shed light on the various ways in which Taiwanese Americans can foster connections with Taiwan, build solidarity with other Asian American communities, and contribute to global justice and anti-colonialism. It underscores the importance of recognizing Taiwan's openness, promoting multilingualism, and understanding the complexities of colonial history.



Opening Forum

Indigenous Taiwan through Critical Lenses: Comparative and Place-Based Perspectives

Friday, June 23, 2023 | 9:00 AM - 10:30 AM

Pacific Ballroom AB

Moderator

Susan Yang-Hsun Hou | Learning Sciences & Human Development, University of Washington

Speakers

Jolan Hsieh | Department of Ethnic Relations and Cultures, National Dong Hwa University

Kyle Shernuk | Department of East Asian Languages & Cultures, Georgetown University

Meixi  | University of Minnesota

Shu-Yuan Yang | Institute of Ethnology, Academia Sinica, Taiwan

Number of Attendees: 45

Event Description

This roundtable emphasizes the island of Taiwan as a grounding point for multiple geographical perspectives. Instead of positioning Taiwan as a boundary object between the East and the West, we invite the reimagination and repositioning of Taiwan as a liminal space of unbounded and interconnected possibilities. In other words, we will discuss alternative ways of positioning Taiwan in the world, including ways that might have been previously overlooked.

To this end, we will discuss Taiwan as a dynamic contact zone inscribed with multifarious intra- and inter-regional encounters, often in contexts of asymmetrical power relations. Specifically, the history of Indigenous peoples in Taiwan entails multifaceted interactions with colonialism and settler colonialism, which has resulted in the loss of land, language, identity, and cultural knowledge. By proposing an interdisciplinary forum that centers on

Indigenous Taiwan, we hope to initiate conversations about (de)colonization, Indigenous rights, cultural preservation, environmental justice, and beyond.

In addition, as the opening panel of the 2023 NATSA Conference, we hope to emphasize the significance of Indigeneity and Indigenous Taiwanese topics. By doing so, we seek to recognize and honor the rich historical, present, and ongoing legacies of Indigenous knowledge and voices in Taiwan. As dedicated Taiwan Studies researchers and professionals, we are committed to highlighting the invaluable contributions of Indigenous knowledge production that have long preceded and coexisted with our own endeavors, which will continue to shape our understanding of the past, present, and future of the world.

Event Summary

Our opening forum, “Indigenous Taiwan through Critical Lenses: Comparative and Place-Based Perspectives”, followed the land acknowledgments towards the Acjachemen and Tongva peoples who reside in what we now know as the campus of the University of California, Irvine, and the Indigenous peoples in Taiwan who have always been the first stewards of the land and waters of what we now know as Taiwan. In this opening forum, Dr. Jolan Hsieh and Dr. Kyle Shernuk centered the realities of Indigenous rights and literature in Taiwan, while Dr. Shu-Yuan Yang and Dr. Meixi expanded the possibilities of Indigenous connections and relation-making across Indigenous communities, lands, and waters.

Dr. Jolan Hsieh (Professor at the Department of Ethnic Relations and Cultures, National Dong Hwa University) kicked off the opening forum and the 2023 NATSA conference by asserting that “Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group” (slides presentation, 2023). Dr. Hsieh spoke from a Siraya perspective and clearly stated that recognition and respect for Indigenous peoples, decolonization, and transitional justice are all inseparably intertwined, that one cannot happen without the others. Enacting transitional justice would then include Indigenous reparations and reconciliation, including reconnections between Indigenous peoples and land and waters. She called for trans-disciplinary approaches and “ethnic mainstreaming” (族群主流化) as ways to build a justice-centered, diverse, and equal nation. In addition, transitional justice is a movement that includes more than the government, and she invited us to think about our societies’ role in actuating transitional justice for Indigenous peoples. She invited us to think past binaries of Han and Indigenous, government and society, to think about how we can collectively bring forth transitional justice in solidarity with one another. More can be found in a book that Dr. Hsieh co-edited with Scott Simon and Peter Kang, *Indigenous Reconciliation in Contemporary Taiwan: From Stigma to Hope*

(2023). In closing, Dr. Hsieh created space to grieve Dr. Shu-ya Lin, a dearly remembered Indigenous rights scholar and advocate who passed away earlier this year.

Dr. Kyle Shernuk (Assistant Professor of Modern Chinese Literature and Culture at Georgetown University) then overviewed the discursive construction and evolution of the term “Indigeneity” in Taiwan over recent decades. He traced the development of “Indigeneity” following Japanese colonialism and into the Republic of China (ROC) era in Taiwan, showing that the shifts in “Indigeneity” in Taiwan seem to align with global discourses of Indigeneity. Following this, Dr. Shernuk compared and contrasted two seemingly politically opposing Indigenous literature writers who present important case studies in suggesting tensions around Sinophone survivance and dissonance. First, Dr. Shernuk spoke about Malieyafusi Monaneng, a Paiwan poet and writer who was a prominent figure in the establishment of Taiwan Indigenous Peoples’ Right Advocacy Association and who was also later often maligned as “red hat”, even defending the Peoples Republic of China (PRC) against accusations of Uyghur genocide in 2022. Next, Dr. Shernuk spoke about Syaman Rapongan, who uses literature and writing to document the collective imaginations of the Tao people, centering the Tao people rather than catering to Han readers and drawing connections between the Tao people and oceanic communities. Dr. Shernuk highlighted Indigenous tactics of resistance within Sinophone literature and invited us to consider dissonances and new possibilities in Sinophone literature.

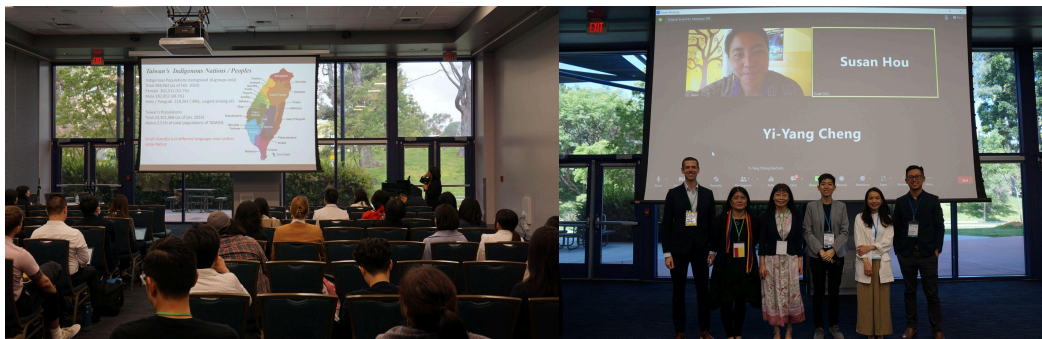
Dr. Shu-Yuan Yang (Associate Research Fellow at the Institute of Ethnology in Academia Sinica) focused on the tenuous relationship between Taiwan Studies and Indigenous Studies, comparing the embedded power structures with that between China Studies and Taiwan Studies. Drawing from the work of Dr. Scott Simon, Dr. Yang asserted that each field of study relates to the ontological, self-determination of peoples. In this sense, Dr. Yang remarked that “Indigenous studies cannot be relegated to a sub-field of Taiwan studies” (slides, 2023). Instead, Indigenous Studies is a reaction to settler colonialism and a reflection of Indigenous

sovereignties. Thus, Indigenous Studies and perhaps each Indigenous sovereignty should be considered a field of their own right. Dr. Yang also suggested focusing and expanding on the comparative perspectives that connect Taiwan to the wider Asia Pacific region. This could include research in Comparative Austronesian Studies and further understanding of Taiwan's colonial histories. Dr. Yang raised the example of Taiwan's history as a Spanish colony. During this time, the Spanish were based in what is now known as the Philippines while colonizing Taiwan. To conclude, Dr. Yang invited us to think about colonial trajectories and the self-determination of Indigenous peoples as we continue our academic pursuits.

Dr. Meixi's (Professor at the College of Education and Human Development at the University of Minnesota) talk was titled Making Relatives: Trans-Indigenous Relationalities through Loyalty to Lands and Waters and, aligned with the title, she invited the audience to greet one another and introduce themselves. This practice in relationship building opened up space to dive into her work on relative-making and the intersubjectivity that happens during micro moment-to-moment interactions. She asked, how do we think about travel in Indigenous communities and studies? Since Indigeneity is rooted in a loyalty to the land, rather than corporations or nation-states, how could we exemplify relative-making in trans-Indigenous movements to build different futures? Dr. Meixi shared her own research work connecting Indigenous communities and educational practices between Indigenous communities in Thailand and Mexico. Through her work, Dr. Meixi described what

trans-Indigeneity could be, focusing on the connections between Indigenous cultures and histories as a generative and gentle way to build relationships and futures considerate of international and transnational communities.

At the end of the panel, we had time for a brief question from the audience about the term "Indigeneity", the term's potentials, and limitations. Dr. Hsieh clarified that Indigeneity is NOT the same as 本土化, where Indigeneity centers justice-building, transitional justice, peace-making, reconciliation, and being a good ally. This concept embodies a non-dichotomous view, calling for a form of solidarity that involves everyone and extends beyond oppressor, colonizer vs. colonized frameworks. Dr. Meixi echoed this idea of Indigeneity and reminded us that the term has a history of political formation and alliance-building, that before colonization Indigenous peoples did not call themselves Indigenous, but that it later became a political term. Dr. Shernuk highlighted the political identity embedded in "Indigeneity", and the emphasis on firstness (being removed by someone else who came later) as well as the oppositional element inherent to it. Dr. Yang also echoed the emergence of a political identity in this term, how even in non-settler-colonial societies the term "Indigeneity" has arisen as a political identity.



Keynote Speech

China's Expanding Influence in and around Taiwan: Patterns, Implications, and Modes of Resistance

Friday, June 23, 2023 | 10:50 AM - 12:20 PM
Pacific Ballroom AB

Moderator

Shih-An Wang | University of Chicago Law School

Speakers

Thomas J. Shattuck | Perry World House, University of Pennsylvania

Puma Shen | Graduate School of Criminology, National Taipei University

Rwei-Ren Wu | Institute of Taiwan History, Academia Sinica, Taiwan

Number of Attendees: 55

Event Description

The event aims to facilitate conversations between interdisciplinary perspectives regarding China's expanding influence in and around Taiwan, focusing on its patterns, implications, and modes of resistance. As widely observed in recent years, China uses its technological and capital edges to destabilize the political-economic order of its neighboring countries/jurisdictions. The influence varies across geographical lines and state boundaries, and the various forms of influence are more or less interwoven into different domestic political, economic, and social structures, impacting the lives of many individuals and communities. These individuals and communities have thus developed novel thinking and actions to resist China's pervasive influence on their social welfare and political visions. These new developments on China's influence thus call

attention from both scholars and practitioners who are concerned with the geopolitical dynamics between China and beyond. By inviting speakers from various backgrounds, the special event intends to enhance the current understanding of China's influence and resistance, stipulating prospects for continued scholarly inquiry and practical solutions.

The event will be held in the format of a roundtable. It is divided into three parts: In the first part, each speaker will have 15 minutes to present their work on the topic. Professor Rwei-Ren Wu will discuss Hong Kongers' efforts to develop new self-identities under China's expanding control of Hong Kong's legal system, among other public affairs. Professor Po-yang Shen will present China's information propaganda in Taiwan and other neighboring



countries, focusing on China's different strategies for information operations. Finally, Mr. Thomas J. Shattuck will shed light on the influence of China's rise on its neighboring countries from the perspective of East Asia politics.

In the second part, the panelists will comment and ask

Event Summary

In this keynote talk titled "China's Expanding Influence in and around Taiwan: Patterns, Implications, and Modes of Resistance," Dr. Rwei-Ren Wu (Institute of Taiwan History, Academia Sinica, Taiwan) explained, from a political and historical perspective, how the expansion of China intertwined with the democratization and political transformation in Taiwan. Dr. Wu argued that China's influence should not be purely seen as a matter of the US-China relation. To the contrary, it should be recognized as a counterforce, if not catalyst, to Taiwan's state-building process. Dr. Wu ended his presentation by emphasizing the urgency to strengthen civic loyalty and public trust toward Taiwan's democratic institutions.

Dr. Puma Shen (Graduate School of Criminology, National Taipei University) identified different modes and strategies of China's operation activities in and beyond Taiwan. With an empirical work, Dr. Shen argued that China has conducted different types of operation in various countries depending on the economic, ethnic, and cultural characteristics of these targeted countries. Considering the geopolitical proximity, cultural affinity, and close economic engagement, Taiwan has been, as expected, a crucial target of China's information operation, among other types of operational strategies. Nevertheless, Dr. Shen also reminded the audience of the constraints of the empirical work: the difficulty to collect information in countries that have relied on China's financial aid and investment. To this point, Dr. Shen argued that more work needs to be done in order to have a comprehensive understanding of China's influence on a global scale.

Mr. Thomas J. Shattuck (Perry World House, University of Pennsylvania) analyzed the conflicts in and around the Taiwan Strait, with a specific focus on the Chinese military activities since the

questions of each other for the first 15 minutes, followed by a 20-minute Q&A session open to the audience.

August 2022 Pelosi visit. Mr. Shattuck also laid out the changes in the US's national security discourses in the light of China's expanding power and the US-China tensions. Mr. Shattuck then discussed the effect of China's military threats toward Taiwan on Japan and the Philippines. In particular, he discussed the shift of Japan's national security discussion in the political realm, emphasizing the roles of Abe Shinzo, the former Prime Minister of Japan, in changing the ways how Japan viewed and handled national security issues. In short, Mr. Shattuck articulated how national security conversations have changed/evolved in various countries in response to the prospects of a Taiwan conflict.

During the Q&A session, the audience raised questions on two aspects. One is about domestic politics and the upcoming election in 2024: how do provocative political narratives regarding the US-China-Taiwan relations affect the election? How the result of the 2024 election can have an impact on the US policy on Taiwan? How do divisions in the KMT understand China's influences? Second is putting China's influences in a comparative perspective: how should we label external influences from other countries? How do political contexts in other countries and a multipolar international order interact with China's influences? Dr. Wu focused on the realist approach and addressed the continuity of the US policy on Taiwan for the first set of questions, and Dr. Shen gave a more nuanced observation regarding domestic politics and the political orientation of different politicians and political factions. Dr. Wu and Shen also discussed the perception and labeling of external influences and the historical legacy of understanding China's influences in various contexts.

Undergraduate Paper Competition Awardee Presentation

Friday, June 23, 2023 | 12:20 PM - 1:30 PM

Emerald Bay B

Moderator

Wei-An Tsai | Harvard Law School

Winner

Alison Chen | Harvard University | *“Let Taiwanese Speak”: Diasporic Taiwanese Activism for Democratization (1960-90s)*

Honorable Mention

Evan Matthew Chan | University of San Francisco | *Expanding on the Framework of Taiwan’s International Space: Exploring Higher Education Internationalization Efforts in Taiwan*

Natalie Chiu | University of Washington | *Made in Taiwan: Exploring the Emergence of TSMC in Taiwan’s Pursuit of Nation Branding*

Number of Attendees: 20

Event Description

In this panel, we invite this year’s NATSA Undergraduate Paper Competition awardees to present their papers. NATSA Undergraduate Paper Competition Award celebrates outstanding academic work about Taiwan by undergraduate students. Submissions are reviewed by a committee comprised of three faculty members at the university level from different disciplines. This year, the review committee selected Alison Chen’s paper “‘Let Taiwanese Speak’: Diasporic Taiwanese Activism for Democratization



(1960-90s)” as the winner, and also selected Evan Chan’s paper “Expanding on the Framework of Taiwan’s International Space: Exploring Higher Education Internationalization Efforts in Taiwan” and Natalie Chiu’s paper “The Chip Currency: Exploring Taiwan’s Quest for Diplomacy and National Security” (Natalie Chu will present the paper with its new title “Made in Taiwan: Exploring the Emergence of TSMC in Taiwan’s Pursuit of Nation Branding”) as honorable mentions. We congratulate the originality, clarity of

writing, and contributions to the understanding of Taiwan of their work. See their award acceptance speech at <https://www.na-tsa.org/2023-undergraduate-paper-awardees>.

Event Summary

In this panel, we invite this year's NATSA Undergraduate Paper Competition awardees to present their papers. Alison first introduces the audience to her motivation for this independent research project, which is to explore her identity as a Taiwanese American by understanding the history of Taiwan. Her paper aims to analyze the roles that diasporic Taiwanese activism played in the process of Taiwan's democratization, and argues that the diasporic Taiwanese independence movement successfully pressured the KMT regime to democratize. She explains that through student activism, awareness-raising publications, human rights campaigns, and other forms of transnational Taiwanese association, the diasporic community created international attention and served as an important factor for Taiwan's transition into a liberal democracy.

Next, Evan presents his paper exploring how Taiwan's internationalization efforts on public higher education build upon the framework of "international space." Inspired by a visit by San Francisco's Taipei Economic and Cultural Office (TECO) to the University of San Francisco in 2019, Evan's research analyzes whether and how Taiwan makes international connectivities in the higher education sector. Through conducting content analysis on government websites related to the SPROUT Project, international

student scholarships, and the New Southbound Policy, Evan finds that the three projects all expand on Jacques deLisle's framework of international space. By "acting 'as if' Taiwan were a member of international regimes," and building "formal ties" and "robust relationships with major powers," higher education internationalization contributes to Taiwan's promotion of its international position.

Following the presentations, the two panelists receive valuable feedback and questions from the audience. One participant asks how Evan's framework addresses the power imbalance between different countries as destinations of higher education. Notably, how a U.S. degree is considered more valuable than a Taiwanese one, which in turn led to an exodus of young Taiwanese scholars, even those who are researching on East Asia, to study in Western countries so that they can gain an edge in the academic job market. Another audience was interested in Alison's experience in conducting archival work about Taiwan's overseas independence movements. Alison's and Evan's papers serve as an inspiration for future research on understanding diasporic Taiwanese communities and how Taiwan can create international weight through higher education.



Invited Roundtable A

Building Resilience: Perspectives from Environmental Politics in and beyond Taiwan

Friday, June 23, 2023 | 3:20 PM - 4:50 PM

Emerald Bay A

Moderator

Chris Chih-Hua Tseng | Department of Sociology, University of California, Irvine

Speakers

Paul Jobin  | Institute of Sociology, Academia Sinica, Taiwan | *Revisiting the Concept of “Civic-Eco Nationalism” in Taiwan's Context*

Aaron Su | Department of Anthropology, Princeton University | *Against the Development Paradigm: Rethinking Participatory Environmental Governance in Hualien and Shezidao*

Wen-Ling Tu | Department of Public Administration, National Chengchi University | *Making Kaohsiung Archive for an Environmental Injustice Global Record: Mapping and Communicating Petrochemical Harm*

Number of Attendees: 20

Event Description

This event is a roundtable discussion among scholars who have contributed to scholarship on environmental movements, environmental and ecological politics, and different approaches to environmental remediations in and beyond the context of Taiwan. Dr. Paul Jobin's talk, titled “Revisiting the concept of ‘civic-eco nationalism’ in Taiwan's Context,” discusses his earlier theorization of the relationship and interaction between environmentalism, democratic movements, and civic-nationalism in Taiwan with his recent reflections and further revision of the thesis. Mr. Aaron Su's talk, “Against the Development Paradigm: Rethinking Participatory



Environmental Governance in Hualien and Shezidao,” will share his experiences of the challenges of attempting civic-oriented, participatory environmental remediation efforts with local communities, using Shezidao and some of his other work with farmers in Hualien and Taitung as examples. Dr. Wen-Ling Tu's talk, “Making Kaohsiung Archive for an Environmental Injustice Global Record: Mapping and Communicating Petrochemical Harm,” is an ethnographic project she collaborates with international scholars led by UCI. The project examines and explains the accumulated harms of the petrochemical-driven development model in Kaohsiung, the

most important industrial city in Taiwan; Dr. Tu also reflects on the knowledge-making and data interpretation process of developing the Kaohsiung Archive. After all three talks, panelists will give

Event Summary

This roundtable invited scholars who contributed to scholarship on environmental politics in and beyond Taiwan.

Firstly, Mr. Su introduced his ethnographic observation in Hualien and Shezidao. His two cases were both centered around top-down participatory governance for development. He showed the limitations of the two participatory developmental models. In Hualien, the agricultural transformation clashed with the existing farming knowledge. In Shezidao, the claim of “flood control” and forced development also contradicted the local community. He further questioned the relationship between top-down participatory designs and the bottom-up grassroots transformation, as the former can still impose the conventional growth paradigm, and the alternative logic cannot be seen unless the latter can be realized.

Dr. Jobin, who joined virtually, shared his presentation and the concept of civic eco-nationalism. Building on the interaction between democracy, nationalism, and environmentalism, he argued that Taiwan’s environmental movement is a unique case that amplifies the importance of democracy in the Anthropocene and counters the temptation of environmental authoritarianism. He used cases of environmentalist mobilizations, publications, lawsuits, and collective behaviors across different social and ethnic groups in Taiwan to demonstrate that environmentalist demands can include nationalistic and pro-democratic claims. He also elaborated on the case of Formosa Plastic to showcase the transnational network of Taiwanese and foreign activists in constructing a global framing that not only supports environmentalism but also defends the Taiwanese national identity and democratic institutions.

comments and feedback on each other’s presentation, and the floor will open to have a Q&A session with the audience.

Dr. Tu presented the project of making Kaohsiung Archive, a participatory action research collaborated with Dr. Kim Fortun (Anthropology, UC Irvine) that documented the environmental harm done by the petrochemical industry in Kaohsiung. She reviewed the net-zero emission transformation and just transition in Taiwan and the Kaohsiung context, pointing out the extensive environmental injustice and slow violence in the industrial city. This project aimed at revealing petrochemical harm and empowering citizens’ data interpretation by visualizing environmental injustice, and this archive can be further used to identify and link different stakeholders. The making of the archive is a process to recognize the unproportionate risk exposure in Kaohsiung and build the monitoring infrastructure for data to be further mobilized.

During the discussion session, this event also had Tim Schutz (Anthropology, UC Irvine) join virtually to share some thoughts. Tim gave more insights about the making of other projects, including the Formosa Plastic Archive, and he also brought up a profound question about the role of universities in participatory action research. Mr. Su and Dr. Jobin also had a conversation about how to differentiate the “real” participatory designs from the “fake” ones. One audience asked for more details about local governance and how it can broaden our view in explaining environmental injustice, and Dr. Tu further elaborated on the role of different actors and how the project can help map out existing challenges and the possibilities for transformation.

Public Event

From Resistance to Resilience: Democratic Practices in the New Normal

Friday, June 23, 2023 | 5:30 PM - 7:00 PM

Pacific Ballroom AB

Moderator

Sam Robbins | Sociology, University of California, Los Angeles

Speakers

Wen Liu | Institute of Ethnology, Academia Sinica, Taiwan | *The Mundane Politics of War: The Rise of Grassroots Civil Defense Mobilization in Taiwan*

Thomas J. Shattuck | Perry World House, University of Pennsylvania | *Resiliency in Times of Crisis: Developments and Lessons from Taiwan*

Puma Shen | Graduate School of Criminology, National Taipei University | *Taiwan Civil Defense: Empowering Communities in times of crisis*

Number of Attendees: 40

Event Description

This panel examines the processes through which everyday practices of resistance crystallize into formalized systems for resilience. By focusing on resilience as an emergent structure, we focus on the dynamic nature of preparedness for changing threats. This discussion takes place against the backdrop of the so-called new cold war and ramped-up Chinese aggression toward Taiwan. Such existential

Event Summary

In this public event titled “From Resistance to Resilience”, three invited speakers were invited to give presentations examining the



threat has engendered new forms of collective resistance and activism that aim not only at working against a threat but promoting better preparedness for future crises. We examine these emergent social movements and groups to consider how sustainable networks that withstand these threats are built and how the nature of resistance.

core themes of this year's conference: resistance and resilience. The speakers discussed groups, structures, and individuals who were at

once resisting a certain force while also trying to build resilient structures.

Professor Wen Liu discussed civic defense groups in Taiwan and asked what war feels like. She questioned implicit binaries of war and peace or civilian and military and instead framed Taiwan's relationship with China as a gray zone of ongoing cognitive warfare and existential threat. Against this framework, she considered how people were responding to this gray area of somewhat war and how citizens were trying to mobilize against a potential invasion by creating new forms of war preparedness. She explained how these new groups and structures created spaces where citizens came into contact with the different meanings and feelings of warfare and reshaped their understanding of Taiwan's current 'peace'.

Thomas Shattuck examined Taiwan's international relations over the last few years. He noted how Taiwan was not only trying to resist China's influence, but also build resilient international partnerships. He used the example of COVID-era diplomacy and recent exchanges between Taiwan and Eastern Europe to consider

how these partnerships were being built and how Taiwan was trying to act as a proactive, positive actor on the international stage.

Puma Shen shared his personal experience as a cofounder of Kuma Academy, a new civil defense organization in Taiwan. He examined how the concept of war-time resistance has been translated in Taiwan and how publics are responding to the effort. He also discussed the importance of resistance to disinformation campaigns and the need to reach out to moderates to build broader coalitions within Taiwan.

During the Q&A session, an audience asked Puma Shen about the challenges of promoting civil defense issues in Taiwan and how to engage with individuals holding different perspectives. In response, Puma acknowledged the difficulty of persuading people with divergent views but highlighted that most individuals do not hold strong opposing opinions. To initiate an effective conversation, he emphasized it is important to build and foster trust with individuals.



Invited Roundtable B

Beyond Books: Taiwanese Stories in the World

Saturday, June 24, 2023 | 9:00 AM - 10:30 AM

Emerald Bay A

Side-project | **Books from Taiwan: Small Book Exhibition**

Friday, June 23, 2023 | 9:00 AM - 4:50 PM

Saturday, June 24, 2023 | 9:00 AM - 4:50 PM

Next to the Registration Desk

Moderators

Ssu-chieh Jessica Fan | Department of Asian Studies, University of Texas at Austin

Cheng-Ting Wu | Regional Studies East Asia, Harvard University

Speakers

Yuchin Chen | Department of Asian Studies, University of Texas at Austin

Meng-Ying Catrina Liu | The Grayhawk Agency

Bert Scruggs | Department of East Asian Studies, University of California, Irvine

Kyle Shernuk | Department of East Asian Languages & Cultures, Georgetown University

Event Description

In recent years, Taiwanese literature has experienced a surge in visibility and recognition within the global cultural community. Wu Ming-yi's novel, *The Stolen Bicycle*, was longlisted for the Man Booker International Prize in 2018, whereas Kevin Chen's novel, *Ghost Town*, found its place on the longlist of the 2023 Pen America Literary Award. Beyond the realm of literature, Taiwanese illustrators such as Lin Lian-en and Animo Chen have achieved acclaim, with their picture books garnering the prestigious



BolognaRagazzi Award at the Bologna Children's Book Fair. Undoubtedly, Taiwan's vibrant democracy and multicultural society have provided a fertile ground for creative expressions in different artistic fields to flourish.

In order to explore the diverse and dynamic trajectories of Taiwanese stories across geographical, cultural, and linguistic borders, this special event aims to create a lively platform for discussing the circulation and reception of Taiwanese fiction and

non-fiction works in the international book market and academia. The growing international presence of Taiwanese publishing titles is the result of the collaborative efforts of multiple stakeholders, such as translators, literary agents, academics, critics, and authors. Hence, this event will feature prominent professionals and scholars who will share their invaluable insights on the pivotal roles they have played in promoting Taiwanese stories to the world. Our goal is not only to gain a more comprehensive view of how Taiwanese literature has gradually become a part of world literature, thanks to the dedicated endeavors of many cross-cultural mediators, but also to understand how Taiwanese stories possess the inherent potential to captivate a broad readership by incorporating elements of local history and culture.

The event will take the form of a forum and feature a lineup of distinguished speakers, including Bert Scruggs, Kyle Shernuk,

Event Summary

In this invited roundtable titled “Beyond Books: Taiwanese Stories in the World,” Ms. Eugene Yuchin Chen (Department of Asian Studies, University of Texas at Austin), Ms. Catrina Meng-Ying Liu (The Grayhawk Agency & Rights Director, Books from Taiwan), and Prof. Kyle Shernuk (Department of East Asian Languages & Cultures, Georgetown University) explored the translation, circulation, and reception of Taiwanese fiction and non-fiction works in the international book market and academia, delving into the fascinating journeys of Taiwanese stories reaching a wider audience.

The first speaker, Ms. Eugene Yuchin Chen, introduced the translation trajectory of her award-winning 2018 novel *Message from Another World* (跨界通訊). She discussed its selection by the TAICCA’s Books from Taiwan project and the subsequent publication of its Japanese, German, and English translations. Ms. Chen shared her experience as an artist-in-residence at the Vermont Studio Center, as well as the various instances of “cross-border

Meng-Ying Catrina Liu, and Yuchin Chen. Some topics that we hope to address include the universal appeal and local specificity of Taiwanese literary works, the commercial potential and academic value of Taiwanese literature, the evolving boundaries of literature in a new multimedia cultural landscape, the intricate dynamics between fiction and non-fiction, the issues of translatability, adaptability, and reception of Taiwanese stories, and the opportunities and obstacles encountered when promoting Taiwanese narratives to a global audience.

In addition to the forum, we will also be hosting a small book exhibition to complement the event. This exhibition will feature a broad range of books from Taiwan, as well as translated works based on Taiwanese publishing titles. Encompassing a variety of genres that include fiction, non-fiction, and academic literature, this curated collection of publications aims to highlight the richness, diversity, and vibrancy of Taiwan’s literary and publishing culture.

communication” she had with fellow artists, which provided her with much inspiration while writing the novel. Ms. Chen then treated the audience to a performative reading of an excerpt of the novel in both Mandarin and English. The next speaker, Ms. Catrina Meng-Ying Liu, discussed the collaborative efforts between the Taiwanese government and the Grayhawk Agency to promote Taiwanese books abroad, using Books from Taiwan (BFT) as an example. BFT is an initiative funded by TAICCA (Taiwan Creative Content Agency) that introduces a curated selection of Taiwanese titles, ranging from fiction, non-fiction, children’s books, and comic books, to foreign publishers and readers. Ms. Liu explained the selection process and outlined the outcomes of BFT, including online book information, magazine-like categorized book catalogs, and sample translations. Last but not least, the final speaker, Prof. Kyle Shernuk, focused on translation and addressed questions regarding its purpose and potential audiences. He also discussed procedural and financial

issues that influence translation decisions. Furthermore, Prof. Shernuk shared his earlier experiences in translation and introduced the newly established Cambria Sinophone Translation Series, for which he serves as a Series Editor. Additionally, Prof. Shernuk reflected on his role as an educator and shared his observations of the promises and limitations of the pedagogical uses of translated Taiwanese literature in North American academia. Finally, Cheng-ting Wu, the co-moderator, delivered a brief presentation on behalf of Prof. Bert Scruggs, who was originally scheduled as one of the roundtable speakers but could not attend the event in person due to unforeseen circumstances. Wu cited data from the article “Visualizing Bentuhua: The Recreation of Taiwanese Literature through Translation by Taiwan Literature: English Translation Series,” co-written by Prof. Scruggs and Dr. Táňa Dluhošová. Wu outlined some identifiable trends in translated Taiwanese literature over the past two decades and emphasized the need for translations of younger female authors and continued involvement of other presses in introducing Taiwanese literature to Anglo-American readers.

After the reading and presentations, the co-moderator, Jessica Ssu-chieh Fan, raised questions regarding the specific and universal aspects of Taiwanese literature. Fan’s questions for the speakers are as follows: How do Taiwanese stories captivate overseas audiences, including general readers, academics, and students, by bridging the gap between local specificity and universality? Which aspects of Taiwanese literature do you believe can be easily translated or resonate with an international audience? On the other hand, what elements or aspects might pose challenges in terms of translation? Lastly, what are some of the opportunities and challenges that arise when promoting Taiwanese literature? All three panelists addressed the issues of translatability and untranslatability, which encompassed not only linguistic but also cultural aspects, for the travels of Taiwanese literature beyond Taiwan necessarily entails a certain projection of what Taiwanese culture is like for foreign readers. Ms. Chen elaborated on the interconnections between writing, sound effects, and performance, also underscoring the

potential of literature to enhance cross-cultural understanding. Ms. Liu mentioned that despite the varying market preferences, English remains a relatively more economical language choice for promoting Taiwanese literature due to its wide accessibility. Prof. Shernuk emphasized the importance of providing more context as a scaffolding measure for international readers, as well as the mutually beneficial relationship between literature and language education, specifically the education of traditional Mandarin characters in North America.

Following the moderator-led Q&A session, Fan opened the floor to the attending audience for further questions and exchanges of ideas. Firstly, Formosa Deppman, a NATSA staff member, asked what we can do to help the largely monolingual general public of North America develop a more global, cosmopolitan awareness of the existing multilingualism in most parts of the world, as well as a more capacious mindset to accept and appreciate different cultures and languages. Prof. Shernuk responded that individuals working in academia, translation, or publishing should take the risk and responsibility to promote literature with local specificity. He also called for a broader cultural shift among North American readers, emphasizing the need to work together to promote a higher tolerance for linguistic dissonance, as the hegemony of English can lead to the unfortunate flattening of cultural and linguistic diversity. Secondly, another audience member named Libby Kao asked the panelists to clarify the nuances of the various terminologies used throughout the roundtable discussion, such as “literature from Taiwan,” “books from Taiwan,” “Taiwanese literature,” and “Taiwan literature.” She also raised questions about the position of academics in the international traffic of Taiwanese literature. Ms. Liu clarified that she tends to use the more generic term “books from Taiwan,” given the broad range of genres and materials encompassed by BFT, including literature, non-literature, children’s books, picture books, etc. Prof. Shernuk pointed out that “Taiwanese literature” does not include all the literary works that come from Taiwan. For example, Syaman Rapongan is not a Taiwanese writer but a Tao individual who also happens to be a R.O.C. citizen living on Orchid Island. Prof. Shernuk

stressed that academics can play a pivotal role in selecting and introducing literature from Taiwan. Additionally, while Professor Shernuk acknowledged the commercial tendency of framing Taiwan in terms of global and East Asian geopolitics, he stressed that the diversity and vibrancy of Taiwan's cultural production merit attention on its own terms, rather than always being situated within the context of cross-Strait relations.

In summary, the special event provided a dynamic platform for important cultural intermediaries, including writer, literary agent,

scholar, and translator, to share their intriguingly different engagements with literature from Taiwan. All three panelists provided great insights and perspectives and engaged in fruitful discussions on the intricate journeys undertaken by Taiwanese literature, transcending boundaries of language, culture, geography, genre, and beyond.



Meet the Authors

Resistance in the Era of Nationalisms: Performing Identities in Taiwan and Hong Kong

Saturday, June 24, 2023 | 10:50 AM - 12:20 PM

Moderator

Yu-Jhen Chen | Sociology, CUNY Graduate Center

Speakers

Co-Editor | **Hsin-I Sydney Yueh** | Department of Communication, University of Missouri-Columbia

Chapter Contributor | **Wen Liu** | Institute of Ethnology, Academia Sinica, Taiwan

Discussant | **Austin Horng-En Wang** | Department of Political Science, University of Nevada, Las Vegas

Number of Participants: 15

Event Description

In this panel, we invite the authors of the newly-published book *Resistance in the Era of Nationalisms: Performing Identities in Taiwan and Hong Kong* and commentator to share research findings and insights from the book, and from writing the book. This book collects eight essays to examine how people in Taiwan and Hong Kong exercise democratic self-rule, fully embody their local identities, and become global citizens, despite the big-power politics between China and the United States. These chapters, plus Audrey Tang's interview as the epilogue, address topics ranging from the rhetoric of political leaders and the language games of mass protesters on social media to resistant street performance.

Event Summary



Co-editor Hsin-I Sydney Yueh and one of the contributors Wen Liu will talk about various forms of resistance, such as people's participation in everyday politics, communication activities, and the process of writing this book. This book takes a critical stance and a culture-centered approach to the communicative process of "glocalized resistance" in an era of rising nationalisms. To further an interdisciplinary conversation about Taiwan and Hong Kong under U.S.-China relations, we invite Austin Horng-En Wang as a discussant to offer insights from the perspective of political science. We hope this panel showcases the geocultural identity-in-the-making of the Taiwanese and Hong Kong people, and resonates with other societies under imminent threat by an aggressive neighbor.

In this special event, we invited the authors of the newly-published book: *Resistance in the Era of Nationalisms: Performing Identities in Taiwan and Hong Kong* and a commentator to share research findings and insights from the book, and from writing the book. The book is a compelling collection of eight essays that explores how people in Taiwan and Hong Kong pursue their democratic self-rule, express their local identities, and embrace global citizenship in the context of the complicated dynamics of China-U.S. relations. From a cultural perspective, this book shows how people in Taiwan and Hong Kong form a resistance identity. The authors explore a wide range of topics from memes, fact-check systems, and language in the social movement.

In the book talk, Co-editor Hsin-I Sydney Yueh and one of the contributors Wen Liu started with an overview of the book and their respective chapters. Throughout the discussion, they talked about various forms of resistance, such as people's participation in everyday politics, and communication activities. This book takes a critical stance and a culture-centered approach to the communicative process of "glocalized resistance" in an era of rising nationalism. For example, Yueh talked about her chapter on "Worshipping Japan" and demonstrates how Taiwanese netizens use the term "hari" to negotiate the meanings of Taiwanese and to express their resistance to China. Liu discussed her chapter "COVID Memes as Reparative Practices in Digital Taiwan" and argues that humorous memes render reparative potential through palpable effects during the pandemic. In addition to book content, Yueh and Liu shared insights into the book's creation process and how their contributions reflect their own research concerns.

Austin Horng-En Wang, as a discussant, initially expressed his endorsement of this book. He states this book provides insightful views on the complex interplay between nationalism, globalization, and Chinese expansion. He highly recommended it and intended to incorporate this book into his course syllabus. Then Wang compared the emergence of nationalism in Europe and East Asia and asked questions about the potential drawbacks of "glocalized resistance" approach. He voiced concerns about how the strategies might erode the boundary of the "imagined community." Also, Wang is curious about the causal relationship between the Chinese expansion and the strategies chosen by Taiwanese and Hong Konger. He wondered what Taiwanese and Hong Kong people imagine after the resistance, and whether these features can help form the image of the future.

During the Q&A session, the audience posed insightful questions regarding the book. Notably, one individual inquired about Co-editor Yueh's editing experiences and sought advice on how to put authors and contributors together. Yueh shared that when editing a book, working with existing drafts is more effective than mere research ideas, and she emphasized the importance of meticulous record-keeping for editors. When addressing challenges encountered during the writing/editing process, Yueh highlighted the impact of political pressures in Hong Kong, leading to author withdrawals.

Networking & Mentoring Session I
Supporting Each Other from Minoritized Taiwanese Perspectives

Saturday, June 24, 2023 | 12:20 PM - 1:30 PM
Emerald Bay A

Moderators

Susan Yang-Hsun Hou | Learning Sciences & Human Development, University of Washington

I-Lin Liu | Media School, Indiana University, Bloomington

Co-facilitators

Mark Hsiang-Yu Feng | Department of Music, University of California, Davis

Jiun-Yu Liu | Burke Museum of Natural History and Culture, University of Washington

SueAnn Shiah | Musicology, Princeton Theological Seminary

Nikal/Margaret Yun-Pu Tu | School of Law, University of Washington



Number of Attendees: 18

Event Description

This event is designed to create a platform for Taiwanese and Taiwanese-American graduate students and young scholars. Our goal is to facilitate informal socialization, and more importantly, provide an environment where participants can discuss how they manage or cope with experiences and anxieties related to “being marginalized” or “being different” within North American academic settings. Our focus will be on the processes of transitioning to a different country for academic pursuits and the challenges arising from this shift.

“Being marginalized” can signify a myriad of experiences. In this context, we are particularly interested in exploring the realms of

ethnic/racial (being Taiwanese or Taiwanese-American, Indigenous, or international student) and gender identities (LGBTQIA+) as scholars strive to centralize their work within North American academia. Nonetheless, we also welcome participants interested in discussing experiences of marginalization from other perspectives. These identities may present intersectional complexities as scholars navigate the social histories of both Taiwanese and North American contexts, especially upon moving to, interacting with, and adjusting to a new country.

The event will kick off with participant introductions,

followed by small group dialogues. These discussions will focus on personal experiences of difference, marginalization, and relocation challenges. Participants will share significant memories of feeling marginalized, with the group offering collective support and

Event Summary

Susan and I-Lin began by introducing themselves to the group, explaining their motivations for organizing the event. I-Lin spoke about his experiences as an international student-teacher, while Susan reflected on her queer identity. Subsequently, the discussion facilitators introduced themselves and outlined the themes for their respective discussion groups. Mark was to lead a discussion about teaching as an international student. Jiun-Yu planned to share his experiences as a lecturer and researcher at a U.S. university museum. SueAnn aimed to explore Taiwanese-American identity, Margaret intended to discuss issues related to Taiwanese indigenous people, and Susan was set to facilitate a discussion regarding queer identity.

After the attendees introduced themselves and expressed their preferences for discussion groups, the first round of discussion began. The groups focusing on queer, indigenous, and Taiwanese-American identities had the most participants, while the others also saw a significant turnout. The first discussion round

understanding. The discourse will progress to strategies for handling these situations or potential alternative responses. We'll also explore how our identities and experiences could drive innovation in our respective fields.

ended after 15 minutes, and I-Lin offered the option for attendees to switch groups. Following another 15-minute discussion round, the entire group reconvened to share insights from their dialogues.

The teaching group shared their experiences as teachers and discussed various classroom techniques to foster a positive learning environment. The living and working group discussed the practicalities of working in the U.S. In the queer and Taiwanese-American identity groups, participants shared personal experiences of being a queer person or a Taiwanese-American. The indigenous group took a slightly different approach. Given that Margaret was the sole indigenous person present, she spent most of the time sharing her experience as an indigenous individual studying in the U.S.



Networking & Mentoring Session II

Global Taiwan Institute Lunch Talk: Research, Policy, Think Tanks, and Beyond

Saturday, June 24, 2023 | 12:20 PM - 1:30 PM

Emerald Bay B

Lunch Provided

Moderator

Chris Chih-Hua Tseng | Department of Sociology, University of California, Irvine

Speakers

Adrienne Wu | Global Taiwan Institute

Zoë Weaver-Lee | Global Taiwan Institute

Number of Attendees: 25

Event Description

This session invites two speakers from Global Taiwan Institute (GTI) to share their experiences in the think tank environment and explores the intersection of research and policy. Established in 2016, GTI is a non-profit policy incubator dedicated to promoting U.S.-Taiwan relations and creating space for Taiwan in the international community. The two speakers will share how GTI promotes

Event Summary

This networking session invited two speakers from the Global Taiwan Institute to introduce the world of policy research.

Zoë started the presentation by providing a glimpse of the working environment of Washington, D.C., and the role of think tanks in the world of policymaking. She then introduced the types of



understanding of Taiwan and the Taiwanese people in the policy circles in the U.S. and how their life experiences and research interests led them to their current positions. This session will also explore how research can be translated into policy and practice, and our two speakers will share some insights for students who are interested in the job market of think tanks.

think tanks in the U.S. and how GTI and Taiwan-focused think tanks fit into different categories and ideologies. Lastly, she offered an overview of the organizational structure of the GTI and their work in the think tank. Following Zoë's introduction, Adrienne continued to explain the transition into policy-related work. Focusing on those

relatively new to the field, she discussed several paths of internship, publishing, and networking and described how one could translate their work into policy writing. Lastly, she also showed multiple resources for those interested in finding more career opportunities in this field. In the closing section of the presentation, they both reflected on their paths to the GTI and shared how one can shift from different academic disciplines or levels of graduate or postgraduate degrees to the world of think tanks.

In the Q&A session, the audience posted great questions regarding individual preparations and the structural constraints of

Taiwan policies. One audience asked about how Taiwan policies and Taiwan issues would be discussed and organized among different types of think tanks. Another question was directed toward Zoë, asking about her upcoming job change and its reason. Moreover, the audience also brought up some questions about the pay and work-life balance in policy-related jobs. Adrienne and Zoë addressed these questions with their personal experiences and honest opinions of the working environment, and they gave more nuances to the audience on both preparing individual skills and fitting into the policymaking job market with focuses on Taiwan-related issues.



Invited Roundtable C

Transitional Justice from East Asian Perspectives: Politics, Practices & Memories

Saturday, June 24, 2023 | 3:20 PM - 4:50 PM
Emerald Bay A

Moderator

Yu-Jhen Chen | Sociology, CUNY Graduate Center

Speakers

Chungmoo Choi | Department of East Asian Studies, University of California, Irvine

Rwei-Ren Wu  | Institute of Taiwan History, Academia Sinica, Taiwan

Dominic Meng-Hsuan Yang | Department of History, University of Missouri-Columbia

Number of Attendees: 15

Event Discription

We hope to hold a roundtable on transitional justice from the East Asian perspectives, focusing on its practices, politics, and relationship with the creation and operation of memories. Coined in the 1990s, transitional justice has been used as an umbrella term to encompass the continuous efforts of a state, government, or society to deal with legacies of large-scale injustice in the aftermath of authoritarian regimes. Transitional justice develops in parallel with democratization, and while addressing historical atrocities enacted by state violence, it also indexes a forward-looking vision, in that the pursuit of transitional justice epitomizes imaginations of a more democratic, just, and peaceful future. Therefore, the implementation of transitional justice requires the visions and practices of politicians, activists, and citizens within a given political structure.



Transitional justice encompasses a wide range of policies and initiatives. Among these, truth-seeking and memory preservation initiatives are intertwined with the creation and operation of memory. These initiatives can play a powerful role in acknowledging human rights violations, social traumas, and individual sufferings, thereby initiating possibilities of reparation and reconciliation in post-authoritarian societies. State violence has often been experienced, comprehended, and remembered differently by distinct individuals, social groups, or political communities. Revisiting and restoring the complexity and multilayered-ness of post-traumatic memories in East Asia and reconsidering the ways they are narrated therefore become a crucial task for Taiwan to bring about social solidarity and evolve into a robust democracy.

By inviting scholars from different disciplines and jurisdictions, the roundtable seeks to facilitate interdisciplinary dialogues that confront critical questions regarding the practices, politics, and memories of transitional justice. The event will be divided into two parts. In the first part, invited scholars will share their perspectives on various aspects of transitional justice. Each scholar will have a 20-minute presentation slot. Professor Wu Rwei-Ren will provide insights into the implementation of transitional justice policies under the Tsai Ing-wen administration and discuss the implications of these policies for Taiwan's

Event Summary

The inviting roundtable titled "Transitional Justice from East Asian Perspectives: Politics, Practices & Memories" brought together scholars from different disciplines to delve into the multifaceted aspects of transitional justice in East Asia. The focus was on the politics and practices involved in transitional justice and its relationship with the creation and operation of memories.

First, Dr. Rwei-Ren Wu started this panel by introducing the basic concepts of transitional justice. He talked about the origin of transitional justice and stated the four goals of transitional: truth-seeking, accountability of perpetrators, compensation and healing of victims, and social and general dialog. The key point of transitional justice is to make sure tragedies will never happen again. Next, Dr. Wu explored Taiwan's progress in transitional justice under different administrations since democratization. Lee Teng-hui was the first president that began dealing with transitional justice issues. Lee focused on making compensation for political victims, and no perpetrators were seen. Chen Shui-bian's administration pointed out that Chiang Kai-shek was the main perpetrator and tried to pursue transitional justice by removing Chiang's symbols. However, the actions failed because of a lack of administrative power, and the renaming controversy stigmatized transitional justice as a manipulating game. Tsai Ing-wen administration established the Transitional Justice Committee to declare the pursuit of transitional justice an important policy goal upon taking office. While promoting

democratic consolidation. Professor Dominic Meng-Hsuan Yang will discuss how different communities adopt distinct memories of the past in light of their divergent historical experiences. Professor Chungmoo Choi will shed light on the experiences of South Korea and how these experiences facilitate (or not facilitate) the re-imagination of Korean citizens' identities and memories. The second part will feature a 30-minute Q&A session where the speakers will engage in a discussion with each other and the audience at large.

transitional justice policy with good intentions and gentle approaches, the results of Tsai's initiatives were limited. In conclusion, Dr. Wu perceived that after sunflower power and Tsai's idealism were gone, transitional justice would not be the primary political agenda for any new presidents. He argued that Taiwan's transitional justice enters another new period of making efforts by scholars and civil society, not the government.

Dr. Dominic Meng-Hsuan Yang presented his findings based on two recent book chapters, focusing on the contested memory of Chiang Kai-shek in Taiwan. By exploring the Chiang Kai-shek statues and museums, Dr. Yang discussed whether removing physical symbols of authoritarianism and colonialism can lead to social justice and reconciliation. He began by reviewing the current outcomes of removing authoritarian symbols in Taiwan and questioned the direct impact of statue removal on transitional justice, drawing on data from the 2020 Taiwan National Social Survey. Following that, he illustrated how the meaning of Chiang's statues changed through urban legends at the National Chengchi University and graduate tradition at the Chien Kuo senior high school. Dr. Yang emphasized that it is people that remember memories, not artifacts. He argued the limitations of linking material artifacts directly to achieving historical justice or reconciling traumatic memories. In conclusion, he highlighted the importance of building consensus, promoting empathy, and understanding across memory divides to

effectively advance transitional justice. By considering the interactions between ordinary people and material objects of commemoration, Yang shed light on the significance of human agency in the remembrance process.

Dr. Chungmoo Choi approached the topic of transitional justice from a Korean perspective. Dr. Choi presented the development of transitional justice in South Korea after WWI. She investigated violent histories during the Japanese colonial period and the postcolonial era, with a specific focus on the Kwangju democracy movement (May 1980) and the politically entangled Comfort Women issue. Dr. Choi highlighted the importance of regular people's emotions and lives. She raised thought-provoking questions about the effectiveness of measures such as truth-telling and trauma healing in achieving reconciliation among divided communities. Dr. Choi emphasized the role of affect and ethical considerations in fostering reconciliation and peace among divided communities. By intertwining affective and ethical dimensions with

legal execution, she underscored the importance of holistic approaches to transitional justice.

During the discussion session, Dr. Wu posed a question to Dr. Yang about the assessment of social movements and activists' efforts to change the meaning of Chiang Kai-shek's statues or sites. Dr. Yang expressed a positive view on the efforts of social activists but noted that addressing contested memory in Taiwan requires additional efforts in education and consensus-building. He cautioned against arbitrary statue removal without engaging in meaningful conversations, as it can trigger a strong backlash from conservatives. In response to Dr. Wu's question about nationalism and transitional justice in South Korea, Dr. Choi pointed out that every movement has its own agenda. She highlighted the highly politicized nature of the Kwangju democracy movement during the transitional justice process. However, she emphasized the importance of focusing on people's real lives and how their lives are transformed through the promotion of transitional justice.



Networking & Mentoring Session III

To be a Taiwan Scholar: Building an Academic Career and Beyond

Saturday, June 24, 2023 | **3:20 PM - 4:50 PM**

Emerald Bay C

Moderator

Yi-Yang Cheng | Department of Linguistics, University of California, Santa Barbara

Panelists

Wei-Jie Liao | Department of Public Management, CUNY John Jay College of Criminal Justice

Austin Horng-En Wang | Department of Political Science, University of Nevada, Las Vegas

Chee-Hann Wu | Department of Drama, New York University

Number of Attendees: 20

Event Description

This panel seeks to invite young scholars working in Taiwan Studies and related fields to provide their insights and suggestions on building an academic career in North America. In this panel, speakers will first introduce the journey that took them to their current positions. Then the moderator will facilitate several rounds of Q&A sessions, during which speakers will share their experiences of finding a job in the competitive job market and teaching and

Event Summary

This Networking and Mentoring Session featured three invited speakers who shared their experiences with the academic job market



researching as an early-career scholar. The panelists will also discuss the question of how to market their research on Taiwan Studies in the global academic environment. What challenges would researchers from Taiwan, studying Taiwan, or engaging with Taiwan face? What is the resilience of Taiwan scholars and how to sustain and strengthen it? What are new possibilities and directions for Taiwan Studies to reposition itself and reconnect with various disciplines, fields, and theories?

and offered suggestions on job hunting to young scholars whose research features Taiwan. The session first invited the speakers to

share reflections on how their training as an early-career scholar contributed to their success in the job market, particularly regarding how they overcame specific challenges they had faced. They were then asked to talk about best practices in preparing for application materials and interviews, especially how one should frame Taiwan in their career in the process.

Dr. Austin Horng-En Wang offered a valuable perspective from the side of the search committee. He emphasized that in order to stand out among hundreds of applications that need to be reviewed, the applicant should not only ensure they have a record of publications by the time they apply for a job, but they should also tailor their application materials to the specific job calls. To achieve the latter, there are two major points to keep in mind. First, one should treat every word on the job call seriously and make sure to present themselves as a suitable candidate accordingly. On the other hand, one needs to have a comprehensive understanding of their own field, so that they can accurately locate the role Taiwan and/or Taiwan Studies plays in it, in order to persuade the committee why it is important to study Taiwan.

Dr. Chee-Hann Wu stressed on the importance of understanding one's place in the job market. She introduced her graduate career as having involved much more teaching than research experiences, and emphasized that her success in the job market has mostly been with teaching-oriented positions. In addition, having a niche research topic also made her stand out. She also provided some very practical suggestions. For example, applicants should be mindful that not all institutions/departments are able to provide visa sponsorship, which may present additional challenges for international applicants who are looking for an academic position in the US. She also suggested that in addition to presenting oneself as a professional scholar, one's personality may

come into play when it comes to the interview process as well. In particular, "likability" has been among the suggestions she received when preparing for her interview.

Wei-Jie Liao, who was finishing his PhD soon, had a graduate career that involved both research and teaching, which gave him advantages as many academic positions now require abilities in both areas. He provided practical suggestions in terms of how one should plan their preparation. On the one hand, one should be mindful of the application deadlines (with most tenure-track position applications due in the fall, starting August each year). He stressed the importance of proofreading by one's colleagues and supervisors, as gaining insights from different perspectives can greatly improve one's application. To stand out during an interview, he suggested both doing mock interviews beforehand and familiarizing oneself with the hiring department/institute. Finally, as a Taiwan scholar it is imperative to promote oneself as applicable to the US context.

During the Q&A, a question was raised regarding tips on planning ahead for job hunting as a graduate student. The speakers gave reminders of the most common deadlines (August to December for tenure-track positions) and suggested to work closely with one's own department in terms of funding and support to get an idea of the timeline for finishing the degree and starting to look for a job. It was also important to publish as early as possible, since the review and proofing process can be rather time-consuming, depending on the field.

Towards the end, an audience member invited the speakers to share some of the most challenging question they had to answer during a job interview. For Dr. Wang, it was "How do you deal with the situation when students argue with each other in your class?". For Liao, it was "What are three words students have used to describe

you?”, and for Dr. Wu, it was “Where do you imagine yourself in N years?”



Closing Forum

Taiwan Repositioned: Reflections on the State of Taiwan Studies

Saturday, June 24, 2023 | 5:00 PM - 6:30 PM

Pacific Ballroom AB

Moderator

Chee-Hann Wu | Department of Drama, New York University; President of NATSA 2023

Speakers

Daphne Lei | Department of Drama, University of California, Irvine

Austin Horng-En Wang | Department of Political Science, University of Nevada, Las Vegas; Program Director of NATSA 2016

Number of Attendees: 50

Event Description

This round table invites speakers from different fields to conclude this year's NATSA conference theme and consider Taiwan studies from domestic, comparative, and global perspectives. This dialogue

Event Summary

In this closing ceremony moderated by current NATSA president Chee-Hann Wu, two speakers reflected on this year's conference and the current state of Taiwan studies. They did so to make suggestions for future directions for both NATSA and for Taiwan studies as a field. Dr. Lei used her own research as a case study of how amorphous Taiwan studies can be as a field: as many topics cross both disciplinary and national boundaries, it can be tricky to pin down exactly what subjects fit within which regional studies



will expand from NATSA's mission to reflect on the current state of Taiwan studies while addressing current challenges and exploring future trends.

frameworks. Additionally, from her observation of the conference panels, she re-emphasized the importance of translation as a means to erase the language barriers and encourage academic community to access resources for Taiwan-related research. Dr. Lei noted, however, how common themes did emerge across disparate research projects. She suggested that the themes of memory, justice, and identity seemed to appear in many presentations across the conference. She

noted that her own discipline, theater, was somewhat lacking and that she hoped to see more theater research in future conferences.

Dr. Wang, who served as NATSA president in 2016, reflected on the history of Taiwan research and NATSA since the 1990s. Through qualitative research, he noted how NATSA has continued to expand the size of its annual conference and that the key themes at each conference have tended to reflect current issues in Taiwan society. For example, he noted that this year's theme, resistance and resilience, reflected the increasing mobilization around cross-strait conflict. These reflections were informed by his coding and collecting of all articles that mention Taiwan. He showed how interest had risen and waned over time, and how interest had shifted from democratization to peace and security studies. Dr. Wang also demonstrated that there had been a rise in comparative studies of Taiwan. He ended by noting the accumulation of Taiwan related resources and how this made things easier for future scholars.

During the Q&A for this panel, the audience were invited to share their general reflections on Taiwan studies and NATSA in an open dialogue with the speakers. The speakers were asked about what would be needed to strengthen Taiwan Studies. Dr. Lei noted the need for more translations of Taiwanese literary and theater works to encourage more drama and literary scholars to study

Taiwan. Dr. Wang noted the need for more encouragement and resources.



Organized Panels

Panel 1 - Taiwan's Modes of Resistance Against China in the Changing World Order

Moderator

Lilly Min-Chen Lee | Fletcher School of Law and Diplomacy, Tufts University

Panelists

Chia-Yu Liang | Department of International Relations, University of Sussex | *How Provincialising the West Helps Taiwan Resist China: A Re-Reading of Thucydides' 'Melian Dialogue'*

Pei-Ci Li (Sociolinguistics, University of Lorraine) & **Marc Allasonniere-Tang** (National Museum of Natural History) | *Ukraine Today, Taiwan Tomorrow? Critical Discourse Analysis on the Analogy between Taiwan-China and Ukraine-Russia*

Dah-Wei Yih | University of Virginia School of Law | *Export Control of Semiconductors in the U.S. and Taiwan: With Discussion of the Role of Taiwan in Limiting Technology Transfers to China*

Wei-Ting Chen | Fletcher School of Law and Diplomacy, Tufts University | *Taiwan's Strategy for the US-China Competition in the Semiconductor Industry*

Number of Attendees: 12



Panel Summary

In the face of an evolving global landscape and China's increasing assertiveness, Taiwan has been actively exploring various modes of resistance to safeguard its interests and maintain its autonomy. At a panel discussion titled "Taiwan's Modes of Resistance Against China in the Changing World Order," experts and scholars shed light on different approaches employed by Taiwan to counter China's influence. The panel delved into crucial aspects such as reinterpreting historical narratives, critical discourse analysis, export control of semiconductors, and Taiwan's strategy for navigating the complex US-China relationship.

Chia-Yu Liang, from the University of Sussex, presented her research on how provincializing the West can assist Taiwan in resisting China, drawing inspiration from Thucydides' "Melian Dialogue." By shifting the focus away from Western-centric perspectives, Liang argued that Taiwan can challenge the dominant narrative and present its own unique perspective, thus strengthening its resistance against China's attempts to diminish its sovereignty.

Pei-Ci Li from the University of Lorraine and Marc Allasonniere-Tang from the National Museum of Natural History conducted a critical discourse analysis on the analogy between Taiwan-China and Ukraine-Russia conflicts. Through an examination of Mandarin-language media articles, they explored the power relations, ideologies, and social structures embedded within the discourse surrounding the phrase "Ukraine Today, Taiwan Tomorrow." Their analysis shed light on the various interpretations and perceptions of this analogy by different parties, including the Taiwanese government, opposition party, Taiwanese people, Chinese government, Chinese media, as well as Western countries, specialists, and analysts. By understanding the underlying forces and

perspectives, a more comprehensive understanding of the potential future scenario in the Taiwan Strait can be gained.

Dah-Wei Yih from the University of Virginia School of Law addressed the issue of export control of semiconductors in the U.S. and Taiwan. With China's growing demand for advanced semiconductor technology, Taiwan plays a crucial role in limiting technology transfers to China. Yih discussed the implications of U.S. export controls on Taiwan's semiconductor industry and the challenges and opportunities they present. By effectively managing these controls, Taiwan can protect its technological capabilities and contribute to global efforts to address national security concerns associated with technology transfers.

Wei-Ting Chen from the Fletcher School of Law and Diplomacy at Tufts University focused on Taiwan's strategy for navigating the complex US-China relationship. As tensions between the two superpowers continue to rise, Taiwan faces the challenge of balancing its relations with both countries while safeguarding its interests and security. Chen examined Taiwan's approach to maintaining a delicate balance, leveraging its unique position to enhance its strategic cooperation with the United States while minimizing the risks associated with China's pressure.

In conclusion, the panel discussion highlighted Taiwan's multifaceted modes of resistance against China in the changing world order. By reinterpreting historical narratives, critically analyzing discourses, controlling technology transfers, and strategically managing relationships, Taiwan aims to safeguard its sovereignty, autonomy, and economic well-being. The insights and research presented by the panelists provide valuable perspectives and strategies that contribute to a deeper understanding of Taiwan's efforts in the face of evolving geopolitical dynamics.

Panel 2 - Repositioning Taiwan in Taiwan Cinema

Moderator

I-Lin Liu | Media School, Indiana University, Bloomington

Panelists

Yuan Li | Film Studies, University of Southampton | *Repositioning 'New Taiwanese Language Cinema' in Huang Hsin-Yao's Films*

Yuwen Hsiung | Department of Teaching Chinese as a Second Language, Chung Yuan Christian University | *The Soul of Metamorphic Zones: Chung Mong-Hong's Filming of Taiwan Landscape in Soul*

Lawrence Zi-Qiao Yang | Institute of Social Research and Culture Studies, National Yang Ming Chiao Tung University | *The Ontology of the (Internal) Enemy: Prediction, Technocracy, and the Civil Defense Media that Never Worked*

Discussant

Beth Tsai | Department of East Asian Languages and Cultural Studies, University of California, Santa Barbara

Number of Attendees: 18

Panel Summary

Li demonstrated that Huang Hsin-yao's films, *The Great Buddha+* (2017), and *Classmates Minus* (2020), utilized translingualism to delve into the complexities of language use in contemporary Taiwan. These films transcended the symbolism of social strata, depicting the collective language

loss of the characters through their unexpressed voices. Huang's films showcased the power of representation by revealing characters trapped in a surplus of signifiers, thus articulating the reality of modern-day Taiwan. Although the concept of displacement differed from Tijana Mamula's



framework of linguistic displacement, it underscored the distinct aspect of Huang's translingual filmmaking. This recognition extends to the broader implications of character displacement within a global context.

Hsiung's paper analyzed the cinematic landscape in Taiwanese director Chung Mong-Hong's film, *Soul* (2013). He argued that it exemplified what Latour describes as "the metamorphic zones," challenging the arbitrariness of human agency. Chung's film utilized Taiwan's unique landscape as an active agent that resists and interacts with human intervention, symbolizing nature's resistance against urbanity and attributing consciousness or "souls" to elements of nature. Hsiung delved into how *Soul* disrupted the dominance of human agency, presenting possibilities for nonhuman action capabilities. This raised questions about the unique analytical and ethico-political implications that could result for Anthropocene studies.

In his presentation, Yang applied ideas from Peter Galison's 1994 essay, which examined how enemies are defined by their behavior within a system, to the postwar civil defense media of the Kuomintang (KMT). He scrutinized various educational resources, such as films, drill pamphlets, comics, and posters. These were produced in anticipation of potential nuclear bombings and airstrikes from the People's Republic of China against Taiwan. Yang's focus on the 1962 pedagogical film *The Chances of Life under Atomic Bomb* underscored how the media merged memories of historical air warfare with modern U.S. civil defense practices. This portrayed urban space as a sphere riddled with crises, contingencies, and uncontrollable 'evil' elements, exemplifying

an audio-visual approach to technocratic control and management.

The discussant, Beth Tsai, prepared specific questions for each presenter and a general question for the panel. In response to Li's work, Beth questioned whether Li could also adopt a visual approach in addition to the "translingual" approach. Tsai was eager to understand more about how forms created meaning in Huang's works.

Regarding Hsiung's work, Tsai referred to a book on Anthropocene and cinema by film scholar Jennifer Fay, *Inhospitable World* (2018). Fay discussed how filmmakers had to create artificial environments, altering the natural world in the process. With Fay's approach in mind, Tsai wondered if Hsiung could find similar cases in Chung's films, such as *The Falls* (2021).

For Yang's work, Tsai lauded the scope of his research and the materials he had gathered to support his argument. Tsai was curious if Yang could identify the common cognitive structure presumed by the propaganda media.

Finally, Tsai posed a general question to the panelists, asking how they would situate their papers within the larger context of Taiwan cinema studies. This question elicited more specific responses from the panelists. Li expressed her desire to highlight language usage strategies in Taiwanese-language films. Hsiung aimed to incorporate Latour's theory into Taiwan cinema studies and to demonstrate how we could interpret the relationship between nature and society in Chung's films. Yang suggested that the importance of propaganda media should be taken into account in Taiwan cinema studies.

Panel 3 - Contemporary Issues in Taiwan's Indigenous Movements and Research

Moderator

Yi-Yang Cheng | Department of Linguistics, University of California, Santa Barbara

Panelists

Aaron Su | Department of Anthropology, Princeton University |
“Participation” and Its Discontents: Reconsidering Models of Indigenous Inclusion in Taiwan and Taiwan Studies

Yedda Palemeq | Graduate Institute of Linguistics, National Taiwan University | *Translating Resistance: the Phonology and Semantics of the Chinese Translation of Indigenous Name in Taiwan*

Susan Yang-Hsun Hou | Learning Sciences & Human Development, University of Washington | *Learning within Indigenous-Led Land Justice Movements in Taiwan*

Nikal/Margaret Yun-Pu Tu | School of Law, University of Washington | *The Indigenous Youth Movement in Contemporary Taiwan*

Daniel Pai | American Studies, Columbia University | *At Odds: Chinese-English Bilingualism and Indigenous Language Revitalization in Taiwan*

Number of Attendees: 20

Panel Summary

This panel included five speakers whose research focuses on the Indigenous peoples of Taiwan, where various issues and perspectives were taken into account. The first speaker was **Aaron Su**, who explored the notion of “participation” by examining the implementation of Cultural Health Stations (文化健康站) by the Taiwanese government across Indigenous communities on the island.



Su’s analysis of the Cultural Health Stations in Amis communities shows that “participation” has been an important factor in the government’s measure of program success, but community members often asserted the importance of other factors as well, such as language preservation efforts and political power in the production of Indigenous futurity. Su concludes that the notion of participation has

become an indefatigable value in the practice of Taiwanese politics today, arguing that in order to rectify historical inequality in Taiwan, many possible modalities should be considered beyond “participation”.

The second speaker, **Yedda Palemeq**, followed up with a presentation that was grounded in the Name Act in Taiwan, which provides the opportunity for an Indigenous Taiwanese citizen to legally restore their name. The “restored” name, however, must be written in Chinese characters, which imposes limitations on how faithfully the Chinese characters can reflect the restored Indigenous name. Palemeq reviewed more than 50 tokens of names and toponyms, showing that an Indigenous citizen may employ various strategies when choosing Chinese characters for this very purpose. Importantly, the strategies may reflect one’s resistance to phonological correspondence and/or their deliberate and unusual word choices against the imposed norm. This allowed them to fulfill the legal requirement for exercising his or her right and at the same time to make a personal statement about the inadequacy and Han-centric nature of the Name Act.

The third speaker, **Susan Yang-Hsun Hou**, turned to investigating the role of “learning” within social movements. By examining recent Indigenous-led land justice movements in Taiwan, Hou explored how Indigenous activists in Taiwan have engaged in protests and theorized land and transitional justice in relation to Indigenous ways of living and in resistance to settler colonial and colonial perspectives. With data drawn from publicly available video databases (e.g., CivilMedia@TW) that have documented land justice activism, Hou aimed to highlight the variety of documentation possible to archive Indigenous social movements. This approach also allowed several existing themes to be explored which have been familiar to and influenced by North American Indigenous-led land justice movements. These include transitional justice, recognition, reconciliation, and forgiveness, which center Indigenous voices in social movements in Taiwan.

The fourth speaker was **Nikal/Margaret Yun-Pu Tu**, whose presentation invited the audience to learn about two cases of her

hands-on experience with Indigenous-led social movements. The first case concerns the “Mixed Indigenous Youth Forum Working Group” (MIYF), a response to the two cases in the ROC Constitutional Court in 2022 concerning the identities recognition of the mixed background and the “Pingpu”/Plains Indigenous peoples. In addition, she introduced her effort at the Burke Museum in Seattle, USA, whereby displaced Taiwanese Indigenous artifacts play a central role in rewriting historical narratives, presenting collections in more inclusive ways, and fostering collaborations with communities. Tu strongly urged the authorities in Taiwan to allocate resources towards enhancing the connections with overseas Taiwan Indigenous collections, and to prioritize the recruitment of talent, especially from diverse Indigenous communities. By doing so, Indigenous peoples can actively contribute as agents of change, bringing their voices and perspectives into museums across the globe.

Finally, **Daniel Pai** presented on a topic that addresses the question: Why is Taiwan, a country rich with Indigenous languages, giving English official status? The presentation directly confronts the vision of the Democratic Progressive Party to make English a national language of Taiwan by 2030 from the perspective of Indigenous communities, focusing on the educational and social changes that may occur in Taiwan as a result of the inclusion of English in the educational domain. Utilizing participant observation and interviews with local Taiwanese teachers, Pai showed that Indigenous language community members and advocates believe a focus on English would only drain educational time and resources from Indigenous language learning. It is concluded that local languages and English should not be pitted against each other, or English given the upper hand; rather, education in the former should only enhance the acquisition of the latter.

Panel 4 - Democratic Participation and Governance in Taiwan

Moderator

Shih-An Wang | University of Chicago Law School

Panelists

You-Hao Lai | Harvard Law School | *Digital Democracy as Collaborative Democracy? A Critical Case Study of Taiwan's Digital Policy-Making during the COVID-19 Pandemic*

Chao-Hsuan Chen | Institute of Taiwan History, Academia Sinica, Taiwan | *Local Conventions under the Ombudsman System: A Repositioning Perspective of the Local Election Code of Conduct in Taiwan, 1950-1959*

Joon Kim | Department of Sociology, University of Toronto | *Taiwan is Sick: The Rise of Doctors in Taiwanese Party Politics*

Fang-Yu Yang | Middle Eastern Studies, Indiana University Bloomington | *The Disruption of Democratic Values: Populism in Taiwanese Virtual Society*

Number of Attendees: 15

Panel Summary

In this concurrent session titled “Democratic Participation and Governance in Taiwan,” You-Hao Lai (Harvard Law School) explores Taiwan’s digital policy-making during the COVID-19 pandemic and analyzes the potential and limits of digital democracy as collaborative democracy. Lai studies the 1922 SMS System, a contact tracking used for government-citizen collaboration during the



pandemic. He found that the use of the 1922 SMS System, along with other digital tools, has raised concerns about technocracy regarding the government’s control of public affairs. In conclusion, Lai argues that Taiwan’s legal framework governing digital democracy fails to facilitate democracy because it grants excessive power to the executive branch and experts.

Chao-Hsuan Chen (Institute of Taiwan History, Academia Sinica, Taiwan) examines the regulatory framework and functioning of local election administrative affairs under the Kuomintang (KMT) rule during the 1950s. In particular, Chen focuses on the creation and operation of the election ombudsman system, the Country/city-level Election Ombudsman Committee of Taiwan Province (EOCT). Chen argues that the EOCT facilitated a lot of functions: it codified election conventions, expanded the government's administrative discretion, and mobilized law enforcement entities. Even though the operation of the EOCT was imperfect, it played a significant role in formulating local elections in the authoritarian era.

Regarding Taiwan's elections, Joon Kim (Sociology, University of Toronto), in his work with Sida Liu (University of Hong Kong), asks an oft-neglected question: Why are doctors active in Taiwan's party politics, and why do they often exert significant influence on Taiwan's political sphere? With extensive archival sources, Kim underscores the professionalization process of doctors under the context of Taiwan's democratization. In short, Taiwan's democratization presents new opportunities for professional groups and political parties to emerge, interact, and evolve, making doctors a significant presence in Taiwan's elections.

Finally, Fang-Yu Yang (Middle Eastern Studies, Indiana University Bloomington) examines the positive and negative aspects of populist influence on Taiwan's democracy. Yang introduces the concept of populism, analyses its rise and evolution in Western countries, and diagnoses how populism, with the aid of social media, influences Taiwan's democratic politics.

Many insightful questions are discussed in the Q&A session. For Youhao Lai, an audience asks him about (1) the definition and salience of "digital democracy" and its relevance with democracy and (2) whether and how this concept of digital democracy can be

institutionalized in the daily settings of Taiwan's government structure and civil society. In response, Lai emphasizes the transformation of technology in people's engagement with politics. Also, it is essential to recognize the institutional settings that could facilitate the use of technology in enhancing democracy. Furthermore, the roles of courts in monitoring technocracy are mentioned. Lai responds that courts can monitor the procedures by which the government designs and implements policies about technology.

Toward Chao-Hsuan Chen, a question is raised: Why did the EOCT fail to regulate election fraud if it was so well institutionalized? Chen responds that the KMT government exerted a great deal of power in choosing and operating the EOCT. No members of small political parties were nominated for the members of the EOCT. Also, Chen discusses the failure of the EOCT during the 1960s and how this mapped with the KMT's project of using elections to brand itself as a pro-democracy government. Chen recognizes the roles of the US and the attempts of many liberals in the KMT government to establish a democratic system (at least nominally). Nevertheless, the failure of the EOCT was still a mystery that deserves further investigation.

Toward Joon Kim, the questions and discussion focus on the roles of doctors in Taiwan's politics. For example, an audience asks whether the rise of doctors in politics has to do with the diaspora during the authoritarian period. Joon Kim recognizes the importance of this factor because many doctors in Taiwan studied abroad, and many had to stay abroad after being blacklisted. Some other questions center around the performance of doctors in elections as well as the roles of doctors in campaigning for Taiwan's national healthcare system. Kim describes some evidence he found in his archival works, but he emphasizes that more work needs to be done

to have a clearer picture of the roles of doctors in Taiwan's party politics.

For Fang-Yu Yang, the questions focus on, among others, the differences between populism and popular democracy. Chen contends that a delicate line must be carefully drawn to distinguish these two concepts in very specific contexts. Some other questions center around the features of populism in Taiwan and how populism affects democratic representation. Chen argues that Ko Wen-Je's use of populist rhetoric during his term as Taipei City mayor seemingly promoted public engagement. But such rhetoric was used on issues of which the public didn't have a good understanding. Thus, more data is needed to fully consider the specificity of Taiwanese populism.

Panel 5 - Repositioning Taiwan via Documentary and Literature: Sound, Image, Genre, and History

Moderator

I-Lin Liu | Media School, Indiana University, Bloomington

Panelists

Hsiang-Ting Hung | Graduate Institute of Taiwan Literature, National Taiwan University | *Cover Voices Hidden in Secrecy: Female Performative and Sound-Image Assemblage in The Women · Wall*

Hsu-Shan Chen | Graduate Institute of Taiwan Literature, National Taiwan University | *"New Historicism" Documentary: Le Moulin's Theatrical Montage Aesthetics*

Hsin-Lan Lin | Graduate Institute of Taiwan Literature, National Taiwan University | *A Narrative Method of Historical Documentaries from Taiwan-Take Kam Lōo Tsui by Huang Pang-Chuan and Lin Chunni for Instance*

Ssu-chieh Jessica Fan | Department of Asian Studies, University of Texas at Austin | *(Re)worlding Taiwan through Literature: Making, Unmaking, and Remaking Histories in Yang Shuang-zi's Popularized Historical Fiction*

Number of Attendees: 13

Panel Summary

All presenters were analyzing how artistic tropes, whether literary or cinematic, oriented and conditioned us to approach the past, the present, and possibly the future. Hsiang-Ting's essay discussed the documentary film *Women's Wall* (2014) and demonstrated how the



director assembled sound and image materials to create an aesthetics of conservation or han-syu (含蓄) strategy. He argued that this strategy was most suitable for "traditional Taiwanese culture". By using this strategy, more female audiences could be more receptive

to the film's message. Hsu-Shan's presentation focused on the avant-garde documentary *Le Moulin* (2015). She demonstrated how the director Huang Ya-Li used montage and reenactments to gesture towards a new way to imagine Taiwan's literary history. Hsin-Lan's work focused on the documentary film *Kam Lõo Tsui* (甘露水) (2021). She showed that the film itself indicated that Taiwanese documentarians have started to use the poetic mode, instead of only the expository mode, to approach historical themes. Ssu-Chieh's essay focused on novelist Yang Shuang-zi's works to demonstrate how her novels could function as alternative ways of worlding, to open up ethical and political possibilities for their readers. Worlding could be achieved through different literary devices or tropes, such as pseudo-translation and the time-travel trope.

Lin-Shan, an audience member, discussed the colonial/post-colonial aspects of literary history with Jessica. Ssu-Chieh argued that, as opposed to traditional literature focusing on male perspectives, Yang reordered Taiwan's historical episodes through time travel as a conscious act of resistance. It provided a new understanding of Taiwan's colonial history.

Li-Ting, another audience member, discussed the hybridity of language use in the film and its relationship with the political identification of Taiwan's identity with Hsin-Lan. Hsin-Lan argued that the documentary echoed the concerns of the White Terror and martial law period. Through the use of multiple languages, the director implicitly made reference to the KMT government's language policies.

Li-Ting also discussed the idea of "worlding literature" with Ssu-Chieh and inquired whether it could be applied to Taiwan's colonized history from a broader perspective. Ssu-Chieh agreed that this was a promising approach, but some people worried it did not place sufficient emphasis on the texts of literature.

Another audience member asked Hsu-Shan and Ssu-Chieh about the process of Taiwan's decolonization. Hsu-Shan argued that the directors approached the use of language in the film with

different strategies, which might have political implications. Ssu-Chieh commented that Taiwan never had the chance to process the decolonization process. Nevertheless, Yang also confessed that she romanticized China for a long while before numerous social movements took place after the 2010s. She wanted to reprocess the obscure histories and open possibilities for a more pluralist understanding of Taiwan's history.

One audience member wondered whether it would be problematic and oversimplifying to view Taiwan's literary history as purely separable from China, even though new understandings of Taiwan's Japanese period had emerged. Ssu-Chieh argued that we should recognize that cultural formation was not a linear view of progress. We should not dichotomize the influence of Japan and China on Taiwan. Cultural formation is a gradual process, and a lot of grey areas should be recognized. Similarly, Hsu-Shan argued that there could be divergent developments within a specific period of time. It allowed for reinterpretation and understanding of the films and history.



Panel 6 - Language, Identity, and Religion: Perspectives from Contemporary Taiwan

Moderator

Cheng-Ting Wu | Regional Studies East Asia, Harvard University

Panelists

Pei-Yu Liao | Department of Linguistics, SOAS University of London |
Language, Identity and Ideology: Self and Others in the Sunflower Movement Discourse

Paul Cockrum | Department of East Asian Languages and Literatures, The Ohio State University | *More than 'Dialect' Writing: Repositioning the Language Debate and the Localist Resistance*

Caroline Norfleet | Department of East Asian Languages and Literatures, The Ohio State University | *Gender Presentation and Sajiao among Lesbians in Taiwan*

Yukun Zeng | Department of Anthropology, University of Chicago | *"Why Don't We Invite Confucius to Comment on the Analects?" Spirit Writing, Canonical Reading, and Sinophonic Eavesdropping of Contemporary Yiguandao*



Discussant

Hsin-I Sydney Yueh | Department of Communication, University of Missouri-Columbia

Number of Attendees: 11

Panel Summary

In this concurrent session titled “Language, Identity, and Religion: Perspectives from Contemporary Taiwan”, Pei-Yu Liao (Department of Linguistics, SOAS University of London), Paul Cockrum (Department of East Asian Languages and Literatures, The Ohio State University), Caroline Norfleet (Department of East Asian Languages and Literatures, The Ohio State University), and Yukun Zeng (Department of Anthropology, University of Chicago) presented their research on the issue of language and identity from different perspectives.

Liao’s presentation, titled “Language, Identity and Ideology: Self and Others in the Sunflower Movement Discourse,” explored the questions of how the Sunflower Movement discourses reflect the relationship between language, identity, and ideology in Taiwan and how this relationship is promoted and presupposed in the discourse. Liao’s research aimed to employ corpus data analysis in order to integrate the Critical Discourse Analysis (CDA) research method in Mandarin discourse. It is expected to bring a corpus CDA framework using a linguistic perspective, which differs from the wider studies of politics, media, and sociology, in order to discuss the identity issues surrounding the Sunflower Movement. During the presentation, Liao shared some of her preliminary findings including her observations on the top 50 words in the word frequency list.

Cockrum’s presentation, titled “More than ‘Dialect Writing’: Repositioning the Language Debate and the Localist Resistance,” explored the history of written Taiwanese and the identity issues related to it. Utilizing the Three Camp Framework proposed in Cockrum (2022), Cockrum’s research focus on the Localist Camp’s resistance to efforts by Taiwan’s Ministry of Education (Modernist Camp) to standardize Taiwanese orthography. Cockrum argued that debates over orthographic representation are proxy for larger debates in Taiwanese society—including the key question of what does it

mean to be Taiwanese? Such debate holds important implications for not only sociolinguistics, but for literary analysis, education, and government policy studies broadly.

Norfleet’s presentation, titled “Gender Presentation and Sajiao among Lesbians in Taiwan,” explored the language use of Taiwanese lesbians with respect to sentence-final particles and the sajiao speech style. Based on Yueh (2017)’s understanding of sajiao, Norfleet conducted both quantitative analysis of Sentence-Final Particle uses and qualitative analysis of sajiao interactions. In her conclusion, Norfleet pointed out that sajiao can be used as a tool for creating one’s queer identity, especially in relationships, but is also rejected by some T lesbians as a way of creating an identity outside of mainstream femininity.

Last but not least, Zeng’s presentation, titled “‘Why don’t we invite Confucius to comment on the Analects’? Spirit Writing, Reading Classics, and the Social Space of Confucianism in Contemporary Taiwan,” explored the canonical literacy practices of Yiguandao, a syncretic religious movement combining the teaching of Confucianism, Daoism, Buddhism, Christianity, and Islam. Zeng proposed that in contrast to the common assumption that canon is fixed and canonical knowledge is static, the canonical literacy practices of Yiguandao present a more flexible usage of the canon: Yiguandao has not only generated lots of canonical discourses through spirit writings but has been organizing afterschool programs of reading classics as a community public service. Zeng analyzed the interdiscursivity between these two uses of classics and reveals how the social space of Confucianism is created and managed in contemporary Taiwan.

After the four presentations, the discussant, Professor Yueh, made a brief comment on all four panelists. Professor Yueh kindly provided some suggestions on how to turn a conference paper into a

journal article. She addressed the methodological issue in Liao's and Norfleet's research, highlighting the importance of both quantitative and qualitative analysis. For Cockrum's presentation, Professor Yueh

asked for clarification of the "Three Camp" framework cited in the research (which was explained in the presentation but not in the paper).



Panel 7 - Decolonization in Progress: Enduring Colonial Influences and Modes of Resistance

Moderator

Yi-Yang Cheng | Department of Linguistics, University of California, Santa Barbara

Panelists

Mark Hsiang-Yu Feng | Department of Music, University of California, Davis | *Decolonizing Taiwan: Whiteness and Antiracism in Taiwanese Music Education and Music Studies*

Sharlene Chen | Maurer School of Law, Indiana University Bloomington | *Deconstructing Traditional Taiwanese Family: The Parent-Child Relationship under Japanese Colonial Rule*

Jiun-Yu Liu | Burke Museum of Natural History and Culture, University of Washington | *Decolonization in Progress: Repositioning Taiwan Archaeology in Indigenous Studies*

Li-Ting Chang | Department of East Asian Languages and Cultural Studies, University of California, Santa Barbara | *A Club of Laughter: Expanding Notions of Taiwanese-ness under the Japanese Rule through Subversive Humor (1930-1935)*

Number of Attendees: 15

Panel Summary

This panel included four speakers whose research focuses on specific instances of decolonization in different aspects of Taiwanese society, in contemporary or historical times. Mark Hsiang-Yu Feng kicked off the discussion by providing a



critique of music education in Taiwan. He applied Critical Race Theory in analyzing Taiwanese music education, which reveals that there has been a strong emphasis on whiteness elitism along with antiracism racism. He pointed out that the term

“Western” commonly used in Taiwanese music education in fact refers to specific musical and cultural styles that center on white musicians. He believed by interrogating white supremacy, even starting with the fields of music and music education, one may help emancipate Taiwan from the intersectional marginal position at the peripheries of multiple hegemonies across the Pacific.

The second presentation was given by Sharlene Chen, who explored the parent-child relationship in traditional Taiwanese families, focusing on its transformations in a particular era—the Japanese colonial rule period. The materials she studied include judicial judgments, comments from legal practitioners, and current academic literature on Taiwanese family law. She showed that although the classic parent-child relationship was preserved to some extent, there were significant alterations by western legal system due to its introduction by the Japanese government. This process not only transformed the society but also swept the entire island into a wave of legal globalization.

The third speaker, Jiun-Yu Liu, provided an overview of the significant transformations that archaeology has undergone since its introduction during the Japanese colonial period. He presented a move of the field from antiquarianism to cultural history framework, then to anthropological themes. He turned to focus, however, on the currently growing trend in the Indigenous archaeological practice, which now relies more heavily on methods based in the Indigenous communities in which archaeological actions take place. In particular, archaeological projects are now more geared towards

collaborations between archaeologists and Indigenous community members. This type of reciprocal endeavors, he emphasized, can foster cultural revitalization, as it not only helps reconnect Indigenous communities with their ancestral heritage, but benefits both parties involved in the projects.

The final presentation was given by Li-Ting Chang, who offered an in-depth analysis of a serialized story “Joyful Club” (Lechang Julebu) circulated in the Three-Six-Nine Little Gazette (Sanliujiu xiaobao), a gazette published between 1930 and 1935. Her study enhanced the understanding of “Taiwaneseness” by examining how humor and laughter unfold in the story. Exemplified by her analysis of the specific story, jokes and laughter were witnessed as an effective discursive strategy in response to authoritarian power. This particular strategy helped the magazine to financially maintain its publications under Japanese rule and evade colonial censorship. But at the same time, it allowed the colonized subjects—the Taiwanese—to subversively mock Japanese colonialism, resist assimilation, and express anti-Japan sentiments.

During the Q&A session, Li-Ting was the first to raise a question to the group. She wondered how her fellow panelists tied all the presentations to the conference theme: “resist and resilience”. She believed her project was demonstrating how laughter could serve as a form of resistance.

Mark intended to use his music education case study to remind us of the multiple racialization processes at play in Taiwan. His assertion was that it's only by acknowledging the racial structure can we start to contemplate resistance.

Similarly, Sharlene was engrossed in how histories and social structures shape our experiences. She aimed to use her research on Japanese colonial legal history to reevaluate the essence of Taiwanese identity, exploring the differences between the identities of Taiwan, China, Japan, and other East Asian or Asian nations.

Jiun-Yu suggested that since Taiwanese archaeology had deep colonial roots, efforts by archaeologists to cultivate an environment conducive to learning and interpreting histories with indigenous groups could be a significant step towards decolonizing the discipline. Jiun-Yu used to perceive archaeologists as the gatekeepers of knowledge, but now he advocates for co-learning and co-interpretation as the scholarly ideal. However, the outcomes of such practices should still adhere to certain academic standards. Rather than penning national histories, Jiun-Yu proposed following the historian Tsao Yung-ho's (曹永和) "History of the Taiwan Island" (台灣島史), focusing on the movements of people and events within a space, rather than individual ethnic groups.

An audience member asked Mark to explain his phrase "global Asian and black solidarity," its possibilities and limitations for Taiwan studies, his interpretation of the influence of socialist China, particularly Mao's thought and imagery, on black activists during the sixties, and how Taiwan studies scholars should position themselves within this dialogue today. Mark responded by citing the Taiwanese Hakka music group San Geou Tai (山狗大後生), who drew their inspiration from black music traditions, such as the blues and jazz, to reinvent Hakka music. Mark argued that San Geou Tai

leveraged blues and jazz-infused Hakka music to resist KMT hegemony and the stigmatization of Hakka culture. In response to the second question, Mark stated that Asian-black solidarity could be seen in Taiwanese hip-hop culture, which often takes inspiration from black experiences embodied in rap music and lyrics. Through such cultural bricolage, Taiwanese artists can stand in solidarity with their black counterparts.

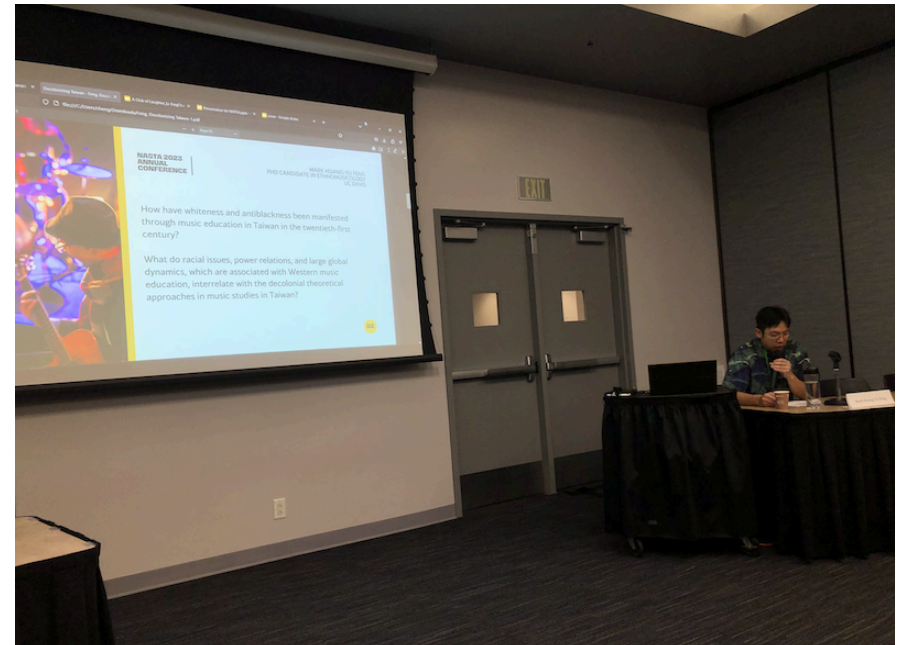
Yedda (NTU linguistics) had queries for Jiun-Yu and Li-Ting. First, she asked Jiun-Yu about the translation of the word "nation," or other related terms. Second, regarding the practices of "co-learning and co-interpretation," she reminded Jiun-Yu that researchers needed to be aware of the complexities of the local communities they were working with, and it was crucial to be clear from whom they were obtaining research consent. Third, she asked Jiun-Yu how we could encourage more indigenous people to become archaeologists and what difficulties might be encountered.

Yedda also questioned whether Li-Ting's "Taiwanese humor" included indigenous humor and how her research might be extended to other cases.

In response, Jiun-Yu stated that he personally preferred using buluo (部落), and he would avoid using "nation" to describe an indigenous group, as he believed such terminology should be the purview of activists, not scholars. Furthermore, the concept of "nation" as understood today implies fixed boundaries, yet the boundaries of indigenous groups are flexible and historically contingent. Consequently, applying a nation-state model directly to the realities of indigenous groups in Taiwan might lead to more political issues.

Li-Ting conceded that her research was limited by the primary sources she could access. She recognized that she should have defined the scope of the population her primary sources could cover. However, she acknowledged that the

inclusion of indigenous people's humor culture could enrich her research.



Panel 8 - Mapping New Possibilities for Taiwan's Foreign Relations Policy

Moderator

Lilly Min-Chen Lee | Fletcher School of Law and Diplomacy, Tufts University

Panelists

Adrienne Wu & Zoë Weaver-Lee | Global Taiwan Institute | *Building Taiwan's Brand: Prioritizing ICDF Foreign Aid and People-to-People Ties*

Anatol Klass | Department of History, University of California, Berkeley | *Imagining a Non-Aligned Taiwan: Asia-Africa Experts in Cold War Taiwan*

Shih-Chieh (Jeffery) Wang | Informatics & Political Science, Indiana University Bloomington | *A Complex Network Perspective on How the Existing Efforts in Intergovernmental Organizations Contribute to Building Taiwan's Resilience to Political Challenges*

Number of Attendees: 15

Panel Summary

In an ever-changing global order, Taiwan continues to navigate the complexities of its foreign relations policy in the context of China's growing influence. The panel discussion titled "Taiwan's Modes of Resistance Against China in the Changing World Order" held in Emerald Bay C shed light on new

possibilities for Taiwan's foreign relations strategy. Experts and scholars explored avenues for building Taiwan's resilience to political challenges and enhancing its international standing through initiatives such as foreign aid, people-to-people ties, and engagement with intergovernmental organizations.



Adrienne Wu and Zoë Weaver-Lee from the Global Taiwan Institute focused on building Taiwan's brand through the prioritization of the International Cooperation and Development Fund (ICDF) foreign aid and people-to-people ties. They highlighted the importance of leveraging these initiatives to strengthen Taiwan's global presence and foster deeper relationships with countries around the world. By investing in aid programs and promoting cultural and educational exchanges, Taiwan can enhance its soft power and create lasting partnerships that transcend political constraints.

Anatol Klass from the Department of History at the University of California, Berkeley, offered insights into imagining a non-aligned Taiwan during the Cold War era. He examined Taiwan's engagement with Asia-Africa experts, who sought to promote Taiwan's international relevance and counterbalance China's influence. By embracing a non-aligned stance and capitalizing on its unique strengths, Taiwan aimed to carve out a distinct role in the global arena and shape its foreign relations independently of major power blocs.

Shih-Chieh (Jeffery) Wang from Indiana University Bloomington presented a complex network perspective on how existing efforts in intergovernmental organizations contribute to building Taiwan's resilience to political challenges. By analyzing Taiwan's involvement in these organizations and mapping the networks and relationships it has established,

Wang shed light on the potential pathways for Taiwan to navigate political obstacles and strengthen its international legitimacy. Through active participation and strategic partnerships, Taiwan can enhance its diplomatic standing and influence within the global community.

The panel discussion unveiled the diverse strategies and possibilities for Taiwan's foreign relations policy in the changing world order. By prioritizing foreign aid and people-to-people ties, Taiwan can build its brand and establish meaningful connections with nations worldwide. Embracing a non-aligned stance allows Taiwan to shape its identity and forge its own path, while active engagement with intergovernmental organizations offers avenues for building resilience and strengthening diplomatic ties. These approaches present opportunities for Taiwan to assert itself on the global stage, despite the challenges posed by China's pressure.

In conclusion, the panel on "Mapping New Possibilities for Taiwan's Foreign Relations Policy" illuminated the potential avenues for Taiwan to navigate the changing world order. By strategically leveraging its resources, engaging with global partners, and promoting its unique strengths, Taiwan can continue to build its resilience and pursue a foreign relations strategy that aligns with its national interests. The insights provided by the panelists contribute to a deeper understanding of Taiwan's evolving role in the international community and the potential pathways for its future diplomatic endeavors.

Panel 9 - Mapping the (anti)Taiwanese-ness: Identity Politics, Nationalism, and Beyond

Moderator

Sam Robbins | Sociology, University of California, Los Angeles

Panelists

Anais Fang | Elliott School of International Affairs, George Washington University | *The Effect of Education Initiatives on Taiwanese National Identity and the State of Peace in the Taiwan Strait*

Huay Chen-Wu | Department of Education, University of California, Santa Barbara | *“We’re not ABC. We’re ABT”: Identity and Language Ideologies of Taiwanese American Youth*

Jaime Hsu & Ken-Hou Lin | Department of Sociology, University of Texas at Austin | *Gender, Spousal Identity, and Taiwanese Identity among Taiwanese Immigrants in the U.S.*

Kang Yang | Institute of Sociology, National Tsing Hua University | *Sinofuturism: The Diaspora “Left” and Their Organizations, Actions, and Identities*



Number of Attendees: 15

Panel Summary

In this concurrent session titled “Mapping (anti)Taiwanese-ness: Identity Politics, Nationalism and Beyond”, four researchers (Anais Fang, Elliott School of Public Affairs, George Washington University; Huay Chen-wu, Department of Education, University of California, Santa Barbara; Jaime Hsu, Department of Sociology,

University of Texas, Austin; Yang Kang, Department of Sociology, National Tsing Hua University” shared their projects examining the intersections of identity and political contexts.

Anais Fang discussed the history of Taiwan’s education system from 1949 to the present, considering the extent to which

changes to civic and history education shaped, and were shaped by, changing notions of Taiwanese identity. She noted that there is a strong correlation and that shifts towards Taiwanese identity map neatly onto shifts towards Taiwan-centered education. This discussion was conducted in reference to the concepts of “positive peace” and “negative peace”, the latter representing the absence of conflict and the former instead referring to the presence of conditions for civil society development and democratic flourishing. Fang’s work considered whether the intertwined changes in education and identity were conducive to negative or positive peace, concluding that education since democratization has helped promote positive peace.

Huay Chen-wu reviewed her interview data and work with Taiwanese Americans that considered how their language use and experience navigating linguistic politics shaped their identities. She employed the concept of “heritage speakers” in reference to Taiwanese American Mandarin users to consider their marginality and stigmatization when in contact with Mandarin speakers from Taiwan. She also noted how these heritage Mandarin speakers developed techniques to navigate interaction with Chinese heritage speakers and Chinese nationals, as well as how Taiwanese American heritage speakers engaged in creative practices of code-switching.

Jaime Hsu’s work used survey data to chart changes in how Taiwanese Americans record their identity on census. He examined the rise in self-write-in Taiwanese identities: the number of people who chose to write their own identity down as “Taiwanese” rather than using one of the pre-existing boxes, such as “Chinese” or “Other”. He explained that this behavior was less common in women but was becoming more common across gender over time. He also analyzed how this behavior was connected to spousal identity: those who had partners who wrote in as “Taiwanese” almost always did the

same, and those who did not do so almost always had partners who did not either.

Yang Kang examined the political worldview of a new generation of anti-imperialist Chinese/Taiwanese-American left-wing activists who aligned themselves with the Chinese state and against the U.S. state and Taiwanese sovereignty. He described how their politics was intimately linked with their marginal status as Asian Americans and how their socialization in a racialized society led them to engage in subversive political ideologies. He noted that their pro-China ideology consisted of a new stable imaginary that was built more clearly on their own experiences in the United States than on lived experiences and encounters with the Chinese state.



Panel 10 - Haunted: Memories as Resistance

Moderator

Ssu-chieh Jessica Fan | Department of Asian Studies, University of Texas at Austin

Panelists

Yuchin Chen | Department of Asian Studies, University of Texas at Austin | *Haunting Memories in Transnational Film Production: The Garden of Evening Mist*

Chee-Hann Wu | Department of Drama, New York University |

Taiwanese Horror Games: A Ghostly Manifestation of Memories

Yi-Ping Wu | Department of Radio and Television, Ming-Chuan University | *The Resistance and the Resilience of the Legend of Chen Shou Niang—the Most Ferocious Female Ghost of Taiwan: the Modification and the Formation of Taiwanese Nationalism*

Discussant

Dominic Meng-Hsuan Yang | Department of History, University of Missouri-Columbia

Number of Attendees: 11

Panel Summary

In alignment with the panel title, all the three panelists analyzed the ways in which political, historical, and cultural memories can be mobilized as a resistant means to represent and reenact traumatic

memories, be them British colonization of Malaya, Japanese colonization of Malaya and Taiwan, the February 28 Incident, the White Terror, or the oppressive patriarchal structures of Taiwanese



society, all of which have continued to haunt modern-day Asia. Drawing on Jacques Derrida's notion of hauntology, Yuchin Chen investigated how the narrative structure of Taiwanese director Tom Shu-yu Lin's film *The Garden of Evening Mists* (2019) delves into the lingering effects of the colonial history on individuals. Situating the production and circulation of the film within the context of the Sinosphere, Yuchin argued that *The Garden of Evening Mists* goes beyond a conventional love story and sets an example for future transnational film adaptations. Chee-Hann Wu explored how ghosts and monsters in Taiwanese video games like *Detention*, *Halflight*, and *Pagui 1 and 2* embody collective consciousness under the White Terror, allowing players to confront institutionalized horrors, preserve memories, and negotiate the traumatic past. Centering on the aesthetics of Taiwanese horror, Chee-Hann argued that the interactive medium of video games creates possibilities for self-exploration and even reconciliation, as players are given the opportunity to engage with repressed historical memories and practice resilience against forgetting. Yi-Ping Wu's paper focused on Chen Shou Niang, a well-known chaste woman in the Qin dynasty who was brutally murdered by her family for engaging in unwanted sexual relationships. Yi-Ping delineated the changes in the narrative of Chen Shou Niang over two centuries and examined her representation in relation to Taiwanese identity today. By analyzing the literary and theatrical context from the 18th century to the present, Yi-Ping traced the evolution of Chen's narrative and its connection to nationalism.

After the three panelists' presentations, Prof. Dominic Meng-Hsuan Yang led the discussion session, providing insightful feedback for each paper. Noting trauma as a central theme across all papers, Prof. Yang summarized the two common approaches to addressing trauma in academic discourse: the psychoanalytic and sociological approaches. Yuchin and Chee-Hann's papers focused on the psychoanalytic dimension of colonial traumas, while Yi-Ping's paper explored the sociological dynamics between female ghosts, trauma, and identity. Prof. Yang commended the papers for their refreshing perspectives on history and raised observations and

questions for further research. He suggested that Yuchin include more contextual information about Malaya, such as the complex colonization of the Malay Peninsula, the migration history of Chinese in Southeast Asia, and the interactions and tensions between Chinese immigrants and local Malaysians. For Chee-Hann, Prof. Yang encouraged a deeper exploration of the effects of historically influenced video games on the younger Taiwanese generation, considering both commercial and pedagogical motives. Lastly, Prof. Yang proposed that Yi-Ping delve deeper into historical archives, and he was curious to see if additional materials might complement or alter Yi-Ping's interpretations of Chen Shou Niang's adaptations. For instance, he mentioned the possibility of examining how Chen Shou Niang was narrated in Lian Heng's *General History of Taiwan*.

All the panelists expressed gratitude to Prof. Yang for his valuable feedback and positive remarks. Yuchin replied that she would try to include more historical contexts to better flesh out the complex ethnic, colonial, and migration history of the multiply colonized Malaya. Chee-Hann responded that one of the primary inquiries of her research is how video games may prolong gamers' exploration of Taiwan's history, and she also stated that she would include more empirical data and theoretical insights to further unpack the relationship between the entertaining and pedagogical function of Taiwanese horror video games. Yi-Ping acknowledged the need for a sociological and ethnographic approach to enrich her analysis of the role Chen Shou Niang has played in shaping Taiwanese identity in the post-martial law era. Additionally, Yi-Ping expressed her belief that the inclusion of more historical materials may help answer some underlying questions of her research, such as the prominence of female ghosts in Taiwanese folklore and the implications of the absence of male ghosts on premodern and modern Taiwan's social structures and values.

With an inclusion of multimedia texts that span from film, video games, and TV to historiography, theater, and internet articles, this panel illuminated the diverse and dynamic approaches used to represent, reenact, and mobilize traumatic histories and memories as a form of resistance against various forms of social injustice.

Panel 11 - The Achievements and Limitations of Taiwan's Transitional Justice Efforts

Moderator

Shih-An Wang | University of Chicago Law School

Panelists

Irene H. Ahn | Department of Sociology, University of California, San Diego | *Performing the Meaning of Money in Victim Reparations in Taiwan's Authoritarian Period*

Yu-Jhen Chen | Sociology, CUNY Graduate Center | *Museumizing the Authoritarian Past: Contested Memories and Memorialization in Chiang Kai-Shek Memorial Hall*

Chao-Kai Huang | School of Social Work, Arizona State University | *Policy Analysis of Transitional Justice Commission's Pilot Care Project for Families Victimized by Political Violence in Taiwan*

Number of Attendees: 10

Panel Summary

In this concurrent session titled “The Achievements and Limitations of Taiwan’s Transitional Justice Efforts,” Irene H. Ahn (Sociology, University of California, San Diego) explored the meaning of money in Taiwan’s transitional justice policies, focusing on the reparations of victims in the authoritarian period. Based on her fieldwork, Ahn discovered that the victims held complicated—and often negative—attitudes toward the government’s use of money to repair their losses during the authoritarian period. With these preliminary findings, Ahn aimed to develop a relational



understanding of money, among other tangible goods, by emphasizing individuals’ perception and use of money under certain social-political contexts.

Yu-Jhen Chen (Sociology, CUNY Graduate Center) analyzed Taiwan’s policies regarding the activities and exhibitions in the Chiang Kai-Shek Memorial Hall. Chen argued that by consciously adjusting the exhibitions and activities in and around the Memorial Hall, politicians and professional staff could change the narratives regarding the Memorial Hall and transform how the public view and

apprehend Taiwan's authoritarian past. Chen focused on the DPP's policies of two periods: one between 2000 to 2008 and the other from 2016 until now.

Chao-Kai Huang (Social Work, Arizona State University) explored the Transitional Justice Commission (TJC) 's initiative to support families suffering from political violence during the authoritarian period. Huang introduced the structure of the TJC, explains the details of the initiative, and identified the potential and limits of this initiative. Huang ended his presentation by emphasizing the need for non-monetary reparation for large-scale atrocities and human rights violations.

During the Q&A session, many questions were aimed at facilitating conversations between papers, disciplines, and more recent changes. One audience asked Irene to further elaborate on the "relational work" concept and how it can be used to explain the

embeddedness of the compensation money in Taiwan and to think more about political and historical contexts to explain the different outcomes between South Korea and Taiwan. Another audience asked Irene and Chao-Kai to compare their differences in the presentation and to think more about "what can be done?" The last question was directed to Yu-Jhen, asking how the other uses of the CCKMH can interact with the political memorization purpose. Panelists responded to these questions with more theoretical and empirical nuances and highlighted some key aspects of non-governmental actors and time constraints (in transitional justice) that researchers and policymakers should take into account in the future. All panelists agreed unanimously on the importance of intangible reparation in the enhancement of transitional justice.

Panel 12 - Queering Taiwan: Intersections of Religion, Mobility, and the Body

Moderator

Susan Yang-Hsun Hou | Learning Sciences & Human Development, University of Washington

Panelists

SueAnn Shiah | Musicology, Princeton Theological Seminary | *Taiwan as Analytic: The Queer Orphan of Asia Talks Back*

Ting-Fai Yu | French Centre for Research on Contemporary China | *Centering Queerness and Mobility in Taiwan Studies: The Case of LGBTIQ+ Hongkongers in Taiwan*

Amélie Keyser-Verreault | European Research Center on Contemporary Taiwan, University of Tübingen | *Resistance, Resilience and Queering: Fat Activism as A Response to Sizeism in Taiwan*

Hsiu-Ping Tseng | Department of Taiwan Culture, Languages and Literature, National Taiwan Normal University | *Queer Drifting and Trauma: Transcending Yin/Yang and Life/Death through the Subaltern*

Number of Attendees: 10

Panel Summary

In this panel titled “Queering Taiwan: Intersections of Religion, Mobility, and the Body,” our panelists shared different dimensions of queerness in Taiwan and in the migrational movements between North America, Hong Kong, and Taiwan. Dr. Amélie Keyser-Verreault (Postdoctoral Fellow at the European Research Center on Contemporary Taiwan, University of Tübingen, Germany) shared her ethnographic work on fat activism in Taiwan. SueAnn Shiah (Master’s student in Musicology, Princeton Theological



Seminary, US) talked about her autoethnographic work, navigating her Christian and queer identities as a Taiwanese American journeying between North America and Taiwan. Dr. Hsiu-Ping Tseng (Associate Professor at the Department of Taiwan Culture, Languages and Literature, National Taiwan Normal University, Taiwan) presented her work analyzing two subaltern queer films based in Taiwan. Dr. Ting-Fai Yu (Associate Researcher at the French Centre for Research on Contemporary China, Taiwan) shared

his research about Hongkongers' queer experiences in the diaspora post-2019.

In Dr. Keyser-Verreault's presentation "Resistance, Resilience and Queering: Fat Activism as A Response to Sizeism in Taiwan", she focuses on fat activism and the hyper(in)visibility of fat women and gender minorities in Taiwan. Her research shows that fat women and gender minorities hold a paradoxical position in Taiwan, scrutinized by public and private discourses while at the same time being marginalized, ignored, and overlooked — exemplifying the hyper(in)visibility of fat women and gender minorities in Taiwan. In Taiwan, beauty is synonymous with thinness, creating a fat-phobic culture that is detrimental and even life-threatening to women and gender minorities with fat bodies. In response, some fat women and gender minorities have resisted and become fat activists. They have come up with various creative strategies in their fat activism, such as embodying cute femininity, subverting gender and body-size norms through photography, songs, and other forms of art.

SueAnn Shiah shared her experience as a Taiwanese American LGBTQ Christian journeying between North America and Asia while eventually becoming an activist and a movement participant. Her autoethnographic work engages with various fields, such as Theology, Queer Studies, Post Colonial Studies, Musicology, and Traumatology. She emphasized tensions between Christianity and White Supremacy and the possibilities to join both Christianity and the postcolonial while also uplifting LGBTQ youth in Christian movements. More specifically, Shiah explored the possibilities for Christian songs and worship music to uplift LGBTQ Christian communities. Her work centers affect and bodies, how colonialism maintains power by generating disgust and pity around queer bodies. In all, her journey and her autoethnographic work provide an in-depth wondering about the liberatory possibilities at the crux of Christianity, queerness, and (post)colonial structures.

Dr. Tseng's presentation, "Queer Drifting and Trauma Repairing: Transcending Yin/Yang and Life/Death through the Subaltern Queer Films of Taiwan" focuses on two films: *The Priestess Walks Alone* (2016) and *Splendid Float* (2004). In *The*

Priestess Walks Alone (2016), the story centers on a single mother who is also a "priestess", someone who guides the deceased's soul in its passage into the underworld during funeral ceremonies according to Han cultural practices. Her story is one of trauma, recovery, homecoming, and self-seeking through her relationship with her daughter and through her work as a priestess. In *Splendid Float* (2004), the film explores various drag performances in funeral customs in Taiwan. In both stories, Dr. Tseng highlights similar themes of cross-dressing, transcending life and death, queer trauma and repair, and different ways of creating queer kinship. These two films represent some of Taiwan's rich diversity of rural and queer subjects.



Dr. Yu presented his work on queer mobility through his presentation titled, "Centering Queerness and Mobility in Taiwan Studies: The Case of LGBTIQ+ Hongkongers in Taiwan." While his research describes Hongkongers' diaspora post-2019, Dr. Yu notes that many Hongkongers have previously thought about leaving Hong Kong and Dr. Yu asks how gender and sexuality play a role in the mobility and movements of the diasporic Hongkongers. In relation to

queer mobility, Taiwan is an exception to the assumption that most non-Western queer individuals would prefer moving to the Global North. Instead, Taiwan is a favorable destination for ethnically Chinese queer subjects, such as those from Southeast Asia. In Dr. Yu's work, he collected conversations with queer diasporic Hongkongers who reside in Taiwan, sharing their voices in the

presentation. Themes in their stories include experiences of queering through migration, political rage about the political struggles in Hong Kong, and global Sinophone community building and consciousness building.

Panel 13 - Crossing and (Re)Drawing Boundaries: Migration, Mobility, and Identity in and around Taiwan

Moderator

Cheng-Ting Wu | Regional Studies East Asia, Harvard University

Panelists

Zih-Lun Huang | Department of Urban and Regional Planning, University of Illinois Urbana-Champaign; National Taiwan University | *Upward Mobility through Cross-Border: Young Taiwanese Overseas Workers in the POGO Industry, the Philippines*

Libby Ji-Rou Kao | English Department, University of California, Berkeley | *The Filial Daughter-Caregiver: Repositioning Taiwan through Transpacific Type and Social Reproduction*

Tzu-chin Insky Chen | Department of Modern Languages and Cultures, Santa Monica College | *Negotiating Spatiality and Mobility through the Immigrant Gaze: Female Sinophone Immigrants in "The Receptionist"*

Linshan Jiang | Department of Asian and Middle Eastern Studies, Duke University | *Resilience and Belonging: Translational Identities and Nostalgic Memories of Guilin in Taiwan through Pai Hsien-yung, Chan Tah Wei, and Li Zishu*

Number of Attendees: 15

Panel Summary



In this concurrent session titled “Crossing and (Re)Drawing Boundaries: Migration, Mobility, and Identity in and around Taiwan,” Zih-Lun Huang (Department of Urban and Regional Planning, University of Illinois Urbana-Champaign; National Taiwan University), Libby Ji-Rou Kao (English Department, University of California, Berkeley), Tzu-chin Insky Chen (Department of Modern Languages and Cultures, Santa Monica College), and Linshan Jiang (Department of Asian and Middle Eastern Studies, Duke University) presented their research on the issue of migration, mobility, and identity from different perspectives.

Huang’s presentation, titled “Upward mobility through cross-border and its limitation: Young Taiwanese overseas workers in POGO industry, the Philippines,” explored Taiwanese Philippine Offshore Gambling Operators workers (POGO) in the Philippines and analyzed their motivation and how they achieve social mobility through the cross-national border. Huang argued that social mobility through cross-border plays a crucial role for Taiwanese POGO workers, especially since they have become a privileged class in consumption areas. Therefore, young Taiwanese POGOs workers see not only economic factors as vital but also conceive upward social mobility.

Kao’s presentation, titled “The Filial Daughter-Caregiver: Repositioning Taiwan through Transpacific Type and Social Reproduction,” focused on the all-too-familiar figure of the Asian filial daughter-caregiver. Kao suggested that attending to social reproduction opens up fresh ways to read Liao Hui-ying’s 1982 novella “Seedlings” and that the paid and unpaid distinction of wage relation as an opportunity to read for how Transpacific literary representations both sharpen and erode historical type “in the crosshairs of combined and uneven developments” made personal.

Chen’s presentation, titled “Gaze as a Tool of Resistance: The immigrant gaze in *The Receptionist* (2017),” focused on the spatiality depicted within *The Receptionist* (by Taiwanese director Jenny Lu and explored how female immigrants interact with this spatiality as they navigate London. Chen pointed out that in *The Receptionist*, the immigrant women endure not only the male gaze that objectizes their bodies but also discrimination based on their nationality and ethnicity. However, Chen argued that these immigrant women do not serve completely as a gazed object; rather, the film is able to show their own agency to gaze at the city.

Jiang’s presentation, titled “Resilience and Belonging: Translational Identities and Nostalgic Memories of Guilin in Taiwan through Pai Hsien-yung, Chan Tah Wei, and Li Zishu,” focused on the works and personal experiences of three writers, Pai Hsien-yung, Li Zishu, and Chan Tah Wei, who share diverse associations with Guilin, and examined how they remember and reconstruct Guilin in their own ways. Jiang argued that these writers are resilient locals who possess translational identities that challenge their national identities and offer a more nuanced understanding of belonging and nostalgic memory.

In the Q&A session, Linshan Jiang noticed that the concept of mobility was a thematic thread across the four papers in the panel and pointed out the gendered dimension of caregiver in Kao’s research. An audience member then raised the question of how the four panelists’ research can deepen our understanding of different boundaries, including those of social class, language, gender, etc. In response, Kao mentioned the different configurations of femininity, and Jiang stated that the paper satisfies her own nostalgia by writing about Guilin.

Panel 14 - Queer Worlding and Marginal Resilience in Queer Taiwanese Spaces

Moderator

Ssu-chieh Jessica Fan | Department of Asian Studies, University of Texas at Austin

Panelists

Dung-Shiu Yu | Department of Sociology, National Taiwan University |
The Bear in the Room: Queer Temporality and Taiwanese Gay Bear Culture

Ryan Lee | Department of Foreign Languages and Literatures, National Taiwan University | *Digital Diaspora, Virtual Migration, and the New Sexual Ghetto: A Third Space Analysis of Internet Gay Community on Twitter*

Kang Yang | Institute of Sociology, National Tsing Hua University |
Queer Worlding of Taiwanese Furies

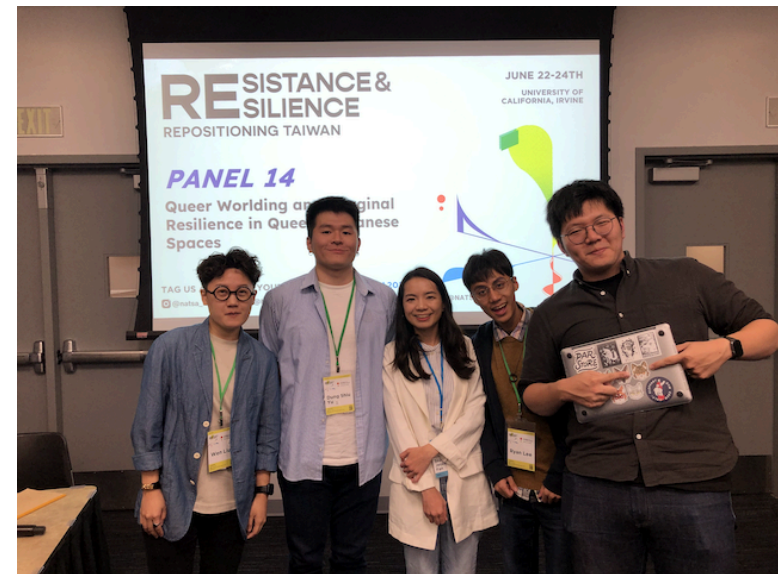
Number of Attendees: 13

Panel Summary

In this concurrent panel session titled “Queer Worlding and Marginal Resilience in Queer Taiwanese Spaces,” Dung-Shiu Yu, Ryan Lee, and Kang Yang provided critical insights into the complexities and nuances of contemporary Taiwan’s LGBTQ+ culture by examining how queer worlding can be enacted through a wide gamut of resilient tactics. Yu’s paper incorporated ethnographic data from A-Drop Café in Ximending, Taipei, an important social venue for Taiwan’s gay

bear community. Lee’s paper focused on the ongoing dynamic processes through which Twitter has become a space for Taiwanese gay internet users. Yang explored the phenomenon of Taiwanese furry fandom, or a subculture of fans interested in anthropomorphic animal characters.

Yu’s paper addressed the limited scholarly research on the bear community within the gay male community in Taiwan. Through



conducting structured interviews with customers of A-Drop Café, Yu contextualized the bear community within queer temporalities and connected the spatial conditions to the life histories of gay men in the 1990s. Yu's paper provided a comprehensive view of the bear community's cultural practices and presented the café as an affordable and non-competitive space that challenges conventional gay male temporalities. In a context of expensive and performance-oriented consumer spaces, Yu's study highlighted the subversive potentialities of cozy, low-key, non-performance-driven queer spaces such as A-Drop Café. Using virtual ethnography and semi-structured interviews, Lee's paper explored the unique spatial affordances of Twitter among Taiwanese gay internet users. Lee examined the historical, material, and social aspects of this space, drawing from Edward Soja's third space theory. Due to events like Tumblr's ban on adult content and the closure of other gay internet spaces, gay users were forced to migrate to find new spaces. Twitter became the destination for this migration, resulting in changes to the platform. Despite corporate control and supervision, gay users have adapted tactics and practices to utilize Twitter and created a community on the internet's shifting landscape. Focusing on the observations and experiences of the Taiwanese furry community, Yang's paper engaged with theories of animation and fandom studies, addressing their promises as well as shortcomings in shedding light on the formation of Taiwanese furry subjectivity. Yang discussed the development of the furry community in Taiwan, its intersection with queer communities, and the distinctive features that set it apart from other subcultural communities and furry fandoms in the US and Japan. Additionally, Yang proposed the concept of "furry queerness," which allowed him to shift the focus of his research from subcultural and fandom studies to the resisting potentialities of queer sex publics and queer becoming.

In the Q&A session, the moderator Jessica Fan initially complimented the presenters for their nuanced analyses of queer culture. Noting how the three panelists all touched upon the ways in which social or subcultural spaces have been creatively reappropriated for various purposes, hence the

queering of Taiwanese spaces, Fan asked the panelists to elaborate more on the subversive and/or resistant potentialities of queer spatiality in the Taiwanese context, whether in terms of physical, cyber, or discursive spaces.

In response, Yu explained that the possibility of resistance in the context of A drop Café needed to be considered within the consumption ecology of Ximending. He emphasized how the affordability of drinks sold at A-Drop played a pivotal role. Lee illuminated the evolution of paradigms of gayness, noting that some have become increasingly exclusionary. He underscored the liberating role of internet spaces, allowing individuals to freely express themselves without fear of discrimination. As an example, he cited an interlocutor on Twitter discussing *Empresses in the Palace* (後宮甄嬛傳), a popular Chinese drama series, without fear of being judged by his peers. Yang introduced the idea that "furries" could provide an alternative mode of being or expressing sexuality that resists capitalism.

The formation of the gay bear identity in Taiwan was another topic of discussion. An audience member noted that while the Red House area was densely populated with bears a decade ago, it now hosts a more diverse crowd. The sociality defining identities in these spaces had changed; where there was once a significant gay bear culture, individuals now seemed to engage more in non-verbal communication, simply looking at one another. There was speculation on whether the golden age of gay bears had passed. NATSA staff member Ting-sian Liu raised questions about queer spaces for women and the everyday aspects of queer life in Taiwan. Yu shared the inspiration for his research, citing his anthropological background and the experiences of the A-Drop Café patrons he interviewed. Lee called for more research into lesbian culture,

emphasizing resistance as finding a comfortable way to live. Yang discussed the gender fluidity observed in furry spaces.

Another audience member, Li-ting Chang, asked Yu about the uniqueness of Ximending compared to other places, and his subjective position within his project. Yu emphasized that Ximending has been a major gay hub since the 1950s and 1960s. He identified himself as an aspiring anthropologist, aiming to maintain as much self-reflexivity and critical distance as possible.

In summary, all three panelists highlighted alternative approaches to queer worlding and emphasized the significant sociocultural implications of queer mundanity, which refers to the locally grounded and mundane aspects of queer life in Taiwan. Yu, Lee, and Yang underscored that resistance does not always have to be confrontational or overt but can instead be woven into daily practices and habits.

