

南望：臺灣研討會

TAIWAN

THE VIEW  
FROM THE

SOUTH

6-9 JANUARY 2015



Conference Program





Welcome to Canberra, The Australian National University, and the Australian Centre on China in the World!

It is with a sense of great satisfaction that our Centre is convening the first major international conference on Taiwan Studies in the southern hemisphere. The enthusiastic response we have received from scholars in Australia, in Taiwan and across the world, as well as from our friends in the policy community and the interested public here in Canberra has been deeply gratifying.

The Australian Centre on China in the World was established to engage in research on the entire Chinese commonwealth, or the Sinosphere as it is sometimes called. Over time, Taiwan has demonstrated a particular way of being Chinese, and has developed unique ways of reflecting on its distinctive political, social and cultural status. This conference recognises this and it is our attempt to bring scholars together in a new environment to consider them afresh.

In bringing this conference and its accompanying exhibition 'Between: Picturing 1950-1960s Taiwan' to fruition we have been fortunate to cooperate with the Institute for Taiwan History, Academia Sinica and the National Museum of History, Taipei. We would also like here to formally acknowledge the assistance of our partners at Taipei Economic & Cultural Office in Australia and Lim Pen-Yuan Cultural and Educational Foundation.

We hope that you find the conference intellectually stimulating and provocative, and that you enjoy the view from the south!

Geremie R Barmé  
Director, Australian Centre on China in the World

中 全球研究中心

AUSTRALIAN CENTRE ON  
CHINA IN THE WORLD



THE LIM PEN-YUAN CULTURAL AND  
EDUCATIONAL FOUNDATION



## Program

### Tuesday 6 January 2015

6:00-6:20pm Welcoming Remarks

6:20-7:45pm **Keynote Public Lecture (CIW Auditorium)**

**'Examining the Role of the New Middle Class and the Advocacy of Civil Society in Taiwan's Post-War Democratisation Experience', Professor Michael Hsin-Huang Hsiao, Institute of Sociology, Academia Sinica**

### Wednesday 7 January 2015

09:00-10:30am **Keynote Public Lecture (CIW Auditorium)**

**'Was the Qing's Ruling Policy towards Taiwan Negativistic (1683-1875)?', Professor Huang Fu-San, Institute of Taiwan History, Academia Sinica**

10:30-11:00am Morning Tea (CIW Lotus Hall)

11:00-12:30pm **Panel 1, Concurrent Sessions**

**Aboriginal History** **'People of the Central Taiwan Highlands: Insights from Archaeology', Dr Hung Ling-Yu, Indiana University, USA**

*(Chair: Dr*

*Hung Hsiao-*

*Chun, School of Culture, History and Language, ANU)*

**'Changing Social Status and Social Stratification in Plains Aborigines Society during 19th Century', Dr Hung Li-Wan, Academia Sinica, Taiwan**

**'Protection of Aboriginal Land Rights in Taiwan During the Early to Mid-Qing Period: Some Issues in Law Making', Ms Ye Ruiping, Victoria University of Wellington, New Zealand**

**'The Wu Feng Story: Told and Retold', Dr Magnus Fiskesjö, Cornell University, USA**

*Venue: Seminar Room 1, CIW*





## Health & Biopolitics

*(Chair: Dr Huang Hsuan-Ying, Australian Centre on China in the World, ANU)*

**'In Seeking Recognition for a Complete Existence: The Everyday Conflicts Brought from the Global AIDS Discourses to Taiwanese', Mr Chen Yi-Tsun,**  
The Australian National University, Australia

**'Party Drugs and Queer Feelings: The Cultural Politics of Pharmakon (毒/藥) Represented from Popular Taiwanese Gay Novels', Mr Meng-Che Ray Tsai,** National Tsing Hua University, Taiwan

**'From Extension to Flourishing — A Case Study of Bacteriology in Taiwan (1896-1910)', Dr Shen Chia-San,**  
Academia Sinica, Taiwan

*Venue: Law Link Theatre, College of Law*

## Cinema

*(Chair: Dr Qian Ying, Australian Centre on China in the World, ANU)*

**'From Avengers to Desperate Wives: History, Politics, and Female Agency at the Rise and Fall of Taiwan Pulp (1980s-1990s)', Ms Cho Ting-Wu,** New York University, USA

**'Between a Common Past and a Fragmented Modernity: the Producer and Director Roles in Film and Television Co-production between Taiwan and China', Mr Stefano Centini,** Institut National des Langues et Civilisations Orientales (INALCO), France

**'Rainbow Taiwan on the Silver Screen', Dr Christopher Rea,** The University of British Columbia, Canada

**“Orphan Consciousness” and the Melodrama of Decolonization in Postwar Taiwan Cinema', Dr Zhang Zhen,** New York University, USA

*Venue: Seminar Room 2, CIW*

12:30-1:30pm Lunch (CIW Lotus Hall)



1:30-3:00pm

**Keynote Public Lecture ( CIW Auditorium)**

**‘The Perspectives of Cross-Strait Relations:  
An Analytical Framework and its Implications’,  
Professor Samuel Shiouh-Guang Wu, CDIB Partners  
Investment Holding Corporation**

3:00-3:30pm

**Afternoon Tea (CIW Lotus Hall)**

3:30-5:00pm

**Panel 2, Concurrent Sessions**

**Religion**

**‘The Transnational Goddess Down Under: An Exploration  
of the Religiosity & Diaspora of Mazu in Australia’, Ms Lee  
Nien-Ting, The University of Queensland, Australia**

*(Chair: Dr  
Benjamin*

*Penny,  
Australian*

*Centre on China  
in the World,  
ANU)*

**‘Migration and the Proliferation of Harvest Festivals  
Among the Austronesian-speaking Amis of Taiwan’,  
Dr Yeh Shu-Ling, National Taitung University, Australia**

**‘Terry Hu’s Creation of Krishnamurti as a “New Age  
Buddhist”, Mr Paul Farrelly, The Australian National  
University, Australia**

*Venue: Seminar Room 1, CIW*

**Taiwan and  
the Asia-  
Pacific**

**‘Obama’s Pivot to Asia and the Roles of American  
Epistemic Community’, Mr Sung Wen-Ti, The Australian  
National University, Australia**

*(Chair: Ryan  
Manuel,  
Australian*

*Centre on China  
in the World,  
ANU)*

**‘Taiwan and the Pacific Islands: Exploring the Green/Blue  
Possibilities’, Mr Fabrizio Bozzato, Tamkang University,  
Taiwan**

**‘Space for Taiwan in Asian Economic Regionalism?’,  
Dr Jason Young, Victoria University of Wellington, New  
Zealand**





**'Taiwan Cooperation Without Harmony: Why Taiwan-Indonesia Economic Cooperation Arrangement is Difficult to Achieve?', Mr Rangga Aditya Elias, National Chengchi University, Taiwan**

*Venue: Fellows Road T1, College of Law*

**Taiwan Society** **'Dutchification, Hokkienization and Taiwanization? A Critical Review on the Contemporary Taiwanese Interpretations of the Local History, based on the Case of Dutch Princess of Eight Treasures', Dr Peter Kang, National Dong Hwa University, Taiwan**

*(Chair: Rowena Ebsworth, Australian Centre on China in the World, ANU)*

**'Taiwanese Identity in the Lee Teng-hui Era', Dr Shiho Maehara, Kyushu University, Japan**

**'The Impact of Globalization on Social Structure in Taiwan', Professor Tsay Ruey-Ming and Dr Wu Li-Hsueh, Tunghai University, Taiwan**

**'Reliving the Past: The Narrative Themes of Repetition and Continuity in Japan-Taiwan News', Dr Jens Sejrurp, Lund University, Sweden**

*Venue: Law Link Theatre, College of Law*



**Unbroken  
Chain:  
Translations  
and**

**Translators  
between China  
and Taiwan**

*(Chair: Dr  
Christopher  
Rea, The  
University  
of British  
Columbia,  
Canada)*

**'A Hybrid Translation from Two Source Texts — Looking  
for Identity in Colonial Taiwan', Dr Chen Hung-Shu,  
University of Taipei, Taiwan**

**'On the Flying Dutchman — Exiled Translators in Taiwan  
in the 1950s', Professor Sharon Tzu-Yun Lai, National  
Taiwan Normal University, Taiwan**

**'(Un)Necessary Back Translation in Taiwan — Stories  
beyond Translated Words', Mr Oscar Chun-Hung Lin,  
Fu-Jen Catholic University, Taiwan**

*Venue: Seminar Room 2, CIW*

6:00-6:15pm

**Short interview with Director Tsai Ming-Liang (CIW  
Auditorium)**

by Ms Linda Jaivin

6:15-8:30pm

***Stray Dogs* film screening (CIW Auditorium)**

8:30-9:00pm

**Q&A with Director Tsai Ming-Liang (CIW Auditorium)  
moderated by Ms Linda Jaivin**







**Thursday 8 January 2015**

09:00-10:30am **Keynote Public Lecture (CIW Auditorium)**

**'The Rise of China or the Great Renaissance of the Chinese Nation? Implications for All of Us', Dr Francis Yi-Hua Kan, National Chengchi University, Taiwan**

10:30-11:00am **Morning Tea (CIW Lotus Hall)**

11:00-12:30pm **Panel 3, Concurrent Sessions**

**Cultural Heritage** **'Shared Heritages: Taiwan and the Monsoon Region', Dr David Blundell, National Chengchi University, Taiwan**

*(Chair: Dr Olivier Krischer, Australian Centre on China*

**'Politics and Poetics: Intangible Cultural Heritage in Taiwan', Dr Zhu Yujie, The Australian National University, Australia**

*in the World, ANU)*

**'P'eh-oē-jī as Intangible Cultural Heritage of Taiwan', Professor Wi-Vun Taiffalo Chiung, National Chengkung University, Taiwan**

*Venue: Law Link Theatre, College of Law*

**Religion** **'Tzu-Chi's Buddhist Environmental Practices in Taiwan: A Field Analysis', Dr Chen Chia-Luen, Hungkuang University, Taiwan**

*(Chair: Dr Ryan Dunch, University of Alberta)*

**'Ancestor Veneration and Christian Church — A Case Study in the History of the Christian Mission in Chinese Context', Professor Chen Chi-Rong, Aletheia University, Taiwan**

*Venue: Seminar Room 2, CIW*



## Gender & Literature

*(Chair: Dr Tsai Tsan-Huang, Australian Centre on China in the World, ANU)*

**'Love Stories, or the Political Economy of Love, Sex and Marriage: A Study of Yang Qingchu's Fiction', Dr Shie Shr-Tzung, National Tsing Hua University, Taiwan**

**'Sexualized Body and Nativist Consciousness: Gender Politics and Nationhood in Li Ang's Novels', Dr Chialan Sharon Wang, Wenzhou-Kean University, PRC**

**'In Quest of the Absent Father: Family, History and the Mainlander Identity in Hao Yuxiang's *Nilü* (The Inn)', Dr Phyllis Yu-Ting Huang, Monash University, Australia**

*Venue: Seminar Room 1, CIW*

12:30-1:30pm Lunch **(CIW Lotus Hall)**

1:30-3:00pm **Keynote Public Lecture (CIW Auditorium)**

**'Taiwan is not China: Aborigines, Colonial Rulers and Democratisation in the History of the Beautiful Island', Emeritus Professor Bruce Jacobs, School of Languages, Literatures, Cultures and Linguistics, Monash University**

3:00-3:30pm Afternoon Tea **(CIW Lotus Hall)**

3:30-5:00pm **Panel 4, Concurrent Sessions**

**Music**  
**'An Imaginary Taiwan from a Composer in China — A Case Study of Taiwan Bangzi Opera', Dr Ma Ming-Hui, Nanhua University, Taiwan**

*(Chair: Dr Tsai Tsan-Huang, Australian Centre on China in the World, ANU)*

**'The Classy Women: The Stereotype and Life of Taiwanese Female Musicians', Dr Pan Li-Ming, University of Nottingham, UK**

**'After "Shoka" (School Songs): The Institutionalization and Objectification of Taiwanese Aboriginal Contemporary Music', Dr Chen Chun-Bin, Taipei National University of the Arts, Taiwan**

*Venue: Seminar Room 1, CIW*





## China & Taiwan

*(Chair: Dr Amy King, Strategic & Defence Studies Centre, ANU)*

**'Taipei 2030: Greater China's Global City?'**, Dr Salvatore Babones, The University of Sydney, Australia

**'China's Ongoing Influence on Taiwan's Media'**, Dr Hsu Chien-Jung, National Dong Hwa University, Taiwan

**'Buying Its Way In — New Tact in China's Unification Strategy towards Taiwan'**, Professor Parris H Chang (presented by Professor Bruce Jacobs on his behalf), Taiwan Institute for Political, Economic and Strategic Studies, Taiwan

*Venue: Law Link Theatre, College of Law*

## Social Movements

*(Chair: Paul Farrelly, Australian Centre on China in the World, ANU)*

**'Mediated Representations of Taiwan's Anti-media Monopoly Movement'**, Ms Wong Shiau Ching, The University of Melbourne, Australia

**'Recover from "Betrayal": Local Anti-Nuclear Movements and Party Politics in Taiwan, 1980-2013'**, Dr Wei Shuge, The Australian National University, Australia

**'Public Space, Social Media and Student Activism in Contemporary Taiwan'**, Ms Rowena Ebsworth, The Australian National University, Australia

*Venue: Fellows Road T1, College of Law*

6:00-6:15pm

**Short interview with Director Tsai Ming-Liang (CIW Auditorium)**

by Ms Linda Jaivin on two short films

6:15-7:00pm

***No Form* and *The Skywalk is Gone* film screenings (CIW Auditorium)**

7:00-7:30pm

**Q&A with Director Tsai Ming-Liang (CIW Auditorium)** moderated by Ms Linda Jaivin



**Friday 9 January 2015**

09:00-10:30am **Panel 5, Concurrent Sessions**

**Transnational Interactions** **‘Transnational Cultural Flow through Tea: the View from the Table of Taiwanese Tea Artists’, Dr Zhang Jinghong, The Australian National University, Australia**

*(Chair: Rowena Ebsworth, Australian Centre on China in the World, ANU)*

**“Free China” and Innovation of Organizations: Taiwan’s Effect on Reshaping Chinese Communities in Sydney and Melbourne from 1954 to 1972’, Dr Kuo Mei-Fen, Swinburne University of Technology, Australia**

**‘Taiwan Experience and the Chinese Education Movement in Malaysia’, Dr Ang Ming-Chee, Lund University, Sweden**

**‘Taiwan’s Trade Policy and International Space’, Mr Charles Finny, Saunders Unsworth Government Relations Consultants, New Zealand**

*Venue: Seminar Room 1, CIW*

**Strait Crossing: The Transformation and Transgression of Art from Taiwan** **‘The Usage of Aura: Chinese Photographer Long Chin-San’s Composite Photography and the Diasporic Aesthetics’, Professor Liao Hsin-Tien, National Taiwan University of Arts, Taiwan**

**‘Modernity and Modern Painting: Postwar Ink Art in Taiwan’, Dr Pan An-Yi, Cornell University, USA**

*(Chair: Dr Olivier Krischer, Australian Centre on China in the World, ANU)*

**‘The Rise of China and the Politics of Identity and Representation in Contemporary Art from Taiwan’, Dr Sophie McIntyre, The Australian National University, Australia**

*Venue: Fellows Road T1, College of Law*





## **Marriage & Family**

*(Chair: Dr Zhu Yujie, Australian Centre on China in the World, ANU)*

**‘The Reformulated Meaning of Family and Home for Taiwanese Expatriates in Vietnam’, Dr Tien Ching-Ying**, The Australian National University, Australia

**‘Marriage Fraud in Taiwan’, Dr Wu Wei-Hua**, Taiwan Miaoli District Court, Taiwan

**‘Sightlines from the South: Performance, Sub-empire and Female Minor Transnationalism’, Dr Liang Peilin**, National University of Singapore, Singapore

*Venue: Law Link Theatre, College of Law*

## **Picture Books & Novels**

*(Chair: Will Zou, Australian Centre on China in the World, ANU)*

**‘Chih-Yuan Chen’s Picture Books: Hybridity, Nostalgia and Translation’, Dr Shih-Wen Sue Chen**, Deakin University, Australia

**‘A Study of the Re-entry Intellectuals Depicted in Novels by Qiong Yao in the 1960s to 80s’, Dr Chen Ta-Tao**, Tamkang University, Taiwan

*Venue: Seminar Room 2, CIW*

10:30-11:00am Morning Tea (**CIW Lotus Hall**)

11:00-12:30pm **Keynote Public Lecture (CIW Auditorium)**

**‘Art, Violence and Memories: Retelling the Story of the Beautiful Island’, Dr Mark Harrison**, School of Humanities, University of Tasmania, Australia

12:30-1:30pm Lunch

**1:00-1:30pm Special Lunch Time Event**

**‘History as Fiction: A Reading from the novel *Green Island*’ by Dr Shawna Yang Ryan**, University of Hawai’i at Manoa

*Venue: CIW Gallery*



1:30-3:00pm

**Panel 6, Concurrent Sessions**

**Place** **‘Cultural Neighbourhood Spirit: The View from Taiwanese Traditional Courtyard Housing’, Dr Janelee I-Chen Li**, International ERIZ Urban Planning Consultant Company, Taiwan

*(Chair: William Sima, Australian Centre on China in the World, ANU)*

**‘Expecting a Museum Belonging to Us: The Interaction Between Public Sector and Local Community’, Ms Chiu Tzu-Yu**, The Australian National University, Australia

**‘Politics of the Street Names: Divergence between the North and South in Taiwan’, Dr Huang Wenchuan**, National Dong Hwa University, Taiwan

**‘Australia Receiving the Legacy of Lin Yutang 林語堂: The Role of *My Country and My People* 吾國與吾民 (1935) and *The Importance of Living* 生活的藝術 (1937) in Jørn Utzon’s design for the Sydney Opera House (1956-66)’, Dr Chiu Chen-Yu**, Aalto University, Finland

*Venue: Seminar Room 2, CIW*





- Mental Health**    **'Harm Reduction Policy in Taiwan: Trajectories and Frictions', Dr Chen Jia-Shin**, National Yang-Ming University, Taiwan  
*(Chair: Dr Huang Hsuan-Ying, Australian Centre on China in the World, ANU)*
- 'Between Racialization and World Citizenship: The Transnationality of Psychiatric Epidemiological Studies in Early Postwar Taiwan', Dr Harry Yi-Jui Wu**, Nanyang Technological University, Singapore
- 'Constructing Local Knowledge in Psychiatric Care — An Introduction to Clinics Without Walls in Taiwan', Dr Peng Jen-Yu**, Academia Sinica, Taiwan
- Venue: Law Link Theatre, College of Law*
- Poetry & Media**    **'Informal Politics and Minor Literature: The Taiwan Tanka Association's Poetry of Witness', Dr Dean Anthony Brink**, Tamkang University, Taiwan  
*(Chair: Dr Qian Ying, Australian Centre on China in the World, ANU)*
- 'The Post-Digital in Taiwan's Contemporary Poetry Scene', Dr Brian Skerratt**, The Chinese University of Hong Kong, Hong Kong
- Venue: Fellows Road T1, College of Law*
- 3:00-3:45pm    **Conference close (CIW Auditorium)**









## Paper Abstracts

### Taiwan Experience and the Chinese Education Movement in Malaysia

**Ang Ming-Chee**

Centre for East and South-East Asian Studies, Lund University, Sweden

Today, outside China and Taiwan, only Malaysia has a complete Chinese education system, and it is the only country in Southeast Asia perpetuating the Chinese education system established during the colonial era. The preservation of these Chinese education institutions in Malaysia, from the Chinese primary schools to the Chinese community funded tertiary institutions, has been the result of continuous persistence by the Chinese education movement (華文教育運動). Within the movement community, the Taiwanese universities graduates have been the fundamental human capitals serving as members of Chinese schools committees (華文學校董事會), committees in the Parents and Teachers Association, or schoolteachers and principals in the independent Chinese secondary schools (華文獨立中學) in Malaysia. These Taiwanese universities graduates are instituted under the Federation of Alumni Associations of Taiwan Universities of Malaysia (馬來西亞留臺校友會聯會總會) and have been actively lobbying the Malaysia government to recognize Taiwanese university degrees. By analyzing the influences of Taiwan government policies and the marginalization they faced in Malaysia, this article investigates the shared experiences of Malaysian graduates from Taiwanese universities and the impacts of these experiences in the development of the Chinese education movement in Malaysia.

### Taipei 2030: Greater China's Global City?

**Salvatore Babones**

Department of Sociology & Social Policy,  
The University of Sydney, Australia

Slowing economic growth and a government crackdown on corruption have led to an outpouring of funds as China's wealthy seek safe havens for their wealth. People are on the move too. According to a 2012 paper at least three-quarters of the senior executives of China's major state-owned enterprises have acquired foreign residency or passports for members of their immediate families. Political-economic calculations suggest that a large part



of this human and financial exodus will start to flow toward Taiwan, putting Taipei on the verge of becoming one of Asia's major financial centers and greater China's first truly global city. Taipei is not currently in the top tier of global cities, but when it comes to capturing China's outflows Taipei has major cultural, geographical, and societal advantages over all other Asian centers. Modern Taiwan shares a language and a history with the mainland; Taiwan is permanently tethered to China but effectively independent of the Chinese authorities; Taiwan's freedom and democracy make it a safe haven from the vicissitudes of authoritarian regimes. Taipei is not yet a global city. Over the next two decades macro trends will converge to make it one.

## **Shared Heritages: Taiwan and the Monsoon Region**

**David Blundell**

International Master's & Doctoral Programs in Asia-Pacific Studies,  
National Chengchi University, Taiwan

My current project is about the early history transformation of the Monsoon region connecting peoples by navigation in the South China Sea and Indian Ocean. The thesis concerns Formosan beliefs and language systems circulating through seafaring in the region making linkages with similar peoples.

The peoples independently developed from the Neolithic age through early history and engaged in making linkages. Austronesian speakers, from the first millennium BCE the indigenous peoples who sailed the open Southern seas from Taiwan, Borneo to Sumatra, and Indian Ocean, made contact. This continuum of seafaring is important for understanding a rich and ancient past in the context of the later historic era.

What is the worth and value of making heritage connections? We find peoples have separate, yet related, traditions that include weaving, pottery, metalwork, jewelry, constructing ships, wood and stone carving, and other innumerable crafts for domestic utility and for trade. The understanding of sources, linkages, and uses of these life ways is vital to appreciating the components of shared heritages.

This paper discusses early navigation with focus on archaeological and early historic evidence of ocean-going navigation transporting heritage based on craft making knowledge and belief systems in Monsoon circulation routes across the region.





## Taiwan and the Pacific Islands: Exploring the Green/Blue Possibilities

**Fabrizio Bozzato**

Graduate Institute of International Affairs and Strategic Studies,  
Tamkang University, Taiwan

The Pacific Island nations face unique developmental challenges and vulnerability issues that, in some cases, threaten their very existence. The Islands' political and civil society leaders have recently embraced a vision of inclusive and sustainable development for remodeling their countries' brown economies into people-centered green/blue economies fostering poverty eradication. However, moving to a new socio-economic paradigm is a goal that the Pacific Island countries cannot achieve alone. They need reliable partners with green-tech capability and innovative aid policies. Taiwan — a dynamic technology powerhouse which is committed to nurture its ocean nation identity and has 'creating a blue revolution and seeking prosperity from the ocean' as the informing principle of its maritime policy — is potentially the ideal partner for building a new framework for Pacific islanders and enabling them to reach for green/blue resilience. The benefits would be multifarious and mutual. In particular, Taiwan would maximize its soft power as a 'Pacific Family' member, which may be the only strategy available to protect its long-term interests in the region. Pacific Islanders, on their side, would be empowered in their transformational effort to resolve the dichotomy between vulnerability and resilience in their socio-ecological system.

### **Informal Politics and Minor Literature: The Taiwan Tanka Association's Poetry of Witness**

**Dean Anthony Brink**

English Department, Tamkang University, Taiwan

This presentation, including clips from a documentary film in progress, introduces the Taiwan Tanka Association (*Taiwan kadan*), a group of mostly elderly Han Taiwanese, some younger Japanese, and currently one indigenous Taiwanese and one Westerner that meet once a month to share their 31-morae Japanese-language *tanka* poems in a formal luncheon setting. Out of these meetings, attended by nearly a hundred members, a biannual journal under the group's name is professionally published. As *tanka* poetry exhibits an inclination for complications associated with longing and sadness, what is of interest in this group is how many of the poets and poems include political



and historical events and issues not only in Taiwan but in Japan, China, and around the world. Underpinning this orientation is a logic of sad denouement which follows from the historical circumstances of martial law and white terror that particularly marked Japanese era-educated Taiwanese. Thus many of the poets turn to *tanka* as a form of ideological redemption against the background of this history. Poetry in Japanese becomes in this context a ‘minor literature’ in Deleuze and Guattari’s sense of collective political enunciation that deterritorializes (devalues and displaces) while articulating a complicated postcolonial voice characterized by hybridity.

**Between a Common Past and a Fragmented Modernity:  
the Producer and Director Roles in Film and  
Television Co-production between Taiwan and China**

**Stefano Centini**

Département Chine, Institut national des langues et civilisations orientales  
(INALCO), France

Spurred on by the signature of the ECFA in 2009, co-productions between Taiwan and China have considerably increased in number. However, this cooperation happens on more than just a financial level — it involves exchanges of staff, values and representations between the two countries.

The increase in the number of co-productions during the past few years has led to a change in the topics dealt with: whereas in the late 1990s, Taiwanese productions were trying to refer to a “common past”, since 2006 we have seen several examples of more contemporary storylines and stories like the period-drama *Princess Pearl* (還珠格格, *Huanzhu gege*, 1998, by Qiong Yao) have given way to trendy dramas like *Zhuanjia Yudao Ai* (轉角遇到愛), 2007), while only recently period dramas have resurged as a way to avoid censorship.

Using in-depth interviews with producers and directors, this study will try to describe the techniques, problems and relationships involved in the preparation and the making of these co-productions, as well as the representations brought into play in such narrative fictions both in film and television industry.





## **Buying Its Way In — New Tact in China’s Unification Strategy towards Taiwan**

**Parris H Chang**

Taiwan Institute for Political, Economic and Strategic Studies, Taiwan

Taiwan’s remarkable democratization and political transformation since the 1990s have been quite worrisome to the CCP leaders in Beijing. The political rise of a native Taiwanese President Lee Teng-hui in the wake of KMT leader Chiang Ching-kuo’s passing in 1988 and Taiwan’s steady democratic reform has generated new dynamics in Taiwan’s polity and in the cross-strait relations as well.

This paper will analyze and explicate Beijing’s interpretation of democratic developments under President Lee, Chen Shi-bian and Ma Ying-jeou and the cross-strait interactions, including: Beijing’s response to Lee’s trip to Cornell University 1995, and Taiwan’s first direct presidential election 1996; China rejected Pres. Chen’s conciliatory ‘Five Nos’ offer in May 2000, as he refused to accept Beijing’s ‘one China’ principle; Beijing’s strategy toward Chen’s DDP government was to ignore him, align with the KMT and other pro-unification parties as well as business groups to under-mine his governance from within; Hu Jintao’s ‘six-point program’ on President Ma Ying-jeou, focused on the cross-strait opening and economic integration (e.g. ECFA) and a wily united front operation to ‘buy’ Taiwan; Chairman Xi Jinping in haste to push political talks with President Ma; and Taiwan’s backlash — the sunflower movement — and impact on cross-strait relations.

### **After “Shoka” (School Songs): The Institutionalization and Objectification of Contemporary Taiwanese Aboriginal Music**

**Chen Chun-Bin**

Department of Music, Taipei National University of the Arts, Taiwan

Shoka refers to songs that incorporated Western and Japanese elements for the music education in Japanese primary and secondary schools since the late 19th century. After Japan colonized Taiwan, the shoka curriculum became a component of Taiwan’s modern education, laying a foundation for the development of Westernized music in Taiwan. It also significantly impacted



the formation of contemporary Taiwanese Aboriginal music. The introduction of shoka education alongside interplays of various political, economic and technological factors facilitated the institutionalization and objectification of Aboriginal music. Taking contemporary music of the Puyuma Aborigines as an example, I will provide a description of the musical theater 'On the Road', the 'flagship production' of Taipei National Theater and National Concert Hall in 2010, which featured Puyuma musicians. Then, I will discuss works by the Puyuma musician Baliwakes used in this play and the shoka education he and other Aboriginal intellectuals received in the Japanese colonial period. Finally, I will explore implications of compositions and performance by Puyuma musicians, from a post-colonial perspective. By so doing, I aim to contribute to our understanding on how Taiwanese Aborigines negotiate their identities by creating and performing contemporary works that incorporate traditional and modern elements.

### **Tzu Chi's Environmental Practices in Taiwan: A Field Analysis**

**Chen Chia-Luen**

College of General Education, Hungkuang University, Taiwan

**Liu Yin-Ning**

Department of Sociology, National Taiwan University, Taiwan

In the 1990s, many Buddhist organizations in Taiwan started to appeal to Buddhist ideas and ways of environmental protection. Since then, environmental practices have been incorporated into Tzu Chi's missions and have become an important feature of Tzu Chi. Their environmental practices include national-scale recycling and collection, selling organic products, and promotion of vegetarian diet, simple life, saving materials and energy which are independent or irrelevant to fervent social environmental movement. This paper adopt P. Bourdieu's field analysis to explain why Tzu Chi's environmental practices are limited to individual daily practices rather than confronting to enterprise or the policy of government. For Tzu Chi members, these environmental practices are defined as the extension of religious practice; however, in reality, they are embedded in multi-facet social structures. This paper argues that individual environmental practices have been a successful strategy to maximize the interests of Tzu Chi Foundation, such as recruiting new members, mobilizing the members, obtaining substantial profits and social prestige, and keeping a





ccordant relation with enterprises and government for other benefits. On the contrary, the involvement in radical environmental movement will hamper the multiple interests of Tzu Chi foundation in the society.

## **Ancestor Veneration and Christian Church — A Case Study in the History of the Christian Mission in Chinese Context**

**Chen Chi-Rong**

College of Humanities, Aletheia University, Taiwan

The issue of ancestor worship, among many others, qualifies as one the most important theological debate in the history of Christian Mission in China which is justified by its scale, both in its long lasting period and in its influence. In terms of time, the debates of ancestor worship began from the Jesuit Mission in China during the Ming dynasty in the 16th century. In terms of influence, Pope Clement XI issued the decree in 1704 to ban the ancestor worship practiced by the Christians in China, which practically activated two centuries of persecution of Christian Church in China. The Roman Catholic Church prohibited ancestor worship in Chinese church in 1704; and it remained so until 1939 when this prohibition was officially cancelled by Pope Pius XII. On the other hand, the protestant churches in Taiwan remain loyal to the decision banning ancestor worship made by their missionaries from 19th century and holding it as precondition for baptism till today, in the 21st century.

## **A Hybrid Translation from Two Source Texts: Looking for Identity in Colonial Taiwan**

**Chen Hung-Shu**

Department of English Instruction, University of Taipei, Taiwan

'*A Homeless Orphan*' (無家的孤兒), translated by Jian Jin-Fa (簡進發) in colonial Taiwan, is a story based on *Sans Famille*, an 1878 French novel by Hector Malot. My investigation into the material confirms that in Jian's indirect translation, he selected, added, and deleted from his two source texts. He used two variants of translation, performing both an intralingual translation (from Bao Tianxiao's Chinese version) and an interlingual translation (from Kikuchi Yuho's Japanese version). This unique combination of relay translation and translation from within and without the target language make this a text



worth studying.

As a Taiwanese writer and translator facing two motherlands — China and Japan, Jian chose this story, implying that Taiwan was like a homeless orphan looking for its own identity. It could also be explained as a gesture of resistance to the Japanese colonial government's 1937 ban of Chinese sections (漢文欄) in newspapers. In this study, I observe how a translator handles two source texts, two languages, and two cultures; and, by exploring Jian's background and the features apparent in his translation, I illustrate his search for the identity of two homeless orphans — himself and Taiwan.

## **Harm Reduction Policy in Taiwan: Trajectories and Frictions**

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Harm reduction policy was implemented in 2005 for the rampant HIV endemic among injection heroin users. Introducing two novel measures, namely needle syringe programs and opioid substitution treatments using methadone or buprenorphine, this policy effectively exposed and treated heroin users. However, the Centers for Disease Control in Taiwan shifted its prevention emphasis back to risky sexual behaviors in 2009. Thereafter harm reduction policy lost its momentum, and some unintended consequences have thus surfaced.

While the policy is showcased as a public health success, everyday practices often contradict its claimed ideology which is non-punitive, pragmatic and even emancipatory. Instead of treating the policy as a single event, it is necessary to situate it within the intersecting trajectories of the governance of controlled substance and the professionalization of addiction science. By recounting historical antecedents, policy-making processes, and ideological and organizational conflicts, this presentation aims to address the irreconcilable frictions, emergent yet ephemeral opportunities, and entangled hopes and despairs in the unfolding of the policy. This critical evaluation of harm reduction policy may lead to a sophisticated appraisal of the regime of addiction in Taiwan.







## Chih-Yuan Chen's Picture Books: Hybridity, Nostalgia and Translation

**Shih-Wen Sue Chen**

Faculty of Arts and Education, Deakin University, Australia

Chih-Yuan Chen (1975-) is one of Taiwan's most successful picture book author/illustrators, having won international recognition for his works, which have been translated into 18 languages. *Guji Guji* (2004) is probably the best known book among English-language readers because it was a *New York Times* bestseller. In Taiwan, several of Chen's works have been re-packaged as bilingual books with accompanying audio-book CDs, which highlights the marketing strategies of the publishers attuned to the desire of Taiwanese parents who wish to help their children learn English from a young age. Despite his importance in Taiwan's children's literature, there has been very few English-language scholarship on his work. This paper analyses Chen's texts, including *The Featherless Chicken*, *Guji Guji*, and *On My Way to Buy Eggs*, focusing on use of colour, frames, borders, objects/icons, texture and layout as well as the how the illustrations, narrative text, and peritext work together to reflect a 'hybrid' Taiwanese identity and nostalgia for the past. The second half of the paper will consider the materiality of the bilingual books as well as the techniques employed in the translations.

### **A Study of the Re-entry Intellectuals Depicted in Qiong Yao's Novels in the 1960s to 80s**

**Chen Ta-Tao**

Department of Chinese Literature, Tamkang University, Taiwan

This paper intends to study the novels by Qiong Yao (1938-) concerning re-entry intellectuals. Although she is known as a high school graduate writer with very limited information about studying abroad, this paper presents the idea that Qiong Yao has opportunities to hear stories concerning re-entry intellectuals because she was born in a gentry family and grew up in the teacher village of the National Taiwan Normal University where her father was a history professor. As the eldest child of the family Qiong Yao dedicated herself to writing to help her parents to support her siblings to study in the USA. Her husband Ping Xintao, who owns a popular magazine, *Huangguan* (Crown), has helped her in her writing career, as a result she became one of the most prolific romance novelists in Chinese. Having intimate contact



with *Crown* magazine, she also had opportunities to learn from re-entry intellectuals, especially those who mailed their writings to the magazine and hoped they would be accepted. This paper shows the significance of studying abroad declined in Qiong Yao's novels particularly after the 1970s, when the society started to change.

### **In Seeking Recognition for a Complete Existence: The Everyday Conflicts Brought from the Global AIDS Discourses to Taiwanese**

**Chen Yi-Tsun**

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By drawing on the ethnography of A-Hon, infected by HIV and under surveillance within the health regime of HIV/AIDS, what he has been actively disclosing to those who have and will read his story, at least me, is not merely the physical and social side effects caused by the triple cocktail therapy, but also how his *renji guanxi* (interpersonal relationship) is being adversely intervened and shaped by pharmaceuticals and politics of *guanhuai* (care). I argue that rather than being outcries for public attention to acquire sympathy, empathy and rights, voicing, or 'writing' precisely, is for A-Hon and other authors of *Fa Sheng Lian Xi* who 'would like their own works to be seen', on one hand, to show their existences, while on the other hand, to be remembered and get recognized in order to reconnect with the milieu where they used to belong but are no more included. They will otherwise become more marginalized and eventually forgotten as already dead in Taiwan where its citizens have been struggling for a complete existence in the world after the exclusion from United Nations in 1971 and the loss of its international position afterward.

### **The Role of *My Country and My People* 吾國與吾民 and *The Importance of Living* 生活的藝術 in Jørn Utzon's Design for the Sydney Opera House**

**Chiu Chen-Yu**

Department of Architecture, Aalto University, Finland

Lin Yutang's *My Country and My People* (1935) and *The Importance of Living* (1937) are the two favorites of Jørn Utzon (1918-2008), the architect for the Sydney Opera House (1956-66). Lin Yutang's two books served as a foundation for young Utzon's perception of Chinese culture in general and Chinese calligraphy, painting and architecture in particular. Importantly, this





nurtured young Utzon's personality and his critical approach to modern art and architecture, especially seen in his early schemes for the Sydney Opera House (1956-66).

This article reconstructs the interrelationship between Lin Yutang and Jørn Utzon for clarifying the impacts of Lin Yutang's *My Country and My People* and *The Importance of Living* on Utzon's early career. This article further constructs a series of ideological analogies between Lin Yutang and Utzon's perception of art, artist, aestheticism and architecture for examining the precise role of Lin Yutang's work in young Utzon's career and his design proposals for the Sydney Opera House. This article argues that Lin Yutang's work was not only served as a fertile ground for nurturing Utzon's architectural belief, as his aesthetic principle for the Sydney Opera House, but also playing an important role for cultivating Utzon's philosophical thoughts, as his intention of creating the Opera House.

### **Expecting a Museum Belonging to Us: The Interaction Between Public Sector and Local Community**

**Chiu Tzu-Yu**

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The Australian National University, Australia

Responding to drastic social changes since the 1980s in Taiwan, in 1994 the Executive Yuan's Council for Cultural Affairs (now the Ministry of Culture) implemented the Project of Comprehensive Community Building. This project attempted to cultivate a unified sense of community consciousness from the 'bottom up', and 'cultural empowerment'. Residents were called upon to participate in the community's public affairs as it was believed this would help to revitalise and sustain the community's cultural features and support the formation of civil societies. As part of this project, a series of the Local Museums Projects have been implemented that seek to promote local culture and shape a multicultural society. There are several local or city museums that have been established and that are supported by this project. Although there are some successful case studies that have promoted local culture and tourism, conflicts and tensions still exist for local and city museums which are in the process of making an inclusive and community-engaged museum.



This paper explores the gap between cultural policy and the museological practices of city or local museums and is based on an analysis of the fieldwork data collected from the city of Keelung. In doing so, this paper examines the process of decision making and community engagement in terms of exhibition-making and public programs.

## **Pèh-oē-jī as Intangible Cultural Heritage of Taiwan**

**Wi-Vun Taiffalo Chiung**

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This paper surveys the development of writing in Romanized Taiwanese Pèh-oē-jī from the perspective of sociolinguistics and intangible cultural heritage. Pèh-oē-jī, literally means the scripts of vernacular speech, is also called Taiwanese scripts. It was introduced to Taiwan by Western missionaries in the second half of the nineteenth century. It plays important roles in three aspects: 1) cultural enlightenment, 2) education for all people, and 3) literary creation in colloquial Taiwanese. Although Pèh-oē-jī was originally devised for religious purposes, it is no longer limited to religious applications especially after the contemporary Tâi-bûn (Written Taiwanese) movement was raised since the late 1980s. Pèh-oē-jī has been adopted by many Tâi-bûn promoters to write Taiwanese either in Roman-only or Han-Lo styles. For example, famous Tâi-bûn periodicals such as *Tôî-oân-jī*, *Tâi-bûn Thong-sìn* and *Tâi-bûn Bông Pò* adopt Pèh-oē-jī as the Romanization for writing Taiwanese. In addition, professional organizations such as Tâi-oân Lô-má-jī Hiáp-hôe (Taiwanese Romanization Association) was organized in 2001 for the promotion of writing in fully Romanized Taiwanese. Taiwanese Pen, the literary society of Taiwanese writers for the promotion of literary creations in Taiwanese vernacular was established in 2009. In short, Pèh-oē-jī is the ground of Romanization of modern Taiwanese colloquial writing.

## **From Avengers to Desperate Wives: History, Politics, and Female Agency at the Rise and Fall of Taiwan Pulp (1970s to 1980s)**

**Cho Ting-Wu**

Cinema Studies, New York University, USA

The paper explores the transformation of the female star images at the rise





and fall of ‘Taiwan Pulp’ films — a group of exploitation films in Taiwan from the 1970s to 1980s — from angles including the shifting geopolitics of the Cold War and economic policies, the development of media technology, and the rise of nativist literature and social movement.

One of the most popular sub-genres of the Taiwan Pulp is the ‘woman’s revenge film’, which exploits on foreign genre films, domestic crime news, and images of fetishized female bodies. By tracing the career and star images of the most recognizable Taiwan Pulp actresses, I recontextualize the transformation of the star images within Taiwan’s socio-political and ideological shifts and examine how the state censorship and the Neo-Confucianist social order are negotiated through these images. On the one hand, the star images demonstrate the transformation of the national images shaped by the state. On the other hand, these actresses were actively shaping their own images on and offscreen, breaking the boundaries between the entertainment industry’s need for sensual excitement, the patriarchal society’s demand of a ‘good woman,’ and their own pursuit of the image of a successful modern independent woman.

## **Public Space, Social Media and Student Activism in Contemporary Taiwan**

**Rowena Ebsworth**

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Social media has recently been identified as critical to the initiation and sustainability of contemporary social movements. As seen with the Sunflower Movement (March–April 2014), this argument has predominantly been limited to examining how social media facilitates a ‘virtual’ public sphere. This paper builds on previous research by exploring how student activists in Taiwan use social media to create and regulate public space. Drawing on the work of Paulo Gerbaudo, I analyse how a group of students used social media to ‘choreograph’ the Sunflower Movement. Within this, it proved integral that they establish the Legislative Yuan as a site of ‘authentic’ democracy. Similarly, activists have used social media to create a community based in Café Philo, Taipei. While designed to simulate a Habermasian coffee house and foster unrestricted political debate, in effect, weekly forums at Café Philo feature a lecture delivered by experts. I therefore argue that student activists in Taiwan



use social media to create public space for ‘authentic’, yet highly regulated, political experiences. This suggests that the student community may feel isolated by modern society, or anxious about Taiwan’s problematic country status. Either way, this use of social media has proven to be a distinctive element of contemporary protest.

## **Cooperation Without Harmony: Why Taiwan-Indonesia Economic Cooperation Arrangement is Difficult to Achieve?**

**Rangga Aditya Elias**

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Since 1995, Taiwan and Indonesia already have institutional negotiation channel under semi-formal institutions, Taipei Economic and Trade Representative Office (TETO) and Indonesian Economic and Trade Office to Taipei (IETO). Under the institutional channel, both sides attempts to increase and broader economic cooperation. Significant progress occurred in 2012 when the Letter of Intent on Morotai Development Project has been signed between both parties in establishing a Special Economic Zone. However, the achievement in Morotai still not brings significant result to achieve broader economic cooperation arrangement.

This paper, therefore, is aimed to examine cause factors of difficulties in achieving broader economic cooperation arrangement between both sides. It will emphasize on the ability of institutional channel, TETO and IETO to start the negotiation. Considering studies on this particular topic is still difficult to find, this paper will use ‘Taiwan Tunnel’ term that observes three symmetric variables which are goal, effort and understanding of the institutions and correlating those variables with their ability to create economic cooperation arrangement. The quantitative method will be used first then supported with qualitative method. In addition, several interviews will be conducted to decision makers and government officials from both sides in order to support the collected quantitative data.





## **Terry Hu's Creation of Krishnamurti as a 'New Age Buddhist'**

**Paul Farrelly**

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Through exploring Terry Hu's 胡因夢 (b.1953) writings about, and translations of, Jiddu Krishnamurti (1895-1986), this paper will show her contribution to the creation of New Age 新時代 religion in Taiwan.

While Hu developed a high public profile as a movie star in the 1970s and early 1980s, her career as a New Age figure has proven to be of much greater length. Along with C.C. Wang 王季慶, Hu is one of the highest profile pioneers of New Age religion in Taiwan. Long involved in the study and translation of English-language texts, she also wrote a number of books, articles and prefaces introducing readers in Taiwan to her understanding of the 'New Age'. In expressing her fervour for Krishnamurti, who, despite his self-professed secularity, she repeatedly described him as 'Buddhist'.

Krishnamurti was a distinctly global figure with a complicated religious background. The enthusiastic posthumous introduction he was given in Taiwan allows us to tease out some of the tensions found in notions of the religious and the secular. I will also demonstrate how Hu's revision of Krishnamurti as a 'New Age Buddhist' augments notions of identity and Chineseness.

## **Taiwan's Trade Policy And International Space**

**Charles Finny**

Saunders Unsworth, New Zealand

The WTO allows members to negotiate bilateral and regional trade liberalization agreements. This creates new opportunities for both Taiwan and those WTO members that do not have diplomatic relations with Taiwan. New Zealand and Singapore have signed such agreements with Taiwan in recent years, and the ECFA process between China and Taiwan is likewise being negotiated under the WTO framework. In the case of New Zealand the agreement has had immediate positive impact on trade flows. This paper looks at the circumstances that allowed these agreements to occur and at the prospects for further bilateral FTAs involving Taiwan and Taiwan's



aspiration for membership of and TPP grouping. It suggests that further positive development in cross-strait relations and the outcome of the 2016 Presidential election in Taiwan will be important influences on the expansion of Taiwan's FTA network. Ratification of the Cross-Strait Service Trade Agreement and an outcome in the current negotiations on expanding the ECFA goods coverage will be important. The 2016 Presidential election will be a major complicating factor.

## **The Wu Feng Story: Told and Retold**

**Magnus Fiskesjö**

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Even though the post-war Taiwanese official version of the Wu Feng story was discredited and removed from textbooks after it was challenged by scholars and indigenous people with the advent of democracy in the 1980s and 1990s — it is still continuously retold in many places. This includes local temples, old and new, openly dedicated to Wu Feng, the Qing-era figure supposedly 'civilizing' and conquering aboriginal Taiwan. I launch a comparative-historical investigation of the long 'shelf life' of the Wu Feng tale, attending to Japanese, Kuomintang, and mainland Chinese settler interests in the story, as well as counter-narratives from aboriginal people. In their daily lives next to Taiwanese-Chinese settlers they face the tenacity of both Wu Feng the deity, lorded on new temple altars, as well as Wu Feng's ghost seemingly hovering over us all. I also focus on the general insights to be drawn from the social life of the Wu Feng story, in comparison with several other cases of recycled hero figures where contending parties of settlers, conquerors, locals and indigenes seek control of history and through it, the present.

## **China's Ongoing Influence on Taiwan's Media**

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Despite Taiwan being a free democracy, increasingly closer economic ties across the strait allow China to exert pressure on the Taiwanese media industry. China's political and economic pressures, media owner's relationships with Chinese politicians and business with China, have placed an undue shadow







on the political orientation of much of Taiwan's media, bringing to bear a negative influence on press freedom and the political self-determination of Taiwanese media owners. These conditions justifiably worry Taiwan's people regarding freedom of the press and freedom of speech.

There are three ways in which China wields influence on Taiwanese media. First, China exerts its economic power to co-opt some Taiwanese media. By facilitating pro-Beijing tycoons' acquisition of media on the island, China can influence editorial content, coverage and criticism of China. Second, China pressures Taiwanese media owners who have invested, or intend to invest, in China, prompting self-censorship on any China-related issue. Third, Chinese government agencies publish various types of advertorials disguised as news coverage in Taiwan's media. This placement tactic facilitates political influence by providing a source of advertising revenue, often thereby making Taiwan's media into de facto propaganda agents of the Chinese government.

### **Politics of Street-Naming: The Divergence between the North and South in Taiwan**

**Huang Wenchuan**

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The naming of places plays a key role in the relationship between place and the politics of identity. Naming is a form of norm. Street names have both symbolic meanings and spatial orders that show normality and legitimacy to those who dominate the presentation of places. In Taiwan, the politics of street-naming shows more obviously after the surrender of Japanese regime in August 1945. Taiwan was taken over by the Allied Nations and Komingtung on October 25 in the same year. Promptly on November 17, the Office of the Chief Executive of Taiwan introduced 'The Regulation of Renaming the Streets' for eradicating Japanese traces. The rules of street-renaming were followed in every city. Then, in the Post-Martial Law Period, the local governments had the power to (re)name the streets. An obvious example shows in the case that the DPP mayor of Taipei, Shui-Bian Chen, renamed the street in front of the President Residence, Jei-shou Road, into Ketagalan Boulevard for the purpose of challenging the hegemony of KMT.

The paper will borrow critical theories to focus on a political analysis of naming practices and the cultural production of place by examining the procedures



of the naming and the renaming of streets in the cities of Taipei and Tainan where base on their sociopolitical differences in Taiwan's developing history to compare and analyze the difference responses between north and south governments.

## **In Quest of the Absent Father: Family History and the Mainlander Identity in Hao Yuxiang's *Nilü* (The Inn)**

**Phyllis Yu-Ting Huang**

Chinese Studies, Monash University, Australia

The ethnic group, mainlanders (外省人 *waishengren*), is characterized and defined based on the history of the KMT and its Nationalist Government's retreat to the island after being defeated by the Communist army. As a result, the mainlander identity is often regarded as tightly connected to the KMT's cultural-political ideology. In this paper, I examine a second-generation mainlander writer Hao Yuxiang's 郝譽翔 autobiographical novel *Nilü* (逆旅 The Inn, 2000) as a case study, contending that Hao's account of her identification with mainlanders, with regard to his father's war experience and the history of the Chinese exodus, problematizes the existing concept of the mainlander identity and its ties to the KMT. Based on a close textual analysis, this paper examines how the very private search for genealogy becomes intertwined with the narrator's perceptions of the mainlanders' collectivity, which turns out to contest the historical narratives constructed by the political agencies.

## **Changing Social Status and Social Stratification in Plains Aborigines Society during 19th Century**

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On the basis of archival documents and historical data, this study explores the changes in social status of *shu fan* as a result of the socio-economic development in Qing Taiwan. In addition, this study examines also the formation and evolution of social stratification in *shu fan* society during 19th Century.

Analysis of a case study of the *fan tun* system in central and northern Taiwan leads to the conclusion that not only was tribal livelihood changed by the new





land policy, tribal public administration and tribal organization were also much altered by the new power structure. Examining the changes in social status and social stratification in the native society in the light of the *fan tun* system could bring new perspectives to the research on Taiwan history, in particular the history of plains aborigines with the state.

## **People of the Central Taiwan Highlands: Insights from Archaeology**

**Hung Ling-Yu**

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The central Taiwan highlands have supported cultural activities for thousands of years, as seen in archaeological records of what people did there as much as 4000 years ago. In this mountainous area, people developed traditions of using different sets of resources than was the case for their contemporary lowland and coastal neighbors. This area currently is inhabited mainly by aboriginal Austronesian-speaking Formosan peoples, whose cultural history today suggests that their ancestors were pushed to the upland mountains due to various passive reasons. However, ancient migrations toward the highlands may have involved more active processes. Archaeological studies allow us to trace how a unique upland mountain lifestyle developed in a long-term perspective. Certain types of ancient pottery, stone tools, jade artifacts, glass beads, and other discoveries indicate when and where people explored different zones of the highlands, what sorts of resource-areas they were using, and how they engaged in island-wide systems of communication and exchange networks. All of these findings provide new insights into Taiwan's highland societies that apparently have not been isolated but rather have been inter-connected with island-wide cultural developments since several thousand years ago.



**Dutchification, Hokkienization and Taiwanization?  
A Critical Review on the Contemporary Taiwanese  
Interpretations of the Local History, based on the Case of  
Dutch Princess of Eight Treasures**

**Peter Kang**

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National Dong Hwa University, Taiwan

The Dutch Princess of Eight Treasures is a local deity, a variation of the worship of the temple of lady ghosts, in Kengting of Pingtung since the 1930s. The local interpretations of the deity ranged from the red-haired princess in the 1930s to the princess of eight treasures in the 1960s. After the Chinese translation and publication of the VOC-archival sources related to Taiwan became available after the 2000s, the contemporary interpretation of the deity has been added with the elaborate biographical story full of the legendary ethos, and its Dutch origin is firmly confirmed. The paper examines the interpretations in the three different stages: the Japanese colonial period in the 1930s, that of the postwar totalitarian regime of Chinese Nationalists in the 1960s, and the post-martial law period. We argue that all the three different interpretations reflect various mixing degrees of Dutchification, Hokkienization and Taiwanization in diverse historical settings. By analyzing the interpretations, the paper reveals how the re-contextualized understanding of the past by the local community, who interprets the past different from the state orthodox view, not only provides an alternative to the shared memory advocated by the modern nation state but also devotes to our comprehension of the contemporary Taiwanese cultural heritage from the perspective of embedded local community.

**'Free China' and Innovation of Organizations:  
Taiwan's Effect on Reshaping Chinese Communities  
in Sydney and Melbourne from 1954 to 1972**

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A numbers of new associations of Chinese Australians after 1954 were established to enhance the Taiwan's image as 'Free China'. Utilizing public





narratives and archives, this paper first investigates how Chinese Australian groups played an important role to present positive images for Taiwan to both the Chinese community and the Australian community. The second part of the paper will evaluate the influence of developing the 'Free China' theme to the Chinese Australian community from 1954 to 1972. The activities of new associations including charitable fundraising, Double Tenth ball, seminars, films, exhibition and publishing newsletters reflected political agenda were some of the goals of the innovation of these organization. The development of Chinese Women Association in Sydney and Melbourne in the 1950s and 1960s provide examples of the transformation of Chinese Australians organizations in response to Taiwan's effect. The memorials of Chinese diplomats in Australia and oral history interviews of Chinese Australians are utilized in the final part to understand the meaning of developing the 'Free China' theme to Chinese Australians. The differences of generations, genders and place-identity strengthened diversity of meaning of being supporters of 'Free China'. Personal stories reflected how international politics had shakened the local families' traditional unity.

## **On the Flying Dutchman — Exiled Translators in the 1950s**

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When the Second World War ended in 1945, few Taiwanese were able to translate into modern Chinese, no matter from what source languages. From 1945 to 1949, almost all titles in Chinese, translations included, were imported from China, mainly from Shanghai. However, since the Martial Law took effect by the end of 1949, all titles from China became illegal. Lots of translations of China continued to be published without the translators' names or under fake names. As for the real translators in the 1950s, almost every one was exiled from China. Some of them had been established translators before 1949, and some started their career as translators in Taiwan. This paper aims to describe the background of those exiled translators, as well as their works: what did they translate, how did they get the source text, who sponsored them, and why did they translate. Through the examination, it is apparently that the U.S. became the main source of the translation, and the KMT the main sponsor for the exiled translators in the 1950s. That is, translations also met the interests of U.S.-KMT regime.



## **The Transnational Goddess Down Under: An Exploration of the Religiosity & Diaspora of Mazu in Australia**

**Lee Nien-Ting**

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The Empress of Heaven (*Tianhou*), commonly known as Mazu (Mother Ancestor or Granny) in Taiwan has long been a transnational Goddess of the Sea. Using the worship of Mazu in the Taoist community in Queensland as a case study, this paper examines the religiosity, sacred attributes, qualities and responsibilities of the Goddess for the Taiwanese people in the Queensland diaspora. The unusual aspect related to the largely Taiwanese congregation is that unlike some Mazu temples in Taiwan, for example, the Evergreen Taoist Church of Australia in Brisbane established in 1988, is not focused on claiming their Tianhou's historical linkages to Meizhou, China where the Mazu cult originated. The surveys conducted with the local Taoist community is designed to establish whether (A) the diasporic positionality and divine efficacy of Mazu act as a universal symbolic centre not bound by borders and/or the temple's place of origin, or whether (B) she retains as a localised, recreated and territorially bound sacred deity, or whether (C) Mazu's religiosity is not mutually exclusive, but is both localised and universal. Furthermore, the results uncover whether the existence of familiar Taoist religious institutions in Queensland act as a place of nostalgia for the Taiwanese people.

### **Cultural Neighbourhood Spirit: the View from Taiwanese Traditional Courtyard Housing**

**Janelee I-Chen Li**

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The objectives of my research were to provide a thorough analysis of traditional Chinese settlements and develop an understanding of how such housing schemes could be adapted to address environmental and social sustainability issues in the contemporary urban context. A systemic study of traditional Chinese neighbourhoods (i.e. Chinese Courtyard Housing) with regard to either China or Taiwan's transformation in the contemporary global urbanised area has not yet been carried out. Studies have not applied





or made use of the modern theories of living space and are often carried out from the point of view of a single residence and its functions instead of a whole neighbourhood. This research is the first comprehensive, in-depth examination of the surviving traditional large CCH neighbourhood during the urbanisation era based on solid empirical data. Therefore, it contributes to the documentation of historical Chinese settlements and lifestyles (Tolou is on the World Heritage register). It also heralds the re-invention of ancient ideologies and typologies to address modern problems in housing, social inclusion and sustainability. The outcomes of research have many important implications for urban policy and planning, public health and ultimately economic ramifications.

**Sightlines from the South:  
Performance, Sub-empire and Female Minor Transnationalism**

**Liang Peilin**

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Founded in 2009, TransAsia Sisters Association Taiwan Theatre (TASAT Theatre), also known as Nanyang Sisters Theatre (南洋姊妹劇團), is devoted to providing a platform for marriage migrants from Southeast Asia to tell stories of their journey to and life in Taiwan. The emergence of marriage migrants is a by-product of Taiwan's economic expansion into the south. Despite ASEAN marriage migrants' important contribution to Taiwanese society through their production and re-production activities, they are often doubly discriminated and oppressed. Through the frameworks of minor transnationalism proposed by Françoise Lionett and Shih Shu-mei, as well as the notion of inter-Asia first put forward by Chen Kuan-hsing, I examine two recent theatre productions by TASAT Theatre, *His Home, Her Home* (2013) and *Happiness, There is no U-Turn?!* (2014). Treating these theatre performances as sites where multiple sightlines converge, I examine modes of agency made available to marriage migrants through their performative acts. I argue this process of agency inscription has made female minor transnationalism an important means to building a de-imperialized and non-essentialist Taiwanese nationalist discourse.



## The Usage of Aura: Chinese Photographer Long Chin-san's Composite Photography and the Diasporic Aesthetics

Liao Hsin-Tien

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Long Chin-san (1892-1995) is the founder of Chinese-style photographer. In 1930s, he incorporated Chinese aesthetics of 'aura' into his innovative image experiment what he called 'composite photography'. After immigrating to Taiwan in 1950s, he became a typical *waishenren* (Mainlander) artist: a strong sense of Chinese heritage, the distinct Chinese life and the unique Chinese style in art. These make him an oriental image: a realization of Chinese culture in Taiwan. Not only the concept of 'vivid aura' (*qi Yunshengdong*) is an paramount concept of Chinese art theory, but it is also an instruction of artistic creation: a hint of bring more rhythmic form, such as empty space, smoke and cloud, ink splash, etc. 'Vivid aura' is also the focus of the debate of orthodox Chinese painting at the same time; therefore, this Chinese art discourse actually contains the connotation of cultural politics—the use of aura is not merely for the purpose of art and therefore the definition of aura is shifted under the diasporic transformation. Owing to the Chinese Civil War, Chinese culture crosses the Taiwan Strait and rooted itself in the island of Formosa. The transformation of 'vivid aura' represents the diasporic condition of Chinese culture.

### (Un)Necessary Back Translation in Taiwan: Stories beyond Translated Words

Oscar Chun-Hung Lin

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'Back translation' is generally defined as 'a process in which a text which has been translated into a given language is retranslated into source language' (Shuttleworth and Cowie, 1997). But aside from back-translating technical and biblical texts, which pursues the technical 'equivalence', back translation can also be used as a political means of filtering, anti-filtering, or even as the only way of presenting the original text. This paper aims at exploring







this additional function of back translation by examining the history of two back-translated texts in *Taiwan: The Revenge of the Heaven* (天讎) and *The Coldest Winter in Peking* (北京最寒冷的冬天). These two stories were originally written in Chinese by Chinese native speakers, but they first appeared in *The New York Times* (1970) and *Bungeishunjū* (文藝春秋, 1976) with English and Japanese translations. Readers in Taiwan had to wait till publishers back-translated them into Chinese in 1972 and 1977 to finally be able to read them in the ‘original’ language. This study will illustrate the process that, with the distance brought by seemingly redundant back translation, these two texts finally reached their original target readers.

### **An Imaginary Taiwan from a Composer in China — A Case Study of Taiwan *Bangzi* Opera**

**Ma Ming-Hui**

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This paper is going to discuss about the discrepancy between an imaginary Taiwan and the real situation from a case study in Taiwan *Bangzi* Opera, *The Sorceress Bride*, in order to reveal the difference in the concept of Taiwanese music from the political division between China and Taiwan over an extended period of time. This story describes a remote and putative aboriginal tribe, applying a very widespread and so-called aboriginal song (a girl in *A-Li-Shan*) in *Han* tribe in Taiwan and China; however, this tune is not the real song in the indigenous culture. Because of the influence of propaganda and promotion of popular culture, it is the most popular song in these two places about the aboriginal people in Taiwan. Consequently, this opera is replete with the imagination of Taiwan from a composer in China from a viewpoint of Taiwan, in particular, the indigenous culture. Through an analysis of the music in this performance, it reflects different perspectives from China and Taiwan towards Taiwanese culture, and how music can construct a culture on the stage in a traditional performance in Taiwan *Bangzi* Opera.

### **Taiwanese Identity in the Lee Teng-Hui Era**

**Shiho Maehara**

Research Center for Korean Studies, Kyushu University, Japan

This paper focuses on former Taiwanese President Lee Teng-hui’s influence on the development of Taiwanese National Identity. While presiding over



major advancements in democratic reforms in Taiwan, Lee has also promoted Taiwanese localization movements and has played a leading role in the smooth transition from Chinese Nationalism, which was promoted in Kuomintang (KMT) era, to Taiwanese Nationalism. according to polls conducted by the Mainland Affairs Council and academic institutions such as National Chengchi University and the Academia Sinica, there has been a growth in the number of people identifying themselves as Taiwanese, and its pronounced growth has mainly occurred in the 1990s, during Lee Teng-hui 's term of office. I believe that Lee Teng-hui's democratic political reform and his statements in the 1990s have been precisely influential over the development of Taiwanese identity, particularly his official statements guided in Taiwanese that express and discuss openly about their identity after the long-term restrictions on free speech under martial law. When analyzing Lee's statements, I used the collections of Lee Teng-hui's speeches. There are currently 26 volumes of the collections of Lee Teng-hui's speeches and these record speeches (Taipei mayor, president of the Taiwan provincial government, vice president, president) from June of year 67 of the Republic of China calendar to October of year 81 of the Republic of China calendar.

## **The Rise of China and the Politics of Identity and Representation in Contemporary Art from Taiwan**

**Sophie McIntyre**

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The Australian National University, Australia

China's burgeoning economy, and its flourishing art market have attracted significant global attention, but their impact on Taiwan, its nearest neighbour, has generally been overlooked by scholars in the visual arts. Focusing on the production and museological representation of art, this paper examines the role of art in the development of cross-strait relations during the last decade. It explores how artists and museums are responding to Taiwan's rapprochement with China, and the ways in which art and culture more broadly are being deployed by governments on both sides of the straits as a vehicle for soft power. It reflects on the geopolitical and cultural challenges artists in Taiwan face as they strive to capitalize on China's economic progress and remain internationally visible, whilst seeking to retain their sense of identity and autonomy.





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## **Modernity and Modern Painting: Postwar Ink Art in Taiwan**

**Pan An-Yi**

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The special postwar cultural conditions determined the characteristics of Taiwan Modernity in the second half of the 20th century. Due to the pervasive influence of American culture and democratic values, Taiwan intellectuals undertook a series of debates on the character of 'Chineseness' in the postwar era on Taiwan, resulting in a multifaceted modernity.

This paper will especially focus on this cultural phenomenon to explore and analyze the transformation of postwar ink art on Taiwan, devoting particular attention to Liu Kuo-sung, the key artist who played a major role in this movement.

Through a local perspective, this paper will examine and compare how ink art on Taiwan responded to the cultural environment, accepted the modularity of Western modernist art trends, and transformed traditional Chinese ink art—shedding its overly-stressed 'national spirit'—to become part of the international/global modernist art movement.

## **The Classy Women: The Stereotype and Life of Taiwanese Female Musicians**

**Pan Li-Ming**

University of Nottingham, The United Kingdom

In Taiwan, female musicians who play Western classical music have often been considered a group with a fixed image regarding their appearance. It has become an important criterion for assessing whether an individual can be considered legitimate as a female musician. By viewing her exterior performance, the degree to which she is 'like' or 'unlike' a female musician will be judged. Although the visual factor plays a critical role for Taiwanese female musicians, it has never been seriously investigated. This study is the first research to explore the stereotype of female musicians in Taiwan. Through the demonstration on concert posters, this study uncovers what elements constitute the stereotypical image, which is a classy, beautiful image. The female representation not only reveals the Taiwanese social values on Western



classical music and the women engaged with it, but also reflects that Taiwan is characterized by tensions between modernity and tradition. Furthermore, by the interviews with seventeen Taiwanese female musicians, it scrutinizes how this stereotype affects the life and career of female musicians. This paper exposes a range of socio-cultural pressures that work to create an ideal definition of what a female musician should 'look' like.

## **Constructing Local Knowledge in Psychiatric Care: An Introduction to Clinics Without Walls in Taiwan**

**Peng Jenyu**

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The development of psychiatry in Taiwan reflects its cultural subordination to the United States. The mainstream paradigms of mental disorders in the US are often taken as scientific truth without any critique. A vivid example is provided by the recent publication of the DSM-5; while it has provoked fervent polemics in Europe and the US, Taiwan's psychiatric professionals have embraced it with great enthusiasm. The new DSM's pathologising fever can only exacerbate the already existing tendency to undervalue the importance of subjectivity. Furthermore, the 'cultural inferiority complex' specific to the postcolonial identity tends to neglect heterogeneity in the production of knowledge.

Nevertheless, some community mental rehabilitation centres in Taiwan are trying to provide alternative care. They have managed to create an environment in which the patients' will, personality, and even symptoms can be addressed in a collective decision-making process, and not simply catalogued as pathology. However, these centres are obliged to meet the evaluation standards set by government-mandated 'experts' who show more concern for the management effectiveness than the quality of care. This paper will present the endeavours of three such centres, and the ways they construct local knowledge in psychiatric care through praxis.





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## Rainbow Taiwan on the Silver Screen

**Christopher Rea**

Department of Asian Studies, University of British Columbia, Canada

Taiwanese filmmakers are reimagining Taiwan's ethnic diversity and the history of its contact with the world. This paper examines their interest in the Japanese occupation era (1895-1945), focusing on three films: *1895 in Formosa* (2008), a realist epic inspired by Hakka and Aboriginal resistance against Japanese colonizers; *Cape No. 7* (2008), a comedy featuring a rainbow cast of ethnicities coming together for a beach party with a Japanese headliner; and *Warriors of the Rainbow: Seediq Bale* (2011), a blood-soaked epic inspired by massacres of aboriginal tribesmen and Japanese settlers in the 1930s. These films present the occupation period as one of rupture and violence and pay tribute to its impact on Taiwan's transformation into a multiethnic, multilingual, and cosmopolitan society. Viewing Taiwan through (in two cases, admiring) Japanese eyes, they represent Japan's return as an integral part of Taiwan's history and identity. Japanese in *1895 in Formosa* are reluctant colonizers of a beautiful land. *Warriors* is filled with epic deeds. *Cape No. 7* reignites romance between two countries torn apart by history. This paper examines how filmmakers have been taking Taiwan back to the future, emphasizing Taiwan's aboriginal blood and kinship with Japan, and inviting both acclamation and controversy.

### **Reliving the Past: The Narrative Themes of Repetition and Continuity in Japan-Taiwan News Coverage**

**Jens Sejrup**

Centre for East and South-East Asian Studies, Lund University, Sweden

This paper examines Taiwanese and Japanese media coverage of Taiwanese high-level political visits to Japan and critically analyzes the phenomenon of nostalgic repetition as a narrative formula in such sources. Stressing its elements of pathos, nostalgia, and sentimental reassurance, I argue that the repetition formula presents an avenue of strategic advantage for visiting pro-independence politicians vis-à-vis their Guomindang counterparts. The main attraction to the news media of this narrative motif is that it allows the Taiwanese visitor to be presented as sensitive to a core of 'eternal'



tradition and cultural stability in Japan and therefore negate any suspicions of fundamental breaks in the recent history of Japan-Taiwan relations and between 'old' and contemporary Japan. Demonstrating how this narrative motif requires the visitor's emotional involvement to appear credible and genuine, I note that over-indulging the Japanese poses a risk of alienating large domestic voter segments sensitive to 'neo-colonial' attitudes. Due to the historical and postcolonial nature of Japan-Taiwan relations, failure to engage in the pathos of Japanese continuity seriously impedes visiting Taiwanese politicians from attaining their PR objectives and tends to confirm labels as 'anti-Japanese' despite any intention on their part to visit Japan precisely in order to shed such labels.

### **From Extension to Flourishing — A Case Study of Bacteriology in Taiwan (1896-1910)**

**Shen Chia-San**

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This paper explored the development and transformation of bacteriological and immunological applications in 1895-1910 Taiwan, and showed how the bidirectional nature of medicine worked. The context included the following: First, bacteriology and immunology, which flourished since the late 19th century in Western countries, were brought to Taiwan around the same time - late 19th century. Their practice was strengthened via the Japanese efforts and the universal enthusiasm for such development.

Second, through the cowpox and plague vaccination, government official found that using local Baojia (保甲), Chinese physicians, temples etc. as 'symbols,' with free treatment, adjusted timing, various forms of publicity etc. as attractive and educational strategies was effective for promotion. After people became enthusiastic and educated, the tactics transformed into compulsory and paid vaccination.

Third, much of the Taiwanese implementation process was reported back to Japan's central government, or published in academic journals which could affect the immunological and bacteriological knowledge in Japan. The experience in Taiwan would later be helpful to Japan.





This case study shows how development of bacteriology in a less advanced region like 1900s Taiwan also affected mainstream medical trends in the wider world.

## **Love Stories, or the Political Economy of Love, Sex and Marriage: A Study of Yang Qingchu's Fiction**

**Shie Shr-Tzung**

Institute of Taiwan Literature, National Tsing Hua University, Taiwan

Born in 1940, Taiwanese writer Yang Qingchu appeared as a prominent writer in the 1970s, especially renowned for his short stories concerning factory workers of both sexes. This paper pinpoints love as the locus of his stories, but contrast to popular romance in which love conquers all, Yang's love stories reveal the economic characteristics of love, sex and marriage, thereby challenging and subverting the formulas of romance that often adores the myth of romantic love. Based on the Marxist theory of reflection, this paper attempts to provide a framework of interpretation that enables a rereading of Yang's fiction. First, concerning the relationship of base and superstructure, Yang's fiction explores the economic transformation in Taiwan through the changes of intimate, sexual and marital relationships. Secondly, Yang's fiction uncovers the deep structure of capitalist society rather than simply depicts its superficial phenomena. Finally, Yang's fiction serves as a great example for rethinking the triangular relationship of love, class and capitalism. As a whole, this paper intends to shed new light on Yang Qingchu's fiction and reaffirm the significance of reflection theory in the study of Taiwanese literature.

## **The Post-Digital in Taiwan's Contemporary Poetry Scene**

**Brian Skerratt**

Centre for China Studies, Chinese University of Hong Kong, Hong Kong

Hsia Yü's 2007 poetry collection *Pink Noise*, which made use of machine translation to pilfer texts from the internet and put them into (barely legible) Chinese, colonized the internet for Taiwanese experimental poetry at the same time as it rejected the characteristic invariance and accuracy of digital media. In the years since, contemporary Taiwanese poets have addressed this contradiction by emphasizing more strongly the uniqueness and imperfection



of the handicraft and the material and physical reality of the printed book, rather than the unlimited proliferation and infinite intertextuality of the digital text. Poets such as P'an Chia-hsin and Hsia Hsia incorporate traditional crafts (paper-cutting and woodblock printing, respectively) into their poetry collections, while book design has become an ever more important element of recent poetry publishing. Nevertheless, the Taiwanese literary and publishing scenes have also embraced social media to record and share moments and events, gesturing at the inherent reproducibility of the poetic text and the communal nature of the act of reading. This talk will explore how three poets — Ling Yü, P'an Chia-hsin, and Ah Mi — resist the intrusion of the internet through their attention to imperfect material products and asynchronous epistolary formats.

## **Obama's Pivot to Asia and the Roles of American Epistemic Community**

**Sung Wen-Ti**

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In light of perceived relative decline of American power after the Global Financial Crisis as well as a gradual but unmistakable shift in the global strategic centre of gravity towards the Asia-Pacific, the Obama administration announced a so-called 'pivot to Asia' policy, later more commonly referred to as the 'rebalancing'.

Structuralist conventional wisdom tends to regard it as a knee-jerk reaction to perceived shifts in the distribution of power, namely the anticipated Sino-American power transition, and as an attempt to contain China. Meanwhile more liberal voices have advocated the formation of a US-China power condominium, or a so-called global 'G-2', which at times involve calls for America's strategic abandonment or 'Finlandization' of Taiwan, a de facto strategic partner.

This paper seeks to address this 'pivot/rebalancing' debate during the Obama administration. It consists of 3 main components. Firstly, it will analyse the policy nature of the Obama administration's so-called pivot/rebalancing to Asia. Secondly, taking a more bottom-up approach to foreign policy analysis,







this paper will assess the roles of American intellectuals and think tank community in influencing and shaping that policy. Thirdly, this paper will conclude by evaluating the likely implications of the pivot/rebalancing on US-PRC-Taiwan trilateral relations.

## **The Reformulated Meaning of Family and Home for Taiwanese Expatriates in Vietnam**

**Tien Ching-Ying**

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The Australian National University, Australia

Economic globalization not only changes how businesses operate and accumulate capitals, but also transforms how businessmen organize the lives of their family and of their household. Observing the large number of Taiwanese expatriates in Vietnam forming extra-marital relationships with local women, this research seeks to understand the reformulated meanings of ‘family’ and ‘home’ for Taiwanese expatriates in Vietnam in the context of transnational capitalism. Even though the Taiwanese expatriates may enter into long-term relationships with Vietnamese women, they do not seek or desire immersion in the local socio-cultural context. Rather, they maintain a distance from their local social worlds by means of their privileges as transnational elites. They build for themselves a bubble that basically excludes locals, reproducing a ‘Taiwanized’ milieu in Vietnam filled with familiar language, food, housing, and social activities. All the while, they maintain their original homes and families in Taiwan as sites for eventual return and retirement. Somewhat contradictorily, however, they also often start second families and build comfortable homes in Vietnam — refuges to which they can escape and unwind at the end of exhausting days in an alien land.

## **Party Drugs and Queer Feelings: The Cultural Politics of Pharmakon(毒/藥) Represented from Popular Taiwanese Gay Novels**

**Ray Meng-Che Tsai**

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Since a raid on Nong-An Street gay home party took place in 2004, party drugs and gay drug users were specifically marked as the target of governance by



the power of public health- jurisdiction-morality. In the following decade, the official institutions of public health and HIV/AIDS NGOs have shifted their focus onto the association between party drugs consumption and HIV transmission. The discourse of harm reduction and relevant techniques of HIV/AIDS are produced by experts or professionals. A bio-politics is constituted by sex-negative, kill-joy and anti-drug rhetoric which disguise the techniques of governance with LGBT friendly humanitarian practices. HIV positive gay men and gay drug users come to be the object in the deployment of bio-power. I attempt to analyze Taiwanese gay popular novels which represent queer experiences and feelings about gay-sex-drug-parties, and from which to explore the alternative queer politics. I argue that these novels are the object of 'exemplary power,' which delivers a message celebrating vigilance, penitence and a good model of disciplined morality. These novels also show ambiguous and dialectic meanings of 'Pharmakon', to unfold a survival space for HIV positive gay drug users, and to become a bad exemplar to stir homonormativity.

## **The Impact of Globalization on Social Structure in Taiwan**

**Tsay Ruey-Ming and Wu Li-Hsueh**  
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Globalization is argued to accelerate its impact on the social structure of Taiwan and resulted in a new pattern of social inequality. In the past decades Taiwan has getting tighter relationship with Asian countries, especially with China. The relationship might have played a significant role in shaping the labor markets in Taiwan. Since different regions have various degrees of connection to the global economy, segmented economies can result, and thus affect the wellbeing and opportunities of different regions. This paper intends to investigate the changes of Taiwan's social class as well as occupational structures during the last twenty years. To compete with other economies, Taiwan government has pursued a series of large-scale urban development and regional reorganization, during the years of fast globalization, which might have caused an unbalanced development among regions and thus further exacerbates the inequality. Using data from the Taiwan Social Change Survey (TSCS), we test the hypotheses. The preliminary results show that regional





difference is not significant in Taiwan, contrary to the pessimistic view of the globalization. However, we find that education is losing its influence in the process of stratification, most significantly shown in the recent survey. In addition, income variation among classes is increasing.

## **Sexualized Body and Nativist Consciousness: Gender Politics and Nationhood in Li Ang's Novels**

**Chialan Sharon Wang**

Comparative Literature, Wenzhou-Kean University, China

My paper focuses on Li Ang's works and delves into the deviant, or even perverse nature of non-normative or non-conformative sexuality in the nativist discourses in Taiwan. I discuss the way Li's novels satirize and critique the historical development of nationalist ideology in Taiwan, and trace the way women's body charts Taiwan's national allegory. In Li's works, women's experience serves both as witness accounts of historical trauma by the silent and marginalized and as a metaphor of nationhood, which is quite often articulated in a language of power struggle inextricably intertwined with a libidinous drive and its transference. This paper specifically focuses on her two most recent novels: *Seven Reincarnations of Love Romance: Taiwan/China Lovers* (Qishi yinyuan zhi Taiwan/Zhongguo qingren) (2009), and *Everybody Chews on Roadside Sugarcanes* (Lubian ganzhe zhongren ken) (2014). I attempt to tease out what the implied promiscuity and arbitrariness in her works represent in Taiwan's nativist discourses, as well as the way the feminine subversive voice intervenes in the construction of nationhood.

## **Recover from "Betrayal": Local Anti-Nuclear Movements and Party Politics in Taiwan, 1980-2013**

**Wei Shuge**

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Anti-nuclear activists based in Gongliao, where Taiwan's fourth nuclear power plant is located, have closely cooperated with the Democratic Progressive Party to advocate their case since the late 1980s. However, despite party leader Chen Shui-bian's victory in the 2000 presidential election, the new government has



failed to halt the construction of the power plant as promised. Disillusioned by the outcome, many anti-nuclear activists abandoned their pursuits. To overcome the ‘betrayal’ of party politics, local villagers modified their strategy. Instead of focusing on street protests, they directed their attention to community building and cultivating an understanding of local values and way of life. The Green Citizens’ Action Alliance, an environmentalist organization, played an important role in making Gongliao villagers’ perspective known to the public. While the years from 2001 to 2011 were commonly considered as a dormant period for the anti-nuclear movement in Taiwan, this paper argues that the decade constituted a formative phase. Many of the ‘soft’ strategies adopted by the grassroots activists shaped the format and rhetoric of the new wave of anti-nuclear protests in Taiwan after the Fukushima Incident. Instead of combining the nuclear energy issue with partisan struggles, anti-nuclear activists have advocated a neutral position and projected the movement as a cultural event.

## **Mediated Representations of Taiwan’s Anti-media Monopoly Movement**

**Wong Shiau Ching**

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In recent years, as societal tensions mount in response to perceived inapt government policies accompanied with a stronger assertion of Taiwanese identity and autonomy, the media have become both targets and channels of social movement activism. While conditions of high media concentration, hyper-competition and political manipulation have tightened opportunities for social movements to represent their claims, activists have increasingly utilized social media to expand their spaces of communication and mobilization, raising questions relating to the empowerment of internet activism and the impact to mainstream media’s agenda-setting role.

A reassessment of the symbiotic relationship between mainstream media and social movements is made with the case study of the anti-media monopoly movement in 2012-2013. Drawing from the thematic analysis of newspaper and activists’ Facebook content, and interviews with journalists and activists, the paper engages Bart Cammaerts’ mediation opportunity structure (2012) to identify mediated representations and analyze the opportunities and constraints faced by the activists, and the interactions among mainstream





and activist media. I argue that the movement developed and evolved as the consequence of the distinct yet complementary discursive and mobilizing opportunities offered within old and new media, and exemplifies how contemporary social movements have been transformed through mediated practices.

### **Marriage Fraud in Taiwan**

**Wu Wei-Hua**

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This paper discusses marriage fraud in Taiwan and problems related to it. Since marriage fraud is a common phenomenon around the world, the paper may provide valuable insights into the mechanism of ‘marriage-entry.’

This paper deals with the definition of the term ‘marriage fraud’, the phenomenon and cause of marriage fraud in Taiwan as well as the legal measures in immigration law tackling marriage fraud. Legal problems of constitution and family law will be discussed. Meanwhile, the cause of marriage fraud and its change effect upon or even alter the legal measures as well as the application of constitutional principles.

The fact that some marriages are fraudulent does not legitimate the Immigration Authority to infringe upon the constitutional rights of all couples seeking family reunion.

The intrusions are possibly unjustified because they are poorly tailored to the end they purport to serve or because less intrusive alternatives are available. Furthermore, there’s high risk that true marriage be mistaken as fraudulent marriage. The result of mistake is irreparable because an alien cannot enter Taiwan without a valid visa. That’s why the due process as well as the equal protection problems emerged.

### **Between Racialization and World Citizenship: The Transnationality of Psychiatric Epidemiological Studies in Early Postwar Taiwan**

**Harry Yi-Jui Wu**

Nanyang Technological University, Singapore

This paper discusses a series of large scale epidemiological studies on mental



disorders conducted by the research team of National Taiwan University Hospital between 1946 and 1951, concerning their purpose, significance, and legacy within Taiwan itself and in the emerging international social psychiatry projects. Apart from the generally agreed contribution these unique studies have made to East Asian and the world psychiatry, this paper attempts to examine the meanings of these studies, including their active and passive roles played in the context of post-war decolonization and the milieu of internationalism in the new world order created by the United Nations and its specialized agencies. It is assumed that the studies, although conducted for the purpose of decolonization, benefitted from the racial science constructed in the course of Japanese colonization. During early postwar period, despite the absurdity for Taiwan to represent the whole China, these studies fulfilled the pursuit of a science based on the 'world citizenship' aspired by the World Health Organization (WHO) in the air of Cold War. Lastly, the research method employed by the research team, despite its bequest carried forward from racial science, it managed to attain legitimacy in the context of WHO by replacing racial categories with nation states.

## **Protection of Aboriginal Land Rights in Taiwan During the Early to Mid-Qing Period: Some Issues in Law-making**

**Ye Ruiping**

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Scholars are generally in agreement that the Qing government, at least before 1875, had policies protective of the Taiwan aborigines' land rights. The protective policies were often ineffective, as the western plains of Taiwan were eventually developed into agricultural farms, and the aboriginal boundaries were pushed towards the foothills. Some scholars argue that the ineffectiveness was because of bad policy or inadequate measures of protection; others blame corrupt officials for not carrying out the policies properly.

This paper examines the Qing government's policies on aboriginal land rights from a legal point of view. It identifies some issues in the law-making mechanism, as well as issues in the laws specifically dealing with aboriginal land. It argues that the lack of coordination among laws and the preference for 'rule by person' over 'rule by law' resulted in inconsistent protection of





aboriginal land rights. This paper further analyses the lack of clear definition of key terms, such as ‘aboriginal land’, ‘zu’, ‘pu’ (lease or tenancy), ‘dian’ (pledge) and ‘mai’ (sale), and the ad hoc manner of law-making, and argues that these problems in law-making contributed to the ineffective protection of aboriginal land rights.

## **Migration and the Proliferation of Harvest Festivals Among the Austronesian-speaking Amis of Taiwan**

**Yeh Shu-Ling**

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In this paper, I will analyse the continuities and transformations of contemporary Amis harvest festivals to illustrate that villagers at both local and regional levels, through their participation in different types of festivals, strengthen their exchange relationships with one another and continue to draw in ancestral blessings for the reproduction of the community.

Nowadays, villagers endeavor to gain financial support from the government and politicians for their community festivals. In addition, village councils actively mobilise the villagers for the united harvest festivals, and migrant villagers enthusiastically participate in urban festivals. Like the traditional harvest festival where villagers conducted exchanges with the ancestors for the reproduction of the human world, contemporary Amis people also use transformed harvest festivals to receive funding from the government and politicians for the construction of their communities. Through analysing the proliferation of harvest festivals in the contemporary era, I will show that the historical capacities and creativity of the Amis people to maintain their valued relationships and culture as well as to adapt and transform their traditions in relation to a fast-changing and fast-encroaching world.



## **Space for Taiwan in Asia Pacific Economic Regionalism?**

**Jason Young**

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For decades, Taiwanese authorities have worked hard to create space for representation and participation in international, regional and bilateral forums. This has been a hard task due to Beijing's insistence that states adhere to the one China principle and not establish diplomatic relations with the Republic of China (Taiwan). This has also adversely impacted Taiwan's ability to participate in the emerging regional economic community because the plurilateral and bilateral agreements that define this community are customarily conducted between states with mutual recognition. In 2013, however, Taiwan inked economic agreements (ANZTEC & ASTEP) with New Zealand and then Singapore, states that do not have formal diplomatic relations with the ROC (Taiwan), signalling new space for Taiwan in Asia Pacific economic regionalism. Based on three months fieldwork in Taipei and observations of events in 2014, this paper argues three factors have significant bearing on the success of such agreements: first, use of WTO membership as the Separate Customs Territory of Taiwan, Penghu, Kinmen, and Matsu (TPKM); second, progress on cross-strait economic agreements; third, economic and political relations of negotiating partners with China. The paper discusses the implications of these enablers and constraints for Taiwan's economic integration in the Asia Pacific.

## **Transnational Cultural Flow Through Tea: The View from the Table of Taiwanese Tea Artists**

**Zhang Jinghong**

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The Australian National University, Australia

Being regarded as representing an authentic Chinese tea culture tradition, the Taiwanese practice of tea art, however, through ethnographic investigation in this paper, is demonstrated to be as a form of adapted authenticity that integrates diverse cultural sources, including the Chao-Shan gongfu tea tradition, ancient Chinese literati taste, overlapping Japanese and Chinese







cultural legacies, and the constant innovations by Taiwanese actors. By selecting whether to side with Japanese or Chinese culture, a Taiwanese cultural identity through the art of tea is manifested as quests for liberal changes, leisure life style, anti-showy representation and anti-commodified practices. This paper traces long-term and ongoing transnational cultural flows between China, Taiwan and Japan through tea, and explores the roles that Taiwanese people have played in shaping this transnational cultural interaction. This research targets to examine the Taiwanese cultural identity embedded in the practice of tea art, and suggests that it is crucial to understand how Taiwanese cultural identity is flexibly and paradoxically constructed with reference to both its own past and the relevant others.

### **'Orphan Consciousness' and the Melodrama of Decolonization in Postwar Taiwan Cinema**

**Zhang Zhen**

Cinema Studies and History, New York University, USA

In recent years, beyond Taiwan New Cinema, more complex layers of colonial and postcolonial Taiwan film history have received increasing scholarly attention. This includes studies of exhibition culture during the Japanese colonial rule, the emergence of dialect cinemas and their local-regional popularity, KMT policy films, Qiong Yao melodrama across literature, cinema and television, and recent Pan-Asian co-productions. Here I will focus on the career of Xin Qi 辛奇 (1924-2010), a highly accomplished stage, film and television writer and director and cultural activist largely neglected by scholars outside Taiwan. The peak of his career coincided with the ebb and flow of the Taiwanese-language film (*Taiyu pian*) in the 1950s-60s, though he continued to work in Mandarin-language cinema and Television drama afterwards. He was given the Lifetime Accomplishment Award by the Golden Horse Film Festival in 2000. I will try to assess Xin Qi's contribution to Taiwan cinema, availing several extant Taiwanese-language films he made during the 1960s, an interview I conducted with him, and writings by Taiwan critics. I would like to suggest that the case of Xin Qi's life and work provides us with one richly complex scenario for apprehending postwar and postcolonial Taiwan modernity.



## Politics and Poetics: Intangible Cultural Heritage in Taiwan

**Zhu Yujie**

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The intangible cultural heritage designation launched in Taiwan after the Council for Cultural Affairs issued the ICH (Intangible Cultural Heritage) registration in 2006. Since then, promoting and preserving ICH has occurred through a number of policies and practices at different levels. In particular, the Taiwan government formulated local folklore, performing arts, rituals, and cultural practices into a unified national body of knowledge through reevaluating the Law of the Preservation of Cultural Properties, conducting heritage surveys and establishing local culture houses. Intangible heritage in Taiwan has become a political discourse to enhance identity construction, ethnic solidarity and social harmony.

This paper examines the complex and dynamic nature of intangible heritage in Taiwan. I will question whether the top-down approach of heritage registration can help local communities develop and protect their own culture. In detail: Who has the right to define and speak for traditional arts? How to develop community building through celebrating local festivals and rituals? How to protect the cultural rights of aboriginal communities to represent their culture along with the development of the cultural industry? What is the role of cultural heritage in the face of the flood of tourists especially increasing numbers of mainland tourists? These questions are not isolated but arise from different values systems in heritage management, cultural production and consumption.





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