

# 2021 Taiwan Update: Positioning Taiwan in the World

臺灣現況對話：在世界尋找臺灣的位置

## December 8-9, 2021

### Organisers

Center for Chinese Studies, National Central Library, Taiwan

國家圖書館漢學研究中心

Australian National University

澳洲國立大學

Australasian Taiwan Studies Association

澳亞臺灣研究協會

### Co-Organiser

Taipei Economic and Cultural Office in Melbourne

駐墨爾本台北經濟文化辦事處

**Venue :** Old Arts Theatre C, The University of Melbourne and Online

**RSVP:** <https://www.eventbrite.com/o/the-australasian-taiwan-studies-association-33300101347>

(This will be a hybrid conference. Due to limited capacity at the in-person venue, only the speakers and a small number of participants will be allowed to attend the conference in person. Attendees can also join the conference through the Zoom webinar link.)



國家圖書館  
National Central Library  
<http://www.ncl.edu.tw>



Australian  
National  
University



# About the Conference

The Taiwan Update: Positioning Taiwan in the World is the first Taiwan Update co-organised by the Australasian Taiwan Studies Association, Taiwan's 國家圖書館 National Central Library and the Taiwan Studies Program at the Australian National University. The purpose of this conference is to build on the long-standing tradition of regional studies fora. It seeks to leverage academic activities and dialogue among Australia and other societies to discuss important issues facing all of us, so as to help raise the Australian academia and society's awareness of Taiwan – and vice versa. Therefore, this conference invites leading scholars from both Taiwan and Australia to discuss issues concerning Taiwan's position in the world, in fields ranging from literature, politics, history, to gender relations and beyond.

# Program

## 8 December 2021

**12:00-12:40 (AEDT) Registration**  
**09:00-09:40 (TW)**

**12:40-13:00 (AEDT) Opening**  
**09:40-10:00 (TW)**

[Join Zoom Meeting](#)  
(Click to join)

ID: 854 9607 4222  
Passcode: 442573

Associate Professor Benjamin Penny  
Taiwan Studies Program, the Australian National University

Dr Shu-Hsien Tseng  
Director General, National Central Library

Mr Wayne Wang  
Director, Taipei Economic and Cultural Office in Melbourne

Ms Jill Lai  
Education Division, Taipei Economic and Cultural Office in Australia

Dr Lennon Chang  
President, Australasian Taiwan Studies Association

**13:00-14:00 (AEDT) Taiwan Lectures on Chinese Studies 台灣漢學講座**  
**10:00-11:00 (TW)**  
Chair: Dr Lennon Chang, ATSA; Monash University

[Join Zoom Meeting](#)  
(Click to join)

ID: 854 9607 4222  
Passcode: 442573

Fifty years of National Shame (國恥) or Century of Humiliation (百年恥辱)? Resentment, Shame and Legitimacy in the Political History of Modern China

**Emeritus Professor John Fitzgerald, AM**  
Swinburne University of Technology

**14:00-15:30 (AEDT) PANEL ONE**  
**11:00-12:30 (TW)**

**Positioning Taiwan in the World: Challenges and Solutions**

Chair: Associate Professor Benjamin Penny, Australian National University

[Join Zoom Meeting](#)  
(Click to join)

ID: 82696109212  
Passcode: 543668

Humour over Rumor: Innovative Ways to Counter Mis/disinformation  
**Dr Lennon Chang**  
Monash University

Taiwan-India Relations under the New Southbound Policy

**Professor Mumin Chen**  
Taipei Economic and Cultural Centre in India

Taiwan's Search for a Grand Strategy after US-China Engagement  
**Mr Wen-ti Sung**  
Australian National University

Countering Authoritarian Narratives: Milk Tea Alliance and Implication for Transnational Solidarity  
**Dr Roger Lee Huang**  
Macquarie University

**15:50-17:20 (AEDT)**  
**12:50-14:20 (TW)**

[Join Zoom Meeting](#)

(Click to join)

ID: 89798315648  
Passcode: 061798

**PANEL TWO**  
**Literary Representations: Transnational/transcultural Taiwan**  
Chair: Dr Craig A. Smith, University of Melbourne

Translation and Word-Picture Relationships in Taiwan's Bilingual Picture Books

**Dr Shih-Wen Sue Chen**  
Deakin University

Disillusionment with the "Taiwanese Dream": Zhang Yiwei's Literary Narratives of Taiwan

**Dr Phyllis Yu-ting Huang**  
Monash University

Ghost-Island Narrative in a Transcultural Light

**Dr Chia-rong Wu**  
University of Canterbury

The Kangaroo Man in the Paddock: Body Politics and Lily Hsueh's Writings of Family History

**Dr Po-hsi Chen**  
University of Cambridge

**17:20-18:30 (AEDT)**  
**14:20-15:30 (TW)**

**Networking**

**18:30-21:00 (AEDT)**  
**15:30-18:00 (TW)**

**Welcome dinner (by invitation only, to be hosted by TECO Melbourne)**

## 9 December 2021

**12:00-12:30 (AEDT) Registration**  
**09:00-09:30 (TW)**

**12:30-13:30 (AEDT) Keynote Speech**  
**09:30-10:30 (TW)** Chair: Dr Lennon Chang, ATSA; Monash University (TBC)

[Join Zoom Meeting](#)  
(Click to join)  
ID:868 1763 0639  
Passcode: 606172

Love and Intimate Labor in Cross-Border Marriages in Taiwan  
**Professor Hong-zen Wang**  
National Sun Yat-Sen University

**13:30-15:00 (AEDT) PANEL THREE**  
**10:30-12:00 (TW) Lived History: Narratives, Memories and Identities**  
Chair: Associate Professor Delia Lin, University of Melbourne

[Join Zoom Meeting](#)  
(Click to join)  
ID: 88439356456  
Passcode: 257341

The Affective Politics of Tàiqiáo: Becoming Taiwanese in Australia, 1972- 2000  
**Dr Mei-fen Kuo**  
Macquarie University

Taiwanese Civilians and WWII Australia  
**Dr Shichi Mike Lan**  
National Chengchi University

Reading Texts Written under Occupation: Zhang Wojun and his Wartime Writings  
**Dr Craig A. Smith**  
University of Melbourne

The Aesthetics of Taiwanese History  
**Dr Mark Harrison**  
University of Tasmania

**15:00-15:20 (AEDT) Afternoon Tea**  
**12:00-12:20 (TW)**

**15:20-16:50 (AEDT) PANEL FOUR**  
**12:20-13:50 (TW) Taiwan Queer Studies**  
Chair: Dr George Hong, Monash University  
Discussant: Associate Professor Ta-Wei Chi, National Chengchi University

[Join Zoom Meeting](#)  
(Click to join)  
ID: 81648686843

Making Money Out of Fantasy: The Surviving Tactics of Working-Class Struggle in Chen Xue's *A Child On the Bridge*

Passcode: 824932

**Sophia Huei-Ling Chen**  
University of Sydney

‘Homosexuals Have No Nation’: Foreignisation and Non-Translation in Chu  
T’ien-wen’s *Notes of a Desolate Man*

**Yahia Zhengtang Ma**  
University of Melbourne

Translation of Homo: Translating *Junjo Romantica* in Taiwanese Contexts  
Across Time

**Katie Fok**  
University of Melbourne

**16:50-17:00 (AEDT) Closing**  
**13:50-14:00 (TW)**

**16:30-18:00 (AEDT) Networking**  
**13:30-15:00 (TW)**

# Abstracts

## TAIWAN LECTURES ON CHINESE STUDIES 台灣漢學講座

### **Fifty years of National Shame (國恥) or Century of Humiliation (百年恥辱) ? Resentment, Shame and Legitimacy in the Political History of Modern China**

There can be no questioning the sense of national humiliation felt by many people in China a century and more ago, and no doubting the country's achievements over the intervening decades. But why does a sense of national humiliation persist into the 21st century? Historically, who humiliated whom exactly? And who is humiliating whom today? Where did the terms 'National Humiliation' and 'Century of Humiliation' come from? How is the 'Century of Humiliation' managed in Xi Jinping's China?

In probing the history of these terms, we find that 'National Humiliation' and 'Century of Humiliation' are contested terms. 'National Humiliation' was a Nationalist (KMT) favourite, targeting Japanese occupying forces, while 'Century of Humiliation' was used by the collaborationist Wang Jingwei regime to attack US-led allied forces and undermine the government of Chiang Kaishek. Similarly, the Communists used the term 'Century of Humiliation' to attack Chiang Kaishek's Nationalist forces on Taiwan for allying with the US. The term Century of Humiliation gained added currency in China after the 1989 popular uprisings and massacres which humiliated the Communist party in the eyes of the world. The party is particularly resentful of Taiwan's thriving liberal democracy, which stands as a perpetual rebuke to authoritarian Communist party rule. Continuing use of the Century of Humiliation narrative signals a determination to mobilise popular support in China for the 'recovery' of Taiwan.

**John Fitzgerald** is Emeritus Professor at Swinburne University of Technology in Melbourne. From 2008 to 2013 he was China Representative of The Ford Foundation in Beijing where he directed the Foundation's China operations. Before that he directed the International Centre of Excellence in Asia-Pacific Studies at the Australian National University (ANU) and the School of Social Sciences at La Trobe University. He has served on committees and councils of the Australian Research Council and Department of Foreign Affairs and Trade (DFAT) and currently sits on the advisory board of the National Foundation for Australia-China relations under DFAT. He served as elected President of the Chinese Studies Association of Australia (2004-06) and as elected President of the Australian Academy of the Humanities (2015-2017). His research focuses on the history of nationalism, communism, philanthropy and public administration in China, on Chinese diaspora communities, and on China's influence operations abroad. He has a Ph.D. from ANU and held a Fulbright postdoctoral fellowship at the University of Wisconsin-Madison. His books have earned national and international awards including the Ernest Scott Prize of the Australian Historical Association and the Joseph Levenson Prize of the U.S. Association for Asian Studies.

## KEYNOTE SPEECH

### Love and Intimate Labor in Cross-Border Marriages in Taiwan

In Taiwan, arranged marriage seems a remote legend in current Taiwanese society. However, such a mainstream ideology of romantic love and marriage is a recent phenomenon that started only half a century ago. The discourse regarding love and marriage one hundred years ago is debated again in current Taiwanese society on transnational marriage and same-sex marriage, which are regarded as non-conforming marriages in a specific historical period. I will argue that the hegemonic ideology of romantic love has produced powerful exclusion effect on cross-border marriages based on ethnic and class discrimination.

Given the fact that the majority of migrant women are demanded to perform a serial of female labor (i.e. sexual intimacy, giving birth to children, and care work in households) in cross-border marriages, migrant women indeed engage in an unequal intimate contract rather than mutual satisfactory relationships. Far from considering marriage and prostitution as separate spheres and hostile to each other, we tend to conceptualize both institutions as two ends of a highly morally charged continuum in which working-class migrant women have been struggled to make survival in between, and accordingly reproduce gender and sexual hierarchy among migrant women themselves.

**Hong-zen Wang** is Dean of SiWan College, the National Sun Yat-sen University in Kaohsiung, Taiwan. His research has focused on gender, ethnic and industrial relations, and on migrant worker and marriage migration issues. He set up the sociology popular science ‘Streetcorner Sociology in Taiwan’, when he served as the President of Taiwanese Sociology Association. His recent published book is *Under Global Production Pressure: Taiwan Capital, Vietnamese Workers and the State* (2019, National Taiwan University Press), and an article ‘Flexible Intimacies in Global Intimate Economy: Evidences from Taiwan’s cross-border marriage’ (2021, *Feminist Studies*). He has started to work on the issues of gay and lesbian intimate economy in Taiwan in the last few years.



## **PANEL ONE**

### **Positioning Taiwan in the World: Challenges and Solutions**

#### **Humour over Rumor: Innovative Ways to Counter Mis/disinformation**

Traditionally, the idea of being a victim is associated with a crime, accident, trickery or being duped. With the advent of globalisation and rapid growth in the information technology sector, the world has opened itself to numerous vulnerabilities. These vulnerabilities range from individual-centric privacy issues to collective interests in the form of a nation's political and economic interests. While we have victims who can identify themselves as victims, there are also victims who can barely identify themselves as victims, and there are those who do not realise that they have become victims. Misinformation, disinformation, fake news and other methods of spreading questionable content can be regarded as a new and increasingly widespread type of collective victimisation. This paper, drawing on recent examples from Taiwan, examines disinformation campaigns in Taiwan and the innovative ways adopted by government, civil society and industry in countering mis/disinformation.

**Lennon Chang** is a Senior Lecturer in Criminology at Monash University. He is President of the Australasian Taiwan Studies Association and the Vice Chairman of the Asia Pacific Association of Technology and Society. Dr Chang is interested in researching crime and governance of cyberspace – cyber law, cybercrime, public-private collaboration, and co-production of cyber security. He is particularly interested in the regulation and governance of cyberspace in the Asia-Pacific region. He is author of *Cybercrime in the Greater China Region: Regulatory Responses and Crime Prevention* (Edward Elgar, 2012).

#### **Taiwan-India Relations under the New Southbound Policy**

India has always been the focus of Taiwan's foreign relations since President Tsai Ing-wen initiated the New Southbound Policy in 2016. Among all 18 countries listed under the NSP, India has received a lot of attention in Taiwan for its economic size and market potential. Many in India showed interest in attracting more investments from Taiwan. In both Taiwan and India the expectations for building a strong lasting partnership has always been high. But in reality, the bilateral relationship presented a complicated picture. There has been tremendous progress in certain areas, such as education and technological cooperation, but the bilateral relations can hardly be called real partnership. This presentation will examine Taiwan-India relations from different perspectives, discuss the limitations under the current political atmosphere, and prospect for future cooperation.

**Mumin Chen** is Deputy Representative of Taipei Economic and Cultural Center (TECC) in India. Previously he worked as Professor at the Graduate Institute of International Politics, and Vice President for International Affairs at National Chung Hsing University (NCHU), Taichung, Taiwan. Before moving to Delhi to work at TECC in September 2020, Chen was devoted to research and studies on International Relations, and promoted cooperation between Taiwanese and foreign think tanks in various areas. His research mainly focuses on non-traditional security issues, foreign relations of China, politics and security in South Asia and the Middle East.

### **Taiwan's Search for a Grand Strategy after US-China Engagement**

'Engagement' once characterized the principal dynamics governing the United States-Taiwan-People's Republic of China (PRC) strategic triangle. But the introduction of Trumpian uncertainty in 2016 gradually led to escalating Sino-American tension, and with it 'engagement' came under doubt. As a result, some believe Taipei's 'menage a trois', or three-way condominium, strategy of engaging both US and China is no longer viable. Consequently we have seen new fears of the Thucydides' Trap, the Tsai administration's own recalibration towards the US, as well as renewed calls for replacing the American posture of 'strategic ambiguity' with 'strategic clarity', which main shake the delicate balance of the architecture of 'dual deterrence'. Is Taiwan's posture of aligning with both the US and China really no longer sustainable? If so, what are some elements of the two main political camps' respective grand strategic thinking in this new strategic triangle?

**Wen-Ti Sung** is a sessional lecturer in the Australian National University's Taiwan Studies Program and a PhD candidate with the Australian Centre on China in the World. A political scientist by training, Wen-Ti's research interest lies in the US-China-Taiwan trilateral relations, with particular foci on Chinese elite politics, Taiwanese elections, and U.S. thinktanks. He is primarily interested in how bottom-up political and discursive forces shape foreign policy formation in the Indo-Pacific.

### **Countering Authoritarian Narratives: Milk Tea Alliance and Implication for Transnational Solidarity**

The Milk Tea Alliance first appeared as a hashtag uniting netizens from Hong Kong, Taiwan, and Thailand in their campaign to counter the Chinese nationalists' policing of the digital space. Since its founding, the pro-democracy Milk Tea Alliance has transformed from a viral hashtag into a digital imagined political community which actively challenges authoritarian narratives. Generation-Z has utilized this online community to link deep-rooted political grievances in their respective local contexts as a collective struggle against regional authoritarian practices. Although the community has gone through cycles of ebbs and

flows, it has nevertheless persisted in the digital space. This paper considers the potentials of this transnational solidarity network in confronting authoritarianism and its implications for the development of democracies in Asia.

**Roger Lee Huang** is Lecturer in political violence at the Department of Security Studies and Criminology, Macquarie University. He has broad research interests in the politics, international relations, and security of East and Southeast Asia. Huang previously held positions at Lingnan University, Hong Kong, Academia Sinica, Taiwan, the Democratic Progressive Party of Taiwan and the United Nations Office on Drugs and Crime in Yangon, Myanmar. Huang is the author of *The Paradox of Myanmar's Regime Change*.

## PANEL TWO

### Literary Representations: Transnational/transcultural Taiwan

#### Translation and Word-Picture Relationships in Taiwan's Bilingual Picture Books

Bilingual picture books in Taiwan are heavily promoted by publishers attuned to the desire of Taiwanese parents to help their children learn English from a young age. This paper uses the case study of Chih-Yuan Chen, one of Taiwan's most successful picture book author-illustrators, to discuss issues with translation and word-picture relationships. Using a combination of comparative analysis and picture book theory, this paper examines how the relationship between words and pictures has been changed in English translations of two of Chih-Yuan Chen's bilingual picture books. It argues that such changes are inconsistent and problematic: bilingual editions contain omissions that raise questions about attitudes toward the function and purpose of dual language books, and the formatting and packaging of bilingual editions privilege verbal text over visual text.

**Shih-Wen Sue Chen** is Senior Lecturer in Writing and Literature at Deakin University and current President of the Australasian Children's Literature Association for Research. She received her PhD in Literature, Screen and Theatre Studies from the Australian National University. Her research focuses on British and Chinese children's literature and culture from the mid-nineteenth century to the present. She is the author of *Children's Literature and Transnational Knowledge in Modern China: Education, Religion, and Childhood* (Palgrave Macmillan, 2019) and *Representations of China in British Children's Fiction, 1851-1911* (Routledge, 2013). Her research has been published in journals such as *International Research in Children's Literature*, *Children's Literature in Education*, *Asian Studies Review*, and *Australian Literary Studies*.

## **Disillusionment with the “Taiwanese Dream”: Zhang Yiwei’s Literary Narratives of Taiwan**

Mainland Chinese writers’ interest in writing about Taiwan surged in the first decade of the twenty-first century, after PRC citizens were allowed to travel and study in Taiwan. Zhang Yiwei 張怡微, who studied in Taiwan from 2010 to 2016, is the only one contemporary PRC writers that continuously writes about Taiwan and publishes both in China and Taiwan. In her narratives of Taiwan, Zhang demonstrates how a post-80s Chinese writer’s cultural identity was informed by the changing cross-Strait relationship from the 1980s to the 2010s. This paper examines Zhang Yiwei’s three Taiwan-related works *Legacy Appeals* (2013), *For Dreaming of Your Leaving* (2015), and *Feeling Like Homeland* (2016), arguing that even though Zhang avoids political issues, her narratives of the natural and cultural aspects of Taiwan contest both the Chinese Communist Party’s One-China principle and the post-80s Chinese generation’s Sinocentric “Taiwanese dream”. It contends that by defining herself as an outsider in Taiwan, Zhang’s three works present a cross-Strait student migrant’s modification of cultural identity and reterritorialization of the concept of “China”.

**Phyllis Yu-ting Huang** received her PhD in Chinese Studies from Monash University. She is Secretary of Australasian Taiwan Studies Association. Her research interests include immigration writing in Taiwan and literary representations of the cross-Straits relationship. She is the author of *Literary Representations of “Mainlanders” in Taiwan: Becoming Sinophone* (Routledge, 2020). Her articles can be found in *International Journal of Taiwan Studies*, *Archiv Orientalni*, and *Journal of Taiwan Literary Studies*.

### **Ghost-Island Narrative in a Transcultural Light**

What is ghost island? How and why do we identify Taiwan as a ghost island? This nickname of Taiwan carries heavy colonial baggage and can be used to elaborate on the political allegory about Taiwan. Excluded from the United Nations and contested by the People’s Republic of China, Taiwan is not unlike a ghost island in the international network. My presentation will provide a survey of Taiwan’s established ghost-island narrative by elaborating the history of Taiwan and discussing Taiwan’s spectral politics in the name of ghost island. To achieve this goal, I will engage with current scholarship on Taiwan’s identity as a ghost island. In terms of textual analysis, I will introduce the ghost-island literature as a literary genre and further investigate other formats of artistic creation on ghost island, including Namewee 黃明志’s Sinophone music. I argue that the ghost-island identity of Taiwan helps to re-construct the translocal consciousness embedded in the contested island-nation and beyond.

**Chia-rong Wu** is a Senior Lecturer in the Department of Global, Cultural and Language Studies at the University of Canterbury in New Zealand. Dr Wu received his PhD in Comparative Literature from the

University of Illinois at Urbana-Champaign, USA. He specialises in Sinophone studies with a focus on Taiwan literature and film. His research interests include ghost-island literature (鬼島文學), strange fiction (志怪), Aboriginal literature, and ecocriticism. He is currently supervising PhD students in related fields. Dr Wu is the author of *Supernatural Sinophone Taiwan and Beyond* (Cambria Press, 2016) and *Remapping the Contested Sinosphere: The Cross-cultural Landscape and Ethnoscape of Taiwan* (Cambria Press, 2020).

## **The Kangaroo Man in the Paddock: Body Politics and Lily Hsueh's Writings of Family History**

This presentation examines Lily Hsueh's writings about family history and posterity in relation to the Chinese Civil War, the White Terror, and Sinophone diaspora. Family history was an important motif in the writings of Taiwanese student activists who participated in the overseas Diaoyutai movement in the 1970s. While the activists considered themselves the heirs to China's anti-traditionalist May Fourth Movement, their lives and works often revealed an Oedipal complex; however, after the Diaoyutai campaign died down, their writings betrayed the fear for lacking posterity to inherit the revolutionary lineage. Among them, Lily Hsueh's *The Kangaroo Man* (1993) was the most adventurous of the sort — fantasizing about male pregnancy. While the trope of a surrogate father was groundbreaking for both gynecology and feminism, initially, Hsueh's fantasy of a surrogate father stemmed from her obsession with her lost child and the fear of childlessness. Drawing on recent STS studies on reproductive technology, this paper reinterprets *The Kangaroo Man* and Hsueh's later writings of family history along the veins of body politics, trauma, and diaspora.

**Po-hsi Chen** is Post-Doctoral Fellow in Taiwan Studies at the Faculty of Asian and Middle Eastern Studies, University of Cambridge. Prior to joining Cambridge, he was Postdoctoral Researcher at the Research Institute for the Humanities and Social Sciences at the Ministry of Science and Technology in Taiwan. He holds a PhD in East Asian Languages and Literatures from Yale University.

## **PANEL THREE**

### **Lived History: Narratives, Memories and Identities**

#### **The Affective Politics of *Táiqiáo*: Becoming Taiwanese in Australia, 1972- 2000**

The construction of contemporary Taiwan identity has been inextricably linked with diaspora communities in North Americas, Europe, Japan, and Australasia. In post-authoritarian Taiwan, the term *Táiqiáo*

(Taiwanese Overseas) was invented to distinguish it from *Huáqiáo* (Chinese Overseas). This paper will argue that the Taiwanese community in Australia was the first community to extensively name themselves as *Tàiqiáo* in the 1990s before the Taiwan authority accepted this term in reforming its traditional policy on Chinese Overseas in 2000. The significance of the invention of *Taiqiao* has been overlooked without considering historical trajectory, life experience, and self-cognition of migration. How did they construct a new sense of being Taiwanese in Australia? What political, social, and rhetorical resources does this sense of *Taiqiao* draw on, and to what extent did it represent a rupture with the traditional sense of Chineseness?

This paper addresses these questions through analysing life experiences and narratives of late Chwei-liang Chiou (1938-2021), who expressed what it means to be *Tàiqiáo*. He also contributed to organizing the Australian Federation of Taiwanese Overseas when Taiwan was seen as a troublemaker in the international community in the 1980s and 1990s. This paper will also argue that the concept of affective politics offers new understandings of the narratives and writings on becoming *Tàiqiáo* in their specific historical context. *Taiqiao* in Australia represents a pragmatic and sentimental mode of becoming Taiwanese in the diaspora.

**Mei-fen Kuo** is Lecturer in Contemporary Chinese Culture and History at Macquarie University where she teaches and researches in the area of modern Chinese history with a focus on diaspora identity and transnational mobility. Her most recent works are *Taiwan's Democratization and implications for Australian-Taiwan relations* and *Documenting Chinese Australians on the Cold War*. She is the author of *Making Chinese Australia: Urban Elites, Newspapers & Chinese-Australian Identity During Federation* (Monash University Publishing) and *Unlocking the History of the Australasian Kuo Min Tang 1911-2013* (Australian Scholarly Publishing).

## Taiwanese Civilians and WWII Australia

On 6 March, 1946, a de-commissioned Japanese destroyer named *Yoizuki* departed from the harbor of Sydney; among the passengers on-board were hundreds of civilians—men, women, and children—registered with the nationality of “Formosan”. Most of them had lived for more than four years in Australia, and were now repatriated—under the arrangement of the Allied Powers—back to their home country Formosa (present-day Taiwan). However, none of these Taiwanese first came to Australia by choice or as legal immigrants, and many of them had never been to Taiwan.

The lives of these Taiwanese had been changed dramatically and permanently in Australia. Based on archival documents, newspaper reports, fieldwork, memoirs and interviews, this paper traces and examines the life story of some of these Taiwanese from their original places of residence across the archipelagoes of Indonesia (known as the Netherland East Indies then) before WWII, to their sudden move and subsequent life in Australia between 1942 and 1946, to their unexpected “return” to Taiwan after WWII, and their present-day connection to Australia. While the number of these Taiwanese was small and the time they had

spent in Australia was short, their story adds a new chapter to the history of war, migration, and modern Australia.

**Shichi Mike Lan** is an Associate Professor in the Department of History at National Chengchi University, Taiwan. He received his PhD in History from the University of Chicago. He has published in *positions: Asia Critique* and *China Journal*.

### **Reading Texts Written under Occupation: Zhang Wojun and his Wartime Writings**

The complications of texts written and published under the eye of authoritarian or wartime governments have always proven difficult for historians to navigate, with moral and material issues differing widely across particular individuals and groups. For many elite Taiwanese living in China during this time, questions of collaboration were especially complicated, and we are left struggling to understand their writings as either products of a free will or propaganda written under duress.

This article examines Zhang Wojun (1902-1955) and his wartime support of the Japanese Empire. A Taiwanese born writer and educator who lived in Beijing for 25 years, his drifting political position was full of ambiguities, as can be seen by many of the texts that he left behind. During the war, he continued to teach in Beijing and travelled to Japan to attend the Greater East Asia Writers Conferences. Some of his writings from this period call for the Chinese people to support the Empire and eradicate Western culture and literature from Asia, but many of his writings also indicate a strong sense of Chinese nationalism.

Like many Chinese families, Zhang's family was divided by the Civil War that followed World War II. One son lived in Beijing and one son lived in Taiwan. Historical memory was also divided across the Taiwan Straits, and when Zhang Wojun's writings were compiled into his Collected Works, two different compilations were published, and two different sons wrote two different introductions. However, both refrained from including Zhang's pro-Japanese writings in their respective volumes. This article returns to Zhang's wartime texts, arguing that these collaborationist writings can be understood and contextualized within Zhang's intellectual landscape with a research methodology that examines continuities and change across decades of his life and work.

**Craig A. Smith** is Senior Lecturer of Translation Studies at the University of Melbourne's Asia Institute. He is the author of [\*Chinese Asianism: 1894—1945\*](#) (Harvard University Asia Center, 2021) and co-editor of [\*Translating the Occupation: The Japanese Invasion of China, 1931—45\*](#) (UBC Press, 2021). He graduated from Taiwan's National Chung Cheng University with an MA in Taiwan Literature in 2010 and acquired a PhD in East Asian History from the University of British Columbia in 2014.

## **The Aesthetics of Taiwanese History**

This paper is a reflection on the idea of an aesthetics of Taiwanese history. It argues that the narrativisation of Taiwanese history across the authoritarian and democratic period has produced specific discursive effects in the production of the teleologies of Taiwan's development. These have in turn destabilised the status of history in Taiwan so that its presence in the present has taken on distinctive forms and aesthetics.

The paper argues that history-writing in Taiwan functions in unusual places, notably in the realms of culture and urban development, and is informed by an increasingly sharp focus on Taiwan's modern history as defined by trauma and violence. These give Taiwanese history impetus as practices of justice and truth and reconciliation and also an introspective and reflective aesthetic. This problematises the notion of history as an objective accounting of the past and can also be contrasted with other aesthetics, such as "camp" in telling Australian modern history.

**Mark Harrison** is a Senior Lecturer in Chinese Studies at the University of Tasmania in the Politics and International Relations program. He is also a Founding Fellow of the Australian Centre on China in the World at the Australian National University. Prior to the University of Tasmania, he was a Research Fellow at the Centre for the Study of Democracy at the University of Westminster in London, UK.

He is the author of a range of publications on Taiwanese politics, culture, and society. These include the monograph *Legitimacy Meaning and Knowledge in the Making of Taiwanese Identity* with Palgrave Macmillan, the 2019 Special Report for ASPI, "Rethinking Taiwan Policy: History, Politics, Ideology", a regular series on Taiwan for ASPI's *The Strategist*, as well as recent work on Taiwan in the social theory journal *Thesis Eleven* and for the *International Journal of Taiwan Studies*.

## **PANEL FOUR**

### **Taiwan Queer Studies**

#### **Making Money Out of Fantasy: The Surviving Tactics of Working-Class Struggle in Chen Xue's *A Child on the Bridge***

Through a closing reading of Chen Xue's 2015 short-story collection, *A Child on the Bridge*, this presentation argues that Chen Xue should be treated as a working-class female author in addition to the conventional labeling of queer author and avant-garde author. Chen's collection traces Taiwan's economic boom in the 1980s and its subsequent economic stability in the 1990s from a working-class perspective.



Throughout the collection, the stories are narrated through the optic of a first-born daughter from a working-class nuclear family, whose economic income relies on the night market, a transitional space between the traditional mode of economy and the global, capitalist mode of economy. Read semi-autobiographically, the collection narrates Chen's social mobility from a working-class, night-market vendor to a middle-class famous writer, and from a teenaged girl of rural Taichung to a female writer residing in the skyscraper of capital Taipei. Narrating her trajectory of social mobility, the narrator casts a lingering, even admiring, glance at capitalism, which questions the tenets of native-soil literature to which this short-story collection regularly belongs. In turn, the presentation demonstrates that *A Child on the Bridge* is as much a queer short-story collection as a bildungsroman of a working-class female author.

**Sophia Huei-Ling Chen** is a third-year PhD student from Chinese Studies at University of Sydney. Her thesis examines queer authors' practices of genre subversion in contemporary and modern Sinophone fiction with a focus on narratives of transnational mobility.

### **'Homosexuals Have No Nation': Foreignisation and Non-Translation in Chu T'ien-wen's *Notes of a Desolate Man***

The themes of travel, exile, and nomadism are persistent and often overlapped motifs in modern Taiwanese Tongzhi literature. The Taiwanese author Chu T'ien-wen's novel 荒人手記 (*Notes of a Desolate Man*) provides a melancholic account of the homosexual wanderer Xiao Shao's geographical and spiritual wanderings and his contemplation on his friend Ah-Yao's death of an HIV/AIDS-related disease in Tokyo. In addition, the wander confesses that he has long been infected by an incurable sense of rootlessness upon the call of the yin world. This paper examines how Chu's *Notes of a Desolate Man* highlights a sense of foreignisation of homosexuality and why the author's non-translation of foreign words (such as the English terms 'queer' and 'gay' used in her Chinese text) can be understood as a resistance to translation. Ultimately this paper argues that homosexuality, like translation, is construed as a defining cultural and linguistic other of the heterosexual modern nation.

**Yahia Zhengtang Ma** is a PhD student at The University of Melbourne. His thesis examines English translations of queer desire in 1990s Chinese-language literature. He recently published the English translations of Ta-wei Chi's short story "Howl" in *Queer Taiwanese Literature: A Reader* (2021) and Xia Mucong's "Military Dog (an excerpt)" in *Queer Time: A Notebook of Taiwanese Tongzhi Literature* (2021). His critical work has appeared in *Melbourne Asia Review*, *Intersections: Gender and Sexuality in Asia and the Pacific*, *American Journal of Chinese Studies*, *Perspectives: Studies in Translation Theory and Practice*, *Taiwan Insight* and elsewhere.

## **Translation of Homo: Translating *Junjo Romantica* in Taiwanese Contexts across Time**

The present thesis investigates Chinese translations of ‘ホモ’ (homo) from the Japanese boys love (BL) manga *Junjo Romantica*. The thesis explores the symbiotic relationship between the translations of homo and the Taiwan LGBT+ movement, including LGBT+ related issues. It is argued that BL translators act as activists promoting the visibility of the LGBT+ community. The LGBT+ movement also influences the translator’s word choice in translating homo across time. The Chinese-language translations of *Junjo Romantica* from 2003 to 2013 use three different terms to translate homo: ‘gay’, ‘tongzhi’, and ‘tongxinglian’. These translations carry varying attributes. In this thesis, translations of homo are explored by applying translation-related theories associated with the Taiwan LGBT+ related issues. Translators thus make the most appropriate choice according to the texts with the discussed theories and social issues. Moreover, the thesis also examines translated texts as a bridge to connect BL readers and the LGBT+ community to support the argument presented by other scholars that translators can become activists in a movement. Finally, this thesis shows the symbiotic relationship between BL manga translation and the Taiwan LGBT+ community.

**Katie Fok** is a current Master of Translation (Enhanced) student at the University of Melbourne. She obtained her bachelor’s degree at the Education University of Hong Kong in 2019. Her Master’s thesis explored the symbiotic relationship between boys love (BL) manga translation and the Taiwan LGBT+ movement. Her research interests also include other BL genres like anime and light novel.