



第三屆 兩校聯合研討會
3rd Joint Conference



NCCU

x

UNI TRIER

歐亞思想、文化及人權發展

Thinkings, Cultures and Development of Human Rights between Europe and Asia

2021
OCT 8-9
3-8pm
online

SCHEDULE -



CONTACT -
trienccu2021@gmail.com
Catherine Fan

主辦單位：政治大學歐洲語文學系
政治大學文學院
政治大學文學院歐洲臺灣史料研究中心

國家人權博物館
二二八事件紀念基金會
臺灣民主基金會

合辦單位：Universität Trier, Germany

3rd Joint Conference by University of Trier and National Chengchi University 2021 - Thinkings, Cultures and Development of Human Rights between Europe and Asia

Oct. 8th / 9th 2021 at National Chengchi University, Taipei, Taiwan (online)

Preliminary Schedule

Oct. 8th 2021, Friday		
Local Time	Programme	Notes
14:30-15:00	Registration	
15:00-15:15	Greetings	
15:15-16:00	Session 1 1. Hsueh, Hua-Yuan (Graduate Institute of Taiwan History, NCCU / Memorial Foundation of 228): Historical Evaluation of to be and ought to be in Transitional Justice 2. Soffel, Christian (Dept. of Sinology, Universität Trier): Confucianism and Human Rights in the PRC at the Wake of the Xi Jinping Era	Video Live
16:10-17:10	Session 2 1. Fechner, Matthias (Dept. of Literary Studies, Universität Trier): Human rights in contemporary German-language literature 2. Leipelt-Tsai, Monika (Dept. of European Languages and Cultures, NCCU): The question of human rights, on the example of a contemporary literary dementia novel 3. Hsu, An-Nie (Dept. of European Languages and Cultures, NCCU): „Gerechtigkeit“ im Editions- und Publikationsverfahren der deutschen Übersetzungsanthologien taiwanischer Erzählungen (臺灣文學德語譯介中的「正義」- 以台灣短篇小說選集的編輯為例)	Live Video Video
17:20-18:20	Session 3 1. Shi-Kupfer, Kristin (Dep. of Sinology, Universität Trier): “Do Chinese or only foreigners import new cases?” A discourse analysis of Chinese social media debates on the official label “imported (from abroad)” regarding the COVID-19 pandemic 2. Nyamdorj, Manlai (Dep. of Sinology, Universität Trier): Smallpox on the steppe: A historical look at disease related Sinophobia in Mongolian imagination 3. Solonina, Mayya (Dep. of Sinology, Universität Trier): Success in containment of COVID-19 as reinforcement of Taiwanese identity	Live Live Live
18:30-19:15	Session 4 1. Yao, Shao-Ji (Dept. of European Languages and Cultures, NCCU): Otto Warburgs Aufenthalt auf der Insel Formosa 1888 –	Video

	Hintergrund, Reisebericht und Ethnographische Sammlung. (1888年Otto Warburg的臺灣之旅—背景、旅行紀錄及民族學標本收藏) 2. Demeulenaere, Alex (Dept. of Romance Studies, Universität Trier): Transcultural Perspectives in Francophone Travel Narratives.	Live
19:15-20:00	Forum	
Oct. 9th 2021, Saturday		
14:30-15:00	Registration	
15:00-16:00	Session 5 1. Rieger, Marc Oliver (Dept. of Business Administration, Universität Trier): COVID-19 and the Wuhan Diary – how did the overseas Chinese community react to group criticism? 2. Wang, Hsin-Hsien / Wang, Shinn-Shyr (Graduate Institute of East Asia Studies / Dept. of Economics, NCCU): Between A Rock and A Hard Place: How Lesser Powers Respond to the Competing Great Powers in the Asia-Pacific Region 3. Ko, Yu-Chia (Institute of Technology, Innovation & Intellectual Property Management, NCCU): Corporate Social Responsibility, Corporate Governance and Innovation: Is There Any Causal Effect?	Live Live Live
16:10-17:10	Session 6 1. Goldberger, Josef (DAAD / Dept. of European Languages and Cultures, NCCU): Globalization versus Localization in Higher Education in Asia 2. Lin, Jia-Ho (Dept. of Law, NCCU): Streitbare Demokratie im Postdemokratischen Zeitalter: Versuch der Umsetzung des Deutschen Modells im Krisenhaften Taiwan. (後民主時代的防衛性民主—危機四伏台灣之德國模式重現嘗試) 3. Rüfner, Thomas (Dept. of Law, Universität Trier): Regulierung Künstlicher Intelligenz in Europa und Asien	Live Live Live
17:20-18:20	Session 7 1. Chen, Chih-Hung (Dept. of History, NCCU): Rassen und Individuen in der Geschichtstheorie von Ludwig Riess (Ludwig Riess史學理論中的「種族」與「個體」) 2. Chien, Juo-Ping (Dept. of Sinology, Universität Trier): A Path to Taiwan's Indigenous Culture: The Intercultural Communication Competence of the Chinese Language Learners 3. Lin, Ching-Chih (Graduate Institute of Religious Studies, NCCU): Spatial Analysis and Digital Archives of Local Religions: Centering on Temples in Wenshan (文山), Taipei	Video Live Video
18:30-19:30	Session 8	Live

	<ol style="list-style-type: none"> 1. Perkuhn, Josie-Marie (Taiwan Studies Project): Sounds like them matter... 50 Years of Taiwan-Friendship turned into Cultural Heritage 2. Chien, Hung-Yi (Taiwan Studies Project): Pioneer Folklorists: Positioning Taiwanese Students' Ethnographic Reports in the 1900s 3. Fliss, Thomas (Taiwan Studies Project): Preliminary Discussion about Cultural Heritage and Change Visible in Taiwanese Language - Exemplified by Taiwanese Minnan Proverbs (試論台灣語言中的文化傳承與變遷—以台灣閩南語俗諺語為例) 	<p>Live</p> <p>Live</p>
19:30-20:00	Forum and Closing	

Oct. 8th 2021, Friday

Session 1

Historical Evaluation of to be and ought to be in Transitional Justice

Hua-Yuan Hsueh (薛化元), Graduate Institute of Taiwan History, NCCU / Memorial Foundation of 228

Since the “Transitional Justice Bill” passed, Taiwan’s most important regulations on transitional justice have been initially prepared. Therefore, with the establishment of the Transitional Justice Committee, the development of transitional justice including promotion schedule and actual official actions has been further progressed than before. Relatively, voices of opposition or suspicion have appeared one after another with the promotion of transitional justice. Among them, Kuomintang's (the authoritarian Chinese Nationalist Party, hereafter KMT) criticism about the legitimacy and justifiability of transitional justice had received attention from all parties, and they even criticized the intention of opposing KMT deliberately.

In 2016, the political party rotation again. On the one hand, Minjindang (the Democratic Progressive Party, hereafter DPP) simultaneously obtained the executive and legislative power with over half of Legislative Council seats for the first time. The legislation of party assets was first completed during the development of transitional justice. The Ill-gotten Party Assets Settlement Committee was established afterwards to conduct a historical investigation of KMT’s property issues. On the other hand, KMT including elected representative, party department, think tank and other related organizations, groups or people who had sympathy for the period of martial law, they relatively held a conservative attitude towards the unfolding of transitional justice and even publicly questioned: Transitional justice is a specific criticism and liquidation of the long-term actions of KMT when they were in control, and it is not only against KMT itself, but also re-examine and re-evaluate the strongmen under the long-term ruling of KMT, including Chiang Chieh-shih and Chiang Ching-kuo. KMT believes the fact that currently DPP controls the executive and legislative department to develop transitional justice not only has its pertinence, but also ignores the historical and spatiotemporal factors of the KMT's long-term ruling during the postwar period. In their perspective, appeal for transitional justice lacks "sympathetic understanding" of the history, which can be considered as “attacking the past with the present”. People should reconsider the legitimacy and justifiability of this action.

According to the foregoing discussion, historical research is one of the main points of controversy. Therefore, it is necessary to clarify it first.

轉型正義的應然與實然之歷史評價^{1*}

自從「促進轉型正義條例」通過之後，台灣轉型正義最重要的法規，已經有了初步的整備。因此，隨著促轉會的成立，轉型正義的工作包括推動的時程以及實際官方的作為都較過去有進一步的發展。相對的，對於轉型正義工作的推動，抱持反對或是懷疑的聲音也紛紛出現，其中，來自中國國民黨批評挑戰轉型正義的正當性、合理性乃至對中國國民黨的針對性，最受到各方的矚目。

2016年政黨再度輪替，民進黨第一次同時取得行政權與國會席次過半的立法院主導權。在有關轉型正義的推動部分，有關政黨黨產的部分，首先完成立法，不當黨產處理委員會成立，對於中國國民黨的黨產問題進行歷史的清查。而中國國民黨方面，包括民意代表、黨部、智庫，以及相關組織、團體或是相對同情當年戒嚴時期狀態的人士，對於轉型正義在的展開，相對抱持保留的態度，甚至公開質疑：轉型正義是針對中國國民黨過去執政期間的長期作為進行特定的批判與清算，而且不僅是針對中國國民黨本身，也針對中國國民黨長期執政下的強人，包括蔣介石和蔣經國，進行歷史的重新檢視與再評價。他們認為目前民進黨控制行政和立法部門通過轉型正義不僅有它的針對性，而且忽略了戰後中國國民黨長期執政期間的作為有其特殊的歷史時空因素。對他們而言，轉型正義的訴求，欠缺對過去歷史「同情的理解」可以說是「以今非古」，應該重新再思考此一行動的正當性和合理性。

根據前述的討論，歷史研究是主要的爭議的重點之一。因此，有必要先加以釐清。

Speaker's Areas of Research

Taiwan's Constitutionalism; History of Taiwan; Modern History of Ideas

Cultural Nationalism and Chinese Exceptionalism: Contemporary Chinese Confucians discussing “Universal Values”

Christian Soffel, Dept. of Sinology, Universität Trier

In spite of the remarkable changes within the People's Republic of China during the past decades, leading to economic growth, an increased standard of living and—at least on the surface—a significantly higher level of political and cultural self-confidence, the focus on national peculiarities is a persisting theme in the intellectual discussion of the PRC still today. In particular this can be observed by taking a look at the discussion of universal values that took place among influential Confucian scholars around the years 2012–2014. The contents of a series of conferences, published under the title *He wei pushi? Shei zhi jiazhi?* 何謂普世？誰之價值？ (*What is universal? Whose values?*), permit us to take a glance at the layer behind the ideologically controlled surface and get acquainted with some modes of thinking

^{1*} This paper published in the "The International Symposium on the Truth and Transitional Justice of the 228 Incident in Taiwan" co-sponsored by the Memorial Foundation of 228 and the Transitional Justice Commission on July 27 and 28, 2019. Please do not quote without consent. This article is mainly based on the author's past participation in writing research on Taiwan's human rights development and constitutional system.

widespread among Confucian intellectuals from the PRC. From an analysis of these discussions about “universal values”, we will be able to reflect on arguments that are used to “exceptionalize” Chinese culture and devalue Western culture. Instead of trying to enrich the global discussion on the notion of “universal values” with elements from Chinese cultural tradition, the focus is laid on strengthening the own tradition while eliminating the “Western values”. In addition, this form of Chinese cultural nationalism is combined with materialistic thought, which can be traced back to Marxist ideology.

Speaker’s Areas of Research

Song Dynasty Confucianism, Zhu Xi Studies, Confucian Canon Studies (*jingxue* 經學),
Traditional Chinese Literature, History of Contemporary Confucianism

Session 2

Human rights in contemporary German-language literature

Fechner, Matthias, Dept. of Literary Studies, Universität Trier

Human rights, as defined by the United Nations' "Universal Declaration" of 1948, have held an important though by no means prominent position in contemporary German-language literature. Yet, we are able to discern patterns, templates, positions that reach back several hundred years in the history of German-language literature.

Hence, poetry has seemed reluctant to explicitly accommodate the question of human rights. Prose, in turn, has developed into a medium that in no small number of remarkable cases has revealed the abuse of human rights. In fact, narratives and novels have also been used to propagate societal designs that pretend to ultimately solve the question of human rights, effectively undertaking to eliminate any critical discussion on the sensitive subject. While drama and film, in the 21st century, have evolved into slashing tools to denounce any abuse of human rights, real or imagined; yet in some cases even ignoring the very conditions under which apparently enlightening performances are produced.

Methodically, my presentation will try to superficially retrace the theme of human rights in German-language literature before analyzing exemplary poems, novels and plays written (and produced) in the 21st century.

Speaker's Areas of Research

Contemporary English poetry (from 1985), History of pedagogy and educational policy, Comparative Literature Studies since 1900

The question of human rights, on the example of a contemporary literary dementia novel

Monika Leipelt-Tsai, Department of European Languages and Cultures, NCCU

When we hear the term "human rights" we may think of organizations like the United Nations who on December 10th, 1948 declared "The Universal Declaration of Human Rights (UDHR)". We probably would not think of a literary novel as protectors of human rights. Still, more and more contemporary novels emerge in European countries that could be called 'dementia novels.' This new subgenre is concerned about the topic of dementia disease and the many issues that this severe decline in mental ability raises, including the question of human rights.

I plan to exemplarily analyze the question of human rights on the example of a contemporary literary dementia novel. One of these first novels that deals openly with the tabooed topic of dementia tells of a mentally ailing protagonist who is also the story's first-person narrator. While experiencing states of delusion, the main character misunderstands his situation when he remembers events from the time of the World War II and the German National Socialists. This opens up the interesting question of human rights: Do people with mental disabilities get access to the law? Does holding human rights depend on the context? The novel gives a depiction of the mind's descent into dementia from the point of view of an Alzheimer's sufferer. It questions the human rights for people with mental disability.

Speaker's Areas of Research

Neuere deutschsprachige Literatur, insbesondere Gedichte und Prosa des 20. und 21. Jahrhunderts, Kulturwissenschaften, Interkulturelle Kommunikation und Literaturdidaktik, Images deutscher Popmusik, transkulturelle Autorinnen.

當代德語文學，尤其二十世紀與二十一世紀的詩歌與散文、文化研究、跨文化溝通與文學教學法、德語流行音樂意象、跨文化作者等。

„Gerechtigkeit“ im Editions- und Publikationsverfahren der deutschen Übersetzungsanthologien taiwanischer Erzählungen

An-Nie Hsu, Dept. of European Languages and Cultures, NCCU

Obwohl der Kontakt zwischen Deutschland und Taiwan sich bis ins 19. Jahrhundert zurückverfolgen lässt, begann die Übersetzung taiwanesischer Literatur ins Deutsche erst in den 1970er Jahren. Anhand der Daten des Richard-Wilhelm-Übersetzungszentrums der Universität Bochum und des National Museum of Taiwan Literature sind im gesamten deutschsprachigen Raum bis Ende 2019 insgesamt 50 übersetzte literarische Werke aus Taiwan in Buchform und 63 Einzelübersetzungen in Fachzeitschriften erschienen. Diese geringe Anzahl, vor allem im Vergleich zur Übersetzung der klassischen oder zeitgenössischen chinesischen Literatur, führt sicher dazu, dass die deutschen Leser keine oder nur wenigen Kenntnisse über Taiwan bzw. taiwanesischer Literatur besitzen.

Da literarische Übersetzung einer der wichtigsten Kanäle ist, durch den die Ausgangskulturen und Bilder der Herkunftsländer vermittelt werden, sollen in folgender Forschung ausgehend von der Perspektive der Manipulationstheorie des André Alphons Lefeveres drei deutsche Übersetzungsanthologien taiwanesischer Erzählungen analysiert werden. Dabei werden vor allem Einflüsse auf die Autor- und Textauswahl bewertet, die von "Patronage/Herausgeber" durch ihre ideologische und politische Einstellung ausgeübt wurden.

Keywords: Literaturübersetzen, Chinesisch-Deutsch Übersetzen, Manipulationstheorie, André Alphons Lefevere, Taiwan Literatur

臺灣文學德語譯介中的「正義」- 以台灣短篇小說選集的編輯為例

德國與台灣的接觸雖能上推至19世紀，但台灣文學的德語翻譯卻是遲至20世紀70年代才漸次展開。依據德國波鴻大學衛禮賢翻譯中心及國立臺灣文學館的統計資料顯示，台灣文學的德語翻譯累計迄今，總計有50本翻譯著作及63篇刊載於專業期刊的單篇譯作。相較於中國古典文學或中國當代文學的德語譯作，因數量實在不多，因此德國讀者對台灣及台灣文學的認識仍然有限。

然而文學翻譯是呈現與傳遞來源語民族文化及社會形象的重要管道，因此本研究擬以勒菲弗爾(André Alphons Lefevere)的翻譯操縱論為理論依據，集中探討「贊助者/編輯者」在三本德譯台灣短篇小說選集的出版過程中，因其個人的意識形態及政治立場所造成的可能影響。

關鍵詞: 文學翻譯、漢/德翻譯、翻譯操縱學派、安德烈·勒菲弗爾、台灣文學

Speaker's Areas of Research

Translation Theories, German/Chinese Translation Studies, German/Chinese Language Contrast, Translation Teaching

Session 3

“Do Chinese or only foreigners import new cases?” A discourse analysis of Chinese social media debates on the official label “imported (from abroad)” regarding the COVID-19 pandemic

Kristin Shi-Kupfer, Dept. of Sinology, Universität Trier

After the Chinese party-state declared victory over the first severe raging of COVID19 in summer 2020, authorities have categorized new cases either as “imported (from abroad)” 境外输入性) or “locally occurred/transmitted” 本土性) - with the former being the cast majority of occurring cases. While other countries also applied the same differentiator, the Chinese government has used these categories to reinforce their successful domestic containment of the disease amidst poor management and surging problems abroad. By doing so, Beijing not only wanted to distract domestic as well as international attention away from their initial cover-up but also to substantiate their claim of a superior Chinese model of crisis management. Chinese netizens, however, have been upset by the definition of “imported (from abroad) cases” as the category also includes Chinese (re-)entering China from abroad. Through a discourse analysis on two platforms, Zhihu.com and douban.com during the second half of 2020, this paper analyses the contested space of pandemic narratives between the state and society as markers of identity of “us” and “them”.

Speaker’s Areas of Research

Contemporary politics and society of China, especially China’s digital development, social groups and digital media; media and media policy; human rights and religion (especially Christianity)

Smallpox on the steppe: A historical look at disease related Sinophobia in Mongolian imagination

Manlai Nyamdorj, Dept. of Sinology, Universität Trier

A historical look at disease related Sinophobia in Mongolian imagination COVID-19 once again instigated anti-Asianness, Sinophobia or echoes of yellow perilisue fears. Plagues and pandemic which were early features of the yellow peril whether seen in the Chinatowns in North America or from travel logs from European explorers are both perceived from a Western superior position of modernity. Though China today has developed its own version of modernity, association with its

agrarian and backward tradition is still intact in the Western perception. It is an example how China was otherized due to its lack of modernity and how fear and phobia was built upon it. This paper will provide a case of how fear and phobia might have developed among the Mongols when smallpox had spread in the 17-18th century. Devastated by the smallpox, Mongols were on the brink of extinction and its phobia came not from superior position of the Western modernity but had triggered a less hierarchical distinct “other”. The smallpox pandemic overwhelmed the steppe population and completely changed the economic and political picture of the region which might have contributed to a long lasting impact on the collective imagination about the Chinese and China for years to come.

Speaker’s Areas of Research

China's Softpower, Nationalism and Ethnic Identities in China

Success in containment of COVID-19 as a reinforcement of Taiwanese identity

Mayya Solonina, Dept. of Sinology, Universität Trier

At the time, when the initial news about the strange flu from Wuhan started spreading, Taiwan has acted very fast. Having the past experience with the SARS infection in 2002, Taiwan implemented different virus containment strategies to successfully combat the spread of COVID-19. Among these measures were: 14-day quarantine for people coming from HK and China (which has also greatly contributed to the idea of othering China from Taiwan), mass testing, contact tracing and transparent government to citizen communication about the virus spread. The success in Taiwan’s battle with the virus has reinforced the Taiwanese identity, as evident from the content analysis of COVID-19 related YouTube videos and Facebook posts. The government has used this to distance itself from China even further: for instance, trying to secure a spot in the international organizations (WHO), 7 for representing themselves or to promote the new passport design featuring Taiwan instead of the Republic of China. This paper will examine how the Taiwanese government used the success in combating COVID-19 and thus the reinforcement of the Taiwanese identity to otherize the PRC from Taiwan both internally and internationally.

Speaker’s Areas of Research

Taiwan, Hong Kong, PRC, identity formation. Education system, language, media.

Session 4

Otto Warburgs Aufenthalt auf der Insel Formosa 1888 – Hintergrund, Reisebericht und Ethnographische Sammlung

Shao-Ji Yao, Dept. of European Languages and Cultures, NCCU

In der zweiten Hälfte des 19. Jhds. hatten Deutsche sowohl ökonomisch und politisch auch als wissenschaftlich rege Interessen an der fern liegenden Insel Formosa. Dies lässt sich nicht nur durch zahlreiche deutschsprachige Schriften der Zeit über die Insel sondern auch durch reichhaltige Materialsammlungen von daselbst nachweisen, die sich zur Zeit in europäischen Museen befinden.

Otto Warburg (1859-1938), ein deutsch-jüdischer Botaniker, war einer der vielen Reisenden in der Humboldtschen Tradition der Naturwissenschaften, die ihre Fachkenntnisse dadurch erwarben, indem sie die Welt persönlich erkundeten. Während seiner vierjährigen Studienreise in Süd- und Ostasien (Herbst 1885 – Sommer 1889) machte er im Frühjahr 1888 einen Aufenthalt in Taiwan. Unmittelbar nach der Rückkehr nach Europa hielt er in der Gesellschaft für Erdkunde zu Berlin einen Vortrag über seine Reise auf Formosa. Jahre später schenkte er dem Ethnologischen Museum in Berlin seine ethnographische Sammlung von dort.

In der vorliegenden Arbeit werden die Person Warburgs und die Hintergründe seines Aufenthalts vorgestellt, seine Erlebnisse bei der Formosa-Reise besprochen, und schließlich seine ethnographische Sammlung von dort zur Schau gestellt, die sich zur Zeit im Ethnologischen Museum zu Berlin befindet.

1888年Otto Warburg的臺灣之旅—背景、遊記及民族學藏品

無論在經濟或是自然科學研究方面，19世紀下半葉德國人對台灣的興趣都相當濃厚，當時針對此海島的豐富德語文獻，以及現存於德國的台灣文物數量，均可為之佐證。

德裔猶太植物學家Otto Warburg是在洪堡傳統影響之下的自然科學研究者，1885-1889年間在東南亞及東亞各地進行植物學的踏查探勘，1888年初也造訪了台灣。回到歐洲之後，隨即於1889年底在「德國柏林地理學會」發表他在台灣的見聞。此外幾年之後他將在台灣所採集的民族學標本贈與德國柏林民族學博物館。

本文將針對這位學者及其造訪台灣的背景做一陳述，之後討論他在遊記中所描述的見聞，最後分析他在台灣所收集的民族學標本。

Speaker's Areas of Research

Germany-Taiwan relations till beginning of 20th century, German speaking travelers in East Asia in the 19th century, Historical German writings on Taiwan and the surrounding area, Taiwanese ethnographic collections in Germany resp. Europe, Encounters between East and West

Transcultural perspectives in francophone travel narratives

Alex Demeulenaere, Dept. of Romance Studies, Universität Trier

Firstly, we will develop the different theoretical notions developed to conceptualise the contact between cultures (interculturality/transculturality/multiculturality) and the narrative and historical parameters of the travel narrative genre. In particular, the work of M.L. Pratt, with the notion of contact zone, allows us to detail the role of the travelogue in a context of contact between cultures.

This focus will allow us to approach the corpus of French travel narratives in Japan from the end of the nineteenth century onwards. As the beginning of this period was marked by a broad fascination for Japanese culture, and more broadly Asian culture, in the metropolis and the more specifically for cultural objects from Japan (japonismes) and China (chinoiseries), it inspired authors, artists and intellectuals to visit the country and to put their experiences into text. This led to different types of writing that explore ways of understanding a country and a culture that at first sight is hermetic. We will thus briefly sketch the exotic path followed by Pierre Loti, the diplomatic discourse of Paul Claudel, the semiotics of Roland Barthes, the psychological approach of Marguerite Yourcenar or the writing of the everyday practiced by Nicolas Bouvier.

Keywords: travel literature, transculturality, Japan, semiotics, contact zone

Speaker's Areas of Research

transculturality, travel literature, semiotics

Oct. 9th 2021, Saturday

Session 5

COVID-19 and the Wuhan Diary – How does the overseas Chinese community react to group criticism?

Marc Oliver Rieger, Dept. of Business Administration, Universität Trier

We conduct an online survey to explore how Chinese people living in Germany perceive and react to group criticism in the context of the debate on the *Wuhan Diary*, a chronicle about life during the lockdown in Wuhan. We find that the majority rating of the book is a lukewarm “neither like nor dislike.” Most participants are open to criticism in principle and do not agree that the book only spreads so-called “negative-energy”. However, many participants were skeptical about the objectivity of the book and concerned about its potential use by so-called anti-China forces, even though the degree of blind patriotism is relatively low in our sample. The factors influencing the book’s evaluation are intriguing: perceived Western sentiment, media exposure and uncritical patriotism all affect COVID-19-related conspiracy beliefs, which in turn lead to a more negative evaluation of the book.

A cluster analysis reveals two groups which differ in terms of properties like blind patriotism, belief in certain conspiracies, and also demographic parameters.

Our results shed light on identity politics, motivated beliefs, and collective narcissism.

Keywords: Uncritical patriotism; Conspiracy theory; Group criticism; Motivated reasoning and beliefs; Collective narcissism.

Speaker’s Areas of Research

Finanzderivate (z.B. Investorpräferenzen bei strukturierten Produkten), Behavioral finance (z.B. Anwendungen von „behavioral finance“ auf Investitionsentscheidungen; „behavioral“ Spieltheorie), Behavioral Decision Theory (z.B. Prospect Theory Präferenzen), Cultural Finance

Between A Rock and A Hard Place: How Lesser Powers Respond to the Competing Great Powers in the Asia-Pacific Region

Hsin-Hsien Wang (王信賢), Graduate Institute of East Asia Studies, NCCU
Shinn-Shyr Wang (王信實), Dept. of Economics, NCCU

In comparison to hegemony, lesser powers usually struggle for survival between two or more great powers under state power asymmetry, an everlasting phenomenon in international politics. In the Asia-Pacific region, with the rise of China and the increasingly strengthening role of the US, it is

important to learn how lesser powers manage relations with the two great powers. To explore this issue, we propose that the strength of state power will constrain lesser powers' strategies in choosing between the US and China. Borrowing from existing theories and ideas on lesser powers' strategies, including balancing, bandwagoning, and hedging, we argue that the stronger a country's power, the more likely it will choose the balancing strategy, while the weaker a country, the more likely it will go with bandwagoning. Regional middle powers will show varied strategy choices as they possess a higher degree of freedom in choosing which great power to side with. To validate the arguments, we construct two indicators—difference in trade dependence on the US and China and difference in the voting score consistent with the US and China—to quantify lesser powers' strategies with the great powers and examine whether the variable of strategies follows the pattern we expect it to. Our analysis shows that countries in the middle on the spectrum of state power demonstrated great freedom in picking strategies for the two powers.

Keywords: State power, lesser powers, balancing, bandwagoning, hedging, Asia-Pacific Region

We propose that a country's synthetic power will restrain its freedom in choosing strategies to engage with great powers in an era of competition between the US and China. To empirically test our propositions, we use data of state capability, trade dependence, and voting behavior at the United Nations (UN) to measure states' strength, economic strategy, and political strategy amid the US-China competition. We select twenty countries as important cases representing lesser powers in the Asia-Pacific region. By using quantitative indicators, we divide these countries into three groups—potential challengers, regional middle powers, and weak middle powers—and examine whether their economic and political strategies toward the US and China vary systematically.

We then look at whether their strategy choices for the US and China vary across the three groups or along the line of state power. Our analysis shows that for the potential challengers, the strategy choice is relatively stable, and the relatively powerful countries engage with the US and China carefully. The same pattern can be found among the least powerful countries in the weak middle powers group. However, the two groups have substantial differences in their strategies. Potential challengers are balancing the influence of China and the US to gain maximum benefits.

As such, the economy that used to depend on the US has moved closer to China economically but not politically. However, the countries dependent on China economically and politically tend to balance the influence to move closer to the US. Russia is a case in point. The weak middle powers, despite their variation in political and economic affinity with China and the US, do not have too many alternatives but to move closer to China economically, given the rise of Chinese investment and market. However, their political stances are relatively unchanged, leaving some questions unanswered. It might be that the US-China competition in global politics has not showed a clear sign as to who is leading the competition. It is thus difficult for those weak middle powers to adopt the bandwagoning strategy. It may also be that political information is insufficient for them to choose one side over another. As such, their political strategies for the US and China are quite like hedging.

Finally, as our theory expected, the regional middle powers exhibit variation in state strategies in handling relations with the US and China. We also find that Canada and Australia are two countries that increase their strong support to the US. Although they have relatively low CINC scores, they seem to have more autonomy to choose sides, as they have sided less with the US in the past than in the present. However, it may also indicate that the two countries' strong alliance with the US has been strengthened as a trend in the face of the assertiveness of a rising China.

It contributes to current literature by using a quantitative approach to examine the strategy choices of lesser powers in an era of fierce competition between the US and China. While scholars have insightfully categorized states' strategies on their relations with great powers, most research with in-depth case studies provides only a partial picture in regional politics. Our analysis attempts to connect international power structures and individual strategy choices in world politics. This paper proves some common arguments, that state capacity may influence their strategy choices toward great powers, but it also shows certain anomalies in state behavior in their choices.

Many research questions remain unanswered and deserve further exploration in the future. This paper sheds light on the evaluation of lesser powers' strategies toward great powers. However, the causal relationship between state power and strategy choice with hegemony remains unjustified. In the future, with more information and high quality data collection, a more sophisticated analysis can be expected. Following scholars' discussion, it is also promising to analyze the influence of power asymmetry will influence lesser powers' understanding on the great power competition or how the two great powers' interaction over time would change the middle powers' foreign policy behavior. It provides a framework for future analysts to investigate the dynamics of lesser powers' behavior in dealing with the rise of China and the containment policy the US is gradually adopting to maintain its status of a global hegemony.

Speaker's Areas of Research

Hsin-Hsien Wang (王信賢)

comparative politics, political sociology, international relations, China studies

Shinn-Shyr Wang (王信實)

industrial economics, financial economics, economic development, social economy

Corporate Social Responsibility, Corporate Governance and Innovation: Is There Any Causal Effect?

Yu-Chia Ko (柯玉佳), Institute of Technology, Innovation & Intellectual Property Management

This study analysed a sample of 282 listed companies in Taiwan to examine the relationship between corporate social responsibility (CSR) performance, corporate governance and innovation investment. The data were sourced from the Taiwan CSR Report Database, the Taiwan Economic Journal (TEJ) database, and the corporate governance evaluation reports of Taiwan's Securities and Futures Institute. The causal effects of the three variables were analysed with the two-year sample data that the empirical evidence can further contribute to the existed literature with inconsistency

between the three variables. The results showed for the same year there is a positive impact of CSR performance on innovation investment, while a positive impact of innovation investment on next year's CSR performance is also demonstrated. In addition, the positive impacts of corporate governance on next year's CSR performance and innovation investment are also respectively revealed. Finally, this study found the mediation effect of CSR performance between last year's corporate governance and the innovation investment at the base year. These empirical findings provide practical implications for corporate strategy planning on CSR, corporate governance, and innovation.

Speaker's Areas of Research

Technological innovation system, green innovation policy, corporate sustainability and innovation management

Session 6

Globalization versus Localization in Higher Education in Asia

Dr. Josef Goldberger, DAAD / Department of European Languages and Cultures, NCCU

The institutions of higher education in Asia experienced enormous changes within the last decades. In their ongoing development, many institutions still aim for a vaguely defined “top”, often symbolized by national and international rankings. Yet only very few Asian universities managed to score high enough to actually enter the international top lists. The recent political and systemic weaknesses in the traditional “western” core countries seem to create a “window of opportunity” for further rise of Asian universities. But the same forces of irresponsible nationalistic and populist policies also potentially weaken higher education in Asia. In addition to demographic and social problems a persistent global hierarchic balance of powers still further inhibits the rise of Asian institutions of higher education. Naturally Asian institutions try to build up local networks to strengthen their global standing and localization tendencies and try to counteract the consequences of globalization. Maybe a recollection on traditional values, local skills, and regional needs may herald a new area of development in higher education in Asia. Rather than the large scale, fast paced thrive for the top during the last decades, a much more cautious improvement of the basic conditions of education on all levels might help secure factual and sustainable achievements in higher education.

Speaker’s Areas of Research

Internationalization of Higher Education; World-Systems Analysis; Institutionalism; Globalization in East Asian Context; Imagology

Streitbare Demokratie im Postdemokratischen Zeitalter: Versuch der Umsetzung des Deutschen Modells in Krisenhaftem Taiwan.

Lin, Jia-Ho (林佳和), Dept. of Law, NCCU

Keine Freiheit den Feinden der Freiheit. Die Weimarer Republik sei an der Stärke ihrer Gegner als an der Schwäche der Demokratie gescheitert, hat einst ein Akademiker so formuliert. Die theoretisch angesagte Streitbare Demokratie, die aus den schicksalhaft traurigen Erfahrungen in der Weimarer Republik herausgekommen ist, in der die mit der wertneutralistischen Haltung verbreitete Demokratie ihren willigen Zerstörern gegenüber anfällig sowie ohnmächtig war und zu Ende in die Machtergreifung der NSDAP hinzukam, lässt sich als eine der Kernelemente und Grundentscheidungen der Bonner Republik und ihrer Demokratie gelten. Die in den Nachkriegszeiten gegründeten Institutionen des Demokratie- und Verfassungsschutzes, etwa Verbot verfassungswidriger politischer Parteien, Verwirkung der Meinungsäußerungs-, Versammlungs-, Vereinigungs- und Pressefreiheit der Verfassungsgegner, legitimieren sich mit dem Idee der Streitbaren Demokratie, nichtsdestoweniger aber nicht zu verkennen, dass in den vergangenen über 70 Jahren, deren Notwendigkeit, Effektivität und nicht zuletzt begleiteten Gefahren immer wieder

vor heftigen Streiten standen und stehen. Das deutsche Modell der Streitbaren Demokratie samt ihrem institutionellen Ausdruck, hat klare Spuren in die Demokratisierungsprozesse in den 90er Jahren Taiwans hinterlassen und die Verfassungsordnung hierzulande inhaltlich viel befördert. In der Verfassungspraxis ist, trotz vieler institutioneller Bemühungen, der vermeintliche Erfolg nicht in Sicht. Wie geht Taiwan weiter, unter den militärischen und pseudofriedlichen Bedrohungen aus der PRC, den Angriffen aus den inländischen Demokratie- und Verfassungsfeinden, und gleichzeitig den neuen Entwicklungen im Zeitalter der Postdemokratie – der spontanen Politik, der strukturellen Schwäche politischer Parteien und der Erosion deren Kern- wie sogar Monopolstellung zur Gestaltung öffentlicher Willen, der Anti-Politik und der Anti-Demokratie, dem bedrohlichen Schütteln aus dem Lager extremer populistischer Bewegungen usw.? Ist sich in vieldimensionalen und oft todesgefährlichen Krisen befindende Taiwan noch zu retten? Hat Taiwan noch Chance, sie durchzumachen? Wie könnte den Leuten sowie der demokratischen Verfassungsordnung Taiwans die über 70 Jahre praktizierte deutsche Streitbare Demokratie bringen und bieten, die den nicht wenigen Sozialakteuren hierzulande als Vorbild und Paradigma scheint, entweder positiv oder negativ, nicht nur normativ aber auch praktisch? In seiner 1932 erschienenen Schrift »Verteidigung der Demokratie« hat sich Hans Kelsen geäußert, dass Demokratie als diejenige Staatsform, die sich am wenigsten gegen ihre Gegner wehre. Wenn das Volk die Demokratie nicht mehr wolle, dürfe die Demokratie sich nicht darüber hinwegsetzen; sie dürfe nicht zur Diktatur greifen, um die Demokratie zu retten. Ob wir heutzutage, im 21. Jahrhundert, und zwar, noch in der Lage wären, zumindest im taiwanesischen Kontext, eine Zwischenlösung, eine selbstverteidigungsfähige demokratische Form herauszufinden?

民主的敵人，不該享有自由，威瑪共和未必葬送於民主之弱、卻顯然受挫於敵人之強。理論上所稱之防衛性民主，來自於威瑪共和時代的慘痛教訓，民主面對其意圖埋葬者的無能為力，迎來納粹之奪權，價值中立主義之放任，充斥著威瑪民主時代，也在戰後，為全面建立的民主與憲法保護制度，例如禁止違憲政黨，甚至剝奪憲法敵人之言論、集會、結社與新聞自由，提供一個歷史面向的正當性基礎，但必須承認，即便在戰後波昂共和國，防衛性民主之必要性、成效與風險，始終爭論不斷。德國防衛性民主理念與制度，在1990年代的台灣民主化與修憲活動中，留下明確身影，不少的制度移植與仿效，豐富了台灣的憲政秩序，但弔詭地並未在台灣的民主實踐中，發揮其應有作用與功能。面對強大的中國武力與非武力滲透威脅，台灣國內不絕的民主與憲法敵人，在後民主的當代 – 即興的政治、政黨影響與其國民意志中介地位的腐蝕與衰微、反政治與反民主、極端民粹主義者的肆意攻擊，面對多重危機與民主結構變遷，台灣如何自處？不斷地被社會行動者所推崇與推銷的德國防衛性民主，走過70年，能夠提供台灣社會，規範性或實踐上，多少的典範與啟發？Hans Kelsen在1932年說，民主是最不能防範及對抗敵人的國家形式，如果人民意圖捨棄民主，民主自該消亡，民主不能為了挽救自己，結果沈淪為獨裁。21世紀的今天，至少眼望台灣，吾人能否找出一中間方案，得以自我防衛、又不致淪入非民主的民主形式？

Speaker's Areas of Research

憲法學、勞動法學、法律社會學、國家理論

Verfassungstheorie, Arbeitsrecht, Rechtssoziologie, Staatswissenschaft

Regulierung Künstlicher Intelligenz in Europa und Asien (Regulation of Artificial Intelligence in Europe and Asia)

Thomas Rübner, Dept. of Law, Universität Trier

The emergence of Artificial Intelligence (AI) and AI-controlled systems like autonomous vehicles creates new challenges for the legal systems of all industrialized countries. Artificially intelligent systems behave differently from traditional machines. The reactions of AI systems to different types of input are not entirely predictable. This creates new issues of liability and risk allocation: Who should pay, if an autonomous vehicle brakes without reason and causes accident? Who is at fault if a chatbot spews racial insults? – Everywhere in the world, new legal rules, especially new private law provisions are either under discussion or have already been enacted.

The paper presents a novel research project which strives to explain the policy choices behind these new rules against the backdrop of the different historical paths of different countries and the different legal cultures in in different European and Asian countries. Do different attitudes to individual vs. collective welfare or to the importance of data protection lead to the enactment of different rules? Do the policy choice of democratic systems differ from those of authoritarian systems? Or do economic necessities dictate the creation of similar rules in all developed countries? The focus is on German speaking countries on the one hand and the jurisdictions of Greater China on the other. The project is still in development, so I will mostly ask questions rather than present answers.

Speaker's Areas of Research

History of private law (especially succession law and property law), regulation of IT and AI through private law.

Session 7

Rassen und Individuen in der Geschichtstheorie von Ludwig Riess

Chih-hung Chen (陳致宏), Dept. of History, NCCU

Der deutsch-jüdische Historiker Ludwig Riess (1861-1928) gilt als der Begründer der modernen Geschichtswissenschaft in Japan. Als einer der *Oyatoi Gaikokujin* (Kontraktausländer) der Meiji-Zeit lehrte er zwischen 1887 und 1902 an der Kaiserlichen Universität Tokio, wo er nicht nur neue Theorie und Methode der Geschichtsforschung einführte, sondern auch eine aktive Rolle bei der Gründung eines Historikerverbands und einer Zeitschrift für japanische Fachhistoriker spielte. Bei den bisherigen Forschungen über Riess geht es meistens um seine Beziehung zu Japan, aber über die Rolle des Gründungsvaters der japanischen Geschichtswissenschaft hinaus ist er auch ein tiefdenkender Theoretiker, der einerseits die Tradition des deutschen Historismus fortführte und andererseits diese Tradition – angesichts der Herausforderungen aus den Sozialwissenschaften – durch eigenartige theoretische Erneuerungen verteidigte. Als ein bedeutendes Beispiel von Riess' theoretischen Erneuerungen erläutert der vorliegende Artikel, wie Riess die Wichtigkeit von Individuum, Charakter und Persönlichkeit in seiner Geschichtstheorie rechtfertigen, um gegen die damals aufblühende und deterministische Rassenkunde zu kämpfen.

Ludwig Riess 史學理論中的「種族」與「個體」

德國猶太裔歷史家Ludwig Riess (1861-1928)被視為日本現代史學的創建者。1887至1902年間，他以「御雇外國人」的身分於東京帝國大學任教，不僅為明治時期的日本引進了新式的專業史學理論與方法，更大力推動相關學會與學術期刊的創建。到目前為止，對Riess的研究通常將焦點放在他與日本的關係之上，對他本人的歷史思想則少有著墨。在「日本現代史學之父」的身分之外，Riess也建構了一套規模龐大的歷史理論。他一方面試圖延續十九世紀德意志歷史主義的傳統，另一方面也用獨特的方式達成理論上的創新，以對抗來自新興社會科學的挑戰。本文試圖以Riess對個體、性格與人格等因素的探討為例，分析他如何從理論上對抗當時盛行且帶有決定論色彩的種族學研究。

Race and Individual in the Historical Theory of Ludwig Riess

The German-Jewish historian Ludwig Riess (1861-1928) is regarded as the founder of modern historical science in Japan. As one of the *Oyatoi Gaikokujin* (hired foreigners) of the Meiji-Era, Riess taught at the Imperial University of Tokyo between 1887 and 1902. During this period, he not only introduced new historical theory and method to Japan but also played an active role in the establishment of a historical association and an academic journal. Most researches on him focus on his relationship with Japan, but beyond his role as the founding father of Japanese historical science, Riess is also a profound theorist. On the one hand, he continued the tradition of the German Historicism, on the other hand, confronted with the challenges of the social sciences, he tried to defend this tradition by making peculiar renewals to it. To demonstrate Riess' theoretical renewals, this paper takes his discussions on individual, character, and personality as an example, with which he counters the deterministic racial studies flourishing at his time.

Speaker's Areas of Research

History of Western historiography, 19th-Century German history, history of classical reception

A Path to Taiwan's Indigenous Culture: The Intercultural Communication Competence of the Chinese Language Learners

Juo-ping Chien, Dept. of Sinology, Universität Trier

Taiwan's multiculturalism mentioned in the official discourse is mainly on the four ethnic groups—the Hoklo (福佬, *fulao*), the Hakka (客家人, *kejiaren*), the immigrants from mainland China (外省人, *waishengren*), and the indigenous peoples (原住民族, *yuanzhuminzu*). Although only around 2% of the overall population on Taiwan and Lanyu (Orchid Island) are indigenous people, more attention has been given to the questions on ethnicity, identity, and marginality among the government, civic organizations, media, and academia of Taiwan since the President TSAI Ing-wen delivered a National Apology to Taiwanese indigenous peoples on 1 August 2016. Many of the young aboriginal inhabitants are being actively involved in tribal affairs, attempting to maintain their traditional culture, languages, and land, where their ancestors and the older generation used to live. However, German universities are still falling behind in the Chinese language courses of Taiwanese aboriginal history, culture, and society.

Foreign language teaching contributes significantly to multiperspectivity through providing learners with preparatory knowledge about foreign cultures, the development of intercultural awareness, and cross-culture communication skills, all of which can cultivate openness, acceptance, and tolerance. This presentation is aimed at exploring how the content about indigenous peoples can be integrated into Chinese language instruction from the perspective of intercultural communication competence. In this talk, I will first examine the Chinese language content concerning aboriginal culture in the leading advanced-level textbooks. Second, the presenter will demonstrate some curriculum exemplars by organizing the course units and comparing the hot searches on all relevant topics, such as the controversial social and cultural issues that have received much public attention in the media of both Taiwan and Germany. In the last part, I will focus on the pedagogical implications of maintaining learners' motivation as well as encouraging students to take higher-level language courses. Hopefully, the course can give the German students a picture of Taiwan's value on liberty, democracy and multiculturalism.

Keywords: intercultural communication competence, Taiwanese indigenous culture, culture instruction, advanced-level Chinese language textbook

Speaker's Areas of Research

Teaching Chinese as a Foreign Language, Intercultural communication, Taiwanese literature and indigenous languages, Cultures and Poetry on the East Coast of Taiwan

Spatial Analysis and Digital Archives of Local Religions: Centering on Temples in Wenshan (文山), Taipei

Ching-chih Lin (林敬智), Graduate Institute of Religious Studies, NCCU

This project focuses on tradition and innovation of major Wenshan Temples: Muzha Zhongshun Temple (木柵忠順廟), Muzha Jiying Temple (木柵集應廟), Jingmei Jiying Temple (景美集應廟), and Zhinan Temple (指南宮), in order to contextualize their main and closely interrelated deities “Baoyi Daifu” (保儀大夫) and “Baoyi Zunwang” (保儀尊王) in a broader cult “Anggong” (尪公), as well as Fuyou Dijun (孚佑帝君), also widely known as Lu Dongbin (呂洞賓). These deities and cults are deeply entangled with the environmental history and migration history of North Taiwan in particular, and in Taiwan in general. This project plans to collect and digitalize documents and historical materials of these temples, and then establish digital database of local religion of Wenshan. With aforementioned database, this project will conduct spatial analysis of the religious practices and beliefs and migration history closely associated with local temples.

Muzha Zhongshun Temple, Muzha Jiying Temple and Jingmei Jiying Temple in Great Taipei area have been overlooked, especially considering their significant roles of being borrowed/welcome by numerous villages and local communities to procession farmlands---the pattern distinct from temple subdivisions in central and southern Taiwan. This research proposal will center on three dimensions that have never been studied: the visiting of the temples’ ancestral temples in Anxi County, Fujian Province in Mainland China, the spatial analysis of the Lending Registration of the deity statues, and the recent transformations and adaptations of cult of Anggong as a protector of tea and rice farmers in contemporary urbanized, commercialized, industrialized, and globalized Taipei. Meanwhile, Zhinan Temple had been closely connected to mining industry in North Taiwan, which witnessed the rising and falling of mining industry of Taiwan. All these major local temples of Wenshan had been closely linked with local lineages and families coming from Anxi County of Fujian Province, Mainland China, which can reveal the migration history and local social network.

The author begins this research from the broader perspective of global history. This plan shows how Anxi people can spread the Chinese tea culture and Anxi people's cults in the modern history due to the flow of tea trade, and observe the social networks related with kinship, hometown, guild, religion, and marriage. The relationship involves tea commercial trade, ethnic globalization movement, tea culture and the spread of Anxi people's cults. From the perspective of environmental history, this plan explores how tea cultivation and sales changed the natural landscape and transportation network of Anxi people's settlements, in Taiwan and Southeast Asia. Anxi special tea products, Tieganyin and Baozhong tea, and Anxi people’s patrons Baoyi Daifu and Baoyi Zunwang, as well as Fuyou Dijun of mining industry, are the core objects observed in the plan, from diverse perspectives of global history, environmental history, cultural history, social history, and economic history. This long-term, transregional and interdisciplinary research project relies on the author's cross-field training background, combining the traditional historical studies with the fieldwork ethnography, in order to accumulate the long-term and grass-rooted materials as solid foundation for research. Meanwhile, the digital humanities methods and tools can help analyze data and open up new research models, including text-mining, geographic information system (GIS), social network analysis, and 3D digital scanning, to discover the connections of various Anxi people’s names from the genealogy, stelae inscriptions, donation lists in temples, accounting records and tax information, and local gazetteers. With the help of computational tools and methods, we can

find the connections among Anxi people in various, remote places. The results of the project not only contribute to research, but also can accumulate digital text and image databases and social network networks and create a GIS platform for future scholars.

Keywords: Fujian Anxi, Tieganyin, Baozhong Tea, Baoyi Daifu, Baoyi Zunwang, Fuyou Dijun, Global History, Environmental History, Digital Humanities, Text Mining, Geographic Information System (GIS), Social Network Analysis, Digital 3D Scanning, Popular Religion, Tea Culture, Same Hometown Association, Ancestral Shrine, Lending Registration, Ancestral Temple

Speaker's Areas of Research

Chinese Popular Religion, Environmental History, Cultural History, Cultural Heritage, Digital Humanities, Religion and Environment, GIS

Session 8

Sounds like them matter... 50 Years of Taiwan-Friendship turned into Cultural Heritage

Josie-Marie Perkuhn, Taiwan Studies Project

For over 50 years the German based East Asian Institute, *Dongya yanjiu yuan* 東亞研究院 (OAI), has made an active contribution to cross-border cultural exchange. The OAI was established in 1969 by a group of interested scholars in East-Asian Affairs. Ever since, the OAI provided a platform for specialized scientific dialogue. While in the early beginning a research focus lied on Japan and even Korea, it quickly turned to Chinese Culture. One of the most important drivers for that has been the friendship between the founder Alois Osterwalder and Shih Wei-Liang 史惟亮 (1925-1976). Today, the OAI developed a strong focus on music and ethno-musicology. For over centuries, travelers described music or their experiences of strange sounds. Yet, audiovisual records are rare and not easy to store. In the presentation I will take the OAI as an example for transnational social exchange regarding Taiwan's folk music. In order to do so, I will, first, outline the trajectory of the OAI, and second, present how through the interpersonal Friendship between the founder Alois Osterwalder and Shih Wei-Liang a "national treasure" was preserved. The recently deceased board member supported his friend Shih to finance his attempt to record Taiwan folk music. Copies of the lost records due to inadequate safekeeping returned to Taiwan. Along with other traces of their friendship they were presented during the Day for World Audiovisual Heritage" (27. October 20217) in Taipei.

Speaker's Areas of Research

Chinese Domestic and Foreign Policy, China's International Integration and Cooperation Behaviour, Politics and Potential of China's Innovation Incubator, Party and Factionalism Research in the One-Party Regime, Norms and International Legalisation

Pioneer Folklorists: Positioning Taiwanese Students' Ethnographic Reports in the 1900s

Chien, Hung-Yi, Taiwan Studies Project

Taiwan's diverse culture fascinated foreign visitors, but it has often been a source of confusion. When the Japanese colonized Taiwan in 1895, they encountered a society that differed significantly from Japanese society. To understand the new colony and establish proper governance, the colonial government launched official and para-official surveys to investigate the existing customs of

Taiwan. When scholars review the pre-war achievements of ethnographical research in Taiwan, they usually mention *Taiwan Kanshū Kiji* 臺灣慣習記事 (*Notes on Taiwanese Customs*, 1901–1907) and its continuing influence in the following decades. However, a closer look at these post-war reviews reveals the impression that most of the pre-war writers on Taiwanese customs were Japanese. Taiwanese authors did not seem to have marked their presence until the last decade of the colonial rule, especially in the famous folklore magazine, *Minzoku Taiwan* 民俗臺灣 (*Taiwanese Folklore*, 1941–1945). However, this image of the Taiwanese writers as having been voiceless till the end of the colonial era is not accurate. As early as in the 1900s, Taiwanese students at the Normal School at Taihoku 國語學校 had already published their Taiwan studies in the campus magazine. In the 25 extant issues of the campus magazine (1899–1909), I have found over 70 Chinese and Japanese Taiwan studies articles written by student authors. Various topics—including seasonal customs, life cycle rituals, social organizations, indigenous cultures, geography, housing, and clothing—have been covered in these articles. These student authors are Taiwanese pioneers studying their homeland’s culture in the modern period. However, their contributions have gone unnoticed for a century. The primary reason behind this lack of representation may be the limited circulation of the campus magazine and the indifferent attitude among colonial educators toward studying Taiwanese customs. This paper aims to shed light on these forgotten ethnographical and geographical contributions to Taiwan studies and argues in favor of the pioneer statuses of these student authors in the history of Taiwan studies under the Japanese colonial rule.

Keywords: history of Taiwan studies, folklore, *kyūkan* (existing customs), *Kokugo Gakkō* (the Normal School at Taihoku)

Speaker’s Areas of Research

History of ethnography, Taiwan studies in early modern Europe, Early Taiwan history (16th-18th century), History of Taipei Normal (*Taipei shifan*)

Preliminary Discussion about Cultural Heritage and Change Visible in Taiwanese Language - Exemplified by Taiwanese Minnan Proverbs

Thomas Fliß, Taiwan Studies Project

Language is the carrier of the culture of its speakers. Such culture can be further passed on to next generations or go through various changes, whose outcome in turn appears in the language. With regard to Taiwanese Minnan, we can see such historical, cultural as well as social heritage or change in its words, their pronunciation, but also in its proverbs (*yanyu* 諺語) and sayings (*suyu* 俗語): for example did the Japanese colonial period leave some Japanese loanwords in Taiwanese Minnan; after Taiwan’s social as well as economic development in the 20th century, a new Taiwanese Minnan koine is evolving; there are Taiwanese Minnan proverbs which represent a specific period in Taiwan history or specific culture and thinking of a period. Taiwanese Minnan is very rich in these proverbs and sayings, which are the concentration and crystallization of the common sense or experience perceived by the common people. Through the presentation of their

cultural heritage and change, this paper wants to give a better understanding of Taiwanese Minnan proverbs itself and also aims to point out that just like the society, economy and culture of Taiwan is continuously developing, Taiwanese Minnan has to catch up to these developments if it wants to be a language which is really alive and not only preserves culture which more and more loses connection to common life.

Keywords: Taiwanese Minnan, proverbs, sayings, culture

Speaker's Areas of Research

Taiwanese Minnan, proverbs/sayings, poetry, culture, rhyming literature