

# **The Globalized Taiwan Studies and Its Relevance to Taiwan's Cultural Diplomacy**

**Hsin-Huang Michael Hsiao**

**Adjunct Research Fellow, Institute of Sociology, Academia Sinica**

**Chairman, Taiwan-Asia Exchange Foundation**

**Chair Professor, College of Hakka Studies, National Central University**

**A Keynote Speech at the International Conference on Taiwan's**

**Cultural Diplomacy: A Decade of Intercultural Discovery,**

**Vienna Center for Taiwan Studies, University of Vienna**

**Oct. 25-27, 2019**

# Introducing Related Concepts and Practices

## 1. Soft Power

“The use of **attraction** or **persuasion** to change a subject’s preferences, or attraction or institution to **convince** a subject of the legitimacy of one’s agenda and to shape a subject’s first preferences” (Joseph Nye, 2011)

“Soft power resources as including culture values, legitimate policies, a positive domestic model, a successful economy and a competent military” (Joseph Nye, 2011, p.99)

## 2. Public Diplomacy

“engagement variously between governments and publics whether between counties or within one country through use of media cultural production for purposes of building sustainable and mutually beneficial relationships and generating mutual good will”

“Public Diplomacy content and communication style can be based on attraction (soft power) coercion (hard power) or on strategic mixture of hard and soft power-smart power” (Naren Chitty, 2017, pp.18-19)

“Public diplomacy is the communication of an international actor policies to citizens of foreign countries. These citizens might include civil society representatives, non-governmental organizations, multinationals, journalists and media institution specialists across different sectors of industry, politics and culture and numbers of the general public. They are typically engaged by actors like foreign ministries, non-governmental organizations and civil society organizations through communication methods such as media outreach, conferences and events, collaborative projects and exchanges of culture, personnel or students....Public diplomacy is the management of that changing environment through engagement with public actors” (James Pamment, 2013, p.1)

“The growth of the soft power concept in East Asia is evidenced by the rise of public diplomacy as a strategic imperative across the region. Importantly, the translation of soft power as an analytical construct into foreign policy practice reveals a diversity of assumptions about what counts as influence, what modes of communication are effective, and how publics are deemed consequential as stakeholders for strategic formulation” (Craig Hayden, 2015, p.211)

“.....five core components of public diplomacy work that are essentially as old as statecrafts. These are listening, advocacy, **cultural diplomacy**, and international broadcasting” (Cull, 2008a; 2008b)

### 3. Cultural Diplomacy

“cultural diplomacy, a subset of public diplomacy, is a set of practices through which state or non-state actors draw on their heritage or contemporary cultures, using media including social media, mobility or cultural production for purposes of building sustainable mutually beneficial relationships and generating mutual goodwill in groups which they wish to partner” (Naren Chitty, 2017, p.19)

“cultural diplomacy is a nation’s attempt to manage the international environment through promotion of **cultural resources and achievements overseas**. Examples include tour, promotions and institutes for culture, art and language, It is a means of promoting a nation’s values through **dialogue, and exchange** with other cultures is the long term, and encourage relationship-building, trust and mutuality. In its most literal sense, cultural diplomacy refers to the negotiation of formal bilateral agreements over cultural promotions or exchanges, for example the international tour of a national state theatre or ballet, emphasizing the execution of these agreements and the conduct of cultural relations flowing from them” (James Pamment, 2013, pp.30-31)

“the exchange of ideas, information, values, systems, tradition, belief, and other aspects of culture, with the intention of fostering mutual understanding” (Milton Cummings, 2003; cited in Christiana Luke and Morag M. Kersel, 2013, pp.2-3 )

“An exchange can take place in the arenas of art, sport, literature, music, **science**, economy and archaeology. Such an exchange implies, communication and respect between cultures involved, moving forward a firmer understanding of respective values and a reduced susceptibility to stereotyping.” (Christian Luke and Morag M. Kersel, 2013, p.3)

“..... as the linchpin of public diplomacy... it is in cultural activities that a **nation's idea of itself** is best represented” (US Department of State, 2005, P.3; cited in Gray D. Rawnsley and Chi Ngac, 2017, p.428)

“cultural diplomacy must serve two masters, it helps promote the national interest---however it is defined and whoever defines it---and it must encourage mutual understanding, tolerance, respect, trust and the existence of shared interests” (Gary D. Rawnsley and Chi Ngac, 2017, P.428)

# “Taiwan Studies” as Emerging Intellectual Resources

“Taiwan Studies” as a rising intellectual endeavor, reflecting modern Taiwan’s academic achievements, can be effective cultural resources that can adequately manifest Taiwan’s idea of itself which is best represented.

The evolving and maturing “Taiwan studies” should be considered seriously as an important component for implementing Taiwan’s cultural diplomacy so as to engage in intellectual communication to inform the scholarly community in like-minded counties about Taiwan’s telling story of great social transformation toward universal values like civil society, democracy, equity, identity, diversity and sustainability.

# The Current State of Taiwan Studies: Nine General Observations

1. Taiwan Studies has been created in Taiwan as a collective intellectual reaction to the dual features of Taiwan's social sciences and humanities: over westernized and over sinicized
2. Taiwan's social transformation and political democratization since 1980s have facilitated and induced the birth of Taiwan studies in the 1990s
3. The making of Taiwan Studies in the past three decades have also witnessed the paradigm shift and paradigm evolution:
  - (1) Paradigm shift: from western dominance and pan-Chinese ideology to indigenization (Taiwanization)
  - (2) Paradigm evolution: From indigenization (Taiwanization) to globalization

4. The first paradigm shift occurred inside Taiwan (Taiwan studies in Taiwan) and the second paradigm evolution took place outside Taiwan (Taiwan studies in the world)

5. The creation and existence of Taiwan studies has called for the “delearning” and “relearning” of Taiwan’s history, culture, society and the very experience of democratization.

6. The recent development of Taiwan studies also revealed the critical interaction and synergy between social sciences/ humanities and Taiwan studies, i.e., the “relevance” and “significance” of Taiwan studies to the global social sciences/ humanities.

7. Two issues are emerging:

- (1) What social sciences/ humanities have contributed to the “formation” of Taiwan studies → “theorizing Taiwan”
- (2) How Taiwan studies can contribute to the “reformation” of social sciences/ humanities → “Taiwan Theories”

8. The Indigenization movement of social sciences and humanities in Taiwan since the 1980s have made direct contributions to the making of Taiwan studies in Taiwan.

9. Such indigenizing social sciences and humanities efforts were made possible by means of the following conscious and collective turns of the social sciences and humanities scholars:

- (1) Empirical turn: conducting serious empirical studies of/ on/ about Taiwan.
- (2) Critical turn: asking critical questions and challenging political taboos and advocating for academic freedom that was long impinged by authoritarianism;
- (3) Relevance turn: making social sciences/ humanities relevance to the Taiwanese reality.

# Who and What of Taiwan Studies in Taiwan?

Who?

1. Academia Sinica: from sinicization to Taiwanization since 1994
2. Universities: 25 related departments, graduate institutes, research centers in Taiwan's 19 Universities since 1997

What?

1. Colonial history, culture and society
2. Postwar societal transformation: class structure, ethnic identity; gender equality, social inequality, social movements/ protests
3. The rise and fall of developmental state
4. Post-war cultural change: literature, art, films, popular culture
5. Island environmental history, environmentalism and sustainable development
6. Political change and democracy-making: KMT authoritarianism, party politics, constitutional reforms, local factions, democratic transition and consolidation

7. Austronesian/ Indigenous studies and the origins of Taiwanese history
8. Hakka studies and ethnic relations
9. Growing multiethnic and multiculturalism: cross border migrant workers and marriage migrants
10. The rise Taiwan identity & civic nationalism
11. Cross-strait relations
12. “China-impact” and “Taiwan’s counter force”

# Who and What of Taiwan Studies outside Taiwan and around the world?

## Who?

1. 15 Taiwan studies centers and programs have been established around the world since 1999.
2. USA (4), UK (3), Germany (1), France (1), Austria (1), Australia (1), Russia (1), Slovenia (1), Japan (1), HK (1)
3. Also, Taiwan's Ministry of Education also financed various Taiwan Studies-related seminars, lectures, projects, programs, chairs, scholarships, fellowships around the world: a total of 44 in USA, Canada, UK, Germany, France, Holland, Belgium, Austria, Poland, Switzerland, Turkey, Israel, Japan, Korea, Vietnam, India, Indonesia, Thailand, Singapore, Australia (20 countries)

## What?

Japan (JATS)	Europe (EATS)	North America (NATSA)
1. Colonial history and comparative colonialisms	1. Cross-strait relations (IR)	1. Social transformation (social movements, gender, ethnicity)
2. Literature in colonial era	2. Literature, Films	2. Political democratization
3. Indigenous peoples	3. National identity	3. Literature, Films
	4. Social movements	

Japan (JATS)	Europe (EATS)	North America (NATSA)
4. Post-war political history and growing Taiwan subjectivity	5. Indigenous peoples	4. “New history” perspectives
5. Comparative historical studies	6. Gender issues	5. “China rise” and Taiwan
6. Critical reflection on nostalgic perception toward “Japanese era”	7. Colonial history	6. “Taiwan studies” reflection and expansion
7. Taiwan’s international relations and status	8. Migration	

# Converging and popular research issues of Taiwan Studies in and out of Taiwan

1. Colonial experiences
2. Post-war social, economic and political transformation: social pluralism, ethnic diversity, economic development and political democracy
3. Social movements and civil society activism
4. New national identity
5. Indigenous peoples
6. Literature, arts, films, popular culture
7. Gender (women) studies
8. Environmental studies
9. Taiwan-China (cross-strait) relations and Taiwan's future

# Globalized Taiwan Studies in the forms of institutionalized scholarly associations and world congress

## Regional associations:

1. The Japan Association for Taiwan Studies (JATS), 1997-
  2. North American Taiwan Studies Association (NATSA), 1999-
  3. European Association of Taiwan Studies (EATS), 2004-
- Interdisciplinary, inter-university, international and 3 continental academic associations
  - Annual conferences held for each association over the years
  - Each has its unique organizational culture and strength

## World Congress of Taiwan Studies:

1<sup>st</sup> WCTS (Academia Sinica, Taipei, 2012)

2<sup>nd</sup> WCTS (SOAS, London, 2015)

3<sup>rd</sup> WCTS (Academia Sinica, Taipei, 2018)

4<sup>th</sup> WCTS (Likely in University of Washington, Seattle, 2021)

## International Journal of Taiwan Studies:

official launching of the inaugural issue in March, 2018  
(a semi-annual publication)

# Conclusions

1. Paradigm shifts: from Sinicization to Indigenization; from Indigenization to Globalization
2. Within Taiwan: political democratization and indigenization □ Taiwan identity → reunderstand/ restudy Taiwan's history, culture and experiences for its own right → Taiwan's "subjectivity"
3. Beyond Taiwan: appreciate and protect Taiwan's democratic experience → concern over Taiwan-China cross-strait relations
4. From "Theorizing Taiwan" to "Taiwan Theories" → the relevance of Taiwan studies to global social sciences and humanities: social sciences/ humanities contributing to Taiwan studies and Taiwan studies contributing to social sciences/ humanities

5. The overall intellectual development and breakthrough of empirical research and theory-making on/ of/ for Taiwan should be considered crucial to the future development of overall Taiwan studies in Taiwan.

6. There should be effective ways to facilitate the “synergy” between Taiwan studies in Taiwan and in the world regions.

7. One concrete proposal is to hold a series of dialogues among scholar/ experts of Taiwan studies in the world such as Taiwan, Japan, North America, Europe, Australia, New Zealand, Southeast Asia, South Asia, etc. The objective is to produce “cross-fertilization” of ideas, issues, methods, theoretical propositions in Taiwan studies around the world.

8. The ultimate goal of future Taiwan studies is not just only to make it a “legitimate area studies” in the world of social sciences/ humanities, but also to contribute to the “reformation” of today’s global social sciences/ humanities.

9. Finally, the indigenized-globalized Taiwan Studies could serve as a useful contemporary cultural asset for being included in Taiwan’s cultural diplomacy content and resources. With such cultural diplomacy component, Taiwan’s public diplomacy can then be more convincing to demonstrate Taiwan’s current soft power in and around the world.