

Routledge Research on Taiwan Series

FEELING TAIWAN

**EMOTIONS IN EVERYDAY POLITICS,
SOCIAL MOVEMENTS, AND RESEARCH PRACTICES**

Edited by Po-Han Lee,
Alvaro Martinez-Lacabe, and Yu-chin Tseng



Feeling Taiwan

In re-centering emotion in Taiwan Studies, a field long dominated by rationalist approaches, this interdisciplinary volume highlights how feelings—of belonging, grief, intimacy, distrust, and ambivalence—shape political life, social formations, and scholarly practice.

Its chapters range across colonial legacies, transitional justice, queer kinship, migrant representation, public health, disability, and more-than-human ethics, showing how emotions illuminate everyday experiences and reframe academic inquiry. By putting feeling in the foreground as both method and object, *Feeling Taiwan* benefits readers by offering new ways to interpret Taiwan's histories and futures, while also modelling how to integrate reflexivity, positionality, and affect into research practice. It demonstrates that studying Taiwan is never only an intellectual endeavor, but also an affective one—an engagement that invites readers to reimagine scholarship, community, and otherwise.

This book will appeal to scholars and students in Taiwan Studies, Asian Studies, sociology, anthropology, political science, cultural studies, and gender/sexuality studies, as well as to researchers interested in the “affective turn”.

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Routledge Research on Taiwan Series

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**To everyone who has been or is taking an emotional
journey to understand Taiwan**



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AI Disclaimer

Chapter 15 was partially written in Chinese and was assisted by ChatGPT for translation and editing.

1 Introduction

Why Emotion Matters in Rethinking Taiwan Studies

*Po-Han Lee, Alvaro Martinez-Lacabe,
and Yu-chin Tseng*

Feeling Taiwan: Emotions in Everyday Politics, Social Movements, and Research Practices offers a groundbreaking perspective in Taiwan Studies by placing emotions at the heart of scholarly inquiry. Departing from the rationalist frameworks that have long dominated Taiwanese academic research, this volume challenges the primacy of rationality in research. As co-editors, we began by recognising that many scholars, including ourselves, are drawn to the field not solely through theoretical or methodological commitments, but through affective moments: encounters marked by desire for friendship and relatedness, belonging, frustration, grief, or even fear. These emotional experiences are not peripheral or ephemeral but central to how research begins, develops, and is interpreted.

This book brings together contributions that explore a wide range of emotion-related phenomena. Sometimes, as Susie [Scott \(2019\)](#) is concerned, the strategic omission or absence of emotion has been problematised and becomes the focus, prompting us to re-centre feelings within their contexts. In other chapters, this contextualisation is pursued through diverse disciplinary lenses spanning the humanities, social sciences, and biology. Our goal is to put the affective dimensions of everyday life in Taiwan in the foreground through themes such as transitional justice, vaccine distrust, digital intimacy, HIV care, queer kinship, multispecies ethics, identity formation, and migrant governance, among others. These affective threads prompt critical reflection on how emotions shape our object of study and how we come to know it.

Approaching the Feelings and Their Contexts

Building on the previously mentioned themes, this volume approaches emotion as a social, political, and epistemic generative force more than a private, psychological state. Drawing on Sara Ahmed's *The Cultural Politics of Emotion* ([Ahmed, 2014](#), p. 16), we understand emotions as “sticky”—they attach to objects, bodies, and narratives, aligning some while excluding others, and in doing so, structure the boundaries of community and critique. In this view, emotion circulates across personal, collective, and institutional domains, shaping what is felt and knowable. Many contributors in this volume extend this thinking by treating emotion as both

2 *Feeling Taiwan*

a topic and a method: something observed in the field, and something that informs their own research practice.

This orientation aligns with a broader *affective turn* across the social sciences and humanities (Clough & Halley, 2007; Flam & King, 2005), prompting scholars to reconsider the role and functions of different emotions and/or their mixes in shaping discursive subjectivities, moral claims, social and political activism, and research ethics. Influenced by thinkers such as Lauren Berlant and Eve Kosofsky Sedgwick, our contributors explore how affect mediates the porous boundary between the intimate and the structural, between the embodied experiences of everyday life and the institutional logics of the state, academia, or the market.

These theoretical currents have shaped how our contributors engage with the language of emotion and affect. Across this volume, contributors approach the relationship between “emotion” and “affect” in diverse ways. Some chapters work primarily with emotions as discrete and nameable categories, whereas others draw on affect theory to capture the intensities and atmospheres that exceed them. Several authors explicitly justify using the two terms interchangeably, treating them as mutually entangled in their empirical material. We embrace this plurality as a strength rather than imposing a single conceptual line. It reflects both the ongoing debates in affect studies and the empirical specificities of Taiwan, where the textures of feeling do not always map neatly onto theoretical distinctions. Holding these perspectives together, the volume demonstrates how feelings are structured and how emotional responses are politicised in Taiwan, and, more importantly, how this can be studied from multiple vantage points: conceptual, methodological, and experiential.

These debates are especially pertinent to Taiwan Studies, where questions of epistemic authority and knowledge production intersect with Taiwan’s geopolitical vulnerability and everyday negotiations of belonging. We expand on this field-specific context in the next section. Rather than suppress the emotional starting points of our inquiries, we put them in the foreground and draw on critiques of academic rationalism that question the marginalisation of affect in knowledge production (Bakko & Merz, 2015; Liu & Opatow, 2020). The contributors to this volume reflect critically on the moments of discomfort, attachment, or uncertainty that often animate their research, and they consider how these feelings may complicate or enrich their analytic claims. Emotions, in this sense, are not disruptions to be managed—they are vital sites through which we make sense of Taiwan and our place within it.

Doing Taiwan Studies with Emotions

This volume intervenes in Taiwan Studies at a moment of growing institutional consolidation and interdisciplinary expansion. Over the past two decades, Taiwan Studies has evolved into a vibrant academic field, generating rich empirical work on identity, statehood, history, and society. As Chen and Hsiao (2021) argue, Taiwan can be an “epistemic challenger” capable of reshaping methodological and theoretical assumptions within the social sciences and humanities. Although their intervention does not address emotion or affect as epistemological frameworks,

it opens a space for questioning dominant knowledge paradigms with privileged rationalistic logics.

This volume builds on that opening by putting emotion in the foreground as a constitutive feature of Taiwanese life and, in various study contexts, a methodological lens through which life is studied. Although the so-called affective turn has reshaped disciplines such as feminist theory, cultural studies, and postcolonial critique (Ahmed, 2014; Clough & Halley, 2007), it has yet to be fully embraced by Taiwan Studies. Recent scholarship begins to address this gap by applying affect theory to uniquely Taiwanese contexts, including queer politics (Liu, 2025), literary analyses of emotional in-betweenness (Huang, 2020), lifestyle migration and love (Huang, 2019), and the role of emotions and belonging in shaping legal practices (Wang, 2023). These investigations largely operate independently of mainland China comparisons, underscoring Taiwan's distinct socio-political and cultural landscape as fertile ground for affective inquiry.

Several researchers have examined the complex relationship between emotions and politics in Taiwan, highlighting how affective states such as anger, fear, and trust powerfully shape electoral polarisation and policy attitudes through mobilising elite cues, and the ways in which affective atmospheres reinforce nationalist sentiments and collective identity during the COVID-19 pandemic (Chin & Wang, 2024; Yu, 2024; Yueh, 2022). In multiple aspects of life, contemporary Taiwanese society and people's actions and inactions seem to be unable to be fully understood without radical contextualisation and historicisation, such as the Qing Dynasty, Japanese colonisation, Cold War time, and the following authoritarian regime (notably, e.g., Chen, 2023, 2024).

Collectively, these works underscore the centrality of affect and emotion as potent forces in Taiwan's political life and cultural identity formation. Although these contributions mark significant progress, Taiwan Studies has considerable potential to integrate affect theory more deeply and fully realise its transformative possibilities. Our contributors in this volume address this gap by examining emotion not only as an object of analysis (in cultural production, activism, or state discourse) but also as embedded in the practice of research itself.

As Jon Solomon (2023) suggests, Taiwan Studies must grapple with the legacy of being situated within Pax Americana and the broader architecture of Area Studies. Doing so requires greater reflexivity about how knowledge is produced and circulated—including how researchers' own affective investments shape the questions they ask and the meanings they derive. In this light, our volume aligns with efforts to decolonise and pluralise the field by making visible the emotional dimensions of academic labour and intellectual community (Chatterjee & Lee, 2023).

Through this intervention, we hope to reframe Taiwan Studies not simply as a site for geopolitical analysis or cultural critique, but also as an emotionally charged field of practice—where feeling, belonging, loss, and attachment are conditions of life in Taiwan, as well as the practices of knowing and knowability across disciplines and methodologies. This perspective emerges during what scholars have termed *the Golden Age of Taiwan Studies*, marked by an unprecedented growth and diversification of scholarship that increasingly integrates social and political theories, gender

and ethnic studies, and postcolonial and posthuman critiques to reflect the complex emotional landscapes and lived experiences of and in Taiwan (Fell et al., 2018).

Structure of the Book

This volume is organised into four interrelated parts, demonstrating how emotions shape Taiwan's political life, social formations, and scholarly practices. Throughout the book, we draw a distinction between colonisation—as political and economic domination imposed through external regimes and institutions—and coloniality, understood as the onto-epistemic legacies that outlast formal rule and continue to shape how knowledge, belonging, and sensibilities are felt and articulated (Macleod et al., 2020). The chapters show how colonisation and coloniality interweave through Taiwan's transitional justice debates, diasporic movements, intimate lives, and everyday practices. Emotions emerge here both as subjects of inquiry and, at times, as methods of research that open alternative ways of knowing and relating.

Part I, *Affective Geopolitics and Incomplete Transitional Justice*, situates emotions within Taiwan's ongoing negotiations with authoritarian legacies and precarious geopolitical standing. Chapters on military songs and art exhibitions reveal how apathy, empathy, and cultural memory mediate Taiwan's struggle with the ongoing transitional justice project. A reflexive essay on fieldwork highlights how researchers themselves negotiate the power of knowledge production, and a chapter on memes and ludic activism illustrates how humour becomes a mode of resisting geopolitical marginalisation. Together, these chapters underscore that transitional justice is not only rectifying historical wrongs at the level of institutions but also grappling with the emotional and epistemic residues of colonisation and domination.

Part II, *Emotional Colonisation and Coloniality in Multiple Forms*, examines both the colonisation and dislocation of bodies, lands, and economies, and the power asymmetries persisting in ways we feel—or we must feel. Huang Fengzi's (1944) wartime essays revealed how colonial education sought to govern affect itself; the Hong Kong diaspora's settlement in Taiwan shows how oppression impacts across various locales; the Tao people's experiences of housing policy show how state modernisation projects inflict long-lasting suffering; and a critical autoethnography highlights Han settlers' need to reckon with the coloniality of their positionalities and consciousnesses. Coloniality constitutes an affective structure that configures Taiwan's epistemic landscapes.

Part III, *Intimacies, Sexualities, and Feeling Attached/Unattached*, turns to the domain of privacy, where the affective structures—the underlying and psychosocial conditions of how people sense and feel—are not manifest as overt domination but more as background yet normative frameworks governing desire, kinship, and intimacy. These chapters trace how emotions circulate in queer reproduction, digital intimacies, HIV/AIDS governance, and migrant representation. Here, ambivalences emerge from the mechanism determining whose emotions are legitimate and how they are rendered as marginal. At the same time, reflexive methodological

engagements show how emotion can be mobilised to unsettle inherited epistemic norms—challenging the structure of feelings that orients our sexualities, identities, and capabilities.

To continue, and to close the book, [Part IV](#), *Everyday Politics of Morality, Mundaneness, and Feelings*, highlights how emotions structure the ostensible, ordinary terrains of youth lifestyles, researchers' discomfort, health behaviours, and reimagining ecologies. The 'lying flat' phenomenon embodies psychosocial resistance to economic precarity and developmentalist logics; vaccine hesitancy among marginalised communities represents distrust linked to social and health inequalities. A reflexive essay on studying disabilities confronts the ableist ways of knowledge production and research design, and trans-species meditations invite us to engage with onto-epistemic separations between human and non-human lifeforms. In this section, when problematised, everydayness becomes a site of contestation where emotions bring alternative moralities and possible futures into view.

These four parts trace a movement from the geopolitical and institutional to the realms of intimacy and indifference, and finally, the mundane and more-than-human. The volume is organised to critically examine how emotions about Taiwan are produced, circulated, suppressed, and repressed—those not confined to Taiwan's past but reverberate across time and scale. Whether analysed as objects or enacted as methods, *Feeling Taiwan*, both methodologically and metaphorically, is an invitation for interrogating the logic and, sometimes, illogic through which events unfold, shaping what we perceive, how we interpret, or what we actively ignore or passively neglect, or are not permitted to feel.

Final Thoughts

Feeling Taiwan is an intervention in Taiwan Studies and a call to reconsider how knowledge is produced. The chapters gathered here—insisting that emotions are not private disturbances but generative forces—reveal how feeling organises geopolitics, colonial legacies, intimate attachments, and scholarly practices. Together, they unsettle the fiction that academic credibility depends on detachment and instead demonstrate that the very act of studying Taiwan is already charged with affective investments and ethical stakes.

We do not propose a unified theory of emotion; rather, we place a plurality of approaches. This diversity—sometimes convergent, sometimes divergent—captures both the theoretical debates that animate affect studies and the empirical specificities of Taiwan's social and political worlds. In bringing these perspectives and voices into dialogue, the volume underscores that there is no single way to “feel” Taiwan, but many ways in which emotions make Taiwan thinkable, liveable, and knowable.

We hope this collection will resonate within Taiwan Studies and across adjacent fields such as gender and sexuality studies, postcolonial and Indigenous studies, disability studies, migration studies, and critical methodologies. By tracing how emotions circulate across personal, academic, and political registers, we offer this book as both a scholarly resource and an invitation to engage differently, to allow

feeling to complicate analysis, and to imagine futures otherwise foreclosed. To study Taiwan, then, is to *feel* with Taiwan, and in doing so to participate in re-envisioning the social through affective life.

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