

Encyclopedia Taiwanese American
Our
Journeys
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Encyclopedia Taiwanese American

Our Journeys

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The First Action: The Birth of the Taiwan Center Building Committee

Author: Patrick Huang

The Taiwan Center is located on North Boulevard, Flushing, New York City. This place was developed very early. Quaker Meeting House, one of the most famous places, dates back more than three hundred years. Although it is within walking distance from busy Main Street, what you see are towering old trees and antique buildings, exuding the tranquility of the history and the elegance of the ancestors. Wandering around makes you forget all your troubles and feel refreshed. It is a blessing that the Taiwan Center is standing among these historical buildings.

Taiwan Center celebrated its inauguration on July 19, 1986. However, its official preparations can be traced back to November 12, 1983, when the Building Committee was formed. The period lasted for two years and eight months. This story of the birth of the Taiwan Center Building Committee reflects how self-reliant and united the overseas Taiwanese were.

I left the University of Minnesota in 1979 and came to New York alone. With no family and plenty of time, I participated in many activities. My most profound feeling at the beginning was that there were a large number of Taiwanese in New York City, many of them were very talented, and their groups were very diverse with a wide range of names. Nevertheless, their activities were the same as those of people in small cities in Taiwan, they didn't have their own meeting place. Rather, they held activities at temporary stands in conjunction with other organizations' events. Perhaps because I studied sociology, I was unconsciously concerned about the limitations of this type of temporary and unsecured meeting places.

I thought that with so many Taiwanese there, it was time to integrate small group activities into a "Taiwanese community" to further advance the vitality of Taiwanese.

Without a physical and visible community center at a permanent location, Taiwanese community activities would be more chaotic and less effective than they could be. The effort would end up being noble but unproductive.

Fortunately, when I participated in the "Taiwan Day" event hosted by the Taiwanese American Association of New York, President Martin Tsai earnestly said in his speech that we should have our own meeting place and he would work hard to reach this goal.

This is the first time that I heard of the name "Taiwan Center." Gradually I met more people like Lung-Fong Chen, Liang-Chi Peng, Fu-Hsiung Chang, Rui-Ming Wei, A-Huo Chen, and Cheng-Bin Ku. In Listening to their conversations I could strongly feel the infinite ambitiousness towards the idea of a "Taiwan Building" or "Taiwan Hall." Despite of our distinctive different backgrounds, origins and professions, it was obvious that many of us were weaving a shared dream of overseas Taiwanese.

At this time, Dr. Maurice Hsu was advocating the establishment of a "Taiwanese Community Council" to strengthen links and mutual assistance among multiple associations. The member associations of the founding members included the Taiwanese American Association of New York, the Taiwanese American Association of New Jersey, Dr. Chen Wen-Chen Memorial Foundation, the Taiwanese Association for Human Rights New York Chapter, the Formosan Association for Public Affairs (FAPA) New York Chapter, and NY Taiwan Society. Everyone publicly nominated Dr. Hsu as the founding president.

The establishment of the Taiwanese American Council is a watershed in the birth of a Taiwan Center. In terms of strength, although the Taiwanese American Council at that time was more symbolic than realistic, in many of the Taiwanese American Council meetings that I

participated representing the NY Taiwan Society, the discussion about Taiwan Center was a frequent topic.

In 1983, I took over from Dr. Hsu and became the second president of the council. I was like a newborn cub, not afraid of anything. I believed that it was time for the establishment of Taiwan Center and thus began to take action: I invited Mrs. Yi-Yi Chang, who was in the real estate business, to make plans for the purchase details of a Taiwan Center. I left the problem of fundraising to myself.

Everything is difficult, especially in fundraising. My strategy at the time was to start with it despite of anything. I thought that as long as we made the train leave the station, the passengers would just jump up automatically. Therefore, in September 1983, "People's Fundraising Regulations" was announced, calling on the members of the Taiwanese American Council to follow the example of Taiwanese temple festivals to collect Building Fund for Taiwan Center" by head count in every activity. The aim was to make the fundraising a long-term and grassroots one. Two months after the announcement of the regulations, the money had not been raised, but the more important "visibility" was obtained, which was very good publicity and led to the success of the next step: a "Dinner party for establishing a Taiwan Center Building Committee."

On November 12, 1983, the dinner party, organized by Mr. Jong-Guan Lin, was held at the East Garden Restaurant in Midtown, Manhattan. Each participant paid ten dollars and the insufficient fund was all paid up by Lin. As the president of the council, I invited all the people to join the event. Taiwanese people should be very proud of themselves since although it was clear enough that it was a fundraising event, they still crowded the second floor of the restaurant. The highly respected Rev. Wu-Dong Huang and the President of the World Federation of Taiwanese Associations, Dr. Tu Chen, were invited to help out, too.

Under the active encouragement of President Chen, who came all the way from San Francisco, and the challenge from Rev. Huang, the atmosphere of "If not me, who else" was pervasive among the audience. We first elected 42 members, including Dr. Hong-Tien Lai, for the "Taiwan Center Building Committee", and then set up an "Executive Committee" under the Building Committee, elected 21 members including Lung-Fong Chen. The nominees and elected candidates throughout the election process were all very straightforward. No one dared to say that they needed to go home to first ask their wives' or husbands' permission.

At the party, Mrs. Yi-Yi Chang also had a surprising proposal for the purchase of Taiwan Center. She suggested two options: Option A consisted of an auditorium, which required 500,000 to one million dollars to purchase a large building such as school, church, warehouse, etc. Option B was without auditorium thus only would cost 150,000 to 200,000 dollars to purchase a smaller building, such as a three-story house. In this house, it would have a Friendship Hall on the first floor, classrooms and offices on the second floor, and the third floor would be for short-term dormitories. As for the financial resources, Mrs. Chang proposed three principles: (1) Each elected member of the Building Committee would be responsible for a set amount of funding (3,000 to 5,000 dollars) as the down payment to buy a three story house, (2) Every month, ten members would be sought out to share the mortgage loan for the month. (3) The above fundraising was going to be carried out by means of investment. All funders would be shareholders and have the property rights of the center.

That night, everyone acted and talked with great momentum. After listening to Mrs. Chang's report, we made a big wish and suggested that a three-story house was not enough. We were talking about how dignified Japanese Society and Chinese Consolidated Benevolent Association were, and that Taiwan Center should represent the identity of Taiwanese at least as

well..., In short, we hadn't started to raise money but had been proactively and enthusiastically discussing and criticizing all those details. Looking back at that moment, I strongly feel the daring, vitality and loveliness of Taiwanese people.

With the limited time we had that day, the following principles were finalized: (1) The funders would own the property rights, and the building would be provided free of charge to the Taiwan Center; (2) We will continue to solicit enthusiasts and expand the Building committee; (3) Responsibility for all details and actions plans would be transferred to the Executive Committee. The dinner party for the Taiwan Center Building Committee ended successfully in a mixed feeling where everyone was excited but felt a great responsibility at the same time.

On November 23, 1983, the Executive Committee held the first meeting in the office of Dr. Hong-Tien Lai and elected the cadres and task groups. The meeting was chaired by Cheng-Bin Ku. We elected Lung-Fong Chen as the Chairman, Martin Tsai and Cheng-Bin Ku as the Deputy Chairmen and invited Rev. Wu-Dong Huang as our consultant. The task preparation was divided into six groups with each group having a person in charge: Fang J. S. Fang for the financial group, Morisan Lu for the publicity group, A-Huo Chen for the planning group, Martin Tsai for the fundraising group, Cheng-Bin Ku for the engineering group, and Patrick Huang for the secretary group. We also set a plan to raise 500,000 dollars within six months. From that moment on, the train to build a Taiwan Center was officially launched under the direction of the new conductor Lung-Fong Chen.

Today (1996), the train has been running for thirteen years: the Center was completed and has been in use for ten years. In the meantime, the number of passengers (donors) who bought tickets for getting on the train exceeded 400. I am always grateful to those members who were fighting in the front and the executives who were responsible for raising funds, purchasing, constructing, decorating, and turning our dreams into reality. After going through ten years of wind and rain, many people still passionate and cherish the Taiwan Center. But there are also many people not satisfied with either the past or the present conditions of the Center. I hope that in the next ten years, Taiwan Center will continue to grow. More people will buy tickets to get on this train and continue to reflect the spirit of "where there's a will, there's a way". Let's look forward, carry on and write a more brilliant new chapter together!

Excerpt from the 10th Anniversary Special Issue of New York Taiwan Center July, 1996

New York Taiwan Center: Rebirth in the Midst of Hardship

Author: Chia-lung Cheng

I started to have a deeper understanding of the Taiwan Center when in March of 1992, I volunteered as an activity planner for senior citizens. I drafted an application for the Taiwan Center to receive regular funds from the New York City government and began to collect information about the operation of the Taiwan Center and the activities of the Evergreen Association. Because of this contact, the chairman, Dr. Lung-Fong Chen, knew about my background in social work and invited me to take on the long-vacant role of Director of the Taiwan Center. Those who were familiar with the Center's situation were all discouraged from considering the position, since in 1991, everyone believed that even with thousands of people supporting the Center's fundraising event, there would still be no way to resolve the Taiwan Center's financial crisis.

But after I completed the application for the senior citizens activity fund, I also wrote up a brief operation plan for the center, and collaborated with four ambitious individuals who were still working hard to raise funds and ensure the survival of the Center: Lung-Fong Chen, Fon-may Fan, Patrick Huang, and Hong Tien Lai. They made their reports and we exchanged opinions with one another, and it was in this manner that I was initiated into my role as Center Director.

In September of 1992, I began my new term, but the debt of the Taiwan Center was not something that I, as the new director, was able to resolve. The first time I received the monthly statement from the bank, the amount in the account was just enough to pay for one month's utility bills, with just a small remainder left. Standing alone, facing the empty lobby, it suddenly dawned upon me just how long the road ahead was. But this also inspired me, and I was determined to give the Taiwan Center a brand-new face within three or four years.

Though the Taiwan Center was only six years old in 1992, it was apparent that the building itself was already very old. The Center was also only being used to host weekly meetings, like those held by the Evergreen Association on Wednesdays, the Senior Citizen Association of Taiwanese Christians on Fridays, and the Tai-An Christian Church on Sundays. Occasionally an organization would host an event at the Center on Saturdays. It could be said that, at the time, the Taiwan Center was in a semi-stagnant state.

It was like the old saying, "if a temple does not have any elders or babies, no incense will be lit." Though the economy at the time was sluggish and government budgets were being cut at all levels, the situation was made even more difficult by the fact that the Center had to rely upon donations from individual members and companies, as well as US government subsidies in order to keep the Center in operation. But I believed that the most important step would be to revitalize the Center, since its popularity was of the utmost importance. As a result, the senior activities were extended to five days a week. Additionally, we reached out to individuals in the community who were either unfamiliar with or had attached certain political labels to our Center and strove to show them that the Taiwan Center represents the kindness of the Taiwanese people, and we have always embraced an atmosphere of freedom.

Once we revived the spirit of the Center, it became the place of many positive interactions. The elders who had long attended activities at the Center not only became healthier, they also became enthusiastic volunteers. After this, the number of organizations that used the Center to host their events increased significantly, and people and organizations who previously misunderstand the Taiwan Center began to be relieved of their concerns. The Taiwan Center not

only serves the needs of the overseas Taiwanese, it has also become a community center, and thus it has been much more integrated into the local community.

In 1995, the Center was used for over 500 activities. The events held at the Taiwan Center include 14 cultural activities, 8 Taiwanese Forums, 13 organization events, 66 religious events, 84 classes of various kinds (Yoga, Kendo, dance, flower arranging, vocational training for travel guides, and Chinese language classes), 11 health panels, 7 lifestyle lectures, 7 concerts, 32 parties and singing competitions, and 279 classes and activities for the elderly. The types of activities hosted at the Center are very diverse. Groups of other ethnicities, such as Hispanic, Korean, and Indian organizations also use the Center to host their events. After all, the Center is located in a very diverse, multi-ethnic community, and we do not wish to be confined to our own small world. Moreover, being able to provide our extra space to other ethnic groups allows us to demonstrate how proud we are to have our very own community center.

In addition to the activities of the Taiwan Center, we are actively striving to let other ethnic groups know that we are also a part of the community. For example, the historic Flushing Armory just next door to the Taiwan Center, which is currently being used by the Queens Police, was once almost turned back into a homeless shelter. At that time, we and the Seventh District Community Committee invited the Deputy Mayor of the City to come to the Taiwan Center so that members from various ethnic groups of the Flushing community could express their opinions about the organization of homeless shelters in the area and the best use for the Flushing Armory.

Supplying information and opportunities for people to better understand Taiwan is another service that the Taiwan Center provides to the community. In September of 1995, the first "Taiwan Cultural Night" was held at Lincoln Center, and the Taiwan Center's staff helped with much of the behind-the-scenes work for the "Taiwan Joins the U.N. Campaign Committee." Perhaps the attendees merely experienced a musical concert, but from personal experience I know that the amount of effort invested into the event was extremely high. I am confident that the Taiwan Center workers who served alongside me also uphold this belief. In our celebration of the Taiwan Center's 10th Anniversary, we can see all the more clearly that this is true.

As the Taiwanese saying goes, "if you're willing to be an ox, don't worry that there won't be a plow." I believe that if the plow that you pull is a meaningful one, then in the future it will become a beautiful memory.

Excerpt from the New York Taiwan Center Tenth Anniversary Special Issue/1996/07

Longing for a Place – The Early Years of the New York Taiwan Center

Author: Chao-ping Huang

The New York Taiwan Center recently just celebrated its 31st Anniversary. The Taiwan Center was the world's first-ever overseas Taiwanese community center, and it is an important beachhead for supporters of the Democratic Progressive Party. For many Taiwanese Americans, it is also a second home that supports their dreams!

The Taiwan Center Association is located on Northern Boulevard in Flushing, Queens. Once home to a disco ballroom, the building was collectively purchased by overseas Taiwanese from the greater New York area in 1986 and was donated to be used as the Taiwan Center. In its lifetime it has undergone three renovations, and is currently registered as a non-profit organization under the name "Taiwan Center, Inc." The establishment of the New York Taiwan Center inspired the establishment of other Taiwan Centers across the globe, and thus it is commonly referred to as the First Taiwan Center.

The Taiwan Center has now been expanded into a comprehensive community center open to residents of all ethnic communities, and it is actively serving as a bridge for Taiwanese and American cross-cultural education and exchange. It is also used as an event venue by many of Greater New York area's Taiwanese organizations. The Center has also played an important role in the Democratic Progressive Party's overseas political activities. Important figures such as President Tsai Ing-wen, former President Chen Shui-bian, former Vice-president Annette Lu Hsiu-lien, former Premieres of the Republic of China Frank Hsieh and Su Tseng-chang, and Yu Shyi-kun all have left important records of their political campaigns with the Taiwan Center.

When speaking of the grassroots foundations of the Taiwan Center, Founder and First President Lung-Fong Chen recalled the hardships of that early time as causing "a great deal of bitterness." We are extremely thankful for the incredible support of the overseas Taiwanese community along the entire journey. Thanks to the participation of all of its supporters, the Taiwan Center was not only able to remain open, but moreover it changed from being thought of as a white elephant gift to being considered a treasure to all. Additionally, since the property value of the Center has increased, many people believe that the decision to purchase the Taiwan Center was made with good foresight.

Thirty years ago, Patrick Huang, a Taiwanese expat living in New York and a number of other people actively searched for a home for the overseas Taiwanese community. According to Lung-Fong Chen, originally everyone had their eyes on purchasing a Veteran's Club on Bowne Street, and a price was negotiated. But the day before the contract was signed, a New York Times article was published that claimed that Flushing property prices would soon surge, so the seller decided not to sell the property after all.

But as the saying goes, "Heaven does not turn its back on those who are diligent," and indeed, after a great deal of searching, the property on Northern Boulevard was finally found. Originally home a nightclub, this became the new home for New York's overseas Taiwanese.

Located diagonally from the Taiwan Center is the 100-year-old Flushing Town Hall, on the right is the nearly 100-year-old historic Armory (currently being used as a branch office for the New York City Police Department), and on the left is the Quaker Meetinghouse, which has more than 300 years of history. The entire neighborhood is part of the famous Queens Historical Society Freedom Mile.

But, the price of the property was nearly \$800,000, and with the additional cost of renovation, the estimated funds necessary would be \$1.3 million. Considering the fact that the average person could buy a good house to settle down in for \$200,000, this figure seemed astronomical at that time.

As Lung-Fong Chen explains, it was decided that the property for the Taiwan Center would be purchased through a shareholder method. A total of 37 shareholders, including Fon-may Fan and Ju-Cheng Lee collectively registered “Taitower Inc.,” with 50 shares each worth \$12,500. Pooling their resources together, they purchased the property, and then rented it to the Taiwan Center for the symbolic price of \$1 per year.

It was in this fashion that the New York Taiwanese finally had a new home, which officially opened on July 19, 1986. Tzu-tan Wu, the former director of the Taipei Economic and Cultural Office in New York, was the first official from the Republic of China to enter the Taiwan Center.

But, in the dark days of October 1987, the US stock market crashed, and the just-opened Taiwan Center was facing a great financial crisis. Lung-Fong Chen recalls that even with fundraising, the Center’s finances were far from the amount needed to repay the bank loan. The cost of paying off the principal and interest, in combination with the Center’s own operating costs was a financial burden that pushed the Taiwan Center to the brink of collapse.

Another fundraising campaign was launched by the Taiwanese community, while two loan banks, Asia Bank and Great Eastern Bank agreed to refinance the Taiwan Center’s loans. This large-scale operation to save the Taiwan Center resulted in donations from over 400 individuals, and raised nearly \$600,000, but it was still not enough to pay of the Center’s debts.

At the very last minute, the late politician Tron-Rong Tsai contributed by making a proposal to the Legislative Yuan, and Lung-Fong Chen also requested assistance from a Tainan relative who at the time was a member of the Kuomintang Central Standing Committee. Chen said of the exchange, “we talked from late evening until 5 o’clock the next morning.”

Lung-fong Chen said that in the end, the government agreed to make the Overseas Community Affairs Council a guarantor that would bear the interest. \$400,000 was borrowed from International Commercial Bank of China (ICBC), which helped resolve the Center’s financial dilemma.

The story of the New York Taiwan Center’s rescue is perfectly described by the saying: “just when there seems to be no path through the endless mountains and rivers, suddenly a village appears amongst the willows and flowers.” The Taiwan Center was not only saved from being closed down, it is now a flourishing business. As Lung-Fong Chen said, “the Taiwan Center has fulfilled the hopes and dreams of the overseas Taiwanese!” Thankfully, the Taiwan Center has not fallen, and it has taken root in New York. We hope that it will continue to exist, forever standings in its place and acting as the “forever home” of New York’s Taiwanese population.

Source: Mrs. P. Chen 07/2017



Entrance to the Taiwan Center 1986



Entrance to the Taiwan Center 2017

A Brief Introduction to the Taiwanese Community Center in Houston, Texas

Compiled by the Taiwanese Heritage Society of Houston

1. The Preparation and Construction Process

The preparatory process for the construction of the Taiwanese Community Center (TCC) can be explained in four components:

- a) From February of 1987 until March of 1991: the Taiwanese Association of America set up a Taiwanese Community Center Fund and raised money for it by running charity auctions and asking for donations.
- b) From March until late May of 1991: 20 representatives of the Houston Taiwanese Association of America, Taiwanese American Federal Credit Union, and Taiwanese Language School went to evaluate an old child-care center as a potential community center location. Their considerations included the suitability of the nearby community, the location, the necessary funding, and whether future expenditures and profits could be balanced. After many discussions and coordination meetings, the committee unanimously voted that the building would be appropriate for the Community Center.
- c) From June of 1991 to October of 1991: The Taiwanese Heritage Society, which was established in 1989 with the Taiwanese Language School as its main component, was approved by the IRS as a tax-exempt non-profit in early February of 1991. On June 1st, 1991, a general meeting was held for members of the Society. During the elections for the new director, the plan to purchase a building for the TCC was heavily supported by the association members, and the negotiation and fundraising of the project was entrusted to the new director. On October 28, the property transfer process for the new Community Center was officially completed.
- d) From November of 1991 to July of 1992: This was a period of simultaneous fundraising and construction. On January 11th, the Heritage Society held a very grand fundraising dinner in the newly constructed Community Center, which was attended by 300 people. Fundraising work continued through the end of April. Meanwhile, the credit union moved into the building in February, followed by the Taiwanese language school in April. The Heritage Society decided to hold its inauguration ceremony on July 11th, and thus the new Taiwanese Community Center was officially open for business.

2. Funding Sources

The negotiated price for the building was \$195,000. Renovation added another \$100,000 to the cost, and another \$10,000 was spent on miscellaneous expenses. The foundation was able to raise a total of \$310,000. Of this amount, \$40,000 came from the TCC Fund, \$30,000 came from an interest-free loan from the Taiwanese Association of America Houston Chapter, and the rest was made up of donations from 260 different households. Twelve extremely generous individuals donated \$10,000 each.

3. TCC Facilities

The Center is located in the southwest part of the city, only a three-minute drive from Dinghao Wellcome Supermarket, so it is very conveniently situated. TCC's facilities include:

- A 3,000 sq. ft. auditorium that can seat 300 people
- An 840 sq. ft. ballroom that can hold lectures from 50-60 people
- Eight 400 sq. ft. classrooms
- A reading room
- A meeting room
- A kitchen
- A children's playground, located behind the center. Includes a 1,000 sq. ft. pavilion
- A 40-car parking lot

4. Management

The Taiwanese Heritage Society appoints a director to lead the Center's management committee. The other six members of the committee are representatives of other associations. The management committee is responsible for the management of the TCC, as well as balancing the Center's revenue and expenditures. In the first four months of opening, the Center had a budget surplus. The Center's financial success is mainly due to its three tenants: The Taiwanese American Federal Credit Union, the Taiwanese Language School, and the Houston Taiwanese Association of America.

5. The Result of Cooperation

After many long years of effort, the Taiwanese community of the Houston area was able to establish a number of organizations in succession: the Taiwanese Association of America Houston Chapter (1970), the Taiwanese American Federal Credit Union (1975), the Taiwanese Language School (1985), and the Greater Dallas Taiwanese Chamber of Commerce (1987). Thus, the construction of the new Taiwanese Community Center is all thanks to the assistance of cooperation of these many organizations, as well as the enthusiastic support of local Taiwanese Americans.

Excerpt sourced from the Taiwanese Heritage Society of Houston

Tenth Anniversary of the Taiwanese Community Center's Opening

Author: Cheng Y. Eddie Chuang

On July 11th of this year (2002) the Taiwanese Community Center (TCC) will celebrate the tenth anniversary of its opening. Eleven years ago, the Taiwanese community utilized a grassroots fundraising approach to gather up enough money to purchase the historic community center. This article is being written in the hopes of giving everyone the opportunity to collectively recall and commemorate the wonderful day when the TCC first opened.

1. TCC Building Fund

In 1987, Houston's real estate market was experiencing a downturn, so many members of the Taiwanese community felt that it was a good time to purchase a building to serve as a community center. However, even though the then-president of the Taiwanese Association of America – Houston Chapter (TAA-HC) Mike Kuo called for action, there was no real progress. In September of the same year, Ya Yen Lee spent a great deal of effort to create a Preparation Committee for the construction of the TCC. The following information about the teams and members of the Preparation Committee has been collected from the 1987 and 1988 issues of the Taiwanese Journal:

Charter Team: Ya Yen Lee, Kuei-fen Hsieh, David Tsay, Chao-Yuh Yang

Secretarial Team: Susan Tsay, Yu-fang Shen, Mike Kuo, Wen-hsiung Li, Lien-shan Wu

Event Team: Chiu-cheng Lin, Ching-nan Ou, S. C. Lee

Program Team: Cheng-hsien Chou, Ming-hsueh Lu, Te-tung Chen

Banquet Team: Chao-Yuh Yang, Ya Yen Lee

Finance Team: Hung-yen Su, Tsan-ho Chen

Real Estate Team: Hsien-tao Chang, Kung-i Hung, Ying-hung Lin, Chen-cheng Wu

Fundraising Team: S. C. Lee, Chao Chen Yang, Ming-te Lin, Jien-Hua Charles Chuang, Tun-cheng Wang

Thanks to the participation of all these members, the Preparation Committee was extremely strong. Susan Tsay reported the results of the second committee meeting, which was held on October 9th. The committee's work focused on the creation of a committee charter, fundraising methods, property purchase, and the application to become a tax-exempt non-profit organization.

November 7: Raised \$428 through a charity sale at the Formosan Association for Public Affairs (FAPA) Torch of Democracy joint event

November 27: The TCC Cup Tennis Tournament

In 1988, there were even more events:

Ya Yen Lee and David Tsay completed the committee charter, and Kung-i Hung found three potential properties, but the negotiations for all three fell through.

February 13: Houston Taiwanese Association of America Annual Meeting - Lottery tickets sold to raise funds for the community center raised a total of \$12,000. The lottery was heavily promoted by Ching-nan Ou

February 20: A fundraising ball raised \$1200.

March 5: The Houston TAA rented and opened an activity center at 7250 Harwin Drive. The building contained a 2,500 sq. ft. main auditorium and had 7 small rooms. The rental price was \$250/month

April 9: At the inauguration ceremony for the activity center, the role of President of TAA Houston was handed over to Ya Yen Lee

April 16: Hsieh Li-fa Oil Painting Charity Auction. Chao Chen Yang, S. C. Lee, Ya Yen Lee and others made purchases. Of the \$9,000 raised, half was returned to the activity center.

July Taiwanese Journal: Ya Yen Lee writes, "Taiwanese Activity Center Status Report and Reflection."

August Taiwanese Journal: "I Love Taiwan" T-shirt Charity Sale produces mediocre results.

October Taiwanese Journal: In the record of the September management meeting, it is mentioned that I introduced the topic of building a community center to the committee. We decided to meet on December 3rd to discuss the project.

As the above information attests to, that entire year Ya Yen Lee dedicated himself to brainstorming and promoting the construction of the community center. It is said that he even went around to the local Taiwanese shops on Harwin Drive to ask for donations like a monk. His dedication to the project is truly admirable.

After drifting around overseas for four years, I returned in September and immediately went to find Ya Yen Lee, who arranged for me to report to the TAA management committee. The strange part is, he never once mentioned the Preparation Committee to me, and never asked me to join. On December 3rd, thirty to forty enthusiastic members of the association participated in the discussion about preparing and construction the community center. The group's consensus was to first rent a location, and then decide after one or two years of operation whether we should buy the property. In February of 1989, when the preparation committee was to be established, only 4 or 5 association members attended, and thus the project was abandoned.

2. Searching for a Location

A year and a half passed. In the fall of 1990, I sent my daughter to the Taiwanese Language School. At the time, the school was using the Forester Elementary School in southern Houston as its building. The members of the Taiwanese school committee felt that constantly having to move locations every two years was extremely bothersome, but everyone felt helpless about the situation. After hearing many disputes, I began to feel that finding a permanent location for the school was more urgent than finding a location for the community center. I felt that it would not be effective to build a preparation committee, so I decided to act alone. After discussing with Ya Yen Lee, I was introduced to Michael Richker, a real estate agent. The following is a list of conditions that I provided to Michael at the time:

1. Location: West of Hillcroft, east of Wilcrest, south of Richmond, north of Bissonet
2. Price: less than \$200,000
3. Building: Suitable to be used as a school
4. Parking lot: the area must have sufficient parking space that can be borrowed

5. Maintenance: the building should not be too old, so that maintenance costs can be reduced

I should also mention, previously when Ya Yen Lee and a group of twenty or thirty other association members were looking to buy a piece of land in Sugar Land, I asked what his opinion was. He said that it was difficult to find a location, that a school was difficult to maintain, and that “far away water can’t be used to put out a nearby fire” (slow solutions can’t be used for urgent problems). He felt that finding a building was extremely urgent. After obtaining his understanding, I put aside my concerns and proceeded.

Since I was unfamiliar with school business, I asked the school principal, Shih-shan Li to be a consultant on the project. He recommended the next principal, Chiu-cheng Lin. We began searching for a location in October. Richker put all his effort into finding a location. Through his introduction, I looked at five different buildings, but none were ideal.

In mid-March of 1991, we found a building that once belonged to a child-care center until they had gone bankrupt. The building felt extremely suitable, and it met all five of my conditions. Listed below is a timeline of the property purchase process:

March 23: Accompanied Chiu-cheng Lin to inspect the building’s interior and felt satisfied with its condition.

April 6: Invited fellow association members, John Chieu, head of the Community Center Building Fund Ya Yen Lee, Lien-shan Wu of the Taiwanese Language School, and Kun-lien Tseng of the Taiwanese American Federal Credit Union to inspect the location’s outdoor environment. When I showed them the building blueprint, all four people felt that it was a good location.

May 8: Invited Lien-shan Wu and Ming Cheng Liao from the Taiwanese Language School, TAA association member Yao-chou Cheng, John Chieu and his wife, Mu-Sheng Wu and his wife, and enthusiastic association members Hung-yen Su and Kuei-fen Hsieh to come inspect the building interior. At the same time, Ying-huai Shen and a Vietnamese electrician went to learn more about the building’s renovation. After the inspection, we all went to Kuei-fen Hsieh’s office to discuss and evaluate the property. We reached the consensus that the building was ideal.

June 14: I wrote a report for the coordination meeting to introduce the building.

From April 26th to July 11th, I attended four TAA management meetings to introduce this building and request a \$30,000 subsidy to make the purchase. At first, the directors' concern was whether or not it would be appropriate to buy such a large building. By the last meeting, however, the result of the vote was five-to-one in favor of granting a no-interest loan of \$30,000 to be paid back over ten years.

3. The Taiwanese Heritage Society’s Heavy Burden

In September of 1988, the five people who had served as principal to the Taiwanese Language School, Chu-chen Kuo, Yu-fang Shen, Ching-shi Hsieh, Chiu-cheng Lin, and Ming Cheng Liao, with the assistance of Kuei-fen Hsieh as their consultant, applied to make the Taiwanese Heritage Society of Houston (THSH) a tax-exempt non-profit organization. The IRS approved the application mid-January of 1991. This exciting news increased everyone’s confidence in the plan to purchase the new building. Speaking realistically, without the THSH,

it's hard to say how long it would have taken to open a community center. Thus, these five school principals and their consultant were crucial to the process of purchasing the Taiwanese Community Center. On May 10th, the five directors announced the first meeting of the Taiwanese Heritage Society. At the first meeting, held on June 1st, everyone enthusiastically discussed the issue of purchasing the property. The majority of the attendees approved the decision. Seven new directors were elected to serve on a new committee that was authorized to negotiate the property purchase: Chao-Yuh Yang, Sheng-Yi Chuang, Mu-Sheng Wu, Ming Cheng Liau, Ching-shi Hsieh, and Lien-shan Wu. The first committee meeting was held in the afternoon of the very next day, June 2nd, and the decisions made during the meeting were as follows:

1. Elected Chao-Yuh Yang to serve as President, and Sheng-Yi Chuang to serve as Vice-president. (After a few months, the two will switch)
2. The offer for the building should start at \$150,000, and negotiations shouldn't surpass \$200,000.
3. The total project budget, including the building cost and renovations, is \$250,000
4. Fundraising method: Sell shares worth \$2,500 and find 100 association and community members to invest in the project by purchasing shares. (Later the committee advocated that the fundraising be used to raise the majority of the funds, while loans should be a secondary method.)
5. I was authorized to negotiate the price

4. The Negotiation Process

The child-care center was built in 1979 and was renovated and expanded a few years later. It currently houses the offices of the Taiwanese American Federal Credit Union, the Houston Chapter of the Taiwanese Association of America, the Taiwanese Heritage Society of Houston, and the Taiwanese Language School. When the child-care center went bankrupt, the building was taken over by the US government's Resolution Trust Corporation. Throughout the negotiation process, the THSH held a number of discussion forums, which were all extremely well-attended, and during which morale was very high. Listed below are some important dates:

June 3: Met with two real estate agents to understand the base price of the property

June 14: Officially gave the Earnest Money Contract with the seller with an offer of \$145,000

June 23: Decided to raise the offer to \$170,000 at the THSH board of directors meeting

June 27: The seller lowered the offer price to \$193,000

July 7: A THSH board of directors meeting was held. Fellow association members Yao-chou Cheng and Mike Kuo were invited to attend. Kun-lien Tseng from the Credit Union and Kuei-fen Hsieh were also present. The group agreed to raise the offer to \$193,000.

July 17: Ching-shi Hsieh assisted by completing the environmental protection assessment, he did not find any serious hazards.

July 17: The final transaction was completed; the sale price was \$195,000.

It took a month to be able to pass this first hurdle, but I didn't expect that the second hurdle would be even more difficult to pass over. It took twice as much time, and my fighting spirit was worn out. At the start of August, we began negotiations for the Special Warranty Deed. The property was in an area developed by Hines Gerald Interest Group. From the beginning, lawyer

Fu-chin Shih was delegated to negotiate the relevant terms of agreement. The staff at Hines intentionally made the transaction difficult by adding two additional restrictions:

1. There is a limit of 45 parking spaces
2. There is a limit of 12 large-scale activities per year (large-scale refers to events that bring more than 45 vehicles to the location)

In order to resolve the parking issue, I went to talk with the owner of the Indian shop across the street from the center, SARA International. The owner agreed to rent out 55 spaces in his parking lot for \$100/month for a term of 5 years. Hines agreed to remove the initial restriction after receiving the parking agreement but continued to refuse to remove the second restriction. On August 19th, Lawyer Shih abandoned negotiations.

I felt as though I was trapped in a dark bottomless pit without a single ray of light, and I was extremely dejected. In the end, however, David Tsay came forward to coordinate the agreement, using his personal relations to lobby Hines, and after five weeks, they finally agreed to lift the second restriction. This project could not have moved forward without David Tsay's contribution. The revision of the Special Warranty Deed was completed on October 17th. The transfer process was completed on October 28th. Since Chairman Sheng-Yi Chuang could not be present, Vice Chairman Chao-Yuh Yang and I went in his to sign the contract. After this, I was finally able to relax a little, having resolved the issue of finding a building for the Taiwanese school and an event center for the Taiwanese Association. Afterwards, Ya Yen Lee sent me a thank you letter.

At the time of the transfer, we needed \$200,000 to purchase the building. Aside from the TCC Building Fund of \$40,000 and the TAA-HC loan of \$30,000, Ya Yen Lee and Hung-yen Su gave \$135,000 to be used as short-term working capital. Thus, thanks to these two behind-the-scenes heroes, we were able to just barely gather the necessary funds.

5. Renovation Process

The building was a large-scale, fully-equipped child-care center. The main goal of renovation was to combine three rooms into a large auditorium, and to break up four rooms into eight smaller classrooms. The renovation began on November 11, 1991 and finished on March 31 of the next year. Contractor Ying-huai Shen took responsibility for the majority of the interior work. Other aspects of the project were handled by a large force of volunteers, listed below based on the type of task:

Drafted and applied for renovation license: Ying-hung Lin, Kun-lien Tseng, Chiu-cheng Lin, Chen-yuan Kuo

Connected tap water: Kung-yi Hung

Selected floor tiles: Shu-chin Lien, Sheng-Yi Chuang, Yu-fang Shen, Yi-hsiu Kuo

Interior Design: Yi-hsiu Kuo (Ming-te Kuo's daughter)

Interior Partitions: Sheng-Yi Chuang, Yu-fang Shen, Yao-chou Cheng, Chih-ying Chen, Yun-hsia Chen, Chung-yu Chuang, Chao-Yuh Yang

Filling swimming pool: J. S. Chien

Auditorium audio equipment: Chiu-cheng Lin, Ching-nan Ou, Kuo-shih Yeh

Indoor cleaning: The Taiwanese Language School mobilized its entire staff of teachers and volunteers to clean the building a total of five times

Outdoor garden arrangement: Chen-yuan Kuo, Su-wei Li, Lien-shan Wu, Wen-shan Wu

Outdoor cleaning: Chui-hsin Yang and Sha-ying Li and his wife hired workers to clean

There were many more volunteers who were involved with a number of various other projects, but as there is no record of them and they cannot be listed individually, please forgive my omission of their names. If you have additional information, please feel free to write to share these other contributions to the project with everyone.

The total renovation cost was \$100,000.

6. Fundraising Banquet

Once the deal for the TCC building was closed on July 17, 1991, the THSH established a fundraising committee in August. The members of the committee are as follows: Chao-Yuh Yang (convener), Ying-hung Lin, Chiu-cheng Lin, Rung-sheng Lin, John Chieu, Chung-hua Wu, Mike Kuo, Chung-liang Kuo, S. J. Chen, Chung Y. Hsu, Su Hung-yen, Hsiu-e Su, Kun-lien Tseng, Sheng-Yi Chuang, Wen-rung Chueh, Chien-min Tai, Gin Ru Yeh.

After discussing, everyone on the committee agreed that a memorial plaque would be made for each of the individuals who donated more than \$10,000, and these would be hung outside of the reception area, the reading room, and the classrooms. The names of donors giving more than \$1,000 would be carved together on a large copper plate. Chao-Yuh Yang, Sheng-Yi Chuang, and Chiu-cheng Lin, along with the committee members, put their all into raising funds.

Once the main auditorium was completed and the floor tiles laid, though other renovation projects were still in progress, the THSH decided to through a large-scale fundraising banquet on January 11, 1992. That night was very cold and rainy, but the poor weather didn't stop over three hundred enthusiastic association members from attending. The entire room was filled with the sound of laughter and a joyous atmosphere. Every attendee felt that they had contributed to the efforts, and thus everyone felt proud and satisfied. As of the writing of this article, a total of \$257,600 has been raised, with donations of more than \$10,000 from the following individuals: Hung-yen Su, Ya Yen Lee, Chi-yu Chao, Hsien-tao Chang, Feng-chun Huang, S. C. Lee, Tun-cheng Wang, Chung-kuang Lin, Chao Chen Yang, Cheng-ching Huang, Pen-li Wu, the two Chen sisters: Wen-wen Cheng and Shun-shun Cheng, and the three Wu brothers: Tung-shan Wu, Lien-shan Wu, and Wen-shan Wu.

The Taiwanese Language School and Taiwanese American Federal Credit Union each subsidized the renovation costs with payments of \$5,000 and \$4,400 respectively. There were also tens of people who donated \$1,000 and even more donors of smaller amounts. Unfortunately, they cannot all be listed here. By the end of May, a total of \$300,000 was raised, which included \$40,000 allocated to the TCC Building Fund, and a \$30,000 loan from TAA-HC. After the grand opening of the TCC, only a few thousand dollars were left over. It should also be mentioned that after the opening there were a few more individuals who made donations of \$10,000 or more.

7. TCC Management Committee

In January of 1992, the Taiwan Heritage Society committee approved the creation of a management committee for the TCC. The committee then assigned me to be the first director of the community center. Since the TCC is the shared property of the local Taiwanese community,

the committee needed to include representatives various Taiwanese associations. The committee was made up of the following individuals: Chi-yu Chao, representing the Taiwanese Association of America – Houston Chapter; Ping-chuan Tsai, representing the Taiwanese Language School; Wen-hsin Wu, representing the Greater Dallas Chamber of Commerce; David Tsay, representing the Taiwanese American Citizens League; Shou-chang Ou of the Houston Formosan Evergreen Association, and enthusiastic community member Sha-ying Li (originally of the TAA-HC).

The committee's first meeting was held on February 8th, and the term for all committee members lasted until April 30, 1993. The committee started out by drafting regulations for the committee. The contents of this draft included the duties of each member, the management of the community center, control of expenditures, and the hiring of staff and recruitment of volunteers. After, the committee set rent, created a rental application form, set volunteer shifts, and established a filing system for important document. The Credit Union and Taiwanese School moved into the TCC in February and April respectively, and TAA-HC was also given its own office.

Starting in May, the committee brought on Ms. Tsan-chin Huang as an office clerk, and set office hours to Monday, Friday, and Sunday. At the time, the building was open seven days a week, with the help of the following people: Shih-liang Yeh, Sha-ying Li, Ya-mei Hsiao, Shu-chen Hsiao, Yueh-ho Chen, Shou-ren Kao, Ching-chu Tai, Yao-ming Huang, Wen-shan Wu, Kun-lien Tseng, Su-wei Li, Ying-huai Shen, Kuei-ru Liao, and other volunteers who helped staff the building for 11 months. According to TCC's financial statement from April until the end of March the following year, the center's total income was \$43,000, and its total expenditure was \$40,500. Of the total income, \$6,000 came from donations.

As the saying goes, all things are hard before they are easy. Though the cooperation of the committee members, the office clerks, and volunteers, the TCC management committee was gradually able to set a standard for management of the TCC. A year later, the handover to the next committee was very smooth.

8. TCC Facilities

The TCC is located in southwestern Houston, just one or two miles from the recently developed Houston Chinatown area. The center's facilities include:

- Property size: 1.12 acres
- Parking: 36 spaces
- Building: 12,000 sq. ft.
- Children's playground
- Large auditorium that seats 250 people
- Nine classrooms
- Reading Room
- Kitchen
- Two offices
- Two storage rooms
- Three Credit Union offices

9. Grand Opening Ceremony

The Taiwanese Heritage Society decided to hold the TCC ribbon cutting ceremony on July 11th at 1 pm. That day, all the association members arrived at the ceremony nicely dressed, and there was a joyous atmosphere. Chairman Sheng-Yi Chuang presided over the outdoor ribbon cutting ceremony, and the twelve generous association members that has donated over \$10,000 jointly cut the ribbon. Afterwards, the opening ceremony was held inside the center. During the ceremony, Sheng-Yi Chuang praised Chao-Yuh Yang and the other 16 fundraising committee members, Chu-chen Kuo and 7 other people from the Taiwanese Heritage Society, as well as Chi-yu Chao and over 10 other enthusiastic association members. Next, he thanked Chia-tang Lin, who donated the large outdoor sign for the center, and Fei-hu Lin who donated the lighting equipment for the auditorium. The entertainment program was very extravagant, including a lion dance performance by Chin-huang Tsai's family from Dallas, and a traditional Taiwanese mountain dance performance by Li-hsiung Shih and 10 other performers from New Orleans. The center was filled with joy that day.

Ten years have passed since then, and now that I have the opportunity to look back and reflect, I wonder if the location is appropriate? Is the size of the building large enough? I am incredibly grateful to the three-hundred fellow association members who participated in the purchase of the Taiwanese Community Center Building and made our collective ambition into a reality. I apologize if after reading this article, you didn't see your name. The most important thing, however, is that I hope that this article can awaken your memories of that wonderful time when the TCC was first created. (Author's note: Thank you to Sheng-Yi Chuang, Chu-chen Kuo, Ye Chin-ru, and Chiu-cheng Lin for their valuable input and comments during the writing of this article.) July 2002



Houston Taiwanese Community Center Exterior and Sign 2017



Houston Taiwanese Community Center Ribbon Cutting
Houston TX 7/11/1992



Houston Taiwanese Community Center Inauguration Houston
TX 7/11/1992

Excerpt from Houston Taiwanese American Journal/ 07/2016

The Early Life and Transformation of the San Diego Taiwan Center

Author: Cheng-yuan Huang

The San Diego Taiwan Center officially opened on February 28th, 1997, surpassing the expectations of many of the local Taiwanese community — you could even say that it was legendary. The San Diego Taiwanese community responded well to Chairman Chiu-shan Chen's call to action, and all of the fundraising events for the Taiwan Center were extremely successful. The community members who promised donations fulfilled their promises quickly, and happily transferred funds to the Taiwan Center Foundation. It is said that kindness is contagious, which seems especially true in the case of the San Diego Taiwan Center. Participating in the fundraising for the Center gave community members an unprecedented sense of identity, and gradually we formed a sense of being one big “family,” united by our home country, Taiwan.

Since the Taiwan Center was to be our “home,” location was the number one priority for selecting the property (As they say, Location! Location! Location!). Naturally, we were extremely serious about carefully selecting a good location. In 1997, 99 Ranch Market supermarket chain had just begun opening locations in San Diego, and many enthusiastic directors of the Taiwan Center Foundation decided that finding a place within the neighborhood of 99 Ranch Market would be their top choice. We even considered renting the second floor of 99 Ranch Market, but ultimately decided against it because of the challenges posed by the price of rent and the high amount of traffic to the location. There were a number of warehouses and office buildings near 99 Ranch Market that we were continuously considering, but a number had to be eliminated from our search because of concerns about safety during Taiwan Center events. We continued to weigh our options, putting in more consideration than people put into choosing a wife or picking son-in-law. Finally, we decided on a location that had originally belonged to a church to become the very first home of the San Diego Taiwan Center.

In this area that measured 2,500 square feet, we began to weave the beautiful dream of having a Taiwan Center. The rent was about 65 cents per square foot, but we felt that as long as we had love in our hearts, it would be a wonderful place for us. Cheng-chiu Lai, an association member who acted as the real estate agent for the rental, kindly donated her commission as the funds for the kitchen renovation. The First Bank of San Diego, founded by community member Chun-hsiung Fang, donated a 50-inch TV. Thus, having a complete building equipped with a kitchen, a main hall, a conference room, and employee's offices, the Taiwan Center started operations and began to grow. When it first opened, all the office equipment in the Taiwan Center was provided or sponsored by the association. Dr. Cheng-hsien Chen provided large conference tables, bookshelves, and chairs for the conference room. The seating for the main hall was purchased or sponsored by the association. The main hall piano was gifted by association member M. S. Wu. Many of the tables, chairs, benches, and other small necessities were donated by enthusiastic community members. The opening hours of the Taiwan Center were managed by the Taiwan Center Foundation and the volunteers who signed up to take on shifts.

At the time, the Taiwan Center was like a young man who had just entered society — not afraid of falling down or encountering difficulties. As long as there was this new home, the difficult things seemed a little simpler, and we were still filled with joy. Additionally, the warmth that the Taiwan Center brought to our lives infected all the community members who visited it. The only hired employee of the Taiwan Center was the full-time secretary, Ms. Yang Li-chu. Otherwise, the Center's ability to smoothly operate was completely reliant on the selfless and

uncompensated volunteer work of community members. The volunteer schedule was organized by Wu-hung Liu. It is hard to imagine how we would've kept the Taiwan Center open from 10 am to 8 pm Tuesday through Friday, and even longer on weekends, if not for the many volunteers that helped staff the Center.

Chairman Chiu-shan Chen and Taiwan Center Director, Dr. Fu-peng Pan treated the Taiwan Center like their own homes. During their lunch break or after work, they would visit the Taiwan Center on a short "business trip." If Wu-hung Liu was unable to schedule anyone to work in the Center, Chairman Chiu-shan Chen would schedule himself for a shift. Since my schedule was rather flexible, I'd often go to the Taiwan Center to walk around a bit, and when I was there, I never missed the opportunity to see them. The general affairs and miscellaneous details of the Taiwan Center were managed by community member Yung-hsien Kuo, allowing the Center to save the price of paying for such maintenance work.

The activities of the Center were relatively fixed. Every month there would be a lifestyle lecture, where community members were invited to share their life or work experiences with each other. The rest of the activities at the Taiwan Center were centered around the Taiwanese Association of America's activities. Generally speaking, the Center was more than big enough to serve the regular groups of visitors. It was only during the large-scale annual TAA meeting that had over 400 attendees, that the building would become very crowded and lively. Other Taiwanese organizations such as the tennis club, Taiwanese Chamber of Commerce, and the Formosan Association for Public Affairs also chose to hold their events in the Taiwan Center. Thus, the San Diego Taiwan Center slowly became known throughout San Diego and other parts of the US, and it became an important place where Taiwanese community members could get information.

In the beginning, since the Taiwan Center Foundation Board of Directors had just been established, it only had 9 members. In order to create a long-lasting system, the board charter required that one-third of the board be reelected every year. Therefore, the nine directors each had a different term length. In order to avoid the corruption problem that many organizations run into when their officers hold permanent office, we made it so that directors had a term limit. Additionally, an individual had to be out of office for at least a full year before they could be reelected to the board. The board also decided that the Taiwan Center Foundation would not accept, nor ask for financial assistance from the Taiwanese government. The Foundation is a non-profit, non-political organization that is registered with the IRS. Directors are not allowed to accept positions in the Taiwanese government, and overseas Taiwanese affairs consultants and commissioners may not serve as directors. The size of the board was not fixed but the number of board members was limited to between nine and fifteen directors. Since every organization has its own reelection process, in order to broaden the scope of participation, the heads of each organization were invited onto the board of directors to represent their various organizations. Thus, the Taiwan Center has been well-supervised by the Foundation, and its management has been very successful. The Foundation meets quarterly and publishes monthly reports about our activities and events in both Chinese and English.

Our Foundation's Board of Directors is very serious about the management of Foundation affairs; each year our fundraising events meet the expected budget. President J. P. Lee of the Taiwan Chamber of Commerce, one of the first directors of the Foundation, pledged \$100,000, rapidly increasing the funds being saved for the Taiwan Center's permanent home. This kind of story is truly moving.

The activities offered at the Taiwan Center were increasing day by day. There were computer classes, tutoring for English and math, and summer programs for the youth. The professors for these courses were all experts and first-class doctorate-level association members. The subjects they offered were all the latest research in their fields, and they were using the best hardware, software, and equipment available at the time. The involvement of Fu-peng Pan and Chiu-fang Hsiao during that time truly leaves an impression.

During that time, the Taiwan Center's library and special collections were just being established and were starting to archive information. Tsai-wei Huang and James J. Y. Hsu were the greatest contributors to these projects. Of course, today's standards of computer software are very different from back then, and without today's technology, these projects were quite difficult. We used the Library of Congress cataloging and filing method, which is also used by all the large universities across the nation. Ms. Tsai-wei Huang treated the library as her home, taking the thousands of books that poured into the Center and cataloguing them one-by-one and making records of them. Afterwards, she manually entered each book into the computer and filed them. I occasionally gave some guidance on the software, but the time and labor she invested into the project is unfathomable to those who have not experienced it themselves. The current computerized library system only came after the improved software programs were developed.

In regard to the fundraising events for the Taiwan Center, Ms. Hui-mei Wang was the number-one contributor. She conceived the idea of selling shopping vouchers for the local 99 Ranch Market as a way of raising funds for the Center. The vouchers gave back \$5-10 for every \$100 spent, and she donated all the profits to the Taiwan Center Foundation. Since our association members were very supportive of this fundraising method, Ms. Wang's donation was \$20,000 to \$30,000 annually, which was enough to support many of the Center's operating costs. More importantly, her contribution was like planting a seed, which inspired the enthusiastic participation of many other association members and gave the Taiwan Center more power as a uniting force. Through their actions, the association members displayed their support of the Taiwan Center.

At this stage in their life, the Foundation and the Taiwan Center had a number of unique characteristics: 1) The directors of the Foundation wholly dedicated themselves to the Taiwan Center and to serving their fellow community members. The Center's operations were heavily reliant on the assistance of volunteers, which allowed the Taiwan Center to be built up from nothing, to be turned from an ideal into a reality, and to slowly create the early prototype of the Taiwan Center. 2) The Taiwan Center took the lead in offering scholarships to high schoolers in the San Diego area by offering scholarships to graduating seniors from all 58 high schools in the area. The Taiwan Center selected three outstanding students a year and awarded them \$1,000 each, which was the highest scholarship a high schooler could receive at that time. The Taiwan Center Foundation immediately received a lot of attention from all the local high schools. 3) The Taiwan Center created the "Taiwan Award" at the annual San Diego Science and Engineering Fair, which was one of the four largest awards granted at the fair. 4) The Taiwan Center Foundation maintained an anti-political stance and refused subsidies from the Taiwanese government. Members of overseas Chinese affairs committees and consultants are not allowed to be involved in the Board of Directors or operations of the Taiwan Center.

The Taiwan Center continued to progress steadily and slowly developed year after year. As the number of Taiwanese community members participating in the Center's activities continued to grow, the Center began to outgrow its location. Through ordinary methods, the Taiwan Center Foundation's Board of Directors had silently achieved an extraordinary result.

After the third year of the Taiwan Center's establishment, we began looking for a bigger and better location that would be able to satisfy the needs of the Taiwanese community. Through the recommendation of Dr. Chiu-shan Chen, community member Chris Fan joined the Board of Directors and was elected as the chairman of the Foundation. New leadership and new policies brought a breath of fresh air to the Foundation. Chris Fan's methods of operation were clearly different, and the Taiwan Center quickly began to transform. After a number of massive, earth-shattering events occurred in Taiwan, the Taiwan Center became the focus of American mainstream media overnight.

Dr. Fan Ching-ling is a successful entrepreneur in the biochemical technology industry who was recommended by Chairman Chiu-shan Chen to serve on the Board of Directors and serve as chairman. His first proposal was that the Taiwan Center needed a full-time director. Without any pay or benefits, Fu-peng Pan was essentially serving as a part-time, unpaid director, but he still had to manage the daily needs of the Center. The Taiwan Center decided to start hiring a full-time Center Director to manage these affairs. During this period, the directors also elected to have Shu Cheng Cheng and Edward Cheng join the Board of Directors, as they both had long-term experience in joint business ventures. Their addition made the operations of the Board of Directors more dynamic.

Under the hard work and guidance of Shu Cheng Cheng and Edward Cheng, the board strengthened its constitution, increased the maximum number of directors to 30, and changed the length of office from two years to three years. They also removed the requirement of one year out of office before reelection. All of these changes were made so that more people could directly participate in the operations of the Foundation and the Taiwan Center. Moreover, by assigning directors official titles, the responsibility for fundraising could be directly assigned to the directors of the Foundation. If each director could take on the responsibility of raising \$3,000 (or \$5,000) a year, then there would be a way to fund the Taiwan Center's annual budget of over \$100,000. Thus, the ability to raise funds became one of the many responsibilities of the Foundation's directors.

Chris Fan enlisted association member Tsung-han Yang to work as the editor of the Center's quarterly newsletter, and Ms. Ying-li Liu as the art director and consultant. Moreover, he began leading the board in planning for the permanent location of the Taiwan Center. Before we had determined the new location of the Center, we continued to lease the current building. On one hand, we continued to schedule various activities and make redecoration plans for the current location, successfully transforming it into a modern, large-scale business. On the other hand, we established a committee to find a new location, and when they successfully found a potential property, we asked an architect to draw up blueprints for a new Taiwan Center. Our beautiful dream of having our very own Taiwan Center was becoming more of a reality each coming day.

After Chris Fan had been serving as Chairman for quite some time and the Center's activities became more focused on music, fine arts, and cultural activities, the Taiwan Center became solidified as a very unique and structured organization in the minds of the local Taiwanese community and in the eyes of the American public. Many local government offices, private organizations, and media outlets in San Diego established positive and friendly attitudes towards the Taiwan Center. This has had a long-term impact on the development of the Taiwan Center, the search for a permanent location, and the negotiation of many of our events. Moreover, the Taiwan Center has gradually become a very important source of information about Taiwan.

After having some experience, the Taiwanese Association of American and the Taiwan Center began to seriously consider and actively promote the creation of care teams and activities. We continued to attend the Taiwan Center's events, participating in the weekly senior citizens activities. Each week we would choose a suitable song and prepare to sing it together. Then, using the midday lunch break, we would go to the Taiwan Center participate in singing activities. We continued to do this for three or four years, until I went to South Africa to purify my mind and Shu-ling was left to lead these activities alone. Only after 2001 was calm finally restored in our lives.

By this point, the Taiwan Center had established very good operating system. The Taiwan Center has organized a number of activities and classes which were quite popular among the association members and students. The summer youth programs were especially popular, since they were very complete and carefully planned. They used to be long-anticipated by families with children, and these programs were also ideal for older students looking for summer work or community service opportunities. It is a pity that these programs did not continue and have become a thing of the past. Even more unfortunate is that while the Taiwan Center provided equipment to churches and the Taiwanese Association to use, the use of the Taiwan Center itself remained low and had much room for improvement. I had the opportunity to invite a famous test prep company to offer an SAT and PSAT test prep class which could be regularly held at the Taiwan Center. On one hand, it would bring the Taiwan Center some income, and on the other hand, it might increase the Center's popularity among the general public. Unfortunately, the Taiwan Center had different options to consider, so the Board of Directors did not approve my proposal.

Of course, throughout this entire period there were a number of huge, earth-shaking events that changed everything. On September 21st, 1999, I was driving on Interstate 8 on the way to school to prepare for my one o'clock class at around 12:50 when I heard on the radio that a large earthquake with a magnitude of 7.2 had just happened in Taiwan. It was exactly 3:47 in the morning in Taiwan, and the news reporter said that a number of landslides had occurred, and many buildings collapsed, so it was likely that there would be a lot of casualties. My heart was beating quickly, and I was terrified. It was a Monday, the one day a week when the Taiwan Center was closed for business. All of San Diego's broadcasting stations went to the Taiwan Center, but they could only get a short interview from Chris Fan. I immediately told Chairman Chris Fan that this earthquake might not be the same as those of the past; Taiwan's accumulated experience from previous earthquakes might not be enough to help Taiwan face this present disaster. Chairman Chris Fan immediately took my words to heart and changed his attitude. He began getting the Taiwan Center ready to take action and lead. Chairman Fan used his influence and communication skills to their full potential. In the two short months starting from the day of the earthquake running through November, the Taiwan Center was able to become the best platform for earthquake relief fundraising and a number of public relations negotiations. It seemed as though in an instant the San Diego Taiwan Center had become the commander-in-chief of all the overseas Taiwanese. Taiwan Centers across the country had already had a few experiences coordinating with one another to host Taiwan Heritage Week, but this time they were integrated together even more quickly. While San Diego may not be the city with the largest Taiwanese population, under the guidance of Chairman Fan, the 921 earthquake fundraiser was able to raise nearly half a million dollars. The Foundation board also had plans to send funds to directly give relief aid to needy mountain villages in Taiwan.

This earthquake changed Taiwanese society, politics, and people's characters, altering Taiwan's attitude just at the turn of the century. On March 20th, 2000, the night before the Taiwanese presidential election, the Taiwan Center stayed open all night. At the same time that Taiwan's broadcasting stations were announcing the results of the election, the Taiwan Center was enthusiastically celebrating the transformation of Taiwan's political scene. A quiet but happy democratic revolution had just successfully taken place in Taiwan.

A year passed, and then suddenly the September 11th terrorist attacks in New York City shocked the nation. Civilian aircrafts had been hijacked and used as weapons to attack the World Trade Center and the Pentagon, symbols of the United States. This incident changed the daily life of Americans and altered American society. The most obvious change was the American populace began to move to medium-sized cities. San Diego naturally became a popular choice, and the number of Taiwanese Americans who moved to San Diego rapidly increased. The staff and services of the Taiwan Center began to slowly adjust too. As we saw many new faces participating in its events, we also began to witness the growth of the Taiwan Center. This represents the growth and resilience of the Taiwan Center and is a perfect example of institutional evolution. I sincerely believe that the Taiwan Center's continued development is something that we can expect and something that will be successful.

At this stage in its life, the Taiwan Center had several important characteristics: 1) the number of Foundation members increased, the size of the Foundation Board of Directors increased to 30, and the term of office was extended from two years to three years. 2) The activities of the center focused on music, literature, and the arts, and surpassed the types of performances traditionally offered by the Taiwanese Association. These cultural activities gave the Taiwan Center a positive public image and helped transform its role in the community. 3) The Board of Directors was actively planning to move to a permanent location and was working hard to promote it. Unfortunately, they lacked the necessary momentum, and it was regrettably unsuccessful. 4) The Center successfully organized a number of activities, including Senior Citizen groups, dance classes, language classes, and more. These activities established the Center's uniqueness and helped the Taiwan Center broaden its scope of service. 5) Due to social and political changes occurring in Taiwan and the US over this period of time, the Taiwan Center took on an active leadership role. The Center expressed its love for the Taiwanese community through excellent its fundraising efforts, which also put the Taiwan Center in the spotlight of San Diego's media coverage. The Taiwan Center is a very precious asset to the Taiwanese community, and I look forward to all of the community members who will continue to love Taiwan and to keep striving to maintain and cherish the Taiwan Center.



First San Diego Taiwan Center Entrance
1997



Second San Diego Taiwan Center Entrance
2009

Source: Cheng-yuan Huang

Taiwanese American Community Center Grand Opening Celebration

Author: San Diego Taiwanese American Foundation of San Diego

The grand opening of the Taiwanese American Community Center of San Diego permanent site was held in the afternoon of September 19th, Saturday, over 300 people attended this momentous event. KFMB TV news anchor woman Marcella Lee and TAFSD young professional group leader Walter Chung were co-MC of the ceremony. At 2 PM, in front of the building, the exuberant drumbeats of Taiwan Center's Naruwan Taiko Club kicked off the celebration. After the lively drumming performance, TAFSD president Professor Kun-Mu Chen delivered a welcoming speech. The outdoor ceremony was concluded with the ribbon cutting conducted jointly by President Chen, TACC executive director Ted Fan and Council woman Donna Frye's chief of staff Steven Hadley.

Inside the center, people toured the facility and enjoyed sumptuous food. At 3:30 PM, Indoor ceremony started with a welcoming speech by Director Ted Fan. It was followed by the presentation of a plaque to Dr. Ming Wu and Dr. Winston Lue for their tremendous effort in the remodeling of the building. Two outstanding Taiwanese American musicians, pianist Julie Wong and soprano Irene Lee gave stellar performances for the grand opening special concert.



TACC Chairman Kun-Mu Chen (first from left) and Director Ted Fan (first from right) presented awards to D. Ming Wu (second from left) and Dr. Winston Lue (second from right)
09/2009



TACC Director Ted Fan, TAFSD President Kun-Mu Chen & Steven Hadley conduct ribbon cutting ceremony

Excerpt from the San Diego Taiwanese American Foundation and Taiwan Center YAM quarterly newsletter, Volume 11, Issue 3, Fall

Historical Information about the Opening of the Southern California Taiwan Center

Editor: Freeman Huang

Reflections on the Preparation for the Southern California Taiwan Center

Tsung-ming Liao, Secretary-general of the Preparatory committee

Mr. Kenjohn Wang, a veteran in the overseas Taiwanese community, well-known personality, and Commissioner of Overseas Community Affairs Council has had an extremely successful career. In addition to this, his love for Taiwan is clearly visible for all to see. He first founded the Taiwan Hotel-Motel Association and the Taiwanese Chamber of Commerce in order to protect the welfare of local Taiwanese associations, and is generally concerned about freedom and democratization of Taiwan. After donating one million dollars, he established the Taiwanese American Foundation which awards yearly scholarships to extraordinary talents both in the US and overseas. Later, the Wang family donated the entirety of its over 20,000 square foot estate located in Rosemead to the Taiwan Center. Mr. Wang's generosity and dedicated spirit was truly moving to all who witnessed it, and it inspired positive responses from many different Taiwanese community members.

Financial genius Li Pei Wu is a well-known and distinguished member of the overseas Taiwanese community. He has been a consistent supporter of democratization and liberalization efforts in Taiwan and has been a helmsman in the promotion of democracy and freedom overseas. His efforts truly inspire heartfelt admiration. In addition to donating one million dollars to the Taiwanese United Fund and the Chilin Foundation, he also readily agreed to be elected as the general convener for the Taiwan Center preparatory committee. He also was elected as Chairman of the Foundation and worked hand-in-hand with Mr. Kenjohn Wang to create a beautiful future for the Taiwan Center, a reality which was just around the corner.

I had the honor of being elected by Mr. Kenjohn Wang and the many other talented members of the committee to serve as Secretary-general of the committee. Facing so many learned experts, individuals with successful careers, and leaders from a number of different organizations, it was impossible not to feel a little terrified and anxious to live up to everyone's expectations for the establishment of the Taiwan Center.

The construction of the Taiwan Center was a significant project, which everyone had been discussing for over a decade, but as the saying goes, "things are easier said than done." Thus, the Taiwan Center up to this point had remained a castle in the sky, with everyone being unable to come to a consensus, continuously delaying the project. This left the Taiwanese American community and all of their organizations to wander about without a home, like clouds drifting through the sky, or duckweed floating on the surface of the water. Thinking about it truly makes one sigh with deep emotion.

Getting people to automatically reach into their pockets and give you money, or convincing others to think like you are two extremely difficult tasks. Fortunately, everyone on the preparation committee was of the consensus that the construction of the Taiwan Center was urgent. Thus, by virtue of our interpersonal relationships and sheer doggedness, we charged out into the world without fear, unabashedly moving towards our mission. We encountered a number of obstacles, and I don't know how much time and effort was spent to collect donations to build the Taiwan Center. We worked hard, never stopping to rest until the Taiwan Center was finally finished today.

Today, we at the Taiwan Center felt gratified and at ease to finally announce the Center's official opening. The establishment of the center will give the community a place to gather and make friends, as well as provide everyone with a fixed event venue and a kind of spiritual fortress. This place is not just for us, but for the continued benefit of our children and grandchildren and all future generations. This major collective effort is all thanks to the hard work of Mr. Kenjohn Wang and Li Pei Wu, as well as to the many community members and preparation committee members who worked day and night with dedication and enthusiasm.

Though we are celebrating the opening of the Taiwan Center with high spirits today, when I think back to the preparation period, during which the members of the preparation committee hid the bitterness of this task from outsiders. Only those with personal experience can truly understand this taste. In regard to my own job, the Secretary-general of the preparation committee, I had to comprehensively read through all of the committee affairs, including the planning process and personnel details. It was truly painstaking work.

In order to make sure the preparatory work was carried out smoothly, I not only devoted every day to the project, but I often also wrote furiously in the middle of the night, and sometimes even woke up mid-dream to go organize information until dawn. My wife would accompany me day and night, worried that I would disregard the advice of my physician and that my illness would worsen to an unmanageable degree.

Fortunately, my faith is firm, and I hold the strong belief that if asked a favor, one should do their utmost to do a good job. I believe that God will favor me and bless my love and dedication to the Taiwan Center, and preserve my life, vigor, and motivation so that I can continue to work with the Taiwan Center and my fellow preparation committee members. We continue to fight so that Taiwanese organizations in Southern California can feel a sense of pride and accomplishment. In addition, I am confident that no matter what difficulties and obstacles we encounter, through hard work and perseverance, our project will definitely succeed, and the Taiwan Center will forever shine radiantly in all directions, going down in history and being remembered for eternity.

The Southern California Taiwan Center Train is on the Move

Simon Lin, editor and compiler of the Taiwan Center commemorative book

The establishment of a local Taiwan Center is the collective wish of many overseas Taiwanese. However, due to the huge scale of the project, many areas have only dared to dream of such a place without actually creating one. As of this moment, the only large-scale Taiwan Centers in North America are located in New York, Houston, San Diego, and Vancouver, and each of these centers have gone through periods of ups and downs throughout their histories. I've thought about it for a long time, and I think the closest metaphor to describe the Taiwan Center is to say that it is like a train, with the Taiwanese community being represented by the passengers who are on board enjoying the ride. But before this can happen, you have to be able to afford the train (the Taiwan Center), have enough fuel (operating funds), and employ competent personnel (chairman, director, and secretary). If you take the New York and Houston Taiwan Centers as an example, it took them an average of three years from the creation of a Foundation to fundraise for the project until they could transfer operations to the Center. Fortunately, in the case of Southern California, Kenjohn Wang generously donated the entire train. Thus, the first preparatory meeting was held on February 19th, 1998, and by June 12th, we had already established and opened the Taiwan Center for business.

During the four-month preparation period, though there was no risk of the ship being completely capsized by a typhoon, the wind and rain continued to beat down on us non-stop. There were some people who asserted from the get-go that the train would not be able to start. Once dozens of meetings were held, there were also some people who jumped aboard and bravely rushing about to get things done. There were also people who jumped aboard and then jumped back off again, and there were some people who looked on from the side, waiting to see a sign that things were going well before they jumped on themselves. I have seen all different attitudes and responses. But none of that really matters, since ultimately the project came to a successful conclusion.

Now that the Taiwan Center train has slowly taken off, the preparation committee's openness, transparency, and flexibility are the keys to its success. We have evolved from the early stage of having many conveners, planning groups, and bureaus, to the current stage of having Mr. Li Pei Wu serve as general convener and the establishment of a Board of Directors. This change is thanks to the crystallization of everyone's shared wisdom, and all of the participants should feel comforted and proud of their own hard work. Southern California's train has been blessed, it has had no oil spills (no loans to pay off), and there are a lot of personnel (50 directors). Though the Taiwan Center has no desire to be an "express train," it does seek to continue moving forward at a steady pace without being derailed. I would like to say the following words to my fellow Taiwanese in Southern California and other places across the nation: "Dear elders and fellow countrymen, if you have a second to spare, please come visit and have a cup of tea with us."

The history of this commemorative book has great significance, as it was worked on by Freeman Huang, president of New Asian Weekly. We are especially grateful to him for editing this book. The creation of this commemorative book will represent a milestone in the collaborative capabilities of the members and organizations of the Taiwanese community.

The Preparation Committee's First Promotion, Inviting Enthusiastic Participation in the Taiwan Center's Fundraiser

Dear fellow Taiwanese community members,

We are all from Taiwan, we all grew up eating Taiwanese rice and drinking Taiwanese water. Though we are fortunate enough to be living peacefully in a free country like the United States, there is a saying that goes, "When drinking water, remember its source, the traveler yearns for home" (remember your roots). Though we are far away, our love for Taiwan is still as passionate as ever, and we are all very proud of being Taiwanese. But where is our spiritual fortress? The Japanese and Jewish communities living in America all have their own community centers, but the 700,000 Taiwanese immigrants that currently reside in Southern California have no permanent place where we can host events and build friendships. Taiwanese people shouldn't feel like we are losing to others; we should have our own home. We need a Taiwan Center!

Since the establishment of the Taiwan Center Preparation Committee on February 19th, 1998, the Taiwan Center project has received much attention and support from our enthusiastic community members. Everyone recognizes that having a Center is a necessity, so after just a few encounters, people from more than 30 Taiwanese organizations across Southern California have begun participating in the planning work. Through engaging in democratic procedures and a

number of heated discussions, we have collectively decided to establish the Taiwan Center Foundation to raise funds.

The Taiwan Center Foundation will be a tax-exempt non-profit organization, and lawyers from the Taiwanese American Lawyers Association are currently working on drafting up a charter for the Foundation. In the future, the Foundation will have sovereignty over the Taiwan Center, and be able to decide the development and direction of the Taiwan Center.

The Taiwan Center will become a coordination center for various local Taiwanese associations, as well as an event venue for Taiwanese community members. However, the successful establishment of the Taiwan Center is still heavily reliant on your strong support. We wholeheartedly welcome you to join us as a founding member of the Taiwan Center Foundation. Founding members donate a minimum of \$1,000 and a maximum of \$10,000 which can be paid in installments. Each member of the Foundation has equal rights and obligations. Of course, those who do not want to become a founding member but nonetheless would like to sponsor the project are equally welcome to join us by making a donation of any size. Alternatively, you can help by volunteering for the Taiwan Center. Those who can donate, please support us financially; those who have time and energy, please support us by volunteering. The Taiwan Center project needs the support of each and every person in the community, through both human and material resources, in order to succeed!

In order to inaugurate the establishment of the Taiwan Center Foundation, we plan to hold our inauguration meeting and banquet on the evening of June 12th (Friday) at the Westin Bonaventure Hotel, a five-star hotel in downtown Los Angeles. There will be famous Taiwanese entertainers in attendance, and we will be inviting influential Taiwanese politicians to come and participate in this groundbreaking event. This event will be like a large gathering of Taiwanese people, so you absolutely shouldn't miss out. Let's come together and work towards our goal of building the Taiwan Center!

If you have any questions, please call office at our toll-free number (800-7000-8578) or contact our convener.

Sincerely,

The Preparation Committee of the Southern California Taiwan Center Foundation

Thoughts and Hopes for the Taiwan Center Foundation Fundraising Effort

Fundraising Committee Convener San John Huang

Returning from my vacation in Japan, I saw both negative and positive reports about the Taiwan Center Preparation Committee in the news, which made me simultaneously happy and worried. I am happy because our local Taiwanese community has been discussing the establishment of a Taiwan Center for over ten years, and now, thanks to the generous donation of the Wang family, we have finally found a spiritual home, an event venue, and a physical place for our Taiwanese cultural heritage. I am worried because if we can't reach our fundraising goal of one million dollars and the Taiwan Center is weight down by debt, how can it sustain its operations?

I have been serving in Taiwanese associations for the last twenty years, and I really hope that we can use the collective power of all of the associations for this project. I look forward to being able to preserve over 400 years of Taiwanese culture overseas, so that our descendants can understand and learn about our culture. I hope they can also share it with others and help them

better understand our incredible Taiwan. When my colleagues in the preparation committee recommended me as the convener for the Fundraising Committee, I couldn't refuse and accepted the job, even though I knew it would be extremely challenging to raise a million dollars. Over the past two and a half months, I have been thinking long and hard about how to accomplish this million-dollar fundraising project, which will be a difficult, enormous, and historic initiative. When I begin thinking about this project, I often find it hard to sleep. Though it is true that the difficulty of the project has caused some preparation committee members to leave, most of the workers have continued on with courage. For the sake of public benefit, they have sought donations from everyone, unfazed by rejection. Though we have met some people who made up false reasons to refuse us, leaving us disappointed, we have encountered many more generous community members who not only donated, but also introduced our mission to their friends and family. They have encouraged us, joined us, and provided us comfort.

When Mr. Kenjohn Wang saw the dedicated preparation committee members working tirelessly to raise funds for the Taiwan Center, he decided to make an even greater commitment, promising that if fundraising exceeded the remaining loan amount of \$528,000, then the Wang family would match the donation to pay off the loan, and the property rights could immediately be transferred to the Foundation with the hopes that we could still raise a million dollars for the Foundation. This news came as a great relief to us fundraisers and was greatly encouraging. The entire donation could be used for the future Taiwan Center's operations, which is wonderful!

The Taiwan Center has been successfully established. I look forward to all my fellow Taiwanese who, with the same heart of generosity as Mr. Kenjohn Wang, will continue to donate their time, money, and energy, regardless of amount, in order to preserve and transmit our great ancestral culture. Let us all wish the Taiwan Center founding meeting great success.



The Southern California Taiwan Center's Preparatory Committee celebrating the opening of the first office with champagne 04/16/1998



Main Entrance of the Southern California Taiwan Center 2017

Excerpt from the Foundation of the Southern California Taiwan Center Special Issue 06/1998

The Birth of the Taiwanese American Center of Northern California

Author: May-Sing Chang

To have a dream is a beautiful thing, for with it comes hope. For more than twenty years, many Taiwanese Americans in Northern California, who are concerned about Taiwanese democracy and are passionate about Taiwanese American associations and their activities, have continuously discussed the establishment of a Taiwanese American Center. The Center would be the symbolic home of all Taiwanese people in Northern California, and by condensing the collective force of Taiwanese of all generations, we can integrate ourselves into mainstream American society, establishing our critical role with a force that cannot be overlooked. Since those of us who immigrated from Taiwan constitute a small minority of the American populace, only through collective action, self-reliance, and through building a powerful force, will we have the chance to survive and obtain others' respect. At the same time, our children and grandchildren will be proud of the struggles we overcame with our dedicated spirit as first-generation Taiwanese immigrants.

Though there is already an overseas Taiwanese cultural center in the Bay Area, it belongs to a Taiwanese government agency and there are a lot of people who use this center, so it has long been insufficient for our purposes as a community. If you look at large cities across America, all of them have already established Taiwan Centers, leaving only the Bay Area without one. Taiwanese Americans should have a symbolic spiritual center, one that brings us the same warmth as our own homes, which can also be used to hold meetings for our various local Taiwanese associations, to host various social gatherings, and to receive VIPs who come to visit. On one hand, trying to build a center might seem too late, but on the other hand, if we don't build it now, it will be too late to do so later.

The year 2000 marked the first change of political parties in Taiwan. I remember that on May 20th of that year, after attending a celebration for the inauguration of President Chen Shui-bian, my good friend Yuan-na encouraged my husband, Dr. Shinn-Sheng Chang, and I to start recruiting and gathering like-minded association members to work together to create the Taiwanese American Center. She promised that she would also find some friends who also had the inspiration and dedication to come join the project. At the time, I was drunk with excitement about the party rotation and didn't take immediate action. After a couple months, I was once again encouraged by another passionate association member and pious Christian, Brother Te-hui. He told me that his business was doing just okay, but his whole family was living as simply and frugally as possible. He said that he sees money as something external, something which should be used in the most meaningful way possible; thus, he was willing to give as much as he could to help. When my husband and I heard this, we were extremely moved, and we began to invite those who had generously contributed to the Taiwanese Democratic movement to our home to meet and prepare for the Taiwanese American Center.

At the beginning of this year (2003), Federation President Davis Chang heard that Dr. Chang spent the last couple years planning a permanent Taiwanese American Center. A week before the thirtieth anniversary of the Federation, he called to encourage us. He also shared his analysis of the last couple years' economic downturn, saying that the stock market is plummeting, everyone's pockets are empty, property value has shrunken, many computer companies have gone bankrupt, and rent was cheap. Thus, he advised that it would be better to start by renting a property, which we could maintain for two years by fundraising \$30,000. During this period, we would be able to keep looking for a permanent location. He said that if we

agreed with his proposal, he was hoping that at the Thirtieth Anniversary Celebration, I would be able to announce that the Taiwanese American Center would open in three months, which would be more meaningful. Confucius said, "at thirty I took my stand." After being encouraged by President Davis Chang, within the span of a week I quickly found more than ten enthusiastic community members who each promised to donate \$2500 to the cause. Overflowing with excitement, I got on stage at the Thirtieth Anniversary Celebration to announce that within three months, fulfilling the hopes of President Chang, we would establish the Taiwanese American Center of Northern California. An upright person does not use their words lightly. After the annual meeting, we hurried about, searching for potential locations while simultaneously inviting our good friends and like-minded peers who had contributed money and effort all year round, Te-hui Chen, Ching S. Shir, Kuang-po Chen, Tien-tun Shih, Shu-chen Kao, Tien-mo Lin, Davis Chang, Hwalin Lee, David Weng, Chun Chiu, Kuang-I Chiu, Chen-Ho Wu, and Shinn-Sheng Chang to come together and organize the Taiwanese American Center Preparation Committee. We also invited the director of the Taiwan Center of Southern California, Dr. Simon Lin, and former President of the Taiwanese Canadian Center, Mr. Hsing-kuo Shih and his wife, to provide information about their experiences managing a Taiwanese center. I also asked various Taiwanese centers throughout the U.S. and Canada to send their charters so that we could use them for reference. I asked my good friend Chi-shuo Teng to help draft our own charter in Chinese and put Tien-tun Shih in charge of the English version of the charter, as well as completing the application to have the California State government recognize us as a tax-exempt non-profit organization as soon as possible.

The search for a location was greatly aided by the contributions of Shun Hua Yu, Mei-ling Wen, and Fu-mei Lo. Though we thought that the downturn of the economy would make rent cheap, any property that was approximately 10,000 square feet had a rental fee of \$5,000 a month. Adding on the various expenses of water and electricity bills, as well as renter's insurance, rental costs would be a major burden. The reality was quite far from what President Chang had initially estimated. Every day I personally went out to search for a location, growing ever more anxious as the three-month deadline approached. In the end, God blessed us, and at the beginning of March this year, I was introduced by Dr. Henry Y. Wu to an enthusiastic community member, Dr. Ye-Ming Wu. Sponsoring us, Dr. Wu offered to convert the first floor of his clinic into the Taiwanese American Center. It has a total area of 3,000 square feet and is divided into nine rooms of various sizes, which have become a meeting room, a reading room, a computer classroom, a music classroom, an office, a literature room for the Federation and other Taiwanese associations to keep their valuable documents, a storage room, and a kitchen. The largest of the rooms is reserved for lectures and other small events. The lease period is two years, starting from the first of April. Thus, while we are searching for the Taiwanese American Center's permanent home, we have a multi-functional place that will serve, unite, and improve the lives of our local Taiwanese American community.

The purpose of the Taiwanese American Center is to serve the Taiwanese community, to cure homesickness, to promote understanding of Taiwanese people, to encourage cultural exchange between Taiwanese and American cultures, and to give back to American society. This long-awaited project, the Taiwanese American Center of Northern California, finally began official operations on May 1st, 2003. At present, there are 34 teachers and over 30 volunteers working here, and more than 40 activities being held every month. This Center will bring our local Taiwanese American community into an exciting and hopeful new era. We wholeheartedly welcome and hope that the Taiwanese community can use this collective home as much as

possible. It is a project that requires everyone's participation, concern, and love. We need for those with money to contribute their money, for those with strength to contribute their effort, and for those with time to contribute their time, in order for us to unite the Taiwanese American community around a central goal. Only in this way can we integrate ourselves into mainstream society, becoming a crucial force that cannot be ignored.

Excerpt from the "At 30 We Take Our Stand," The Taiwanese American Federation of Northern California 30th Anniversary Special Issue 09/2003

Taiwanese American Center of Northern California – Our Dream Comes True

Author: May-Sing Chang

“Wow!!!” is the long exclamation that every community member makes when they step into the magnificent new Taiwanese American Center for the first time, and I am no exception. Every time I hear this exclamation, my heart is filled with unbound joy and gratitude.

I still remember when I moved to the Bay Area from Oklahoma in 1988, just at the time when Taiwan’s democratic movement was flourishing. Every Saturday, we would gather dozens of fellow Taiwanese to eat together, reminisce about home, and organize activities to support Taiwan. We had a collective aspiration: Taiwanese people needed a fixed meeting place that could be used to run meetings, hold activities, and to consolidate the force of the Taiwanese American community around a central goal. This place could be used to promote Taiwanese culture, enhance our community’s visibility, encourage exchange between Taiwanese Americans and other ethnic groups, and to make it so that the American public would not dare to underestimate the strength of the Taiwanese American community. Thus, my husband and I invited some like-minded friends: Te-hui Chen, Chun Chiu, Tien-mo Lin, David Weng, Ching C. Shir, Tien-tun Shih, Kuang-po Chen, Hwalin Lee, and Davis Chang. Together, we founded Northern California’s first public Taiwanese American Center in Fremont, in March of 2003. This was the first step towards making our dream into reality; the 2,800 square foot building wasn’t very big, but it provided us warmth. It formed the foundation of our dream, and it nurtured us as we gathered up enough energy to spread our wings and fly.

In May of 2003, under the careful guidance and planning of Shu-chen Kao, the Center began offering more than 20 life-enrichment courses, frequently hosting various lectures on politics, economics, culture, and health, and hosting an annual large-scale music concert. Especially notable among these concerts is the performance by SEMISCON Vocal band in 2006, the Dream of Formosa concert in 2007, where more than 250 choir singers and orchestra members came from National Taiwan Normal University to perform, and the 2008 concert, where Taiwanese music masters and rock-and-roll band, Chai Found Music Workshop, performed. The Center rented out Northern California’s most luxurious Jubilee Christian Church to hold these concerts. Each concert was attended by more than 3,000 people, an unprecedented success that is all thanks to the community members listed above, as well as the other board members who gradually joined us over the years: Chen-Ho Wu, Chin-tang Lin, Ye-Ming Wu, Henry Wu, Hsin-hung Li, Chun-chun Chuang, Shih-chang Chang, and Ming Tang Lai, who all worked together, giving their money and time without expected any rewards. This successful result is also thanks to the many fellow community members and friends who volunteered, selflessly dedicating themselves to our cause.

Of course, the Center is being actively used by the local Taiwanese associations and organizations. In September of 2004, when America’s very first Taiwanese school was established, we began to feel that the location we were using at the time for the Taiwanese American Center was too small, and thus insufficient for our purposes. My husband, Shinn-Sheng Chang and I began to look for a more suitable location with more parking spaces and a total area of 10,000 square feet. In 2007, Shinn-Sheng Chang turned over the position of chairman to Te-hui Chen, whose primary objective was to continue the search for a new

building. Chairman Chen felt that since the economy was down and housing prices had dropped that year, it would be a good opportunity to purchase a property. Every day after work, he would drive around with his wife, Yeh-chin, looking for a location, while also entrusting part of the search to an agency. After two years passed, he lamented during a director's meeting, "I didn't think finding a new location for the Center would be so difficult. Looking for it has nearly driven me into depression!" I can only imagine how much work he had expended over those two years. In the Bay Area, Fremont, Milpitas, and San Jose do not allow properties to be changed for non-profits. This is because the government cannot collect taxes from non-profits, and most of the technology companies in Silicon Valley have small 1,000 square foot buildings with only one parking space, while a community center needs a 10,000 square foot building. Most buildings had 12 parking spaces maximum, so finding a place with a 10,000 square foot building and hundreds of parking spaces was going to be as difficult as ascending into Heaven.

At one point, I learned from David Weng and Chun Chiu that the Canaan Church was becoming more and more prosperous, so they were slowly growing out of their building and were looking to find a new one. I then asked Chairman Te-hui Chen whether the Taiwanese American Center and Canaan Church could jointly buy a single large building, which would likely have hundreds of parking spaces and all of the structural elements needed to serve our community. This place could become the spiritual fortress and common home for Taiwanese Americans for generations to come, which would be truly incredible! After that, when David Weng went to look at locations, he frequently invited Te-hui Chen, Shinn-Sheng Chang, and myself to go with him to inspect the location. Each time we finished looking at a new location, David Weng encouraged me to pray more, and I followed his instructions, piously asking God to help us every day. I am endlessly grateful to God, for in March Of 2009, we finally found our current location in the Golden Triangle district of San Jose. Since it was difficult to clearly divide the property, the fastest solution was to rent the second floor of the building, which measured 8,400 square feet, from the Canaan church. The new location was spacious, with moderate traffic, and had 400 parking spaces. It was like a miracle; with the passionate volunteer work of architect Shih-min Chao from Emmanuel church who used the most economical planning and design, the full renovation provided to us at no cost from Jason Wu of Canaan Church, and the daily supervision of Director Hsin-hung, we were able to make complete our vision. Even the stage and movable audio cabinets were handmade, and thus the Center was able to begin operations starting in early May, which attracted the support and participation of even more community members and organizations, while our programs became even richer and more diverse.

In line with the mission of serving the Taiwanese American community, the Center has created programs suitable for all ages: Each Monday, Canaan Church elder Yen-kuang Lin and sister Ming-yuan Wu join with sister Fang-yao Chen to teach a course called "Interpersonal Relations," which allows us to leader how to ease interpersonal interactions by reducing friction through empathy and mutual respect. Each Tuesday, elder Yen-kuang and sister Fang Yao lead "Bible Study," which is quite alternative. In addition to reading the scriptures, we share aspects of our practice life. We each have different achievements in our fields, whether we are involved in academic, agricultural, commercial, or industrial fields, but when it comes to our real lives, we all have areas where we need to catch up. During this time, we all take the Bible as our inspiration and share our lives with each other, letting our souls fly free and be liberated. This kind of happiness doesn't require you to spend a single cent, and

even if you have all the money in the world, you could never purchase it. Each Wednesday is reserved for Mei-ho Hung and the “Symphony of Hearts” that she has led for many years. Her programs are diverse, covering how the intellectual, emotional, physical, and mental aspects of the self can be tempered. Even more touching is that Mei-ho and her husband, L. J. Chen, always prepare two or three large dishes as lunch for the people in attendance, so that everyone is both physically and mentally nurtured. On Wednesday afternoons, Chung-hsiung Yu provides a session on opera appreciation and travel knowledge to help you improve your quality of life, so that you can dream-travel the entire world without spending a single cent. Each Thursday, the members of Canaan church jointly host “Happy Senior Day,” which is heavily applauded. Starting in the morning, under the guidance of sister Fang Yao’s warm and sweet smile, the entire hall is filled with the same belief: activity and exercise, and the same goal: taking care of their bodies. They try hard to twist their waists, swing their limbs, wearing a satisfied smile. When their muscles and bones are relieved, and their whole bodies are relaxed, small groups of friends gather together to sing, drink tea, chat, stimulate their minds, play Mahjong (just for entertainment), play bridge, or engage in the four arts: guqin, Go, calligraphy, and painting. Retirement can be this easy and enjoyable; there’s no need to envy Warren Buffet. On Friday, Master Chun-hsiung Lin’s qigong class allows you to practice controlling your body and your qi, which he combines with the concept of self-cultivation to help you achieve the goal of complete physical and mental health, so that living until age 120 is not a mere fantasy. On the third Saturday of each month, the “Taiwan Culture Series,” organized by Director Hwalin Lee, uses the combination of videos and music to allow us to participate in the culture of our mother country without feeling absent. Each Sunday, the Taiwanese school, which is led by Principle Pei-li Tai and Dean Fang-yao Chen, offers courses with curricula designed for all generations: elderly, middle aged, and youth. From age two and up, the entire family can attend personal growth courses, which are offered in a range of languages: Taiwanese, Chinese, Japanese, Italian, CSL, and more. Musical categories include children’s musical programs, which combine singing, moving, and playing with skits, and guitar, piano, keyboard, and choral programs. The art programs include folk art, painting, computer design, and Photoshop, while sports programs include dance, rhythm, basketball, Wing Chun (Kung Fu), and more. Other miscellaneous programs with unspecified intervals include financial management, health, current events lectures, and community lectures; it is a truly dazzling array of activities. The Taiwanese who live in the Bay Area are truly fortunate!

Though only a year and a half have passed since the relocation of the Taiwanese American Center, the Center has grown quite rapidly. I am sincerely grateful that over these past seven years, for the goal of upholding our common ideals and our mission of continuing to love our ancestral Taiwan, the board of directors and our super volunteers selflessly spent both money and effort: Li-hsueh Chang, Han-chung Chang, Shang-mei Chen, Chi-shuo Teng, Li-chin Wang, Hui Chun, Chia-po Huang, Wei-lin Chang, Chung-te Chien, I-yen Chang, Yuan Tzu, Yu-li Kao, Yu-ying Chu, Chung Hung, Shu Chen, Chu Mei, Mu-fa Chen and his wife (and sponsored by Ting-hsiu Liu and his wife, who invited a professional interior designer for the Center). Without all of you, the Center would not be here today. We will continue to work hard to continuously improve the Center so that we can better serve our community. Especially because we hope to increase our popularity, we wholeheartedly welcome the second generation to use the building for free; moreover, we will provide various kinds assistance with the hopes of maintaining sustainable development for the Center.

During the construction phase for this new Center, every brick and tile was expectantly waiting for the Taiwanese community to come participate. Anywhere you go, you always leave a trace. I hope that in this special moment, you can leave behind your own beautiful footprint on the Taiwanese American Center's "Honor Wall." I sincerely offer my deepest gratitude!



The first Taiwanese American Center in Northern California - Fremont, CA 2003



The second Taiwanese American Center in Northern California - San Jose, CA 2010

Excerpt from the Taiwanese American Center of Northern California 2010 Journal

Greater Washington D.C. Taiwan Culture Center

Author: Tai-lang Huang

The Greater Washington D.C. Taiwan Culture Center was established thanks to the donations of Taiwanese community members in the Greater Washington D.C. area. It is located on the outskirts of the U.S. Capital, Washington D.C., near the Shady Grove Metro station in Derwood, Maryland. Founded in 2003, the Taiwan Culture Center is 501(c) non-profit organization officially registered with the Maryland State government.

A Short History of the Center

Washington D.C. is the capital of the United States and its political center; it receives attention from every country across the globe. By establishing a Taiwan Culture Center here, we are not only able to introduce Taiwan to the American public and advance the welfare of Taiwanese living in America, but we can also help maintain and promote Taiwan's status internationally. We especially wanted our local Taiwanese people and organizations in our area to have our own fixed venue for our various activities and events. The Greater Washington D.C. Taiwanese Association of America finally decided to establish a preparation committee for the Taiwan Culture Center in 1994, and the Center was formally opened in March of 2000. It is an independent, tax-exempt non-profit organization, that operates on donations that are tax-exempt as permitted by the law.

Center Facilities

The Greater Washington D.C. Culture Center acquired its current location in 2003 (7509 Needwood Road, Derwood MD 20855). It has a total area of 1.5 acres, with a singular elegant house that can be used to host small gatherings. The interior facilities include a library, offices, a meeting room, and a social hall. The Taiwan Culture Center Board of Directors plan to continue working hard to raise funds in the hopes of being able to raise enough money in this short period of time in order to expand the current facilities to meet the needs of both the regularly held activities and the special events of the Washington D.C. Taiwanese community.

Culture Center Activities

Over the years the Taiwan Culture Center has organized countless spectacular and meaningful activities and events, including:

- The Taiwan Culture Center Annual Banquet – Dozens of lectures and talk panels discussing issues regarding culture, economics, the humanities, investment, law, taxation, education, health, and more. We partner with the North American Taiwanese Medical Association to provide free medical consultations for the community, and with the Taiwanese film appreciation society.
- Since 2005, the Taiwan Culture Center has hosted the Taiwanese American Community Scholarship Award (TACSA), which invites all graduating high school seniors regardless of ethnicity to apply. As of this year, more than 160 high school graduates have been granted awards. Since 2009, we have hosted the Janet Chang Memorial Scholarship

Award (JCMSA), which invites Taiwanese Americans medical students in their first and second years of medical school to apply.

- In May of each year, in cooperation with Taiwanese American Heritage Week, we specially host an elegant and high-class “Taiwan Night” annual concert.
- Host the Taiwanese American Community Scholarship Award ceremony: the award ceremony is held at our annual “Taiwan Night” concert. Winners and their relatives, friends, and high school administrators are invited to participate in the ceremony and concert.
- Annual Open House in September – in conjunction with the Greater Washington D.C. Taiwanese Association of America, we host our Open House around the time of the Mid-Autumn Festival.
- We sponsor a number of activities to promote our culture and increase public awareness of the Taiwanese American community.
- We host, sponsor, and provide our venue to various organizations that conduct activities that are in line with our mission.

Major Events in our History

- On September 10th, 1994, the Board of Directors of the Greater Washington Taiwanese Association of American appointed former President Tai-lang Huang and several other enthusiastic members to the Taiwan Culture Center preparation committee.
- On November 12th, 1999, the preparation committee completed the application to make the Taiwan Culture Center a non-profit organization. The Center received its official qualification in March of the following year. The Taiwan Culture Center was officially opened on March 9th, 2000.
- Acquired the location of the current Culture Center in December of 2003. After undergoing a simple renovation, it opened for business on January 10th, 2004. (First Open House)
- In 2008, the area zoning was changed to allow for public service, making the Center legally available for use by the public.
- In 2016, we began our application to expand the Center and change its use.

The Taiwan Culture Center is extremely grateful to all of the Taiwanese community’s support. We are also grateful to the countless excellent young Taiwanese musicians who traveled to America to help us with our “Taiwan Night” concert. Though the Taiwan Culture Center expansion project is going to be difficult, it will also be very meaningful. We only hope that we can achieve the collective participation of all of those in the Taiwanese community who have enthusiasm and love for Taiwan in their hearts, so that those who have money will donate money, and those who have energy can donate their effort (monetary donations are tax-deductible). If you would like to know more about the Taiwan Culture Center’s building plans, or if you’d like to donate to our expansion project, please contact Chairman Tai-lang Huang (301-983-1861). Or send a letter to TCC, P.O. Box 1838, West Bethesda, MD 20817. Our website is <http://www.taiwanculturectr.org>.



Washington D.C. Taiwan Culture Center Entrance – Derwood, MD 2017



Washington D.C. Taiwan Culture Center Mid-Autumn Festival Garden Party – Derwood, MD
2016

Sourced from Taiwan Culture Center 08/2017

Seattle Taiwan Center

Author: Wang Hung-ni

Homeless Taiwanese Finally Have Their Own Home

When entering the Taiwan Center, many people are involuntarily attracted by everything that comes into their line of sight: the simple and elegant living room decorated with early Taiwanese artifacts, the impressive collection of Chinese books, the hallway separating the library and offices, and the bright windows of the kitchen and bathroom. At the end of the gallery there is a large event hall, equipped with a projector screen, a karaoke machine, fully equipped ping pong tables, and the tables and chairs for buffets and banquets are stored in the corners. Additionally, the second floor has a meeting room and open-air balcony. All this to say, this is a wonderful location, described by the Chinese idiom, “a sparrow may be small, but it has all five organs!” (Meaning: Though a place may be small, it has everything it needs.)

This is the manifestation of two couples’ long-time dream, to give Taiwanese their own place! Cheng-nan Lin, one of the previously mentioned people, recalls the origins of the Taiwan Center: in 1994 a Taiwanese community center was established, but it was not heavily utilized. After a little over a year of operations, they began to look to a new place “We talked about a Taiwan Center for 10 years, this year we have to make it happen!” From time to time you could see a look of perseverance in Cheng-nan Lin’s eyes. In April of 2003, these two couples, Shao-chi Chen and Clara Chen, and Cheng-nan Lin and Chun-mei Chen pooled their funds to purchase a location for the Taiwan Center.

Last year, Mr. Martin Tsai came to visit in the summer; when he saw the dilapidated state of the building, he felt doubtful. Was it really possible to remodel this into a beautiful house? Truly, it can be difficult for people without personal experience to see the whole picture... the before-and-after pictures below help show the difference after remodeling.

To take the building from “old and dilapidated” to “splendid and beautiful,” co-owner of the Center Chun-mei Chen personally designed and constructed the project, without relying on anyone else. The extreme effort invested over this period is the best representation the past 30 years she’s spent in America after immigrating with her husband Cheng-nan Lin: Both of them graduated from their study abroad programs, coming and struggling in a foreign country. They had tried working in a number of different fields, before finally laying foundations in the real estate management industry. Thus, the purchase and reconstruction of the Taiwan Center utilized this couple’s full set of skills!

“Essentially, our guiding principle was to save as much money as possible: if you can make the materials yourself using simple methods, see if you can use it.” Though the building is small, once decorated it is unambiguously beautiful. To detail the construction process for the Center’s guests: the living room is structurally unchanged, just slightly decorated and furnished to be used to hold gatherings or to be used as a reading room; what was originally a bedroom was converted into an office, which is separated into two spaces by a walkway; the kitchen was altered to have a single entrance, and the originally passage on the other side has been sealed into a full wall, which is a great space for a bookcase. The design and planning for this space, which looks natural but is quite innovative, truly makes you admire Chun-mei’s ingeniousness!

This was such a complicated and arduous project, so I asked Chun-mei what the most difficult part of it was. “The most difficult part was probably the basement bathroom, which needed trenches to be dug for the drainage pipes; when I was digging, I felt a little nervous and

unsure that I could do the job well.” Nonetheless, Chun-mei, whose veins are filled with sheer perseverance, relied on the Taiwanese spirit of coming up from nothing and passing over ever obstacle. As the director of the Center, Clara described her: “Chun-mei did everything, without sleeping or resting!”

“This is also Cheng-nan and Clara’s dream: Taiwanese people must have their own place! I did this all to help them achieve their goals!” Chun-mei said modestly. The completion of the Seattle Taiwan Center’s building is a symbol of the wisdom of Taiwanese women.

The Taiwan Center property transferal procedure was completed on April 30th, 2003. It’s all thanks to the hard work of three Taiwanese women, Clara Chen, Chun-mei Chen, Zhuo-fen Li, and many professionals who volunteered to help. After nearly a year of construction — which included the expansion of the event hall, the reconstruction of the kitchen, meeting room, library, reading room, offices, classrooms, and balcony, and after passing multiple security checks and inspections — we were able to transform this 80 year old “sparrow” building into a beautiful and legal “phoenix” building.

The Chen and Lin couples selflessly provided this nearly 5,000 square foot house, located in the center of the business district in the UW neighborhood, a place where land is in high demand. The building is only four blocks down from UW. The first and second floors are leased to the Greater Seattle Taiwanese American Foundation for the symbolic rental price of \$1 a year and is used as the Seattle Taiwan Center. The basement level has been renovated as a living space for students to rent, the revenue from which helps subsidize the home loans for the property.

Thanks to Cheng-nan Lin, Dr. Shao-chi Chen, and their wives, who organized, donated money, and volunteered their time, the Taiwan Center was finally born! The following year, on February 28th, 2004, the Taiwan Center officially opened for public use.

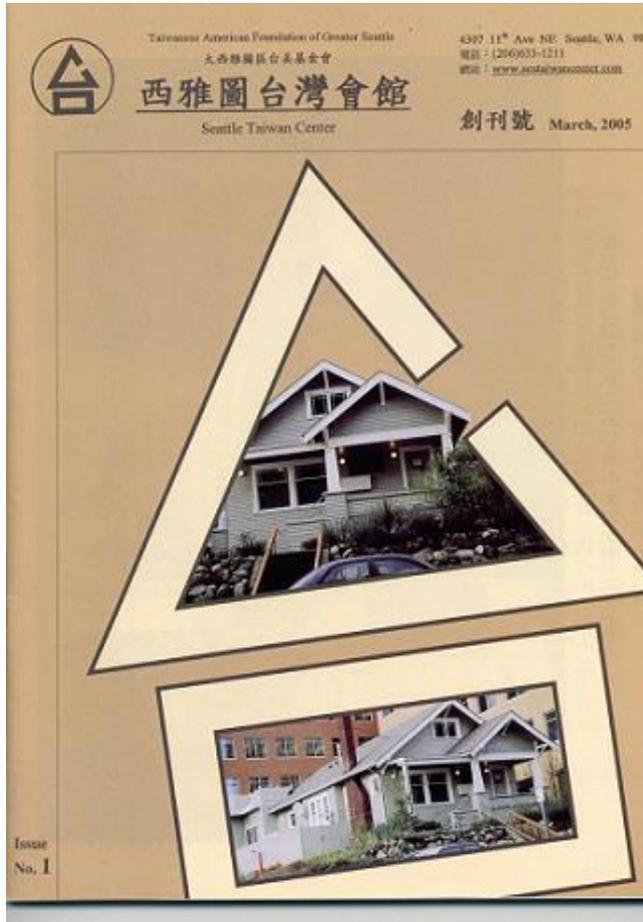
Next was the establishment of the Foundation: Mr. Sheng-hsiung Hsiao, as Chairman of the board, collaborated with enthusiastic professions to formulate the Greater Seattle Taiwanese American Foundation charter. The Taiwan Center also received its 501(c)(3) number, which meant that it was officially a federally-registered non-profit organization, operating within the legal structure.

Currently, the Foundation has 33 directors, under whom the Taiwan Center committee manage the Center’s operations. There is one Center Director (Clara Chen), two Assistant Directors (Su-chin Li, Agnes Hsiao), four staff members who rotate shifts (Hsing-chi Wu, Man-hui Chou, Wang Hung-ni, Chia-che Wu), and a very strong volunteer team. The Center has a website: seataiwancenter.org. Behind the establishment of the Taiwan Center was the mutual trust that Dr. Chen and Mr. Lin had in each other; among all of the enthusiastic overseas Taiwanese Americans, they are truly exemplary. If not for their strong and deep love for their home country of Taiwan, who else would be foolish enough to use their own money to buy a house for public use? Martin Tsai, who came to visit last year, said admiringly, “The fact that these two couples have been this passionate for more than 30 years is truly moving!”

Since the Taiwan Center was established, these two couples are seen there all the time: Chun-mei runs in and out, checking to see if there is anything that is missing or that needs fixing. If you want to play ping pong, find Dr. Shao-chi Chen, and you’ll never be disappointed. Director Clara is very happy to see many people coming and going from the Center. Aside from participating in the Center’s various activities, Cheng-nan Lin also helps clean up the trash: “It’s like throwing a party at my own home, it feels very warm!” He also frequently has to brainstorm how to get enough resources to subsidize the building’s usage: “The mortgage interest is offset

by the rent that the students pay, and there are volunteers who sell glutinous rice dumplings to raise funds and a few donations. It's just enough so that the Taiwan Center is able to get by!" Cheng-nan Lin said optimistically. Everyone's life has become busy and enriched with learning how to spend less money and spend more effort in order to get things done for the Taiwan Center.

The experience of establishing the Seattle Taiwan Center can be used as an example for the establishment of other Taiwan Centers around the world. We also hope that cities throughout the whole world will have Taiwan Centers so they can continue to inherit the spirit of the Taiwanese people, so they can be like the Jews, helping their own country!



The Seattle Taiwan Center, First Issue, 2005



Seattle Taiwan Center during its renovation period, Seattle WA 2003

Excerpt from the Seattle Taiwan Center, First Issue/2005/03

The First Taiwanese Association Center: Taiwanese Association of Cincinnati

Hard Work and Results

**Taiwanese Association of Cincinnati
Hsien-chang Cheng**

Today I have the wonderful opportunity to stand here with you all and celebrate the grand opening of the Taiwanese Association of Cincinnati's Center, which is the result of our community's long-term investment of effort. As far as I am aware, our Taiwanese Center is the first of its kind in the United States.

Every time you start a business, it first starts with an idea, and later it is put into practice; both steps were necessary for the Center to be established. We have no ways of knowing when the idea of building a Taiwanese Center was first conceptualized. In 1985, when President Lin Rui-yan was in office, he went to look at a house in the University of Cincinnati area, which he wanted to turn into a Taiwanese Center. In the end, however, due to a number of different obstacles, he was unable to complete this project. Later, many community members began to seriously consider the establishment of a Taiwanese Center. Among these people was Hui-yang Kao, who wrote an article to express his thoughts and published it in the Taiwanese Journal, for everyone's reference.

Dr. Ching Tai Lee was also very interested in establishing a Taiwanese Center. He wasn't just interested in imagining the Taiwan Center; at the 1988 annual association meeting, he presented his research about the feasibility of a Center-building project. After hearing the results of Ching Tai's research, as well as then-President Pai-chuan Wu's advocacy for the project, it seemed that the idea of establishing a Taiwanese Center was not as far-out as many initially thought. It could be said that it was this moment that the establishment of the Taiwanese Center took its first step forward, and for this we must thank Ching Tai. Unfortunately, Ching Tai is out on a business trip today, so he couldn't attend. We ask Mr. Lee's wife, Hsing-tzu Chen, to convey our thanks to him.

The desire to establish the Taiwanese Center has finally been fulfilled today. One of the major deciding factors of our success was the generous provision of the Center building, courtesy of Dr. S. T. Cheng (Cheng Hsin-chuan) and Miao-kuei Wei. They have given us the building to enjoy, completely free of charge. Hsin-chuan, Miao-kuei, thank you very much!

For this idea to come into existence, there were thousands of things that had to be done, and we also needed the help of many community members. In a second, there will be an opportunity to thank everyone who was involved. I have three thoughts that I would like to share with you all regarding the establishment of the Taiwanese Center, I hope they can be of some encouragement to you.

Firstly, the successful establishment of the Center is a manifestation of our community's love for our association. Many association members had concerns about the association's future and had been discussing their thoughts both in public and in private. Gradually, we were able to come to a consensus. If we have a task to complete, as long as we are mentally prepared, we can complete it successfully.

Secondly, the establishment of the Center is a testament to our ability to gather our strengths and work together towards a single goal. It proves that Cincinnati Taiwanese have the ability to cooperate and work together in groups.

Thirdly, establishing the Center today is a great start. I hope that our community will use and love this Center. I hope that it will continue to grow, and that one day we will have an even larger-scale, more perfect Taiwanese Center.

The main object of today's opening ceremony is our community; we must continue to organize, collect, and enrich our cultural artifacts. I hope that not long in the future, there will opening ceremony that we will be able to invite the American people to attend.

Thank you everyone

Source from Taiwan Tribune Issue 915, 11/29/1990

A Great Beginning

**Taiwanese Association of Cincinnati
Hsing-tzu Chen Lee**

My husband, Ching Tai Lee, is the founder of the Taiwanese Center Foundation. He is away on a business trip and unable to attend today's grand opening ceremony, so I am here today to greet all of our fellow association members and guests on his behalf.

Those of us Taiwanese who have settled down here, all have the desire to make this place our home. Of course, deep in my heart, there is a part of me that will always hear the call of my motherland. In order to feel at home, the Taiwanese of Cincinnati created the Taiwanese Association of Cincinnati in 1969. 15 years later, in 1985, there were association members who thought of creating a Taiwanese Center. Ching Tai felt that it was imperative to complete this project, but it was a project that required taking action step-by-step. The first step was to suggest that the Taiwanese association should apply for tax-exempt status, in order to encourage association members to prepare to donate. In 1988, the application process was finally complete. The second step was to convene a meeting to discuss the feasibility of building a Taiwanese Center. The source of funding was the first problem that needed to overcome. In December of 1989, we convened the Taiwanese Center Foundation preparation committee. After we obtained the endorsement and assistance of our community leaders, and we finally finished drafting the Foundation's constitution, we officially began fundraising in 1990. The funds we raised were only enough for equipment and basic maintenance costs. Fortunately, thanks to the fact that Hsin-chuan Cheng and his wife were able to temporarily lend this venue to us, we have the rare opportunity of celebrating the birth of the Taiwanese Center tonight.

The Foundation is financially independent, so funds will only be used on projects related to the Taiwanese Center. There is a system of checks and balances for the board of directors and decisions regarding expenditures. The President and one officer from the Taiwanese Association attend Foundation meetings on the behalf of the association. After all, this Center is the result of the monetary contributions and volunteer work of all of our association members!

From now on, we'll have a place where we can gather together, where we can host the association's various activities. Here we can collect and save various artifacts and documents related to Taiwan and display the achievements of our local Taiwanese community over the years. This will also be a place where we can reminisce about the past, share our roots with our children and our friends, and to give our future generations a goal worth putting their forces together to work towards. In the end, we were finally able to make a home for them! We did not

bring them to this land just to let them get lost. They will forever be proud of the entrepreneurial founders who brought their Taiwanese descendants glory. This noble idea can be used as a reference for other overseas Taiwanese associations; our experience preparing and operating the Taiwanese Center can become the model for the creation of other Taiwanese Centers.

Our Foundation should continue to put in effort. This is only the beginning! Our goal is to purchase a permanent location. Even more, we hope that one day, the Foundation will have enough resources to help out struggling community members, to grants scholarships, and more. This is our dream, a dream that is waiting, waiting for everyone to dedicate themselves to achieving this long-term goal, starting now.

Thank you J.Y. Lin, Rui-yang Lin, Chi-peng Hsieh, Hsien-chang Cheng, Pai-chuan Wu, Taitzer Wang, Chi-hui Tsai, Ming-tsung Chuang, Chung-kuang Pan, and all the other countless community members who worked behind-the-scenes so that we could have this great of a beginning.

Source from Taiwan Tribune Issue 915, 11/29/1990

Our Community Members are the Behind-the-Scenes Heroes – A Testimonial of the Establishment of the Cincinnati Taiwanese Center

Mei Kuei Wei

Today, the Taiwanese Association of Cincinnati finally opened its first center. Many people are crediting us for this accomplishment, which makes me extremely nervous, to the point that I have difficulty expressing my emotions. The establishment of the Taiwanese Center is the pride of the Cincinnati Taiwanese community, and it is the result of our community's collective hard work!

In 1974, when I flew from Taiwan to Cincinnati, through a series of Taiwanese association banquets, I could feel a difference in the way that Taiwanese people, in these moments of satisfaction, breathed with simple honesty. It is this breath that holds together these rich and deep bonds of friendship so tightly. I found this so moving that I realized, if I wanted to enter this circle, I would have to help burden some of the heavy weight on their shoulders, despite being a woman of little learning.

The first few years, I was unable to participate in much of the work because my children were still young. But I saw the elder association members who worked around the clock just to make the "Taiwanese Association" signage. I also saw members who, regardless of gender, all brought their children with them and spared no effort, each of them suddenly becoming skilled in all 18 of the martial arts weapons. For example, when the annual association meeting was held, there were ring-shaped snacks and even 18 different famous Taiwanese dishes. These culinary masterpieces were created by the women of the association, so it wasn't necessary to cater from a restaurant. The annual International Folk Festival is the biggest gathering of Taiwanese. The leaders begin planning for it six months before the event, focusing especially on the culture booth. They brainstorm ideas, the production process, the manpower and knowledge that will be needed, and other details that an outsider could never even fathom. Moreover, during the three days of the event, the men who typically stay far from the kitchen put on aprons and chef's hats to act as cooks and kitchen managers. The

women were shouting as loud as they could, “Egg Roll! Best in Town!” Now, I too help with sales every year by calling out in the same way; I really enjoy it. The refined and tasteful men and women of the association dress up and stand in front of the booth to advertise our goods. Even some leading professors and doctors of the science and technology industries dress up as fortune-tellers and help direct people around the venue.

By dividing up the work and cooperating like this, the association slowly saved up some money over the years. Some association members suggested that we purchase a building for a Taiwanese Center, so that we would have roots here, so we could have a place to hold gatherings and preserve our culture. The conclusion, after many discussions, was we felt that building a center was a must. However, being able to purchase a property was still beyond the association’s capabilities. If we took out a loan, the burden of a monthly mortgage added on top of our maintenance costs would be far too difficult for our association, which has no fixed income, to handle.

Over these past few years, after being inside this big bucket of dye, the desire to help make calculations and build budgets for the Taiwanese association had already seeped in, and I was already psychologically prepared. If we could not fulfill our dreams due to economic reasons, it would have been too much of a pity. For this reason, my husband and I felt that it was our obligation to donate a location for the Taiwanese Center. In the process of establishing the center, there were many association members who put in a lot of effort into creating the rules and regulations of the Center, into raising funds (for maintenance fees), and into planning how the Center would be managed and used. These were all long-term projects which took far more effort than we contributed. Therefore, these hard-working association members are the invisible, but real heroes working behind-the-scenes. If you give us all the credit for this accomplishment, how can we not blush with shame?



Front entrance of the Taiwanese Center - Cincinnati, OH 1995



Group photo at the Taiwanese Center grand opening ceremony - Cincinnati, OH 1995

Source from Taiwan Tribune Issue 914, 11/22/1990

Flamingo Garden Senior Apartments in California – A Milestone in the History of Taiwanese American Immigrants

Author: Fei-Kuang Tseng

The Taiwanese American Seniors Association of Southern California was established 35 years ago. This huge event is truly an important page of Taiwanese American history, and thus worth recording on paper to leave as witness for history. The first generation of Taiwanese that immigrated to the U.S. worked tirelessly, taking one step at a time, passing through hardship in order to pave a new path. Each little piece of their stories should be recorded so that future generations can look back on the past and be inspired for the future. After President Han-cheng Tsai pushed for approval from the board of directors, it was decided that they should publish a “35th Anniversary of the Establishment of the Taiwanese American Seniors Association of Southern California Special Issue” to celebrate. 15 years have already passed since the “20th Anniversary of the Establishment of the Taiwanese American Seniors Association of Southern California Special Issue” was published! I am very glad that President Han-cheng Tsai and the board of directors that he leads are willing to work together to continue and pass on this important task, it is truly admirable!

There’s a saying that goes, “there are beautiful mountains throughout one’s life.” The early groups of Taiwanese who immigrated to America came to this paradise on earth with great ambitions, and the will to work hard. After working hard to overcome the difficulties, and with the help of a little luck, these wanderers who were once from a different world, were finally able to break through and establish families and businesses, carrying the burden of maintaining the lineage. The Taiwanese people must continue to pass their heritage down from generation to generation so that our descendants will prosper, spreading out throughout the world; today, there are Taiwanese people anywhere where the sun shines. We first-generation immigrants should take on the historical mission of passing down our traditions to our children and grandchildren. We must impart upon our descendants our great traditional customs and cultural essence, as well as our belief in respecting the elderly and virtuous, so that we can grow roots and develop here in the U.S. Founded in 1979, the Taiwanese American Seniors Association of Southern California is one of the oldest, and one of most prosperous and lively associations in Taiwanese American history.

In 1988, some Taiwanese community members from Southern California, including community leaders An-Su Gao Lai, Kenjohn Wang, Charles Ting, Ming-chung Zhuo, Hong-yen Hsu, Cheng-tung Chang, Chia-yu Yang, and Symeon Woo worked together to build the Flamingo Garden Senior Apartments and Taiwanese Senior Center in El Monte City. This building was created to give Taiwanese seniors in our community a place to live, as well as a place to gather for activities. Taiwanese demonstrated the strength of their collective power, thus completing the first milestone in Taiwanese American immigrant history.

“The Taiwanese American Seniors Association of Southern California (TASA for short), from its establishment in 1979 until the first month 1983, had been renting their office and had already been forced to move three times. TASA kept being displaced and had no fixed place to call home. The third president of the association, Ms. An-Su Gao Lai, proposed to the board of directors in 1984 that the association should build a senior center and senior apartments, and she received the board’s unanimous approval. The second president, Mr. Hua-chuan Hsiao, in his desire to help take care of the association,

willingly gave up his position and became vice-president. After finalizing all of this, they immediately invited the help of Kenjohn Wang, Hong-yen Hsu, Ming-chung Zhuo, Symeon Woo, Charles Ting, Chia-mo Yang and other prominent members of society. They also brought on three lawyers, Mao-ching (David) Huang, Chung-yuan Liao, and R. S. Wu as legal advisers, and Ti-sheng Yang as secretary. In total, about twenty people were in this group of consultants, formed to assist in the preparatory affairs. The initial plan: the first floor would serve as the TASA office and senior center, and all additional floors would be used as senior apartments.

In 1986, a 60,000 square foot property was purchased in El Monte. In December of the same year, pledge forms for the senior center and apartments were passed out to recruit shareholders for the “Flamingo Garden Apartments.” Even though there were all sorts of ups and downs, it was fortunate that the passionate community members continued to promote the project. Finally, on March 17th, 1987, TASA was finally able to start construction. On February 26th, 1988, the TASA office moved to the senior center (inside of Flamingo Garden). The opening ceremony, held on March 5th, 1988, was celebrated with the mayor and 500 community members in attendance. Mr. Symeon Woo said, “The purpose of constructing the Flamingo Garden was not to make a profit, but to take care of the Taiwanese elders of our community. The Flamingo Garden and TASA are like hands and feet; we should help each other.” Since it took TASA four years (1984-1988) to complete the construction of the Flamingo Garden Apartments, the Apartments gave a share of the property rights and permanent free access to the social hall and the recreation room. Flamingo Garden is a paradise for Southern California’s elderly Taiwanese. When she resigned in July of 1988, An-Su Gao Lai handed the following assets over to the fourth president, Mr. An-hsin Hsu: \$18,632.04 in funds, two shares of the Flamingo Garden bought with \$50,000 of fundraised money, and the rights to permanently free and exclusive use of the social hall and recreation room. I pray that God will bless the Flamingo Garden and the Seniors Association. Glory to god and his blessings for eternity.”

The above content is an excerpt from An-Su Gao Lai’s “Looking Back on Our 28 Year Journey,” published in the 1997 “Taiwanese American Seniors Association of Southern California Member Register.”

I served as the eighth president of the association and published the “A Message from the President” in the 1997 “Taiwanese American Seniors Association of Southern California Member Register,” outlined here: The successful completion of the Taiwanese Senior Center of Southern California and Flamingo Garden Apartments was completely dependent on the strength of Southern California’s Taiwanese community. Not a single penny was contributed by the U.S. or Taiwanese governments; rather, the project was completed through the support, unification, and cooperation of our very own President An-Su Gao Lai, Vice-president Hua-chuan Hsiao, community leaders Mr. Kenjohn Wang, Mr. Min-chung Zhuo, Mr. Cheng-tsung Chang, and many others. This building, which symbolizes a great milestone for Taiwanese American immigrants, provides a place for the elderly to live, relax, and gather. . . . For the last eighteen years, our association has been flourishing, and it is widely respected by the Taiwanese community. These are the results of the hard work put in by the association’s past presidents,

directors, and members. Looking back on the past and looking forward to our future, our association's directors believe that we should take advantage of this moment to compile important documents, event records, and photos in a new member register. . . . Thanks to the cooperation of the directors, the support of our consultants, and corporate sponsorship through advertisements, the Taiwanese American Seniors Association of Southern California Member Register was successfully issued. Our beloved President of Taiwan, Lee Teng-hui, sent us a special letter and a calligraphy scroll that reads, "Return to the fundamentals and seek the root." We are extremely honored to have received these gifts. . . . Dear Seniors, please continue to treasure and care for our association. For the sake of ourselves and for the sake of our children, let us work hard and continue to forge ahead towards our future so that the Seniors Association can continue to develop forever and benefit our whole community.

I was elected to serve as the tenth president of the association to help expand the size of the 20th Anniversary Celebration of the Establishment of the Taiwanese American Seniors Association of Southern California, as well as to help publish the "Taiwanese American Seniors Association of Southern California 20th Anniversary Special Issue." The grand celebration included a banquet with more than 20 tables, and the Special Issue was filled with rich and varied content, which remains to this day a precious record of the Senior Association's history. During my term, the board of directors decided to invest \$20,000 into a joint venture with Mr. Rung-chou Hung: the El Monte Adult Day Health Care Center. Mr. Charles Ting supported this project by renting out the Taiwanese Church's recreation room. The operation has been running smoothly and has made a profit of over \$100,000 for the Senior's association. Later, we purchased three more shares of the Flamingo Garden Company. As of today, the Seniors Association owns seven shares of the Flamingo Garden, making us the largest shareholder.

Dear my fellow Taiwanese, let us enthusiastically cooperate with one another, holding hands to protect the home of Southern California's Taiwanese elders, cherish the milestones of the Taiwanese immigrant community, and treasure the glorious achievements of Southern California's first generation of Taiwanese immigrants. Looking back on the past, and looking forward towards the future, most of the first-generation Taiwanese are getting older and older. I look forward to seeing how the second generation will continue to carry on towards the future, each generation becoming stronger than the one before. Not only will they be able to protect the current achievements of Taiwanese Americans, they will also pass on our traditions, expand the home for our elderly, establish a senior home, and collectively work for the benefit of our community's elderly. They will respond to honorary president Kenjohn Wang's call: "Our elderly should be taken care of by our own community; we should not rely on the U.S. government to do so." (Kenjohn Wang, "The First Senior Home for Overseas Taiwanese – Flamingo Garden Apartments," published in the 1999 "Taiwanese American Seniors Association of Southern California 20th Anniversary Memorial Special Issue.")

I pray that God will bless the Taiwanese American people so that we can mark many more brilliant milestones in this new age.

Excerpt from the Taiwanese American Seniors Association of Southern California 35th Anniversary Annual Meeting Special Issue.

The First Overseas Taiwanese Senior Apartment: Flamingo Garden Apartments

Author: Kenjohn Wang

In 1978, tens of elderly people, including Mr. Chan-ao Lai and Mr. Hua-chuan Hsiao initiated the preparation process for a seniors association. Since members belonged to two different churches, the Evangelical Formosa Church and the Taiwanese Presbyterian Church, they were having a difficult time working together. Mr. Lai asked me to participate, hoping that I could help them coordinate and facilitate the creation of the seniors association. After I helped them coordinate, they appointed the first Chairman, Mr. Meng Lan Chen. On May 5th, 1979, the Taiwanese American Seniors Association was established, borrowing the Los Angeles Evangelical Formosa Church as their venue.

When Mr. Meng Lan Chen was serving as President, he hired his eldest son, pharmacist C. J. Chen, to act as secretary. Matters were handled very smoothly, so he was hoping to be reelected, but this caused Hua-chuan Hsiao and other elders to protest. The main reason they protested was that President Chang would frequently visit his daughter's home in New York, so he often missed meetings because he wasn't in Los Angeles. Moreover, the main reason he wanted to be reelected was that he was afraid that if by chance, after putting in a lot of hard work into creating the Senior's Association, a person of the Kuomintang party was elected to the presidency, he would feel very uneasy. Mr. Lai and Mr. Hsiao came to find me again, hoping that I could convince Mr. Chen to step down. Thus, I once again came forward to help coordinate between the two churches so that they could take turns selecting a president, and I successfully persuaded Mr. Meng Lan Chen to step down. All of the documents managed by C.J. Chen were also successfully transferred over to Dr. Hua-chuan Hsiao, who had been assigned by the Taiwanese Presbyterian Church to take over as the second president.

Chan-ao Lai is the founder of the Senior's Association; he is very passionate and seeks neither credit nor fame. To help raise funds for the Seniors Association, he and a friend opened a small restaurant, but the business not only failed, it also lost its startup capital. Dr. Hsiao worked really hard as president. His work was so impressive that everyone decided to reelect him as the third president. During this time, the association decided to rename themselves the "Taiwan Elders Association" and rented a small space in Little Tokyo for an office. The space had an entertainment room where the elderly could play chess and mahjong. The association began to issue a monthly newsletter.

At the time, I was only 48 and unqualified to be an official member of the association. Still, as an honorary member, I often met with their directors. In addition to coordinating as an intermediary, I donated \$1,000 annually for many years, and helped the association fundraise. In 1994, when we were celebrating the 15th anniversary of the association, I received the award for "Most Donations."

The third president, An-Su Gao Lai, restored the name to "Taiwan Seniors Association" and advocated for the construction of senior apartment. At that time, there were more than 600 members in the association.

In 1985, after the manager of General Bank of Commerce Min-chung Zhuo, and I held a fundraiser for the Seniors Association, we put in an offer for a 40,000 square foot piece of land in Monterey Park. We proposed constructing an apartment complex for seniors, but the project was opposed by the local residents and city government. Though the Seniors Association finally won after a series of protests and demonstrations, there were still a number of difficulties that

forced the project to be put on temporary hold. In 1986, due to deficits in the city budget, the city government stopped subsidizing the senior apartment project. Though the project experienced a number of unexpected twists, President Lai insisted on continuing to push, and I created a slogan: "Our elderly should be taken care of by our own community; we should not rely on the U.S. government to do so." Then, we purchased a piece of land measuring 60,000 square feet in El Monte.

In 1987, the Flamingo Garden Seniors Apartment was designed by architect Tung-tsai Li, constructed by the Wei Chuan Company (for no cost), and supervised by Kun-shan Tsai. The team used the most cost-effective and difficult methods of construction, creating a first-class quality apartment for the elderly. The project was finished in 1988 and held its grand opening ceremony on March 5th. On the opening day, the mayor came to participate in the ribbon cutting, and the council issued me a certificate.

This 58-unit apartment complex for the elderly includes a 4,000 foot social hall, a kitchen, an office, and even a medical care office that is operated by Taiwanese volunteer doctors.

Starting in 1984 when An-Su Gao Lai served as president and began the senior apartment project, up until the beginning of construction in 1987, due to a number of people who opposed the project, we feared that no one would come to live there. After a year of promoting, only 20 people registered for accommodations. Secondly, since the General Bank of Commerce had granted many real estate loans, when the economy took a downturn, many accounts suffered losses. Because of this remaining fear, the bank didn't dare grant us a loan, to which I replied in offense, "What is the purpose of a Taiwanese bank that won't lend money to Taiwanese public welfare causes?" Thus, the loan was able to pass through.

Buying a \$50,000 share only needed a cash investment of \$25,000, the rest was lent by the bank. There was a total of 58 shares (one for the Seniors Association). Getting investors was going very slowly, but in the end, Charles Ting, Cheng-tsung Chang, and I were able to purchase the remaining shares.

At the entrance of the Flamingo Garden is a pair of male lion statues, purchased by Min-chung Zhuo for \$3,000. The biggest contributors to this project, the ones who transformed the building into our very own Taiwanese senior apartment, were An-Su Gao Lai and Min-chung Zhuo. Ms. Lai Kao An-tzu served as president for a five year term from 1983 until the completion of the apartments in 1988 before resigning. And Ming-chung Zhuo, an average worker with no large assets, was reported to be one of the top donors to the project, second only to me.

Though we originally feared that the building would be empty, and we'd lose our investments, after the opening, the apartments were quickly filled with residents and there was even a list of people waiting for empty spots to open up. Though we as investors had prepared ourselves to make some sacrifices, in the end we didn't have to make any sacrifices, we actually made money.

When the Taiwanese American Seniors Association was at its largest, it had 1400 members. When officials from Taiwan come to visit, they usually visit the Chinese community center in Chinatown first, and then came to the Flamingo Garden Apartments after, since there is no Taiwanese community center. If you travel the world, any place with overseas Chinese communities has a Chinese community center, and there are also cultural centers for other ethnic groups. Only Taiwanese community centers are missing (except in Thailand). Taiwanese have

been immigrating to the U.S. for about forty years now, I wonder what the Taiwanese Association council members who proudly represent our community think of this?

Excerpt from the Taiwanese Seniors Association of Southern California 20th Anniversary Memorial Special Issue.



Front Entrance to the Flamingo Garden Senior Apartment - El Monte, CA 03/1988



Side view of the Flamingo Garden Senior Apartment - El Monte, CA 03/1988

The Birth of the Formosan Association for Public Affairs (FAPA)

Author: Tron-Rong Tsai

Since the mass media in Taiwan is monopolized by the Kuomintang (KMT), overseas Taiwanese were planning to set up a radio station outside of Taiwan to broadcast news to Taiwan. After many years of research and discussion, we finally decided to establish a board of directors for the radio station that would be responsible for the funding and future operations of the organization. On January 10th, 1982, the president of the World United Formosans for Independence, Tsan-hung George Chang, wrote a letter to twenty enthusiastic colleagues around the world, inviting them to a meeting in Los Angeles. It was fortunate that just at that time, the U.S. Congress had passed a proposal to admit 20,000 Taiwanese immigrants a year, which everyone felt was greatly encouraging and morale was high. There were some members who suggested that the meeting should include a discussion of how to promote national diplomatic work; among these members, Joshua Yapp was the most insistent. After consulting George Chang, I sent a letter by express mail to Joshua Yapp on January 27th, promising to add the issue of national diplomacy to the meeting agenda.

The meeting was held on February 13th and had 15 people in attendance: Charles Ting, Kenjohn Wang, Ming-an Chou, Ming-che Lin, Chien-hui Hsu, Philip Chen, Tan-Sun (Mark) Chen, Tu Chen, Yu-hsin Kuo, Ming Min Peng, Jen-Tai Tsai, Chia-yu Yang, Tsung-chang Yang (C.C. Yang), Fu-Chen Lo, and myself. First, we discussed the radio program. The majority opinion was that since the island's counter-KMT magazines were already flourishing, there was no need to set up a radio station to promote democratic ideals to the island. Moreover, the KMT would certainly try to interfere with the broadcast, which would make it very difficult to listen to the station. After one or two hours of discussion, this plan was put on hold, and the remainder of our time was focused on discussing how to establish an organization specifically responsible for national diplomacy issues.

Everyone felt that this organization should not only help Taiwanese on the island, but also protect the rights of Taiwanese living overseas, promoting democracy and freedom for Taiwan, and to prevent the Communists from invading. Thus, we successfully formulated the following objectives for the organization: 1) to cooperate with the democratic forces on the island to promote freedom and democracy for Taiwan; 2) to publicize the determination of the Taiwanese people to pursue democracy and freedom, creating an international environment that supports the self-determination and independence of the Taiwanese people; 3) to protect and promote the rights and interests of overseas Taiwanese communities.

On the morning of the 14th, we discussed whether this organization should be a part of the World Federation of Taiwanese Associations (WFTA) as a diplomatic branch of the WFTA. After discussing, it was decided that we should establish a separate organization. The main considerations that resulted in this decision were: 1) the WFTA Council might not agree with the establishment of a diplomatic group; 2) if the WFTA actively engaged in diplomatic affairs, community members who aren't interested in participating in politics might hesitate to attend regular WFTA activities. The new organization needed a name, so everyone agreed on adopting the name Taiwanese Association on Public Affairs, or TAOPA for short. When said aloud, it sounds a lot like "help fight" in Taiwanese.

This was a very beautiful name, but some people felt that the grammar was incorrect. After I searched through a number of reference books, I realized after the word "on" after

“Association” should be changed to “for.” The acronym in English would thus be TAFPA or TAPA, which doesn’t sound like a word in Taiwanese. On February 17th, I sent out a letter to the meeting participants to point out that the name we had decided upon during the meeting was incorrect, and I proposed that we change it to Formosan Association for Public Affairs, or FAPA for short. When read out loud, it sounds like the Taiwanese phrase “call to fight.” We took a vote, and over two-thirds of the attendees approved of the name.

The meeting was very successful; we discussed the internal structure and operation of the organization, as well as how to fundraise and invite hotels to support our organization’s activities. But once we began discussing elections, the difficulties began. Ming Min Peng, Mark Chen, and I were nominated, but the three of us were all unwilling to serve as president. Ming Min Peng said he lives on the West coast, and he felt the president should be someone who lives on the East coast, since the geographic location would be more convenient. Mark Chen said that since he was already president of the WFTA, he was already too busy, so becoming the president of another organization would be inconvenient for him.

At that time, I was obsessed with my research and had already begun writing a book. I was reluctant to give up on the project halfway, so I refused. Everyone suggested that the three of us go out from the meeting and discuss until we were able to convince one of us to accept the presidency. After the three of us talked for a long time, we were still unable to come to a conclusion, so we decided to take a break and hoped that we could continue to talk it out over lunch and select someone. After our meal, we still were undecided, and everyone, feeling very helpless, asked us to go outside and discuss again. I felt that even if we kept discussing, the arguments would remain unchanged. If we were unable to select a president, we would not be able to establish the organization, which would be a pity. Therefore, I personally volunteered, agreeing to be nominated as the president. At the same time, I proposed two requirements: firstly, that we establish a member system so that the president can be elected by the members; and secondly, that the elections for the position of president would be held annually. After everyone accepted my conditions, we held a secret ballot, and I was officially elected as president. FAPA was born, and I began taking on the pioneering work of our new organization.

Developing the Organization

Over the years, I have noticed that there are a lot of people in the Taiwanese community who care a lot about Taiwan but, for many different reasons, they have not joined any organizations that actively participate in the Taiwanese self-help movement. It’s such a pity. If we could gather these enthusiastic community members together, the entire movement would be strengthened by the addition of fresh troops. Thus, when I became FAPA president, I realized that this was the best opportunity for me to turn the wish I’d had for so many years into a reality. I not only needed to do the job of national diplomacy well, I also had to create a good organization for Taiwanese people.

To create the organization, we first needed to formulate the organization charter. I felt that since FAPA had just been established, the simpler the charter was, the better. As long as it laid out some of the most basic rules, that was enough; afterwards, depending on how the situation developed, we could make changes. In 1947, the KMT formulated a long constitution with 175 articles. As a result, they were expelled from the Chinese mainland 2 years later. In the first four years when the United States of America was being founded, the constitution only had

7 articles, but the US later became the strongest country in the world. From this we know that the rise and fall of any organization mostly depends on their actual practices, and that legal articles cannot determine their success or failure. The FAPA charter only has three articles. The first is our mission, which had already passed during the foundation of the organization. The third article includes an explanation of and the procedures for changes to the charter, which is found in most charters. The second article is a little more complicated, spelling out the responsibilities, rights, election methods, and term lengths for the members and president.

When FAPA was first established, there were thousands of things to get done. We needed a strong and powerful president to carry out all of the work, so the president needed to be given great power and rights. Article 2.4 stipulates that the president oversees all of the organization's affairs, including the personnel and finances. The president also holds the power to make decisions on various policies. Since the president has such great power, much caution must be used during the elections for the position of president. In early 1983, I drafted the "Presidential Election Regulations," which was approved by the committee. The document outlines regulations for the details of the candidate nomination and voting processes, and it has been used to this date to resolve debates that may occur during an election. The president's term lasts two years, but regardless of the extent of his contributions, he can only be reelected once.

The president is elected by the committee, of which there are forty-one members (this number increased to fifty-one in 1983, and sixty-one in 1985).

The main reason that there were so many people in the committee was that we wanted to gather together enthusiastic Taiwanese from places around the world and bring them under a single system. By holding meetings together and strengthening our mutual understanding, representatives of the global Taiwanese population would be able to respond to Taiwanese emergencies by quickly and effectively discussing and deciding what measures should be taken. Part of the committee is elected by the members of the organization, while the other part of the committee is elected by local elections. This way, those who work quietly and aren't very well-known locally also have the opportunity to be elected to the committee and to work towards a better future for Taiwan.

FAPA endeavors to collect members of various talents. I invited Ming Min Peng to become honorary president. I also brought the late founder of the Taiwan Youth Association, Ong Iok-tek, the late President of the Overseas League of the Taiwanese Democratic Movement and former Taiwanese legislator, Yu-hsin Kuo, and former chairmen of the World Federation of Taiwanese Associations, Rung-chu Kuo and Chang-hui Huang as consultants. Mark Chen, then-president of the WFTA served as vice-president, President of the Taiwanese Association of America, Tu Chen, was responsible for organizing, and Chamber of Commerce President, Kenjohn Wang, was responsible for finances. Thanks to the hard work of this older generation of leaders, nearly everyone who has served as a leader in any important overseas Taiwanese association has joined FAPA.

The variety of professionals that come from different industries also reflects the inclusivity of FAPA. In 1983, the fifty-one members of the committee can be broken down by profession as follows: 14 commercial workers and businessmen, 13 professors, 11 corporate employees, 6 doctors, and 7 members from other professions. Even businessmen and doctors who had previously participated very little in the activities of Taiwanese associations have also become committee members. I encourage them to use their real names, and every year we publicly announce the names of committee members, showing that this is an honorable and legal organization that has nothing to hide.

The officers of FAPA split up, going off to different places in the world to recruit enthusiastic Taiwanese to join the organization. In early April of 1982, Ming Min Peng and I took a 10-day trip to visit each major city with a Taiwanese population to explain the mission of FAPA and ask for their support. In June of the same year, I bought a discounted plane ticket that allows for 21 days of travel, and I once again went to visit 20 cities. Tu Chen accompanied me while I was on the west coast. I discovered that talking face-to-face with Taiwanese people about Taiwanese issues made it easier to get their support and understanding. Thus, I decided to expand the tour for the next summer. I joined up with Ming Min Peng, Chang-hui Huang, and Long-Chen Chen to disperse across the nation, visiting 51 cities in 21 days. The results were splendid; not only did we attract many new members, but we also raised a lot of money.

In addition, from 1982 to 1983 I went to all of the Taiwanese Summer Conferences to promote FAPA, which caused the number of members to dramatically increase. During that time, figuring out how to use these members to engage in a grassroots diplomatic effort was the most important issue. In August on 1982, we held our first diplomacy workshop, inviting experts and scholars to come and explain how to actively take the initiative to go and influence congressmen and their staffers, as well as how to utilize mass media. There were more than twenty attendees, including lawyers, doctors, students, and second generation Taiwanese Americans. Through this experience we realized that second generation Taiwanese Americans are not well-acquainted with Taiwan and need to be trained separately. The next summer, we specially organized a workshop for second generation members, which had a total of 60 attendees. Experts taught courses about various topics, including Taiwan's history, culture, economics, politics, diplomatic efforts, and international status, as well as how to engage in diplomatic work. From that year on, each summer FAPA has continued to hold a separate diplomacy workshop for second generation Taiwanese in various U.S. cities.

In the U.S., each state elects two senators, and the country is also divided into 435 congressional districts. Though FAPA has branches in each major U.S. city, if we want to implement grassroots diplomacy effectively, each state should have at least one branch, and each congressional district should have a working group. This is a very important and difficult task. Overseas Taiwanese all have their own careers and are very busy, so we can only expect them to contribute a portion of their time and energy. FAPA cannot rely on its members to do its core work; it must specially appoint people to handle these affairs. For this reason, in June of 1983, a three-story building in the area near Capitol Hill was purchased to serve as an office and residence. In October of the same year, Ta-ho Pan was hired as a full-time staff member, and soon after, Mark Chen also hired an American, Marc J. Cohen, to take care of diplomatic business. Thus, FAPA gradually transitioned from having amateur workers to employing a full-time staff. Having set up an office, the full-time staff took responsibility for the work of developing national diplomatic relations.



FAPA Headquarters - Washington D.C. 2017

Excerpt from *I Want to Go Back*/1990/09

Global Taiwan Institute (GTI)

Edited by the Global Taiwan Institute

Vision

The Global Taiwan Institute's vision is to ensure peace and prosperity between the United States and Taiwan.

Purpose

The mission of the Global Taiwan Institute is to enhance the relationship between Taiwan and other countries around the world, especially the United States, through policy research and other activities. Our mission is also to protect democracy and safety in Taiwan, and to advance the international status and role of Taiwan.



Front entrance to the Global Taiwan Institute -
Washington D.C. 2017



Taiwan Defense Trends Washington
D.C. 04/2017

Sourced from the Global Taiwan Institute

Taiwanese American Archives in S. California

Author: T. A. Archives

In early 2013, six first-generation Taiwanese Americans from different places across the United States, after having held a number of telephone conferences, finally came to a resolution: they would begin to collect, record and preserve historical documents, articles, and artifacts related to Taiwanese Americans' first arrival in the U.S. in 1949, up until the present.

The first few tasks were to set up a website for Taiwanese American History: www.taiwaneseamericanhistory.org, to find a space in Irvine, California to serve as the T. A. Archives Center, and to hire employees and recruit volunteers to work on this project.

The website was first published in May 2013, and then converted to another platform. A year later, it was converted again, and a full-time staff was hired to maintain the website and upload the collected information to it. A few part-time employees and volunteers also helped us. We are currently still looking for web specialists to upgrade the website so that we can systematically preserve and display our historical records. This way, scholars and the public can easily find the information they are looking for.

In order to collect historical information, we established two committees: the Article Committee and the Art Committee. Each committee has its own operation manual. The Article Committee reviews articles for "My Stories" and "Our Journeys," while the Art Committee reviews Taiwanese American artists and their artworks. Once the articles are reviewed and accepted by the majority of the members in the responsible committee, they are uploaded on T. A. Archives' website. This process ensures that a group of Taiwanese Americans, rather than any single individual, makes the decision of what information belongs in our collection.

We welcome everyone to use our website. We hope that in the near future, this archive will be able to record an up-to-date history of Taiwanese Americans.

We have been collecting historical information from various media including books, magazines, and newspapers published by Taiwanese American individuals and organizations since the 1950s. Many T. A. support us by providing us with their own stories, or stories of their friends. Many also donate books that they either published themselves or were published by T. A. Organizations.

We also established "Private Collections" on the website to provide T. A. individuals with an additional place to preserve the personal historical information they've collected over their lifetime.

In the past three and half years we have uploaded about ten thousand pieces of historical information to the website. We also display the cultural and historical artifacts that we have collected at our Archives Center, which is open to the public.

The first Archives Center was established in February of 2014 in Irvine, California, in an industrial park with an area measuring approximately 3,800 square feet. In July 2016, the Center

was moved to a two-story building in an office complex, which measures approximately 19,000 square feet. We currently have no shortage of space.

The layout of the Taiwanese American Archives Center is as follows:

- Library 1: Contains books published by Taiwanese American individuals and organizations only. Genres include biographical works, literature, politics, artist's books, life, health, religion, etc.
- Library 2: Magazines, journals, special editions and newsletters published by Taiwanese American organizations and binders of private collections
- Library 3: Newspapers, magazines, books, and artifacts
- Library 4: Publications and program books from various Taiwanese American Associations' summer conferences
- Library 5: Artifacts, T-shirts, hats, handbags, and flags created for events hosted by Taiwanese American organizations.
- Display Window: Historical artifacts
- Display Corridor: Photos of various activities and documents
- Oil paintings which depict the footprints of Taiwanese Americans; our collection currently contains a total of 31 paintings
- Two conference rooms
- One administrative office

In addition to collecting historical information, T.A. Archives has been collecting and posting information about current Taiwanese American activities since 2015. Each year we invite a number of Taiwanese Americans to vote for the year's top ten most important T.A. events, and we publish the results on our website.

Since May 2015, we have issued a monthly newsletter to report on our progress and activities, and to ask for help from the T.A. community. Thanks to this, we've received a lot of moral support and assistance in our collection efforts from the Taiwanese American community.

We've also advertised T.A. Archives to the community on a number of different occasions, such as summer conferences, cultural events, concerts, and other Taiwanese American events. We hope to introduce our history project to as many Taiwanese Americans as possible, so that we can reach our historical mission soon.

We encourage Taiwanese Americans to donate their historical artifacts to the Center so that they can be permanently displayed to the public.

Our future goals are:

1. To systematically organize the collected historical information and to publish a series of historical books, called Encyclopedia of Taiwanese American
2. To set up a permanent museum or T. A. History Center
3. To establish a strong organization with good human resources

4. To further solidify our financial resources to ensure the long-term operation of this history project
5. To collect more historical information on our young generations
6. To establish an English version of the T. A. website
7. To publish a series of historical books in English
8. To create videos and films to show Taiwanese American history in a visual medium
9. To collect more biography information on Taiwanese Americans (Who's Who)



Front door of the first Archives Center – Irvine, CA 2014



Lobby of the current Archives Center – Irvine, CA 2016

Prepared by T.A. Archives 09/2017

Updated 06/2020

Sun Ten Museum

Prepared by the Sun Ten Museum

On January 22, 1991, Dr. Hong-yen Hsu departed from his beloved world and family, leaving behind his lifetime collection of Taiwanese art to be shared with his people. Though his physical presence passed away, his dream and great vision never ceased. Ending five years of unyielding struggles to overcome numerous obstacles, Mrs. Lin-Run Hsu finally accomplished her husband's dream of establishing a home for the Sun Ten Collection. With her profound love of her homeland—Taiwan, of every individual soul, and moreover, her firm belief in God, Mrs. Hsu was determined to achieve her husband's dream and continuously encouraged her children to uphold it. With the enormous support of the Hsu family, sculptor and close family friend, Fay-long Chen, diligently worked to establish a home for this invaluable collection: the Sun Ten Museum.

The Hong-yen Hsu Memorial Library, hereby known as the Sun Ten Museum, was officially established in 1996. With over 8,000 square feet, this museum contains a library introducing Dr. Hsu's life and research and two exhibition rooms (the Sun Ten Hall which houses the main collection of the Taiwanese renowned masters and the Lin Run Hall which serves as a multi-functional space for all exhibitions). There is also an information center, storage center for the artists' work as well as for Taiwanese folk art, studios for various workshops, and two refined study rooms.



Sun Ten Museum – Irvine, CA 2017



Founders of the Sun Ten Museum, Dr. Hong-yen Hsu and his wife- Irvine, CA

Sourced from Fay-long Chen 12/2017

The Call of Freedom – The Origins of 3F and UFI

Author: Tsu-Yi Jay Loo

Formosans' Free Formosa (3F)

1. The Philadelphia Five

The five founding members of 3F are Dr. Tom Yang, John Lin, Edward Chen, Echo Lin, and Tsu-Yi Jay Loo. Except for John, all of them are graduates of National Tainan First Senior High School, and except for Echo, all of them are Christians. Dr. Yang is the eldest, and Tsu-Yi Jay Loo is the youngest. After John and Edward graduated from National Taiwan University (NTU), they came to America to study International Relations at the University of Pennsylvania (UPenn) Graduate School. Echo was studying Organic Chemistry at the doctoral level, while Tsu-Yi had just arrived in Philadelphia for medical school.

Dr. Tom Yang is the oldest son of Tainan ophthalmologist Yun-lung Yang. After he graduated from the Jikei University School of Medicine in Tokyo in January of 1947, he returned to Taiwan and just in time to experience the 228 incident. After that, he worked as an attending physician of radiology at NTU College of Medicine. In 1953, Tom left to continue his studies in the United States, entering the UPenn Graduate School of Medicine in 1954 to study the most advanced medicine in the radiological field at that time. Tom rented a room in the UPenn neighborhood with John Lin and Edward Chen who were studying International Relations in the Department of Political Science at UPenn. Tom and John used to work at a church and a textile factory to help cover their living expenses.

John Lin was born and raised in a family of doctors in Taipei. In 1949, he served as the president of the NTU Student Council. Once, he was taken by a secret agent because he had protested against the military entering the university campus to arrest students. Luckily, the President of the University, Su-nien Fu, negotiated his release. After this dangerous occurrence, John was filled with hatred for Chiang Kai-shek's regime and their tactics of ruling by terror.

Edward Chen was born in Penghu. His father, Dr. Chiung-yao Chen, practiced medicine in Tainan for many years. After Edward's graduation from the Law Department at NTU, he was employed alongside John's fiancée, Ms. Ching-tzu Tung (Grace Lin). It was through her that he was able to get John's help in applying to UPenn. Edward likes to play the violin, having once organized a music troupe during his military service to celebrate Chiang Kai-shek's birthday. After he arrived at UPenn, he often met with John, and his attitude towards the Kuomintang slowly shifted, eventually changing quite radically.

Echo Lin was born into a prominent Tainan family. His father, Chuan-fu Lin, was a well-known entrepreneur. Echo received his master's degree from the University of New Mexico, and in 1955, he started his doctoral studies at UPenn in the Organic Chemistry department. Not long after, his girlfriend Dolores also moved from New Mexico to Philadelphia.

Tsu-Yi Jay Loo was raised in Tainan City. He went to Minato Primary School which was built during the Japanese rule and was located near the Tainan Canal. After World War II, he graduated from Chang-rung middle school and passed the test to be admitted to Provincial Tainan First Senior High School. His father, Mu-tung Loo, ran a business in Tainan for many years and was a very devout Christian. He served as an elder at Taiwan's first church, KSK Church, for more than half a century.

Tsu-Yi graduated from Tainan First High School in 1951 and passed the test for admission to the College of Medicine at NTU. He attended NTU for less than three months, before moving to the U.S. in December of that year. At first, he attended Macalester College in St. Paul, the capital of Minnesota. Macalester is a small Presbyterian college and the alma mater of Reverend James Dickson, through whose introduction Tsu-Yi was admitted into the college. The next year, George Lu, a graduate of Taichung First Senior High School, also began his studies at Macalester College.

George's father, Ching-yun Lu, had served as president of the Taichung City Chamber of Commerce and Industry and was also a Christian. Thus, George also attended Macalester College at the recommendation of Reverend Dickson, majoring in business.

One day, Tsu-Yi was reading at the school library when George brought a book about Taiwan for him to read. It was American scholar Fred Rigg's famous book (*Formosa Under Chinese Nationalist Rule*, Macmillan, 1952). The book describes in detail the military, political, and economic conditions in Taiwan during that time—objective information that was banned on the island of Taiwan back then. Tsu-Yi felt the information was fresh, and after reading the entire book in one sitting, his interest was piqued. He went to the library to look for more materials about Taiwan and ended up reading every book he could find. Of these materials, the two articles that George Kerr had published in the 1947 fall issue of *Far Eastern Survey* left the deepest impression. The first article recorded the causes and events of the 228 incident, and the second article, called "The March Massacre," described how the Kuomintang army killed nearly 30,000 Taiwanese citizens, including the social elites in each major city. Kerr's logical analysis of the Kuomintang's corruption was very detailed and vivid, which had a profound effect of enlightening Tsu-Yi to this new political knowledge.

In the summer of 1955, Tsu-Yi worked part-time in Chicago. In September, he bid farewell to the many Taiwanese friends he had met in the Midwest and took the train to enroll at the Temple School of Medicine in Philadelphia.

This was his first time going to the East Coast, and there wasn't a single Taiwanese person he knew there. So, before leaving Chicago, Tsu-Yi wrote a letter to a senior classmate from Tainan First Senior High School, brother Chin-rung Cheng, asking him to introduce him to other Taiwanese people living in Philadelphia. Thus, shortly after he arrived in Philadelphia, Dr. Tom Yang came to visit and took him to west Philadelphia to meet John, Edward, and Echo.

Tsu-Yi was very happy to meet these four Taiwanese friends, and that night they went to eat dinner together in Chinatown. After dinner, they walked together to the city center to see the City Hall, a huge and magnificent European style building. It was mid-autumn and the bright moonlight shone down on Market Street. Talking as they walked, everyone was very happy. John brought a Mid-Autumn Festival mooncake to give to Tsu-Yi as a first-meeting present. Tsu-Yi was a little surprised, and asked John why he was the only one who received a mooncake, to which John replied it was a gift to welcome his new younger brother.

Since that day, the five would frequently meet up on weekends to eat and chat. The topic of conversation was often the homeland that they all cared much for: Taiwan. It was the era of White Terror, and under the suppression of martial law, the Taiwanese people's freedom of speech and thought were being deprived. Everyone was dissatisfied with the government's tyrannical rule. John would frequently and severely criticize the Kuomintang, perhaps because he had once narrowly escaped the hands of Kuomintang agents.

There was a period of time where everyone had in-depth heart-to-heart conversations, getting to know each other and getting to understand each other's family background. They

shared insights about life and deepened their friendship; it was a very rare opportunity. After three or four months of discussions, Tsu-Yi began to feel that the repetition of these monotonous, emotional criticisms were having no effect, and that they needed to think more positively. One person asked, “what can we do?” Tsu-Yi replied: “we can advocate for Taiwan independence.” In response, John and Edward raised a number of questions. For example: didn’t the Cairo Declaration already transfer Taiwan from Japan into China’s hands? Aren’t Taiwanese people Chinese? Taiwan is so small; can it support itself economically?

Luckily, Tsu-Yi had already read a lot of books about Taiwan and could answer each of these questions one-by-one. Though there were still a number of debates following this occasion, in the end, everyone came to a consensus, a process over which Dr. Tom Yang had great influence. When Thomas Liao created the Republic of Taiwan Provisional Government in Tokyo in February 1956, Tom’s cousin, Dr. Chen-nan Wu, became the Vice-President. So Tom was not at all new to the concept of Taiwan independence. Of the Philadelphia Five, Tom was the oldest, and as a devout Christian, Tom had won everyone’s respect with his honesty. Tsu-Yi was the youngest, a medical student, and rather new to political issues. John and Edward were majoring in politics and international relations, and so, though they yearned for Taiwan independence, they were always a little skeptical. Sometimes when they were fiercely debating and neither side would give in to the other, Tom would just say “Tsu-Yi is right,” and resolve the conflict.

2. 3F’s Call to Action

In December of 1955, Tsu-Yi wrote a letter to the New York Times saying that the Kuomintang had imposed a dictatorship in Taiwan and suppressed the people. He wrote that if the United States did not help the Taiwanese people escape the Kuomintang’s tyrannical rule, Taiwan could soon be in danger of falling into the hands of the Communists. When this letter was published, John and Edward were especially excited. It turned out that they too had written letters many times before, but none had ever been published. The publication of Tsu-Yi’s letter showed that as long the Taiwanese’s suffering could be explained clearly, Americans would support Taiwanese. After this, Tsu-Yi proposed the formation of Formosans’ Free Formosa. 3F had two missions: (1) to resist all authoritarian governments, including the Kuomintang and the People’s Republic of China; (2) to establish Taiwan as an independent and democratic state. Their goals included: (1) regularly distribute newsletters to Taiwanese students studying in the U.S. to promote the idea of Taiwan independence and to recruit members; (2) lobby members of the U.S. Congress; (3) mail papers about topics related to Taiwan to members of the U.S. Congress, university libraries, and the mass media. By the end of that year, Tom, Edward, and the others successively agreed with the concept of 3F, and they decided to formally establish 3F on New Year’s Day, 1956.

The assignment of 3F’s work is as follows: Tsu-Yi was responsible for editing newsletters and fundraising. He was also responsible for recruiting new members because he knew more Taiwanese students on the East Coast and in the Midwest. Edward had an American girlfriend named Maxine (she later married him) who was a professional secretary, so the task of typing up the English manuscripts was handed over to her. At that time, publications were hand-printed sheet by sheet on a mimeograph, bound, and then mailed. Others helped out with this tedious work, including Echo’s girlfriend, Dolores. The workers would often toil past midnight just to be able to mail the newsletters out on time.

3F's first newsletter was published in January 1956, announcing the establishment of 3F. At the beginning of the open letter, Tsu-Yi wrote: "This is a century of awakening, a century of revolution." Since 1945, colonies around the world have one by one declared independence. We too should act boldly, proving that our Taiwanese identity is something worthy of pride. "We are not willing to surrender ourselves to the rule of a violent and militarized minority forever." From the beginning of 1956 until 1957, 3F published a total of 11 newsletters, with contents that covered a brief history of Taiwan, analyses of the 228 incident, and how American and British political elites should approach the topic of Taiwan's future. Articles like "We are not alone" were collaboratively written by Tsu-Yi, Edward, and John, but Tsu-Yi wrote more analytical works than the others.

3. Petition Letter to the UN

In the spring of 1956, Tsu-Yi wrote a letter under 3F's name to Thomas Liao in Tokyo, introducing the activities of 3F and expressing their willingness to cooperate with the Formosa Democratic Independence Party (FDIP), led by Liao. After that, 3F and Liao corresponded frequently through letters. At the time, the FDIP's strategy was to demand for the UN to take control of Taiwan, and after a period of transition, hold a referendum to allow the citizens to decide the future of Taiwan. To do this, Liao asked that 3F designate two people to act as special envoys of the Provisional Government. The envoys' job would be to personally negotiate with the UN and U.S., and to send a petition in English to the Secretary General of the UN (Dag Hammarskjöld).

After finishing his first year of medical school, Tsu-Yi went west to spend the summer of 1956 in Montana, working with the National Forest Service. During the nights and weekends, he began to consider giving up medicine and switching his focus to the field of political economy. The work required for medical school was very heavy, and if he continued to study medicine, there would be no way for him to continue participating in the Taiwan independence movement. In Taiwan, the most outstanding and talented people are concentrated in the medical field; few are interested in fields related to the governing of a nation: macroeconomics and politics. If Taiwan independence should be achieved one day, how would the nation be governed? After much deliberation, Tsu-Yi decided that after finishing up his summer work, he'd move from Philadelphia to Minneapolis to study political science and economics at the University of Minnesota. Since he'd begun medical school without receiving his bachelor's degree, he received his B.A. in December of 1957 (Bachelor of Arts in Political Science, *summa cum laude*).

In the fall of 1957, Tsu-Yi had to take 18 to 21 credits per quarter (the average student only takes 15 to 16). He also had to work 20 hours in the university cafeteria and keep in contact with his fellow 3F members in Philadelphia so that they could continue to publish the 3F newsletter. Tsu-Yi was extremely busy every day; he not only had to manage a lot of schoolwork and his part-time job, he also had to work on publicizing the fight for Taiwan independence. He drafted and typed up the petition to the UN, entrusted to him by Thomas Liao, in a single night. By the time he had completed the 3,000-word letter, dawn had nearly broken. 3F sent the letter under the pseudonym Peter Ong as representative of the Provisional Government, requesting an interview with the UN Secretary General. A UN lawyer wrote back on behalf of the Secretary General on November 24th, saying that since the "Republic of Taiwan Provisional Government"

was not recognized by any of the Member States of the UN, it would be inappropriate for the Secretary General to grant a meeting to representatives of the Provisional Government.

4. The FBI Investigation of 3F

On January 31st, 1957, Mr. Watson, an FBI investigator, visited George Lu, who was studying at Macalester College. Watson was a lawyer looking for information about 3F. Who was publishing the newsletter? Where was the headquarters? What was the purpose of 3F? Where was funding coming from? How were Thomas Liao and 3F related? George replied that he could only explain the purpose of 3F, and that he could only answer the other questions after discussing with a friend. The following day, George and Tsu-Yi went to the Minneapolis FBI office to visit Watson. After that, the two of them continued to meet with Watson once every two or three weeks. During that era of the Red Scare, the FBI was most concerned about the U.S. domestic security. After three or four months of back and forth, Tsu-Yi voluntarily provided Watson with 3F publicity materials which explained Taiwan's White Terror repression. He was finally able to persuade Watson, making him understand that 3F advocated democracy and was an anti-communist organization. However, after the FBI transferred the information to the Department of Justice, the Department of Justice decided in February 1958 that it believed 3F was an agent of the Provisional Government, and that the petition to the UN was written in violation of the Foreign Agents Registration Act. Thus, the members of 3F registered with the Department of Justice to resolve this case, and fortunately, they were able to stay united and the work of 3F wasn't interrupted by the FBI's interference.

UFI (United Formosans for Independence)

1. The Origin of UFI

In December 1957, Tsu-Yi received his bachelor's degree in Political Science. That same year, he applied for and was admitted to the Woodrow Wilson School of Public and International Affairs Fellowship at Princeton University. The new school year didn't start until September of the following year, so he moved to New York City to look for a temporary job. At the end of the year, Tsu-Yi rushed back to Philadelphia to meet with the other members of 3F. At that time, the members of the organization were slowly increasing, and 3F now included George Lu, Kenny Yang (Chao-chia Yang's son), and Larry Kuo (from Tainan City). The main topic of the meeting was whether or not 3F could continue its operations. Some people recommended that we stop the Taiwan independence movement, while others suggested that we change 3F into a scholarly research society. Given the FBI's investigation and the false alarm that 3F members might be arrested, these various reactions were understandable. However, by directly negotiating with the FBI's lawyer, Tsu-Yi had already convinced the U.S. government of the fact that 3F was an organization dedicated to establishing a democratic nation, and that it had not violated U.S. law. As a result, he had won freedom of action for the Taiwan independence movement, so he proposed that they continue to promote Taiwan independence. The newly-joined members of the organization agreed with his opinion. Nonetheless, the majority of members felt that since 3F had been previously entangled with the U.S. Department of Justice, the organization needed to change its name. After discussion, they adopted the name "United Formosans for Independence" (UFI).

During the era of 3F, there were only a few rules of operation. This time, after a whole day of review and discussion, they formulated the main contents of the UFI charter. The next day, Tsu-Yi drafted and typed up the articles of the charter, and it went into effect on January 15, 1958. The mission of UFI is to establish a free, democratic, and independent Republic of Taiwan based on the principle of self-determination. UFI rejects all authoritarian dictatorships and colonial rule. During this meeting, Tsu-Yi Jay Loo was elected via secret ballot as the first president of UFI.

2. Expanding the Scope of the Movement

UFI continued to publish informational materials, which were aimed at instilling the ideas of democracy and Taiwan independence into Taiwanese students in America. The newsletter was renamed *Ilha Formosa* (Beautiful Island). From April 1958 until June 1961, 13 issues were published and distributed. In the opening letter of the first issue, Tsu-Yi called out to fellow Taiwanese, asking them to support the cause by publicizing the plight of Taiwanese living on the island, thus helping to win international support for Taiwan independence. At the same time, UFI announced that it would declare the Taiwanese people's ardent desire for freedom and the right to self-determination to the UN, the U.S. Congress and political leaders, the mass media and the academic world.

Aside from *Ilha Formosa*, UFI also occasionally published topical papers or pamphlets called "Appeal for Justice," which were distributed to congressmen, scholars, and the mass media. Tsu-Yi also went twice with Edward to visit members of the House of Representatives on Capitol Hill. Tsu-Yi discovered in the Congressional Record that there was a Congressman who had made a speech to Congress, expressing sympathy for the Taiwanese situation. Thus, Tsu-Yi and Edward got in contact with the Congressman, and the two of them went to visit him, expressing their gratitude and asking him to support the Taiwanese's right to self-determination. They also met a second Congressman through Reverend James Dickson, who organized their introduction during a visit to the States. In 1960, John F. Kennedy was elected as President of the United States. He appointed former Connecticut Governor, Chester Bowles, as Under Secretary of State. Not long after his appointment, Tsu-Yi was able to schedule a meeting with Bowles, and he and Edward went to the State Department to visit him. Unfortunately, Bowles' secretary said that Bobby Kennedy (the President's younger brother and U.S. Attorney General) had asked him to attend an emergency, so he unfortunately was unable to meet any guests. Bowles ordered his two assistants to take Tsu-Yi and Edward to a nearby restaurant and discuss issues regarding Taiwan at lunch.

Shortly after UFI was formed, Tsu-Yi began corresponding with a number of prominent American political leaders and scholars. These luminaries included 1952 and 1956 Democratic presidential candidate, Adlai Stevenson; Professor of Political Science at the University of Chicago, Quincy Wright; Senator Wayne Morse; and George Kerr of California's Hoover Institution.

In the spring of 1960, Mr. Ong Iok-tek launched a Taiwan independence movement in Tokyo with a group of Taiwanese students. On April 1st of that year, the first issue of the Japanese journal, *Taiwan Youth*, was published. On June 23rd, Tsu-Yi wrote to the editorial board of *Taiwan Youth* under the pen name Li Thian-hok, introducing UFI's activities in the U.S. He also submitted a Japanese translation of *Ilha Formosa*'s May editorial, "South Korea's Crisis and Taiwan," to *Taiwan Youth*. On August 20th, the first issue of *Taiwan Youth* contained Tsu-Yi's

letter and the Japanese translation of the editorial. After that, the two parties continued to communicate by letter, as both were willing to cooperate with each another.

3. Shared Convictions of the Taiwan Independence Movement

In the spring of 1961, UFI's comrades in Tokyo proposed that they create a document stating their common beliefs. Tsu-Yi drafted the joint statement, and it was co-signed by Ong Iok-tek and Li Thian-hok. The statement was written in English, and its contents reflected the basic convictions of that era's Taiwan independence movement. The statement is as follows:

We hold the following convictions to be fundamental to the cause of Formosan independence.

1. What constitutes a nation is not a similar language or belonging to the same ethnic group, but having accomplished great things in the past and the wish to accomplish them in the future.
2. The history of Formosa has been nothing but an incessant struggle of a freedom-loving people for liberty against unwanted intruders (i.e., The Dutch, Chinese, and Japanese).
3. We Formosans share a distinct sense of national identity derived from sharing a cultural outlook, a set of values, and a common love of our native land. Our manifest sense of identity and our past struggles clearly endow to us a right to self-determination of our future.
4. The only just and legitimate basis of an independent Formosa is the recognition that Formosa belongs rightfully to Formosans.
5. Formosans are widely educated, diligent, and willing to defend their country. Thanks to American aid, the Formosan economy is developing. Relieved of outside pressure and given a chance to manage our own destiny, we Formosans are fully capable of building a viable and dynamic democratic nation.
6. Our form of government must be based on the consent of the public, a respect for the rule of law and certain inalienable civil liberties. The government must establish long-term economic development plans in order to improve the quality of life for its people. The government must also improve the country's cultural, social, and educational environments.
7. Taiwan's independence must not be reduced to a mere bargaining chip in the Cold War; an independent Taiwan must be a Taiwan that is both sovereign and permanent.
8. To strive for a free and independent Formosa is the most effective way by which we Formosans can contribute to the cause of justice, humanity and peace for the world.

(Source: Li Thian-hok via the Taipei Times, with supplementary translations from T.A. Archives)

4. Paper on Taiwan Independence Published in *Foreign Affairs*

The American journal, *Foreign Affairs*, is the world's most authoritative forum for world politics. Contributors to the journal often include heads of state, high-ranking ministers, and

prominent scholars, so the discourse is quite high level. On April 4, 1958, Tsu-Yi Jay Loo used the pen name Li Thian-hok to publish North America's very first article on Taiwan independence in *Foreign Affairs*. The article was titled "The China Impasse – A Formosan View," and it caused quite a stir in the American academic community. Nan-jung Cheng's Freedom Era Weekly magazine published a book titled "The Rising Winds" in October 1999 and included in it was the Chinese version of "The China Impasse."

In August 2001, Wen-huang Kang published a paper titled "The Democratic Progressive Party's China Policy Evolution" in the 490th issue of the Japanese journal *Taiwan Youth*. According to Kang, the conceptual origins of the Democratic Progressive Party's (DPP) principle of "One China, One Taiwan" came from two sources: (1) Li Thian-hok's article, "The China Impasse," published in the April 1958 issue of *Foreign Affairs*, and (2) Ming Min Peng's "A Declaration of Formosan Self-Salvation," published in September 1964. According to report, after President Chiang Kai-shek was informed of the discussion of Taiwan independence published in *Foreign Affairs*, he convened an emergency cabinet meeting to discuss how to deal with it. As a result, he ordered Dr. Tsiang Ting-Fu, the Chief Representative to the UN, to write a rebuttal to be sent to *Foreign Affairs*. But the editor refused to publish it. The Nationalist Government had no other option than to make thousands of copies of the article and send them to academic institutions and the representatives of each UN member state. Richard Cheng-san Lee, an oral history expert who lives in New Jersey, wrote an article titled "Li Thian-hok and Tsiang Ting-Fu" to describe the details of this event, introduce the main arguments of "The China Impasse," and to express his opinion of Tsiang's rebuttal. Lee's article has been published in a compilation titled *Freedom Calling* (Edited by Li Thian-hok, published in December 2000 by Avanguard Publishing Co.).

Tsu-Yi was a mere student, so how was he able to write about Taiwan independence in *Foreign Affairs* with such conviction that it made Taiwan independence a serious topic in international discourse?

The University of Minnesota had tens of thousands of students, with ten thousand graduates each year. In accordance with the University of Minnesota's graduation requirements, each student must submit a senior thesis. In the fall of 1957, Tsu-Yi Jay Loo finished his thesis, which focused on analyzing Taiwan's political and economic issues. The thesis criticized the National Government's economic policies, which focused on national defense (in preparation for counter attacks on the mainland), while ignoring basic infrastructure and economic development. The paper also recounted Taiwan's history, including the causes and aftermath of the 228 incident. The rest of the paper espoused the legitimacy of Taiwan independence.

One day, Tsu-Yi's faculty advisor, Charles McLaughlin, Professor of International Law, called Tsu-Yi to his office to congratulate him. His thesis had won the 1957 Graduation Thesis Championship Award, and though the prize money was a small amount, it was a signal honor. This was a great encouragement to Tsu-Yi. Since it was chosen from ten thousand theses, perhaps it was good enough to be considered by the publishers of *Foreign Affairs*. Not long after submitting the original draft, he received a reply that the article was too long to publish. But, if Tsu-Yi was willing to remove the economics section and simplify the historical portion, shortening the entire text to approximately 5,000 words, the article could be published. The thesis was reduced and revised twice before the editor was satisfied.

In December 1957, Tsu-Yi traveled from Minnesota to New York City, where he immediately went to visit the editor of *Foreign Affairs*. He brought along a copy of the Taiwan Church's Romanized New Testament Bible to explain the origin of his pen name, Li Thian-hok.

At the time, the editor told Tsu-Yi that his article would be published in the January 1958 issue. A few days later, he called to apologize, saying that the publication of Tsu-Yi's article needed to be delayed until April because the Soviet Union's Head of State, Nikita Khrushchev had suddenly submitted his paper "On Peaceful Coexistence," which needed to be squeezed into the January issue. Contributors to the April issue included President Truman's Secretary of State, Dean Acheson; UK's former Chancellor of the Exchequer, Peter Thorneycroft; Italy's Minister of Foreign Affairs, Amintore Fanfani, Indonesian Vice President Mohammad Hatta, and then-Harvard Professor Henry Kissinger; all prominent and high-ranking individuals.

5. The Basic Theoretical Principles of the Taiwan Independence Movement

3F and UFI laid the theoretical foundations for the early Taiwan independence movement. The theory uses five different perspectives to talk about the legitimacy of Taiwan independence:

1. International Law: In 1895, the Qing Dynasty ceded Taiwan and the Penghu Islands to Japan in perpetuity. In 1945, the National Government took control of Taiwan, but it never obtained Taiwanese sovereignty. In 1951, Japan gave up sovereignty of Taiwan and the Penghu Islands in the Treaty of San Francisco, but the treaty did not specify to whom sovereignty over Taiwan and the Penghu Islands would be granted. According to the UN Charter, the Taiwanese people have the right to determine Taiwan's future.
2. History: Starting from the Dutch occupation (1623-1662), the establishment of the Kingdom of Tungning and the rule of Koxinga's family (1662-1683), the inclusion of Taiwan in the Qing realm (1683-1895), and the Japanese occupation (1895-1945), the history of Taiwan shows that it has never been an integral part of Chinese territory. For generations, the inhabitants of Taiwan fought for their freedom by resisting all foreign rulers. Thus, the current independence movement is a continuation of the Taiwanese people's 400-year struggle. The March 1947 massacre, martial law and the period of White Terror have all proved that the Nationalist Government is an alien regime. Only by overthrowing the Nationalist Government can the Taiwanese people build a free, democratic and independent country.
3. Politics: The Kuomintang and Communist Party are alike in copying Lenin's single-party autocracy. The Kuomintang has monopolized both political and economic policies. In the army alone, there are 25,000 political surveillance officers to prevent mutiny. The secret police are also everywhere, arresting, torturing, imprisoning, and even shooting dissidents. The Chiang regime discriminates against Taiwanese people, forcing colonial rule upon them. The Chinese population is merely 1.5 billion people, while the Taiwanese population is 23 million. Nonetheless, of 700 legislative seats, only 8 are held by the Taiwanese people. The goal of the Taiwan independence movement is not just the abolition of such unequal and undemocratic foreign authoritarian government. The movement calls for progress: the establishment of a new country that is democratic, independent and dissociated from Chinese ties, because Taiwan belongs to the Taiwanese people who make up its main body.
4. Economics: Chiang Kai-shek has called for a counterattack against the mainland with 600,000 troops. By ignoring Taiwan's economic development, he has negatively impacted Taiwan's economy. Though Japan is only as large as the state of California and

lacks many resources, the Japanese economy is far ahead of the rest of the Asian countries. Taiwan is quite similar to Japan; with hardworking and educated workers, the Taiwanese should be able to develop a self-reliant economy just like Japan.

5. Nationality theory: Taiwanese people are not Chinese. National identity is formed from three factors. The first is having been born and raised in one's country, and thus feeling love and affection towards one's homeland. The second is common political and economic interests. The residents of Taiwan are a destined community; in order to protect their freedom, lives, and property, the Taiwanese have no other option but to build a new, democratic and completely sovereign country. The third is the shared historical memory of the Taiwanese people. The Taiwanese have a collective consciousness, and in that consciousness is the desire to write a new history. As French scholar Ernest Renan said, "The sense of nationality, as distinct from race, is not biological but spiritual."

The ideas presented above are the beliefs of the Taiwan independence movement of 45 years ago. Things have changed since then. Now, Taiwan faces military threats, economic offensives and psychological warfare from China. Internally, the opposition party, as well as a number of media channels and Taiwanese businesses owe loyalty to China. This combination of external aggressions and internal subversion has created an extremely dangerous situation. The arguments for Taiwan independence are in urgent need of updating, so they can be adapted to today's Taiwan.

6. Debate in *The New Republic*

In the fall of 1958, an American magazine, *The New Republic*, published a great debate regarding the future of Taiwan. Participants included:

Lord Michael Lindsay, a British Lord and a senior professor at Australian National University.

John Fairbank, an eminent Chinese Historian at Harvard University.

Denis Healey, a member of British Parliament and later, Foreign Secretary under the Labour Party government.

Denis Warner, a senior Australian journalist, Far East issues expert, and former Harvard Nieman Fellow.

Li Thian-hok, then graduate student at the Woodrow Wilson School of Public and International Affairs, Princeton University.

On October 6, Michael Lindsay published an article called "Formosa's Future." According to his observations, the National Government under the leadership of Governor Chen Cheng had eliminated corruption, rectified the military and implemented land reforms. Though Taiwanese people's freedoms are still somewhat restricted, their situation is better than that of the Chinese people. The younger generation receives Chinese education, and though they don't want to be unified with Communist China immediately, they recognize that Taiwan is part of China. Taiwan's future appears uncertain, and the possibility of a military conflict is high.

Following this, Denis Healey responded with “Formosa and the Western Alliance,” published on October 13th. In his article, Healey said that U.S. policies supporting the Chiang regime were beginning to disintegrate, that Taiwanese are not Chinese people, and that Taiwan should be entrusted to the UN, so that the Taiwanese people can decide their own futures via a referendum. On the same day, John Fairbank also accepted *The New Republic*’s invitation to respond, writing a commentary titled “Formosa Through China’s Eyes.” In it, he stated that it would be difficult to have a referendum. If a democratic government could be achieved through an election process, this would be a more feasible method of national self-determination. Taiwan has become a bastion of traditional Chinese culture; the U.S. should support Taiwan’s independence from China.

On November 3, Denis Warner wrote a report from Taipei, titled “What are the Prospects for an Independent Formosa?” In his opinion, Taiwanese values are very different from Chinese values. Though the Taiwanese have the opportunity to establish their own country, they are submissive by nature and do not have a specific vision for Taiwan’s future, nor do they know what they want. In accordance with the unspoken understanding between the two sides, Taiwan will continue to maintain the current status quo of having a divided “One China.”

On November 24, Tsu-Yi published an article titled “The Formosans Do Know What They Want,” under the pen name Li Thian-hok. This article was later translated into Chinese by his friend, J. H. Liao and published under the title “Comments on the Kuomintang Rule of the 1950s” in “Freedom Calling” (2000, Avanguard Publishing). The article summarized all of the earlier arguments and added its own commentary. There were two main components in the article: (1) Refuting the claim that the National Government had reformed itself by analyzing various instances of political oppression, economic problems, and how the government has used land reform to exploit farmers; (2) Asserting that under martial law, it was a given that the Taiwanese were unwilling to openly express their opinions about the future of Taiwan. If there comes a time when Taiwanese no longer have to worry about the dangers posed to their lives and personal freedoms, they will be able to express their true feelings and the vast majority of Taiwanese will definitely choose a democratic, free and independent country.

After the conclusion of the debate, Chu Fusung, a National Government Envoy (and later Minister of Foreign Affairs of the Republic of China) who was residing in Washington D. C. at the time, also submitted an article that severely criticized Tsu-Yi Jay Loo’s discussion points. Fortunately, the editor of *The New Republic* sent Chu’s article to Tsu-Yi and invited him to respond. Thus, this small debate was published in the December 22nd issue of the magazine.

45 years later, time has come and gone, and Taiwan has achieved considerable success in economic development and democratization. Nonetheless, the future of Taiwan that concerned all these experts still remains uncertain. I earnestly hope that my fellow compatriots in Taiwan will call out, expressing their desire for Taiwan independence as soon as possible, so that I will not be disappointed and remembered in history as a liar. The 2004 Presidential election is a great opportunity for the Taiwanese people to express their choice.

Conclusion

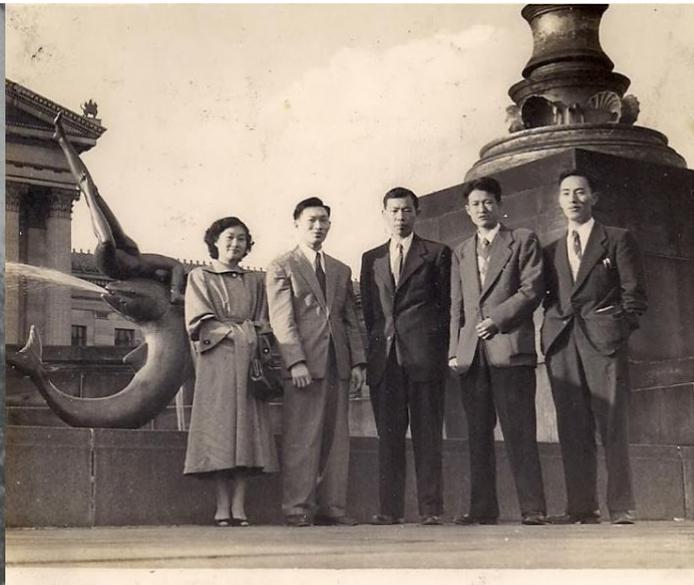
3F and UFI, established in the U.S. in the 1950s, played the following roles in the overseas Taiwan independence movement:

1. Enlightened and organized ambitious Taiwanese students across the United States, sowing, watering and sprouting the seeds of the Taiwan independence movement.
2. Laid the theoretical foundations of the early Taiwan independence movement, introducing the concept of Taiwan independence onto the international forum, thereby making it a relevant political discussion topic.
3. The activities of 3F and UFI, filing a petition to the UN, lobbying members of the U.S. Legislative and Executive branches, contacting academics and the mass media, helped lead the way for the overseas democracy movement and Taiwan independence movement which continued to grow.
4. Fostered the consensus among overseas Taiwanese that Taiwan should establish a properly named, internationally recognized, free and independent country: that this would be the only way to safeguard the people's lives, freedoms, and property.
5. Since 3F and UFI's members were also actively participating in their Taiwanese associations, 3F and UFI also contributed to the later formation of the Taiwanese Association of America (TAA).

Today, there are many relatively unknown allies of the Taiwan independence movement who dedicated time and energy of their youth to fight for Taiwan independence. Many were blacklisted and had no way to return home, so they had no other option than to be naturalized as Taiwanese Americans. Nonetheless, their love and affection for their homeland never changed. I hope that Taiwan will finally gain independence one day, bringing comfort and pride to these unknown heroes.



Tsu-Yi Jay Loo 1955



From the left: Chiung-tzu Yang, Tom Yang, Kuo-ching Li, Edward Chen, and John Lin in Philadelphia 1954

Excerpt from *Self-awareness and Identity – Compendium of Overseas Taiwanese Movements from 1950~1990* (June 2005)

The Role of Taiwanese Students in the Early Years of the Taiwanese Independence Movement at University of Wisconsin (1960~1970)

Author: Suy-Ming Sam Chou

Editor: Mei Fun Tsai

1. Introduction

Broadly speaking, the majority of the associations and organizations in the United States that were involved in the overseas Taiwanese movement were composed of Taiwanese study-abroad students. The early wave of Taiwanese students who came to the United States (1956-1966) witnessed the Kuomintang's corruption and incompetency, and they experienced the withering of the Taiwanese economy after the Second World War. Especially after the occurrences of the 228 Incident, a lot of people, feeling threatened by the National Security Bureau, retreated from politics and decided to keep silent. Before they went abroad, many were instructed by their families to avoid participating in political organizations or activities. But, at that time, most Taiwanese students struggled financially, tended to have more reserved and introverted personalities, and weren't very confident in their English skills (because learning English had been prohibited during the war). Thus, students were naturally very happy to meet others from their homeland, and they easily became very close with their friends and comrades. Thus, Taiwanese student associations were formed to fill the needs of the community.

Of course, the formation of social groups was also related to the environment. Take the city of Madison, a major U.S. city and the capital of Wisconsin, as an example. In the 1960s, the population of Madison was just under 100,000 people (currently around 200,000), and with 40,000 students at UW-Madison, it was one of the largest state universities in the United States. The campus is also well-known for its beauty. The demographic breakdown of Madison was quite unique: 30% of German descent, 15% of Irish descent, 12% of Norwegian descent, 10% of British descent, 6% of African descent, 5% of Polish descent, 4% of Italian Descent, and 3% of Asian descent (Taiwanese, South Korean, Japanese, Indian); it is an international city. When Madison residents saw foreigners, they always asked where they came from. In the 50s and 60s, there were some Taiwanese students who felt uncomfortable when they were asked this question. Only a minority of people easily asserted that they were "Chinese," while the majority of people, after seriously and consciously contemplating their national identity, had an identity crisis. Only after undergoing such psychological distress, could people reach a clearer sense of national identity and affirm their own nationality. The environment of such a unique and international city like Madison encouraged students to consciously identify with their homeland and take pride in their roots. Thus, many Taiwanese students stopped identifying with the name "Republic of China."

Additionally, since a group of biochemistry students from the National Taiwan University's Medical School had previously come to Madison and paved the way for others, the city was quite well-known. In 1949, the Ministry of Education selected and sent Professor Ta-cheng Tung to the University of Wisconsin to conduct research at the Biochemistry department's Enzyme Research Institute for two years. This established a long-term research exchange system, which allowed biochemical researchers from NTU's medical school to continue to study at the University of Wisconsin. NTU medical school professors Kuo-huang Lin, Shan-ching Sung, Ya-pin Li, Po-chao Huang, and Chen-chung Yang have all studied at the University of Wisconsin. In 1958, after working as a teaching assistant in the NTU Department of Biochemistry for two years, Dr. Grace Wu Chou came to conduct research at the University of Wisconsin, following the recommendation of professor Ta-cheng Tung. In the summer of 1959, her fiancé, Dr. Suy-

Ming Sam Chou, came to Madison after finishing his military service, and the two were married at the end of 1959. After that, the two were extremely busy because they were simultaneously working and studying for their PhDs, but since they were the only married couple on campus, their house became a meeting place for international students who identified as Taiwanese. Every weekend, they would gather together to sing Taiwanese songs, eat Taiwanese food, speak Taiwanese, talk about their hometowns, and exchange opinions and solutions. Thanks to the warmth of the Chou family's home, these wanderers were able to ease some of their loneliness.

2. The Official Registration of the University of Wisconsin Formosan Club (UWFC), October 19th, 1963.

The Zhous gave birth to three sons, one after another, and the Taiwanese students were starting to need a larger meeting place. They also began to discuss creating a Taiwanese association or student club under which they could rent campus spaces to use. In the beginning of 1963, they registered under the name "UW Formosan Student Club." News of this quickly spread to the Republic of China's embassy in Washington D.C., who ordered the Kuomintang students at the University of Wisconsin to block the club's creation on the grounds that such a student association already existed on campus (the Chinese Students Association led by Kuomintang students). After Taiwanese students protested multiple times, the school decided to let the two groups openly debate the issue in the Student Senate. The Taiwanese students sent Teng-chun Li, the most fluent English speaker, to represent them at the debate. Using beautiful and fluent English, he explained the origin of the name of "Formosa," as well as the fact that its history and geography are very different from China. He also emphasized the etymology of the name "Taiwan," which came from a word in the language of the Plains Indigenous people of Anping, Tainan. His speech was extremely moving, and the Student Senate decided to recognize that the difference in cultural and historical backgrounds between Taiwan and China are similar to the differences between the United States and Britain. Thus, it accepted the application for the Formosan Club.

In accordance with school regulations, the Formosan Club completed its charter on October 2nd, 1963 (the membership fee was \$1 per semester), and selected a professor to act as their adviser (Dr. Suy-Ming Chou happened to meet the requirement for this, so he took on the responsibility). On October 19th, they went to the Student Center to officially register "The Formosan Club of the University of Wisconsin." After this, the majority of the club's activities were held at the Student Center, and once in a while, they used the baseball field to relieve some of the political pressure they were facing from the Kuomintang students.

Wanting to share their success, the UW Formosan Club sent Hung-mao Tien to Manhattan, Kansas to share the benefits of registering a club with their school and encourage them to apply to register as well.

Since the reasons for meeting were different each time, and moreover, the organization charter stated that the Formosan Club was a non-political organization, they had no option but to form a separate political organization. Thus, University of Wisconsin's second Taiwanese student organization was born.

On February 29th, 1964, prior to the formation of the second organization, Suy-Ming Chou and his wife took their three young children, driving for over 20 hours through ice and snow, to the Kuomintang embassy in Washington D.C. to participate in protests held by the United Formosans for Independence, commemorating the 17th anniversary of the 228 Incident.

Before this, Suy-Ming Chou and his wife had their passports revoked, making them undocumented and nationless. Twice, in June of 1963 and January of 1968, they had nearly been deported, forced to live without any sense of stability for over ten years.

3. The Formosan Affair Study Group, April 1964

Half a year after the establishment of the Formosan Club, though all the Madison Taiwanese students identified as “Taiwanese,” they decided to separate the political and non-political activities. Those with a strong political consciousness decided to form another group to discuss American and Taiwanese political issues. This group was created by Teng-chun Li, Chi-ming Huang, and Hung-mao Tien, who at the time, were all doctorate students in the Department of Political Science. Teng-chun Li drafted the charter and invited Dr. Suy-Ming Chou to act as faculty adviser. They also invited Douglas Mendel, a professor of Political Science at UW Milwaukee and a behind-the-scenes support of the organization, to join as an honorary member.

At the time, Professor Mendel was writing “The Politics of Formosan Nationalism” and had asked his research assistants Teng-chun Li and Chi-ming Huang to translate it into Japanese, and Hung-mao Tien to translate it into Chinese. Professor Mendel lived in Taiwan in 1957, 1961-1962, and 1964. He’d interviewed nearly 1,000 students, businessmen, and commoners, and contacted Taiwanese people living in Japan and the United States. This book concluded his opinions and the results of his research on Taiwan. He properly awakened the Taiwanese people’s consciences and their sense of dignity, giving Taiwanese students the unparalleled courage needed to express their desire to identify as Taiwanese.

Nonetheless, under the watchful eyes of the Kuomintang students and the threat of random reporting, only 10 members, including Suy-Ming Chou, dared to publicly participate in the group. Thus, a year after its establishment, the group was still not registered with the school. Later, the “national flag incident” boosted morale and the group officially registered with the school on June 19th, 1965, becoming the school’s second Taiwanese student organization.

In addition to publishing *Formosan Forum*, the Formosan Affair Study Group invited professors of Political Science from the University of Wisconsin, like Mendel, Carlish, and Tan to come and participate in their regular symposiums on Taiwanese issues. Together they discussed the history, economy, and politics of Taiwan, as well as the impact of the Vietnam War on different Southeast Asian countries. Though the FASG only ran for 3 years, its existence spawned two historical events, which helped strengthen the overall unity of the overseas Taiwanese community. The first was the “national flag incident,” and the other, the “Formosa Leadership United Congress.”

4. The Appearance of the Taiwanese Flag in the University of Wisconsin Flag Parade on May 2nd, 1965

In 1965, to celebrate the 20th anniversary of the United Nations’ founding, Vice-president of the University of Wisconsin, Robben Fleming, sent a notice to all of the international student associations, inviting them to bring their country’s flag to participate in the International Day Flag Parade. The members of the University of Wisconsin Formosan Club and the FASG agreed that they should use this opportunity to express the wishes of the Taiwanese people and demand democracy, freedom, and independence for the Taiwanese people. This was because FASG’s mission included “promoting the establishment of a free and democratic society in Taiwan” and “Taiwanese self-determination.” But, no one felt that the flag of the Republic of China, which is

actually the Kuomintang Party's flag, accurately represented Taiwan. After discussing, they decided to make their own symbolic Taiwanese flag. They used ocean blue for the background, representing the surrounding ocean, and depicted the island and the Penghu archipelago in white, symbolizing peace. It was also embellished with the 7 large letters that spelled out FORMOSA in an eye-catching gold color. Dr. Grace Chou spent a lot of time designing and sewing a large flag, and also made several smaller flags.

On May 1st, student representatives from many different countries gathered at the Student Center and were arranged in alphabetical order. When they called China, Chinese student representatives from Taiwan placed the Republic of China's flag over the island of Taiwan on the world map. When Taiwan was called, an FASG member moved the flag of the Republic of China onto the Chinese mainland and shouted, "successful counterattack on the mainland?" before sticking a small Taiwanese flag on the island of Taiwan. Because of the suddenness of the event, the Chinese student representative was caught off-guard, and could not respond when he heard the words "successful counterattack on the mainland."

The second day, on May 2nd, Taiwanese students participated in the International Day Flag Parade, waving their beautiful and splendid Taiwanese flag. It was a very eye-catching flag, comparable to the French flag that was being flown beside it. The parade began at the bronze statue of President Lincoln, the "Father of Democracy," on Bascom Hill (Image 5). Army, Navy, and Airforce troops, carrying the American flag and the flag of the United Nations, led the parade group downhill towards the Wisconsin Capitol Building, through Park Street, left to the Student Center, and back up the hill. The entire journey took a total of 50 minutes. Dr. Suy-Ming Chou was chosen to be in charge of holding the banner (Image 7). The Taiwanese Flag that was hand-sewn by Dr. Grace Chou fluttered in the wind of Bascom Hill, announcing to the entire world that in the east there was a country called Formosa, a beautiful island whose islanders hoped to establish a free, democratic, and independent country.

Vice-president Robben Fleming and his wife also attended the ceremony. When he realized that Dr. Suy-Ming Chou, who was excitedly and proudly waving his national flag, was a member of the school faculty, he was extremely happy and kind. He sincerely asked about various Taiwan-related issues, and Dr. Chou explained them in detail one-by-one. The most frequently asked question from other audience members was: "what does 'Formosa' mean? (Why not 'Taiwan'?)" The members of FASG used the theory presented in Professor Mendel's book to explain: "The term 'Formosa' means Beautiful Island, which is more commonly used among Westerners. The Taiwanese prefer not to use the word 'Taiwan' because of their history of being suppressed by the Japanese before the second World War, and the Chinese after it. Of course, they were even more opposed to the name 'Republic of China.'" After the parade ended, Fleming and his wife took a group picture with the Formosan Club (Image 8). The greatest outcome of their participation in this parade was that they were able to convey the wishes of the Taiwanese people to the citizens of Madison and the Fleming couple.

Vice-president Robben Fleming is a very famous educator. After serving two years as Vice-president at the University of Wisconsin, he served as President of the University of Michigan at Ann Arbor for 12 years. Even after he retired in 1988, he was asked to serve as interim President of the University of Michigan, which is evidence of his good reputation. When the "Chi-ming Huang Incident" occurred, an event which will soon be described in detail, he offered very comprehensive help to the Taiwanese students, a kindness that can never be forgotten.

5. Holding the Formosa Leadership United Congress (FLUC) October 29th-30th, 1965

The success of the “national flag incident” was very inspirational to the members of the the Formosan Affair Study Group. So, aside from completing their school registration which had been delayed for an entire year, everyone also began to participate more openly and enthusiastically in the Taiwanese Independence Movement, without fear of being secretly surveilled. However, at this time some bad news came from Japan: Thomas Liao, who had led the Republic of Taiwan Provisional Government for 18 years from Japan and was a prominent symbol of the overseas Taiwanese Independence Movement, had returned to Taiwan to surrender. The members of FASG had once made posters for the International Day Flag parade to express their support for the Provisional Government. But now, everyone felt more urgently than ever that overseas Taiwanese needed to unite and stay together. Thus, they invited all the Taiwanese organizations around the United States, especially the more politically-focused groups, to come to Madison to hold a conference. Though it was originally only intended to be a conference for Taiwanese students in the U.S., the response was so enthusiastic that the invitation was expanded to include organizations from Canada and Japan.

The attendees who participated in the event on October 29th and 30th, 1965, included: Man-li Kin from Tokyo’s Taiwan Youth Society (Birei Kin’s younger sister), Ming-an Chou from the Provisional Government’s Department of Foreign Affairs, I-ming Huang from Canada’s Taiwanese Human Rights Commission, President Edward Chen of America’s United Formosans for Independence, Mao-te Tseng of the Taiwanese Reading Association of New York, Chin-te Lai of the Minnesota Taiwanese Association, Hung-mo Hung of the Kansas Taiwanese Association, Pi-chao Chen of the New Jersey Taiwanese Association, Sin-I Hsiao of the Boston Taiwanese Association, and Wen-cheng Ke from Philadelphia (Edward Chen’s bodyguard). The participants from the University of Wisconsin included: Chao-hsing Chen, Teng-chun Li, Chen-hsiung Hsu, Sung-ling Lai, Jin-Sheng Jian, Chi-ming Huang, Chien-I Lin, Hung-mao Tien, Ming-shui Hung, Douglas Mendel Jr., and Suy-Ming Chou.

To prevent infiltration by Kuomintang agents, the conference adopted a number of confidential measures, such as: not announcing the meeting venue ahead of time and asking the participants to sign an affidavit in English and Chinese. They believed it was foolproof, but to their surprise, it was later discovered that Edward Chen’s bodyguard, Wen-cheng Ke, was actually one of the Kuomintang’s undercover agents.

As the chairman of the FASG, Suy-Ming Chou delivered the opening speech. He explained that “everyone who has made it their collective goal to fight for Taiwan’s independence must unite. Only after we come to a consensus, will we be able to establish an effective Taiwanese Independence Movement. . . . Don’t think that the Thomas Liao Incident is the end of the road for the Taiwanese Independence Movement. On the contrary, this incident should be able to bring a new dawn and new opportunities to the overseas Taiwanese Independence Movement. . . . The two topics that this conference can feasibly address are: (1) establishing a new Taiwanese political organization, and (2) publicizing the Taiwanese issue on the international stage.” These two topics were separated and presided over by Edward Chen and I-ming Huang respectively.

The hope behind the Formosa Leadership United Congress was that the FASG and UFI could “cast bricks to attract jade” (a Chinese idiom: to share ideas, in hopes of coming across a better idea), to help encourage more involvement in the Taiwanese Independence Movement. Prior to the United Congress, it was difficult to meet; initially, FASG proposed a jointly-hosted

FASG and UFI conference, but UFI rejected this idea. There continued to be many disputes between the two groups during the conference, but they were finally able to reach a consensus: (1) FASG and UFI agreed to merge into a singular organization, (2) they collectively drafted the United Congress' concluding remarks and public announcement, (3) they agreed to hold the second United Congress in Philadelphia within the next year. The newly formed organization's name, as well as who would be responsible for its finances and publications, were details that had yet to be decided.

On the second day, Professor Mendel gave a special speech called "Formosan Nationalism." After the conclusion of the United Congress, Presidents Suy-Ming Chou and Edward Chen, published a joint announcement on behalf of FASG and UFI. They called on all Taiwanese in the United States to join together to establish a collaborative organization and encouraged the members of the Taiwanese Independence Movement in Japan to start anew and cooperate with them. A total of 21 individuals participated in this event, including the smart, capable, enthusiastic, and proactive Teng-chun Li, Jin-Sheng Jian, and Chi-ming Huang, who all contributed greatly to this conference, and who have all passed away now. Hung-mao Tien and Pi-chao Chen later served as Taiwan's Minister of Foreign Affairs and Deputy Minister of National Defense, respectively. Those who were unable to attend that day, but still expressed their thoughts and opinions via letters include: Po-shan Chen and Ren-shou Chen from New York, Tsai-ying Cheng from New Jersey, Tzutsai Cheng from Maryland, C. C. Yang from Kansas, Ching-Chin Chen from Illinois, Shao-chi Chen from Seattle, and Chiu-Sen Wang from California. Though not many people were able to attend, these passionate and ambitious Taiwanese were at least able to get to know one another and build the foundations for future cooperation.

October 30th marked the conclusion of the United Congress, and all of the participants took a group photo together. For safety reasons, they decided that Tseng Mao-te should keep the undeveloped film, the reason for which will become relevant after discussing the threat of the White Terror. Recently, Suy-Ming Chou met with Tseng Mao-te in Houston, who told him that the film was put in a bank safe for safekeeping. Later, he discovered that the bank had gone bankrupt and closed, but it was too late to retrieve the film.

6. The Establishment of the United Formosans in America for Independence, July 4th, 1966

During the Formosa Leadership United Congress, the largest source of conflict preventing agreement between UFI and FASG was that UFI wanted the newly formed organization to take on UFI's debt. The second preparatory meeting, originally scheduled to be held in Philadelphia on January 1st and 2nd, was cancelled.

Months of difficult negotiations and complicated communications passed until Koo Kwang-ming of the Japanese Taiwan Youth Society accepted an invitation to visit a Taiwanese Independence organization in Los Angeles. During his visit, he was asked to help coordinate the merge. He had previously talked to representatives from both sides in Philadelphia and Madison, and also met with Tron-rong Tsai, Chiu-Sen Wang, and others in Los Angeles. Finally, representatives from both UFI and FASG agreed to hold discussions again in Philadelphia on June 18th, 1966. Apart from UFI's Edward Chen, Fu-Chen Lo, Powen Wang, and James Chin-Chun Su; as well as FASG's Su-Ming Chou, Teng-chun Li, Jin-Sheng Jian, Hung-mao Tien, Chen-hsiung Hsu, Kuei-hsiung Wang, and Chao-hsing Chen, representatives from 9 different regions were also invited to attend, including: Liang-Shing Fan, C. C. Yang, Michael S. K. Chen, and Strong Chuang from

Kansas; Ron Chen, Tan-Sun Mark Chen, and Ren-chi Wang from Oklahoma; George Chang and Ming Cheng Liao of Houston; Sin-I Hsiao from Boston; Tzutsai Chen from Baltimore; Chin-te Lai from Minnesota; Tron-rong Tsai, Chiu-Sen Wang, and Frank Lai from Los Angeles. They resolved to establish the United Formosans in America for Independence (UFAI) on July 4th, 1966. All of the members had to sign an affidavit, and aside from the leaders of the group, the names of all of the other members of the group were kept secret.

Since the basic structure of this joint organization had been formed during the Formosa Leadership United Congress, many of the key figures had been participants in the conference. During the meeting, they elected Edward Chen as the Chairman to manage their joint affairs, and Suy-Ming Chou was elected as the Chairman of the Central Committee. Moreover, they decided that the organization would focus on the grassroots movement (by establishing Taiwanese associations in as many places as possible to discover leaders and encourage greater involvement in the mass movement) and enlightenment (by working on enlightenment through education, in order to raise the American public's awareness and understanding of Taiwan). Four major goals were established:

1. Advertise the Taiwanese people's pursuit of democracy, freedom, and independence
2. Establish the organization's headquarters in New York, and encourage members to try and find work near New York after they graduate
3. "The Long March to Freedom": send members to tour universities and promote the concept of independence for Taiwan
4. Publish and distribute a publication titled *Formosagram*

The biggest difference between UFAI and FASG was that the members of the former organization were scattered across the United States. The vast majority of UFAI's members didn't know each other personally, which made it difficult to communicate and organize meetings. The latter was a University of Wisconsin organization, so all the members could regularly meet and discuss, making it easy to divide the work and cooperate. Moreover, since FASG was an officially registered school organization, as long as it conformed with its charter and the school's regulations, even its political conferences and public protests would be protected by the school. Conversely, UFAI was a political organization that was not affiliated with a university, so all of its activities had to be carried out within the boundaries of U.S. law, and they could be restricted by the Foreign Agent Registration Act. In other words, if UFAI collaborated with political organizations in Japan or Canada, or accepted foreign financial support, the members' names, addresses, telephone numbers, as well as the entire organization's political contributions and income would need to be registered with the Department of Justice. These regulations were based on concerns about the United States' national security. Finally, the organization decided that if it became necessary, they would register the group under Chairman Edward Chen and Central Committee Chairman Suy-Ming Chou's names.

After UFAI was established, the number of members gradually increased. In addition to the regular publication of *Formosagram*, the foreign affairs, organizational, research development, and overseas liaison departments were all running smoothly. But there was only a small increase in donations, meaning that the annual budget was only \$4,000. The organization's expenses included the travel costs for the "Long March to Freedom" tour to American universities and the cost of advertising in *The New York Times*. After a year, the organization spent over \$9,000, but it was able to accomplish a lot of very important foundational work. For

example, George Chang and Ron Chen were sent on the “Long March to Freedom” tour, traveling from the East Coast to the West Coast to tour all the college towns that had Taiwanese students. They distributed copies of *Taiwan Youth* and *Formosagram* to university campuses, carrying out the work of ideological enlightenment, advocating Taiwanese consciousness, spreading the concept of building an independent nation, discovering individuals with the potential to leader the Taiwanese Independence Movement, and finding financial backers. Fu-Chen Lo, Jin-Sheng Jian, and Teng-chun Li started from Philadelphia and traveled northeast to visit schools in New England. In total, the “Long March to Freedom” tour visited a total of 30 different college towns, drove over 10,000 miles, recruited many Taiwanese student groups and organizations, and attracted the attention of many incredible allies, such as Harvard’s Fu-Mei Chang, as well as Yale’s Lung-Chi Chen and Tung-pi Chen.

But, before a year had passed, Chairman Edward Chen suddenly resigned in May of 1967. He resigned because Ron Chen of the Executive Committee felt that the only feasible route to Taiwanese independence involved the mobilization of the masses on the island. He felt that the UFAI’s policy of publicizing the issue on the international stage would not be effective. Since Ron Chen and Edward Chen’s theoretical policies were so vastly different, Edward Chen decided to step down from his position as Chairman. When this happened, Suy-Ming Chou and three other Central Committee members, Fu-Chen Lo, Ren-chi Wang, and Tung-yao Tsai, held an emergency meeting. Considering that this news might affect the morale of members in the organization, they decided to temporarily hold off from announcing the news and to hold elections for a new Chairman and Cabinet at the end of June.

7. Chi-ming Huang Incident, September 2nd, 1966

In 1964, Chi-ming Huang transferred from the East Asia Research Institute at Harvard University to a doctorate program at the University of Wisconsin’s School of Education. In March of 1966, he returned to Taiwan to collect data for his dissertation, “Taiwan’s Education System during the Era of Japanese Occupation,” a research project funded by a U.S. federal government education grant. Before his trip, he asked the opinions of many fellow Taiwanese people, and most of them opposed the trip out of concern for his safety. Professor Mendel and Suy-Ming Chou also felt that it would not be a good idea. Sure enough, on March 4th, 1967, *The New York Times* reported that Chi-ming Huang, a Taiwanese student studying aboard in the United States, had been arrested on September 2nd, 1966. He was accused of participating in the Taiwanese Independence United Congress in Chicago, and meeting with Japanese leaders of the Taiwanese Independence Movement when he had passed through Japan. He was prosecuted as a rebel in a military tribunal. On May 2nd, 1967, he was sentenced to five years in prison after a short and secret 2-hour trial, without being allowed to hear the indictment or consult a defense lawyer. Though he applied for an appeal, his application was rejected.

Chi-ming Huang wrote a letter to Suy-Ming Chou from prison, asking for his help. In his letter, he wrote that Edward Chen’s bodyguard, Wen-cheng Ke, and Hsien-ming Chang of the University of Wisconsin’s Chinese departments were secret agents and had been writing reports. He asked that the people of UW help him seek vengeance. When Suy-Ming Chou received this letter of distress, transmitted confidentially via *New York Times* reporter Fred Andrew, he immediately contacted the Vice-president of the University of Wisconsin, who was extremely shocked and sympathetic. Not long afterwards, thanks to his immediate help in contacting a

number of different people, the President of the University of Wisconsin, Mr. Harrington, wrote a letter to the Secretary of State, Dean Rusk, asking him to intervene. President Harrington stated that he believed that since FASG was a legal and officially registered university organization, that had a faculty member serving as a consultant, it was the kind of organization that should have the freedom to debate political policies. The school could also guarantee that the organization had no intent of committing treason, nor was there any possibility of conspiracy. He also emphasized that a campus that promoted free speech could not tolerate the obstruction of legitimate academic research due to political pressures. Additionally, he threatened that if students from the Republic of China were not allowed to freely participate in American academic discussions, the University of Wisconsin would refuse to accept students from Taiwan, and they would encourage other universities to follow suit. Since President Harrington was also the President of the State University Federation for Agricultural Development, he also had a considerable amount of influence over other schools.

Suy-Ming Chou also sent a letter to I-ming Huang of the Canadian Human Rights Commission, asking him to help request assistance from the London-based organization, Amnesty International. Under strong pressure from the American academic community, the Nationalist Government reviewed Chi-ming Huang's case on May 17th, 1967. On July 7th, they released him on the basis of having inadequate evidence, and on August 26th, after his release, Chi-ming Huang wrote a thank you letter to Suy-Ming Chou for his support and help. He also said that he planned to return to the States in November to complete his doctoral studies. These plans ultimately fell through, however, because the Nationalist Government prevented him from leaving Taiwan. Later, we learned that in February of 1968, thanks to an introduction by Mr. Chao-chia Yang, he got married. One year, Professor Mendel was invited to lecture at Tunghai University, and Chi-ming Huang drove Professor Mendel to Taichung. As he was driving back along Taichung's Qingshui Highway, Chi-ming Huang died in a very bizarre car accident.

The Chi-Ming Huang case is explained in detail in Ming-cheng Chen's book, *Forty Years in the Overseas Taiwanese Independence Movement*, pages 96 to 98; and Professor Mendel's book, *Formosan Nationalism*, pages 166 to 167.

8. A large advertisement calling for "Formosa for Formosans" is public in *The New York Times*, November 20th, 1966.

In 1964 in Philadelphia, Fu-Chen Lo and James Chin-Chun Su came up with the idea of using an advertisement in America's best-selling and most influential newspaper to express the Taiwanese people's desire to "pursue freedom, democracy, and independence." Inspired by the publication of "A Declaration of Formosan Self-salvation" by Ming Min Peng, Tsung Ming Hsieh, and Ting-chao Wei in September of that year, the Canadian Human Rights Commission recommended that they publish a large advertisement in response. In 1966, after the establishment of UFAI, it was decided that on the Sunday before the UN discussed issues related to China, they would publish a half-page spread in the most famous newspaper, *The New York Times*. The Chairman of the Central Committee, Suy-Ming Chou, was put in charge of raising the funds to run the advertisement.

Sales for *The New York Times* were four times higher on Sundays than on weekdays, so advertising costs were extremely high; a half-page ad cost \$4,000. Tai-cheng Kuo of Japan's Republic of Taiwan Provisional Government, Koo Kwang-ming of Japan's *Taiwan Youth*, and I-ming Huang of the Canadian Human Rights Commission pledged \$500 each. The United

Formosans in Europe for Independence also pledged \$50, and the rest was raised by UFAI. Using his connections and good interpersonal relationships, Suy-Ming Chou asked for donations everywhere. Individuals from Madison, New York, and Philadelphia contributed the most to the fundraising campaign. However, the advertising costs were due 3 days prior to publication, and the total amount fundraised was still short by over \$1,000. Thus, Suy-Ming Chou borrowed money from the University of Wisconsin Faculty Welfare Society and was prepared to pay off this debt himself. Fortunately, after the advertisement was published a great number of people were very moved, and donations came pouring in, thereby paying off all the expenses of the advertisement. With an additional balance of \$350, he decided to publish a collaborative journal with submissions from Independence alliances in the United States, Canada, Europe, and Japan, titled *Independent Formosa*.

The advertisement was published on November 20th, 1966 with the headline, “Formosa for Formosans.” The advertisement introduced the idea of Taiwanese self-determination, and it detailed what the Taiwanese people wanted from the United Nations member states, the leaders of the Chinese Communist Party, the Taipei Kuomintang government, and the American people. Nine days later, on November 29th, the UN still decided to recognize the Republic of China and refuse membership to the Chinese Communist Party. Generally speaking, however, the response to this advertisement was very good. The greatest gains were that they were able to symbolically represent the unity of the overseas Taiwanese community and lay the foundation for the World United Formosans for Independence (WUFI).

9. A Period of Growth and Maturity for UFAI (July 1966 to December 1969) and Preparations for the Establishment of the World United Formosans for Independence (WUFI)

The first UFAI national United Congress was held in Philadelphia on June 18th, 1966. The officers who were elected during this meeting are as listed below:

Executive Committee:

Chairman (also working on diplomacy): Edward Chen
Secretary: George Chang
Finances: Ren-chi Wang
Publishing: Hung-mao Tien, Ron Chen (also working on organization)
Research: Tzutsai Cheng
Island-related Work: Tron-rong Tsai
Organization: Frank Lai, Chiu-Sen Wang, Jackson Chiu, Liang-Shing Fan

Central Committee: Suy-Ming Chou (Chairman), Edward Chen, Ren-chi Wang, Tron-rong Tsai, Liang-Shing Fan, George Chang, and Fu-Chen Lo.

Additionally, other members like Powen Wang, Ho Rui Hsu, and Fu Yuan Hsu were very active in the organization’s activities as well.

Important achievements:

1. The publication of *Formosagram*

2. The translation of “A Formosan Declaration of Self-salvation” into English, and its widespread distribution
3. The publication of a large advertisement in *The New York Times*
4. “The Long March to Freedom” tour

The second United Congress was held on June 16th, 1967 in Independence, Missouri. The members are listed as follows:

Executive Committee:

Chairman: Ren-chi Wang
 Vice-chairman: George Chang
 Finances: C. C. Yang
 Publishing: Frank Lai
 Diplomacy: Liang-Shing Fan
 Organization: Fu-Chen Lo
 Fundraising: Ron Chen
 Mobilization: Wen Chi Chang
 Overseas Communication: Suy-Ming Chou

Central Committee: Suy-Ming Chou (Chairman), Liang-Shing Fan, George Chang, Fu-Chen Lo, Frank Lai, Ren-chi Wang, Tron-rong Tsai.

Important achievements:

1. Published and publicly distributed the *Independent Formosa* journal in English, a collaboration between the American, Canadian, European, and Japanese organizations, while continuing to publish and distribute *Formosagram* for internal members
2. Completed the UFAI Charter
3. The Organization department continued to conduct the “Long March to Freedom” tour, visiting Washington D.C. Indiana, Illinois, Utah, Ohio, New York, Oregon, Massachusetts, Pennsylvania, and other states.

The third United Congress was held in Gary, Indiana. The members are listed as follows:

Executive Committee:

Chairman: Tron-rong Tsai
 First Vice-chairman: George Chang
 Second Vice-chairman (and working on diplomacy): Lung-Chi Chen
 Secretary: Tzutsai Cheng
 Finances: Jackson Chiu
 Organization: Frank Lai
 Publicity: Fu-Chen Lo
 Overseas Communication: Chiu-yeh Shih

Central Committee: Suy-Ming Chou (Chairman), Fu-Chen Lo, Frank Lai, Ren-chi Wang, Tron-rong Tsai, C. C. Yang, Tzutsai Cheng, Shao Liang Cheng, Wen Chi Chang, Chiu-Sen Wang (the last two members resigned).

Important achievements:

1. Amended the charter to abolish the position of Chairman of the Central Committee and make the Chairman the organization's representative. A second Vice-chairman position was added, and a decision-making committee was established to help coordinate the decisions regarding important policies. The six members of this committee were appointed by the Central Committee and the Chairman (Edward Chen, Michael S. K. Chen, Tien-ming Lu, Ho Rui Hsu, and the two Vice-chairmen).
2. Strengthened UFAI's communications with the allied organizations in Japan, Europe, and Canada, in order to encourage integration.

10. January 1st, 1970: Taiwanese Independence Organizations in the United States, Japan, Europe, and Canada Integrate to Form the World United Formosans for Independence (WUFI)

When Koo Kwang-ming visited the U.S. in 1965, he talked to Professor Mendel, as well as Suy-Ming Chou, Hung-mao Tien, Teng-chun Li, and Jin-Sheng Jian of the University of Wisconsin, about the possibility of integrating with UFAI to form an international Taiwanese independence alliance. Koo Kwang-ming had a thorough understanding of the situation on both the international level and the island level, as well as a clear theoretical basis, eloquent oratorical skills, and a talent for leadership. When Suy-Ming Chou was working on overseas communication, the two kept in close contact. Suy-Ming Chou also occasionally exchanged letters with Rung-pang Ho, Ying-ming Chou, Ng Chiau-tong, Chin-I Wu, Koh Se-kai, and Munakata Takayuki. Suy-Ming Chou also frequently wrote to Professor I-ming Huang of the Canadian Human Rights Commission, as well as to Tsung-ting Chang, Yu-chiao Hsiao, and Wei-chia Chang (pseudonym Chien-chih Lai or I-chih Wang) from Europe. In 1969 when Teng-chun Li went to Japan to collect materials for his doctoral dissertation, he was able to have more face-to-face interactions and communications with the Japanese allies in the Taiwanese Independence Movement. Thus, it can be said that the establishment of a global Taiwanese independence alliance went smoothly, just like how "when water arrives, a channel is naturally formed."

On September 1969, a preparatory meeting for the creation of the global Taiwanese independence alliance was held in New York. Tsung-ting Chang of the United Formosans in Europe for Independence, Che-fu Lin of the Canadian Human Rights Commission, and all the officers of United Formosans in America for Independence attended the meeting. After two days of discussion, they agreed to establish the World United Formosans for Independence (WUFI). Each organization would keep its independences, and they would elect the members of the Central Committee themselves, and then allow the Central Committee members to elect a leader. As a result, Tron-rong Tsai was elected to the position of Chairman, George Chang to the position of Vice-chairman, and Tzutsai Cheng to the position of Executive Secretary. Another 20 individuals were also elected to serve as committee members, and they decided to officially establish the organization on January 1st, 1970. The English-language publication, *Independent Formosa*, and the Chinese-language publication, *Taiwan Youth*, became the organization's two

official magazines. This massive integration of overseas Taiwanese communities was a new milestone in the Taiwanese Independence Movement. Moreover, in the ten turbulent years of their participation in the Taiwanese Independence Movement, the Taiwanese students at the University of Wisconsin, in the name of pursuing their ideals, fearlessly confronted the Kuomintang's totalitarian dictatorship and played a pivotal role in a number of deeply inspirational events.



The University of Wisconsin Formosan Club participating in the International Day Flag Parade – Madison, WI 05/02/1965



University of Wisconsin Vice-President Robben Fleming and his wife with the Formosan Affair study Group – Madison, WI 05/02/1965

Excerpt from *Consciousness and Identity – Album of Overseas Taiwanese Movements from 1950~1990* /2005/06

The United Formosans in America for Independence Headquarters

Taiwanese Association of America – United States of America

Author: Mu-Sheng Wu

Background

In the 1960s, especially in the years right around 1970 at the height of the Vietnam War, American universities brought a number of Taiwanese graduate students from science and engineering programs into the United States as teaching assistants and research fellows. With this door open, many Taiwanese students were able to go to the United States to study. As a result, nearly every university had a group of Taiwanese students.

At that time, it was typical that when a Taiwanese student arrived at an American University, there would already be an established Chinese Student Association that was not affiliated with China and was actually a Kuomintang organization. If the student was a Kuomintang supporter, not long after his arrival, he'd receive a notice from a district leader asking him to report to the local leaders and instructing him on a number of duties, such as: to cooperate in group activities, to randomly engage in national diplomacy, to promote the culture of the motherland, and to refute heretical ideas. If the student was not Kuomintang-allied, he would also receive an invitation letter from the Chinese Student Association. He might wonder how they knew his address, since no one apart from the university was supposed to know it. Such was the vast and remarkable power of their group.

For numerous reasons, including wanting to relieve a sense of homesickness, trying to acclimate to their new environment, out of political interest, out of curiosity, out of politeness, or just in order to figure out what the group was about, the new students would attend the welcome orientation. Afterwards, many of them would continue to participate, and of course there were also some who only occasionally participated, and some who never attended again. The people in the latter two categories had different opinions; they were mostly Taiwanese.

Firstly, the Taiwanese had an issue with the word “Chinese” in “Chinese Student Association,” since they were from Taiwan, not China. Additionally, the majority of the students in the Chinese Association spoke with a Beijing accent. They also discovered that their Chinese classmates blatantly lied — claiming that the authoritarian government of Taiwan was a free and democratic government, and that the cruel Chiang Kai-shek was a benevolent, beloved, and great man. What disgusted them the most was that the Chinese students took commands from the consulate and were controlled by the Kuomintang. These Taiwanese students were not willing to be bullied in America like they were in Taiwan; in America, they wanted to become people who could stand tall and dignified. Additionally, they realized that the Chinese Student Association could not help them with their homesickness. The only thing they got out of the orientation meeting was a “registration form” that gave the consulate greater control over them, but a lot of them had already been mailed a copy of this form.

Gradually, they met other Taiwanese students through their friends, on campus, at the market, through the Chinese Student Association, and by other means. As they began to eat and talk with one another, they realized that these kinds of gatherings helped them relieve their sense of homesickness and loneliness, and they were also able to express their hatred for the Kuomintang. Once they realized that Kuomintang agents were lurking throughout the campus, they began to be more cautious. When the time was right, there were a few courageous, righteous, and forward-looking Taiwanese students who, disregarding the presence of secret agents, stood up and proposed the establishment of a Taiwanese association. Around 1970,

Taiwanese Associations sprouted up on one campus after another, like “bamboo shoots after a spring rain.” During this period, the two most typical examples were the University of Texas Austin’s Taiwanese Association and the Ohio State University Taiwanese Association. Enlightened by their consciences, these Taiwanese students were determined to contribute to Taiwan.

The Taiwanese associations that originally chose not to involve themselves in politics, such as the Taiwanese Association of New York (1976), were not far behind: they began to reinvent themselves. They began caring more about politics, and they worked hard to overthrow the Kuomintang regime to help Taiwan become a new and independent country. Though their bylaws stipulated that they were non-political organizations, in reality, the term “non-political” is in itself, quite a political statement. Under these conditions, the birth of the Taiwanese Association of America was in no way coincidental.

The Establishment of the University of Austin Texas Taiwanese Association

Currently, Austin is a medium-sized city with a population of 660,000, but back in 1969, it was just a small city with a population under 200,000. Austin is the political center of Texas and the state capital; to many Texans, it is also home to the best school in the world: the University of Texas. At that time, there was very limited amounts of industry and commerce, and it seemed to be just the state capital and home to a university.

Before 1969, the University of Texas was the Kuomintang’s “sacred,” and well-cultivated base, the cultivators of which included the Houston consulate, the Kuomintang association (led by Ta-chen Lo, under Kuang-tsai Chang’s command), and the Chinese Student Association. Though the Taiwanese students numbered close to 50 individuals, they had never had their own organization, nor had they ever held Taiwanese student meetings. Nearly all of them participated in the Chinese Student Association, though their participation was often not voluntary. At that time, there were various reasons and hardships that made it impossible not to participate. Their passports had a 3-year validity period, after which they needed to renew their passports in order to extend their stay in the States. The renewal was only valid for another 20 months, after which they could continue to renew their passports, but if they wanted to continue to live in the States, they had no option but to maintain a certain kind of relationship with the consulate. This was the main reason that many Taiwanese students participated in the Chinese Students Association.

In 1969, ten new Taiwanese students arrived at the University of Texas, and brought with them very liberal ideologies, a deep hatred for the Chiang regime’s dictatorship, and discontentment with the Kuomintang’s role in Austin. Though most of them were very concerned about situation in Taiwan and its future, their understanding of the situation in Taiwan was still quite weak, and some even had a deep-seated Chinese complex.

At this time, Mu-Sheng Wu from the East Coast began to take action. He carefully selected Cheng-I Jim Young, Chun San Lee, Chung-nan Chiu, Sheng-chi Wu, Tony Chen, Yao-pen Hung, Ching-chang Chiang, Tsann-wang Yu, Feng-sheng Lin, and Chao-chi Lu, and invited them to visit his home to eat and get to know each other better, as well as to begin conducting Taiwanese student activities in the Kuomintang’s strong point, the south central part of the United States. After this, whenever they were free, concerned about Taiwanese politics, or dissatisfied with the Kuomintang, they would go to Wu’s house to talk, if there was alcohol, they’d drink, and often times they’d talk into the depth of night. On the weekends, the Wu

household was often filled with Taiwanese students, who had turned the apartment that Mu-Sheng Wu had rented from the school into their gathering place and rest area. Though their meetings weren't regular yet, the Taiwanese in Austin were beginning to hold their own gatherings.

Not long after New Year's Day 1970, they began to prepare public activities for the Taiwanese students, starting with outings. They planned one outing per month, which were planned by a different volunteer each time, and as the number of participants grew, so did their courage. After planning three outings, they decided that they wanted to establish a Taiwanese association, but the biggest issue was who would serve as President. Though they had the courage to organize a Taiwanese association, becoming President held a different level of risk. For this reason, they asked Mu-Sheng Wu for his opinion, but in reality, what they were asking for was not his opinion, but rather for him to become President. Not daring to decline, Mu-Sheng Wu immediately accepted their request.

Though they carried out their preparatory work vigorously, they also did so with great caution. For example, they asked the politically strong Neng-Hsiang Wang, who had once fought with the Chicago consulate at Kansas State University, to avoid attending their early events. They were also careful to avoid leaking any information to the Kuomintang.

In March of that year, they established the Taiwanese association at an Austin church with 40 participants (later the association grew to 60 members), and Mu-Sheng Wu became the first President. For these 40 students to have established a Taiwanese association in the isolated and remote city of Austin, under the watchful eye of the Kuomintang agents, is truly an extraordinary feat.

To avoid being harmed by the Kuomintang, the students of the Taiwanese association registered with the University of Texas as an official student organization — the Formosan Club. Though the school had one Taiwanese professor, since he'd never had contact with the Taiwanese students, nor had he ever expressed any political positions, they had to ask an American professor to serve as their advisor.

The mission and activities of the Taiwanese Association were: to be a non-political organization that helped students connect with each other and assist each other, to help new students settle in, to organize recreational activities and small seminars, and to connect with other local Taiwanese associations.

The Kuomintang agents truly ran rampant; one week after establishment of the association, Mu-Sheng Wu received a letter sent via specified-delivery double registered mail from the Kuomintang consulate in Houston. The letter contained the following demands: (1) to disband the conspiratorial Taiwanese association; (2) to become an agent for the Consul General; (3) to report the phone numbers, addresses, and occupations of any close relatives to the consulate. The purpose of the letter was to intimidate, and though it was written very politely (Kuomintang officials often used a method that involved leaving no trace of their contact; if talked to in person or over the phone, they were very arrogant; but in written letters, they were extremely polite), enclosed in the letter were two editorials that derided those involved in the Taiwanese Independence Movement, which made the letter seem more threatening. For the Taiwanese people's dignity, as well as the Taiwanese Association's survival, Mu-Sheng Wu paid no attention to the letter and was determined to take on the consulate's challenge. The consulate realized that they'd come across a hard nail and decided to retreat, never again bothering Mu-Sheng Wu during his tenure as president.

The term length for the presidency was one year. In 1971 the second president, Chun San Lee, came into office. As soon as his term began, officials from the consulate went to his apartment to discuss with him, and of course they used intimidation tactics and the like. Chun San Lee was not swayed by these threats, and he maintained the dignity of the Taiwanese people.

The Birth and Growth of the Taiwanese Association of America

Translator's note: the Taiwanese Association of America (全美同鄉會) is sometimes referred to as the "Formosan Club of America" by the author, so the translation reflects this preference when specified in the original text. Please note, however, that the Formosan Club of America and the current Taiwanese Association of America are the same organization.

As previously mentioned, in 1969 and 1970, new local Taiwanese associations sprung up like "bamboo shoots after a spring rain," while the long-established Taiwanese associations in the larger cities became more political. On January 28th, 1970, in order to gather these forces together to better serve the homeland, to improve the situation back home, and to make greater contributions to Taiwan's future, the Taiwanese Association of the Eastern U.S. (Yi-Ho Cheng), the Taiwanese Association of Los Angeles (Ho Rui Hsu), and the Taiwanese Association of Chicago (Chin-hung Lin) co-authored a letter to the various local Taiwanese associations to propose the establishment of the Taiwanese Association of America. After receiving the enthusiastic support of all local associations, the Formosan Club of America was established in New York on July 1st.

First President: Yi-Ho Cheng

Term: July 1st, 1970 to June 30th, 1972.

Yi-Ho Cheng and Ho Rui Hsu were elected as President and Vice-president respectively. Lung-feng Chen was elected as Secretary, Hsi-hsien Wu as Head of Finance, and Cheng-Shen Fang as the journal editor.

The 28 founding chapters of the Taiwanese Association of America were: Ann Arbor (Yu-chao Wu), Austin (Mu-Sheng Wu), Baltimore (Steven Chang), Binghamton (Franklin Fong-Ming Lee), Boston (Ching-chiang Kuo), Greater Chicago (Chin-hung Lin), Cincinnati (J. Y. Lin), Cleveland (Tu-lung Weng), College Station (Ta-lin Liao), East Lansing (Kun-Mu Chen), Hartford (Wan-chung Yang), Houston (Rung-chang Lin), Ithaca (Wu Hsiung Tsai), Lincoln (Kung-chao Li), Los Angeles (Ho Rui Hsu), Madison (Li-yuan Huang), Manhattan (Kang Lu Wang), New Haven (Ching-chun Chen), Greater New York (Yi-Ho Cheng), Norman (Raymond Wu), Philadelphia (Rui-Ying Li), Portland (Tsong-min Lin), Provo (Chiang-liu Chen), St. Louis (Ying-tsung Lo), Raleigh (Chen-sheng Chang), Seattle (Hsin-I Huang), Storrs (Chao-sung Hsu), and Washington D.C. (Donald C. J. Chen). (Author's note: the names in parentheses are the Presidents of each chapter.)

The mission of the Taiwanese Association of America was: (1) to promote friendship; (2) to strengthen coordination and cooperation between the local associations; (3) to help resolve social, economic, cultural, legal, and human rights issues that Taiwanese were facing; (4) to

promote understanding and goodwill between Taiwanese and American citizens; (5) to enhance cooperation between Taiwanese inside and outside of the island; (6) to serve as a coordination center for the above listed goals.

They officially registered the club with the Office of recorder of Deeds, D.C. under the name “The Formosan Club of America, Inc.” and received their official documents that day. The directors of the club included: Chi-Chin Huang, Yi-Ho Cheng, and Lung-fung Chen; members were: Chi-Chin Huang, Yi-Ho Cheng, Lung-fung Chen, and Winston Tsai (a Washington D.C. lawyer). The validity period of their registration was 10 years.

Yi-Ho Cheng started his term on July 1st, 1970, and ended it on June 30th, 1972, a total term length of 2 years. During his term, the following 6 local Taiwanese associations joined the Taiwanese Association of America: Minneapolis (Shu-mei Chang), Baton Rouge (Wen-yu Tsai), Dallas (His-I Huang), Lawrence (Chi-hsiang Lei), Buffalo (Chun-hsiung Wang), and Rochester (Cheng-hsiao Wu). At the end of Yi-Ho Cheng’s term, the Taiwanese Association of American had 34 chapters.

Second President: Ho Rui Hsu

Term: July 1st, 1972 to August 31st, 1974.

The second President was Ho Rui Hsu from the Taiwanese Association of Los Angeles, and the Vice-president was Chiung-hui Ke from Pittsburg. The only reason that the length of the term was two years and two months, instead of two years, was that there were no candidates for the position, so there was no other option but to extend the length of the term. It was during this term that *May Flower* became the club journal. Cary S. Huang and others began publishing *May Flower* in 1969 in Ft. Collins, Colorado, with the purpose of enlightening the Taiwanese consciousness. Later, it was also published in Madison, Wisconsin (1971/7/1); Houston Texas (1971/12/20); and Los Angeles, California by Taiwanese community members or organizations. When *May Flower* was being published in Los Angeles, the Taiwanese Association of America used it to connect various local Taiwanese associations and their members. Later, on November 20th, 1973, it officially became the journal of the TAA, and the TAA continued to use *May Flower* as its official publication until it ceased publishing in 1980.

During Ho Ru Hsu’s term, the following chapters were added to the Taiwanese Association of America: Atlanta (Evan Ling), Pittsburg (Edward T. S. Huang), Purdue (Cheng-I Lin), San Francisco (Cheng-hsun Chang), Syracuse (Sheng-I Kuo), Urbana (I-ming Chang), N.Y. Capital (Chao-fu Yang), New Jersey (Pao-ting Cheng), and Athens (Hsin-chi Lin). A total of 9 new chapters, added onto the 34 at the end of Yi-Ho Cheng’s term, brought the TAA’s total chapter count to 43. This large family thriving in the middle of a foreign country was truly magnificent. The only pity was that the parents of this big family didn’t have the right to be parents, and the organization was rather weak. Each chapter still played an important role in their respective areas — enlightening the Taiwanese consciousness and publicizing their cause to the American public. However, since the Taiwanese Association of America’s existence wasn’t crucial to the existence of the separate chapters, the TAA did not have a lot of power to unite the different chapters. Additionally, the United States is a large country, and since at the time, phone calls were expensive and the Taiwanese who traveled to America were poor, most of them communicated through written correspondence. With the added fact that the presidents of university Taiwanese associations often left after graduating, it was generally difficult to

maintain a good relationship between the TAA and all of the local branches. Therefore, while there were 43 chapters across the United States, only ten or so maintained regular contact with the TAA.

The work President Ho Rui Hsu completed during his term can be summarized as follows:
(written by Vice-president Chiung-hui Ke)

1. General work
 - Continued to encourage and assist Taiwanese communities to establish local Taiwanese associations and join the Taiwanese Association of America
 - Collected the membership lists of each chapter in order to compile a register of all the members of the Taiwanese Association of America
 - Designed an emblem, anthem, and flag for the Taiwanese Association of America
2. Cooperated with the publishers of *May Flower*; mentioned earlier, so it will not be described in detail here
3. Cooperated with other Taiwanese associations
 - Supported the Taiwanese Self-determination Movement, started by Chang-hui Huang, Wudong Huang, Tsung-yi Lin, and Choan-Seng Song, and fully cooperated with them after the establishment of the Self-determination association.
 - Participated in preparations for the World Federation of Taiwanese Associations (WFTA); please refer to “The Establishment of the WFTA” during Mu-Sheng Wu’s tenure as President.
4. Held the first East Coast Summer Conference

With the assistance of Christian friends like Chia-hsin Yeh, Hsien-li Huang, and Franklin Fong-Ming Lee, the TAA and the East Coast Christian Alliance decided to co-host “The Fourth East Coast Christian Summer Conference” and “The First Taiwanese Association Summer Conference” on July 19th, 1973 at Camp Taconic in Albany, New York. The leaders of the summer conferences were Morgan Chang (New York), Pao-ting Cheng (New Jersey), Mingchi Wu and Edward Huang (Pittsburg), and Franklin Fong-Ming Lee (Upstate New York). After the summer conference, the majority of the Taiwanese association representatives advocated for the continuation of the summer conference. Chiu-Sen Wang of the Syracuse Taiwanese Association agreed to organize the 1974 East Coast Summer Conference, and since then, the East Coast Summer Conference has continued year after year. It also inspired the consecutive establishment of the West Coast, Southern, and Southwestern Summer Conferences. The summer conferences have become some of the TAA’s most important regional events.

5. Friendly Softball Tournament

In the early 1970s, Taiwan’s success in the Little League aroused enthusiasm for softball amongst the overseas Taiwanese community. Many Taiwanese associations organized their own softball teams. Thus, the TAA considered softball tournaments as a way of promoting cooperation between chapters in the same regions. Unfortunately, however, due to the economic circumstances of the Taiwanese American community and their associations at that time, it was impossible to organize nationwide tournaments.

6. Exposing the Evils of the Kuomintang at Williamsport

From 1969 to 1973, Taiwan's little league baseball team came to Williamsport, Pennsylvania to represent Asia in the Little League World Series. All of the Taiwanese associations on the East Coast organized a trip to Williamsport to cheer on the team. While watching the game, they held up signs with words like "Go Team Taiwan," "The Taiwanese Team is not the Chinese Team," and "Go Go Taiwan." In order to have an even larger effect, one year they even hired a small plane to circle around the field with banners that read "Long live Taiwanese Independence" and "Go Go Taiwan."

The Kuomintang also mobilized its own party members — the Chinese Student Association, the overseas Chinese community they controlled, and hired gangsters — to hold signs reading "Go Team China" and make noise near the Taiwanese cheering squad. They were simultaneously cheering on the Chinese team and cursing at the Taiwanese audience members. Their hired gangsters also mixed into the Taiwanese group and stole flags from some of the Taiwanese individuals. When they saw the small plane flying its banners, they were very angry, and audience was clearly divided into "Taiwanese" and "Chinese."

In 1972, the Taiwanese team won the World Series, and the second the game ended, a punch was thrown. Soon, Kuomintang naval soldiers and thugs, who'd been sent to Connecticut to train and stir up trouble, rushed into the group of Taiwanese audience members with wooden sticks in hand, and began to beat them. Some of the Taiwanese people immediately protected themselves with their flag poles. This armed fight was finally broken up by the Williamsport police and helicopters, but by this time, a lot of Taiwanese community members were already injured. Only later did we learn that this group of naval soldiers had been deceived, believing that they'd been sent to fight "Chinese communists." When they recognized some of these so-called "Chinese communists" as people they knew from Connecticut, they realized that they'd been tricked.

At the beginning of August 1973, the TAA learned that the Taiwan Giants would come back to defend their championship, so they cooperated with the Taiwanese Association of New York (Jyu Hsiung Fang) and the Taiwanese Self-determination Association (Pastor Choan-Seng Song) to create a plan to expose the Kuomintang's violent and abusive behavior towards the Taiwanese audience members at the Little League tournament, and to protect the safety of their fellow Taiwanese. Association members from New York like Choan-Seng Song and Jyu Hsiung Fang sent letters to the citizens and local newspapers of Williamsport. Vice-president Chiung-hui Ke of the TAA wrote to the organizers of the Little League tournament, the Pennsylvania Police Department, and the Williamsport Police Bureau. Our appeal resonated with the citizens, many of whom wrote letters to the organizers of the tournament and the police chief.

The Taiwan Giants won that year's championships 12-0. Though the Kuomintang underlings were as brazen as ever, doing their best to provoke us, thanks to our preparations, they were unsuccessful. After the event, TAA wrote a thank you letter to all the involved groups to thank them for their efforts in bringing the tournament to a satisfactory conclusion.

The Taiwanese Association of America finally caught the attention of the Nationalist Government. In early 1974, the Nationalist Government, through someone named Mr. Chen, extended an invitation to President Ho Rui Hsu, Vice-president Chiung-hui Ke, and three other Taiwanese association representatives to travel back to Taiwan and get a better understanding of the country's current situation. After the TAA discussed with leaders of other organizations, they feared that they'd be force-fed Kuomintang propaganda during this trip, and that they might

negatively affect the individuals and organizations fighting against the Nationalist Government from inside the island. Thus, they declined the invitation.

Journals, Newsletters, and Magazines

It could be said that all the members of TAA were very talented scholars, and the first step of a scholarly rebellion is the writing of articles and distribution of publications. It's hard to estimate just how great the influence of these publications was. In addition to communicating ideas and transmitting messages, they also played a role in enlightening, purifying, and influencing ideas. There were numerous publications that TAA collaborated with its branch chapters to produce. Some of the representative publications include:

TAA Publications

The Taiwanese Association of America Special Issue
May Flower
Taiwan Culture
Newsletter

Of these publications, *Taiwan Culture* and *Mayflower* were very important, and need to be explained further. When Maysing Huang was serving as President, Fang-Ming Chen was invited to be the Editor-in-Chief for *Taiwan Culture*. Thanks to Fang-Ming Chen's talent and hard work, the magazine became an extremely high-quality literary arts magazine that was the pride of the overseas Taiwanese people. *Taiwan Culture* was different from the average Taiwanese association publication, because it was not used for communication.

The first issue of *May Flower* was published on August 1st, 1969 in Ft. Collins, a college town in Colorado. It was founded by Cary S. Huang and a group of Taiwanese people, with the intention of enlightening people's thoughts. The cover of the first issue has an image of the island of Taiwan, and a line by Percy Bysshe Shelley: "O, wind, if winter comes, can spring be far behind?" Everyone knows what "winter" and "spring" represent, and of course, it is the same "spring" as in the name *May Flower*. (Translator's note: the literal translation of the publication's Chinese name, *Wangchunfeng*, is "Hope Spring Wind.")

On July 1st, 1971, *May Flower* left Ft. Collins and travelled to Madison, Wisconsin to be edited and distributed by the Taiwanese association members there. Since then, *May Flower* embarked on a journey, "wandering" throughout the United States. On December 20th, 1971, it was published in Houston, Texas; later, on July 20th, 1973, it was taken over by Taiwanese in Los Angeles, California. On November 20th, 1973, it became the official publication of the Taiwanese Association of America. Since then, the publishing location has changed with the TAA's President. For example, on September 20th, 1974, it was published in Washington D.C., and on September 20th, 1976, it was published again in Houston, Texas.

At the end of 1978, after Taiwanese in Boston, Massachusetts fought for the publication, *May Flower* finally left Houston and was printed in Boston on January 15th, 1979. Thanks to their use of moveable type to print it, and the fact that an artist designed the cover and the editorial board carefully prepared the contents, *May Flower* matured overnight. Unfortunately, it later lost prominence, and *May Flower* was forced to close operations at the end of 1980, before it had finished fighting its "war."

From 1973 until the end of 1980, *May Flower* lived seven spectacular years under the operation of the Taiwanese Association of America.

Chapter Publications

Newsletter, Taiwanese Association of Greater New York
Formosans in St. Louis, Taiwanese Association of St. Louis
Newsletter, Taiwanese Association of Columbus
Newsletter, Taiwanese Association of Chicago
Newsletter, Taiwanese Associations of Ann Arbor, Detroit, and East Lansing
Taiwan, Taiwanese Association of Purdue
Los Angeles Chapter Journal, Taiwanese Association of Los Angeles
Island of Immortals, Taiwanese Associations of New Jersey, Philadelphia, and others
Presidents of the Taiwanese Association of America

From the establishment of the Taiwanese Association of America in 1970 up to 1990, there were 10 Presidents, that each served two years. Shortly into the beginning of his term, the fourth President, Kuo Shih Yeh, went abroad for personal reasons, and was replaced by Cheng Y. Eddie Chuang.

Yi-Ho Cheng: July 1st, 1970 to June 30th, 1972

Ho Rui Hsu: July 1st, 1972 to August 30th, 1974

Mu-Sheng Wu: September 1st, 1974 to August 31, 1976

Kuo Shih Yeh/Cheng Y. Eddie Chuang: September 1st, 1976 to December 31st, 1978

Tan-Sun Mark Chen: January 1st, 1979 to December 30th, 1980

Ming-che Lin: January 1st, 1980 to December 31st, 1982

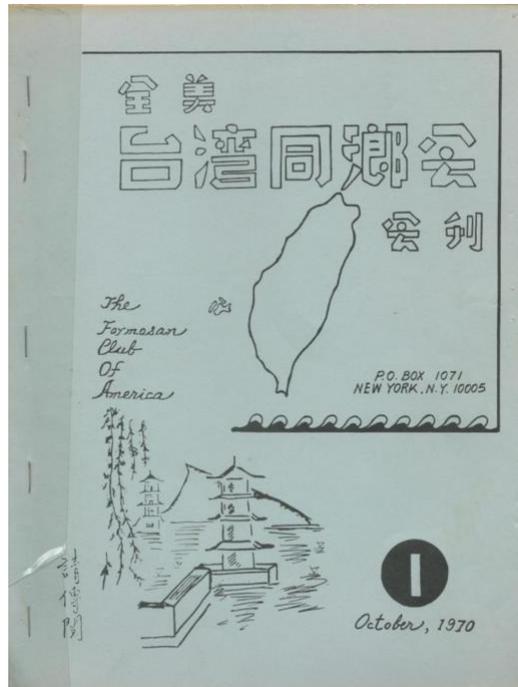
Tu Chen: January 1st, 1983 to December 31st, 1982

Ying-min Hsieh: January 1st, 1985 to December 31st, 1986

Maysing Huang: January 1st, 1987 to December 31st, 1988

Minlu Chai: January 1st, 1989 to December 31st, 1990

Excerpt from *Self-awareness and Identity – Compendium of Overseas Taiwanese Movements from 1950~1990* (June 2005)



First issue of the Formosan Club of America newsletter 10/1970 (provided by Mu-Sheng Wu)



Taiwanese Association of America Conference 1995 (provided by Cheng Hsien-chang)

History of Taiwanese Association of America

Author: Jason Huang

Which Taiwanese association came first? When was it established? These details are difficult to verify now. From a historical point of view, the first Taiwanese associations were probably started after the Japanese took over. The strength of the Taiwanese consciousness is heavily linked having once endured the high-pressure rule of the Japanese. As early as the 1920s and 30s, there were dozens of Taiwanese groups that, for business, educational, or work-related reasons, had already spread throughout the major Asian cities, like Tokyo, Osaka, Beijing, Shanghai, Guangzhou, and other places. But back then, there were only a few individuals who came to America. Lin Mosei, who is fairly well-known, received his Ph.D. from Columbia University in 1928. But actually, Ching Feng Liu from Tainan had already received his M.D. from Indiana University in 1926, making him the first Taiwanese person to receive an M.D. from the United States. Thomas Liao didn't receive his Ph.D. from Ohio State until 1935. Over the last six decades since Ching Feng Liu and Lin Mosei came to the U.S., who knows how many Taiwanese have followed in the footsteps of their predecessors, traveling thousands of miles to study, work, and live here. The details of what has happened between then and now are difficult to uncover, because there are very few documents left. But, at each different stage of history, Taiwanese associations have played a very important role in the lives of overseas Taiwanese people. Thus, if we can understand a little more about the history of these associations, we will have a clearer understanding of the footprints of the decades of Taiwanese people that lived overseas. Moreover, we might also have a better understanding of our own positionality. This article will serve to give a brief introduction to the history of Taiwanese associations.

One of the unique characteristics of modern Taiwanese organizations is the pivotal role that Taiwanese international student organizations play within them. This is very different from China Town or the areas where Japanese have settled. The most famous and representative of the Taiwanese international student organizations is the Taiwanese Student Association in Tokyo. In 1915, Taiwanese students in Tokyo established the Takasago Youth Association, which they later renamed the Tokyo Taiwan Youth Association. The purpose of the organization was to “cultivate love for the homeland, encourage awareness, and promote the development of Taiwanese culture.” However, the association's true actions were geared toward promoting Taiwanese self-determination. The first issue of their publication, *Taiwan Youth*, was published in 1920, and advocated the retraction of Title 63 (Law Relating to Laws and Ordinances to Be Enforced in Taiwan), and fought against the configuration of the *Kokkai* (or the National Diet, the Japanese legislature). In the 1920s, when students returned home from having studied overseas, they initiated a deeply influential cultural enlightenment movement.

It needs to be understood that all organizations are the product of their historical situation. The thoughts and actions of the Taiwanese students living in Japan in the 1920s were inevitable. However, the surprising part is that over half a century later, the goals of the organizations created by Taiwanese students in the 1920s are still being pursued by Taiwanese people and Taiwanese student organizations everywhere. Compare, for example, the abolition of Title 63 and the abolition of martial law, the movement to reconfigure the *Kokkai* and today's movement to completely restructure the parliament, or the national self-determination movement of the 1920s, and today's resident's self-determination movement. In the last 60 years, history seems to have stopped for the Taiwanese people. Realistically speaking, it is actually because of

these kinds of historical conditions that the purpose and general direction of Taiwanese organizations tend to be more or less set in stone.

In the 1950s, Taiwanese students began trickling into the United States, but it wasn't until the 1960s that they began to come in great numbers. In the 50s and 60s, ethnically Taiwanese students were a minority among the students who had come from Taiwan to study at college campuses across the States. The majority of students arriving from Taiwan were ethnically Chinese, and there was little contact between the two groups. The situation back then is very different from today. This is mainly because back then there was a greater difference in language, customs, and lifestyle choices, and of course, political factors made up an important part of this divide. Though there were few ethnically Taiwanese students in the 1950s, out of this group rose a number of key individuals. Ironically, this was due to the fact that in the mid 1950s, the Kuomintang sent a number of middle schoolers to study abroad. Supposedly, their goal was to open the back door for children of high-level Kuomintang officers to go abroad (among these students, the most well-known is Chen Li-An). As a result of this project, many Taiwanese children also jumped aboard this train, and this group of Chen Li-An's classmates played a very important role when Taiwanese students began arriving to the United States in the late 50s and early 60s.

In the beginning, Taiwanese students established Formosan Clubs in their schools, but didn't register them officially. Later, as the Taiwanese student population increased, they began to form intercollegiate organizations and even set up a fairly large-scale reception center in New York which mostly helped students find part-time work. The creation of a nation-wide register didn't come until after the mid-60s. The timing of the establishment of each city's local Taiwanese association varied greatly from place to place. In the 50s, Chicago already had a Taiwanese Association, while the Taiwanese Association of Philadelphia wasn't established until 1963. Following this, the Taiwanese Association of Washington D.C. was established in 1968, and the Taiwanese Association of Columbus, Ohio in 1972. The early Taiwanese associations encountered many difficulties during their establishment; apart from finding members and raising funds, the greatest obstacle to their creation were political factors. The Kuomintang was extremely hostile towards Taiwanese organization, so participating in a Taiwanese association could bring about a lot of trouble for its members. On the lighter end of the scale, one might get harassed for their participation, on the heavier end of the scale, one could have their passport revoked and their name blacklisted; for this reason, many people shrunk away from participating in Taiwanese associations. Under these kinds of circumstances, those who still chose to organize or lead Taiwanese Associations were the kinds of particularly daring, spirited, and passionate individuals who would "willingly enter the mountains, knowing there are tigers."

Mr. Ted Lau, a local Taiwanese community member, was the second president of the Taiwanese Association of Columbus. As he remembers it, sometime around 1971, a group of passionate Taiwanese were "wriggling like worms," anxious to stir up some trouble by organizing a Taiwanese association. But, when their plans started to become a reality, they were inevitably a little scared, and the association wasn't established. Taiwanese students constantly faced a contraction: if they didn't organize, it felt difficult to breathe, but if they chose to organize, the results of their actions would be uncertain. If you wanted to break out of this stalemate, you had to be unafraid of death. Ted Lau remembers that back then he was still young, so like "a newborn calf who has not learned to fear tigers," he became the president of the Taiwanese Association. Later, he began receiving late-night phone calls harassing him, his letters were inspected, and his family in Taiwan was also affected. His experience was, in fact, only a

small-scale version of what happened in the 60s and 70s to Taiwanese associations across the United States. Thanks to these historical circumstances surrounding their establishments, Taiwanese associations have an extremely strong tradition of political resistance. Whether in the student publications that were circulated on campus or in the newsletters that were circulated beyond campus, these Taiwanese associations always harshly criticized the autocratic rulership in Taiwan. Today, many association members and new friends have difficulty understanding why cultural and social organizations like Taiwanese associations are so political. If you don't go back and look at historical context, it's hard to understand why Taiwanese associations have this tradition. The most prosperous time of the Taiwanese associations' political tradition was during the 1970s. This is apparent in the establishment of the Taiwanese Association of America – United States of America (TAA-USA) in 1970, and the establishment of the World Federation of Taiwanese Associations (WFTA) in 1974.

In the 1980s, Taiwanese Associations experienced a new change. This change mainly occurred on two fronts. The impact of the Formosa Incident, in addition to the fact that Taiwanese were gradually gaining a foothold in the United States and had accumulated many years of organizational experience, caused overseas Taiwanese organizations to begin dividing up work and diversifying. The establishment of the North American Taiwanese Professor's Association (NATPA), Formosan Association for Public Affairs (FAPA), and other associations are examples of this period. Especially important to note is that with the amendments made to U.S. immigration law in the 1980s, Taiwanese immigrants (not students) began coming to the United States in large numbers, which had a very significant impact on the demographic structure of the overseas Chinese community. With the ever-increasing numbers of newly immigrated overseas Chinese, Taiwanese associations began to shift from quantitative change to qualitative change. This process became very clear after 1984. As disputes began to rise intermittently, it became clear that the good times of the 70s had already passed. The problem here was actually in the ways that Taiwanese associations responded to the new situation and how they chose to utilize this new strength. If there is the opportunity, I will discuss these issues, as well as the issues regarding to the path of the Taiwanese associations in a separate article. As previously mentioned, all organizations are the products of their historical conditions. On one hand, we should cherish the journey that our predecessors had to take, and value the traditions we've inherited. On the other hand, we should continue to examine the limitations that these traditions have, and hope that we can use the foundations laid by our predecessors to expand on our existing achievements. Not all traditions are good, but history cannot be left unknown, and even more so, cannot be forgotten. The claims of those who frequently accuse Taiwanese associations of being too political are inherently correct. Nonetheless, we sincerely hope that these individuals can put a little effort into better understanding the historical circumstances surrounding the development of Taiwanese associations, so that we can look forward to Taiwanese associations that are able to bring together both tradition and forward-thinking aspirations.

Before I conclude this article, it seems valuable to briefly make a comparison to the incident that occurred in China this June (translator's note: the author is referring to the Tiananmen Square Massacre). The historical conditions behind the events in June have already had a major impact on determining the future direction of the overseas Chinese movement. The various cooperation efforts, divisions, and disputes that have occurred also seem quite predictable. Seeing the Chinese democratic movement receive worldwide attention and support and comparing it with the history of the Taiwanese associations really makes you remember and

admire our Taiwanese ancestors who, though lonely, stood steadfast and dignified through that horrible and dark era.

The Taiwanese Association of Washington D.C. was officially established in 1968. Prior to this, the Taiwanese Association was co-organized by Taiwanese in Washington D.C. and Baltimore. The first President of the association, Chi-kun Yang, was the son of Chao-chia Yang. According to him, when he first arrived in Washington D.C. in 1961, there were very few Taiwanese, and most of them were doctors. Most of the gatherings were hosted by the Taiwanese community members who already had families. Among these individuals was Dr. Chi-Chin Huang, who played an extremely important role in the early Taiwanese overseas community. Many events were hosted at Dr. Huang's home, and the warmth and care he provided to younger members of the Taiwanese community is still missed by many. In the early days of the Taiwanese Association, the majority of activities were mostly informal social gatherings. The association also didn't have an official charter. Presidents were selected based on a volunteer basis, which is obviously very different from today. By the mid-70s, when Mr. Andrew Y. Lee was in charge, the Taiwanese Association of Washington D.C. had already become increasingly active and was taking shape. When Mr. William Chung became President, he completed the charter, systematized the election process, and set the Taiwanese Association upon the path towards a bright future.

Source from *Taiwan Tribune*, No. 811 /1989/11/09

A Brief History of the Huntsville Alabama Taiwanese American Association (HTAA)

15th Anniversary of the Establishment of the HTAA Remarks from the Ninth and Thirteenth President

Author: Chih-yuan Chen

Dear Fellow Taiwanese Community Members:

Fifteen years have already passed since the establishment of our “Sweet Potato Flavored” Taiwanese Association in January of 1991 (Translator’s note: The words 蕃薯味, or “Sweet Potato Flavored,” sound like the word “Huntsville” when pronounced in Taiwanese. Additionally, since the island of Taiwan is shaped like a sweet potato and the root vegetable is a very common food there, HTAA refers to itself as “Sweet Potato Flavored”). In this letter I’d like to congratulate the Taiwanese Association on its 15th birthday and thank each and every one of you for your enthusiastic participation over the last fifteen years. I am also thankful for all of the financial support and energy that you have invested into the association, which have allowed it to grow and thrive, and turned it into the well-bonded organization that we have long been anticipating.

Over the past fifteen years, all of the people who served as presidents and directors were able to uphold the mission of the association. In addition to holding regular meetings to connect with fellow community members, they also actively participated in and organized a variety of grass-roots events for cultural exchange in order to promote a better understanding of Taiwan among the American public. When the times called for it, they also contacted other like-minded associations, joining their forces to work towards a common goal.

Over the past fifteen years, Taiwan’s political scene has undergone dramatic changes, and our association’s composition has also undergone considerable changes. Many of the passionate and capable community members who were part of the association in its early years have moved away from Huntsville, and the association’s English name was changed from HTA to HTAA to reflect both our organization’s demographic composition, as well as our vision. In regard to my personal life, I’ve been retired for over three years and now spend most of my time volunteering and dancing (Line Dance, Square Dance, and Round Dance). However, our association has no lack of talented individuals to succeed me; there are many people who are both young and have very promising futures. The various activities that are being organized are also full of lively spirit, so the transition into the next generation should go rather smoothly.

Over the past fifteen years, as the world has progressed, our association has digitized along with it. Our association now has a webpage that can be used to check out information about the association’s activities or articles we’ve posted at any given time. Individuals in the association also have their own web addresses that help facilitate communication between association members and allow them to keep in contact with other like-minded organizations. We also have our own beautiful association flag, which we designed ourselves, that reflects the high-tech capabilities of the Huntsville Taiwanese American Association. I hope that if you have the opportunity, you can utilize these tools more frequently.

Finally, I sincerely hope that everyone in the community can acknowledge and appreciate the Huntsville Taiwanese American Association, dedicating our love and effort to help build it into an even stronger and even warmer organization.

Huntsville Taiwanese American Association

The 9th and 13th President

Chih-yuan Chen, February 2007



Huntsville Taiwanese American Association Spring Barbecue Party – Grant, AL 05/20/17

Source: Chih-yuan Chen, October 2017

Taiwanese American Federation of Northern California – A Review of the Past Thirty Years

Author: Ching C. Shir

United in Heart and Mind for Thirty Years

For the last thirty years, the Taiwanese American Federation of Northern California (TAFNC) has acted like a giant family to the Taiwanese community in Northern California. TAFNC's function is to coordinate between its various member associations, to lead large-scale activities in the Bay Area, and to represent Northern California's Taiwanese associations. Though it has encountered numerous hardships, thanks to its efforts over the past 30 years, the Federation has steadily grown alongside the development of local Taiwanese associations, and continues to grow stronger with the support of its five member associations (East Bay, Southeast Bay, South Bay, and San Francisco Taiwanese Associations, and the Northern California Taiwanese Alliance for Interculture). Over the last thirty years, these five associations have united together to weather numerous storms. In recent years, the Mid-Peninsula Taiwanese Association (split off from the San Francisco Taiwanese Association), the North America Taiwanese Women's Association, and the Senior Taiwanese Association of Northern California have joined the Federation, strengthening the Federation's Board of Directors. These eight associations have worked hard to adhere to the Federation's founding mission: to serve the Taiwanese community, to integrate into mainstream American society, and to strive for freedom, democracy, security, and happiness for Taiwan. This unique and comprehensive organization has been able to unite the entire Taiwanese community in Northern California for the past thirty years, which is truly a rare occurrence.

In the thirty long years that have passed since the Federation's founding, nearly one thousand unnamed volunteers have dedicated their precious time to this cause. Additionally, there were also thirty Presidents who took on the heaviest burden, thirty Vice-presidents, more than one hundred officers, two hundred directors, and hundreds of officers from the various member associations who all worked together to fight for the day that the Taiwanese people could hold their heads up proudly. Despite being pressured by underground gangsters and blacklisting threats under the "Black Terror," these individuals remained steadfast, cooperating with one another seamlessly for no salary or credit for thirty years. This is a piece of history worth recording and passing onto future generations.

■ The Federation Learns Together – The 1970s

Since the San Francisco Bay Area is blessed with a mild climate and diverse collection of talents, it is a place that attracts a good number of international students and immigrants. Around the 1960s, Taiwanese students began coming to famous universities in the area, and so a number of informal Taiwanese associations began appearing one after another. In the early 1970s, official Taiwanese associations were gradually established. At first, there was only the South Bay Taiwanese Association, but following that, the East Bay, Southeast Bay, and San Francisco Taiwanese Associations were also established. After a year as a book club, the Northern California Alliance for Interculture was also formally established in May 1973. These organizations all had their own policies and their activities often conflicted with each other.

Thus, a few insightful people proposed that they establish a federation that could coordinate these various Taiwanese associations.

At a picnic hosted by the South Bay Taiwanese Association in 1973, I discussed with Chun-hsiung Su, Tsun-liang Chang, Chieh-shan Huang, and a few others about organizing a Federation. On August 17th, 1973, a preparatory meeting was called at Chieh-shan Huang's home, with the goal of deciding a name and purpose for the new organization. Chun-hsiung Su and Ching C. Shir drafted the organizational charter.

- **1973 - The Federation is established**

On September 22nd, 1973, TAFNC was officially established at Chun-hsiung Su's home, with seven associations in attendance, including four Taiwanese associations, two churches, and the Taiwanese Alliance for Interculture. Thus, this very unique organization was established, the very first of its kind in the Taiwanese American community. After the establishment of TAFNC, President Chun-hsiung Su, Vice-presidents Tsun-liang Chang and Ching C. Shir, and Secretary-general Chien-cheng Su divided up their work and began cooperating. They began by establishing a Board of Directors, drafting the Chinese and English versions of the charter, registering with the state government, applying for subsidization, issuing collective newsletters, and reporting on the activities of the various member associations. In 1974, TAFNC held the first Bay Area softball tournament (with four participating associations) and the first Bay Area conference (with lecturers like Ning-hsiang Kang, Hsiu-lien Lu, Wudong Huang, Birei Kin, and Ming-min Peng). In 1975, the Second President of the Federation, Liang Chuan Peng, began holding the Taiwanese American Conference – West Coast (TACWC) so that attendees from the Taiwanese community could spend time together and learn from one another. In 1975, I compiled and printed a register of all the members of the Bay Area Taiwanese community. At that time, when you needed a punch card to use a computer, which was really complicated. But, thanks to Yong-hsuan Hsieh's help, the project was able to be completed successfully.

- **1976 – The Mid-Autumn Festival Garden Party, Predecessor to the Taiwanese American Cultural Festival**

On September 4th, 1976, the Northern California Baseball Championship Quarterfinals were held in Sunnyvale. On the same day, the Taiwanese Alliance for Interculture held a Garden Party, which featured traditional Taiwanese snacks and a speech by Huang Chun-ming. Hundreds of Taiwanese community members attended the event, standing in long lines to eat Taiwanese meatballs, glutinous rice dumplings, and stew. Later on, this event was hosted by the Formosan Association for Human Rights for nearly 10 years, before it was handed back to TAFNC. By 1993, the Taiwan Culture Committee had added Taiwanese cultural programs and exhibitions and turned the event into the Taiwanese American Cultural Festival, which aimed to promote Taiwanese culture in the United States. In 2000, the event was transferred back to TAFNC, and hosting the Taiwanese American Cultural Festival officially became one of TAFNC's most important events.

- **1977 – The First Lunar New Year's Banquet**

On February 19th, 1977, the Fourth President, Tu Chen, held the first Lunar New Year's Banquet at Golden Gate Park in San Francisco. There were over three hundred attendees, and the success of this banquet increased the confidence of the Federation's seven member associations. Since the banquet has been held annually, it has been held a total of 27 times as of this year. The Lunar New Year's Banquet has become one of TAFNC's most important events, as well as a symbol of the unity and cooperation amongst Northern California's Taiwanese associations. In late 1978, the banquet was nearly ruined. Right when I had just taken over as president and the banquet invitations had already been sent out, the venue suddenly cancelled our reservation. After many weeks of hard work, I discovered a new location, Centennial Hall in Hayward, which is still used to this day. Thanks to information from former President of the Taiwanese American Chamber of Commerce, Kuang-che Chen, I found out that someone had just decided to cancel their reservation there, and we were able to rent out the location. Since then, the Lunar New Year's Banquet has been held at Centennial Hall every year. And, since the Hayward city government has been very welcoming to TAFNC, the annual banquet has gone smoothly every year. The programming for the banquet is provided by the various associations, and the banquet has improved and gained more participants each year. Currently, there are over 1,400 attendees, which is nearly hitting full capacity.

- **Penglai Island Opera Troupe**

The finale of the Lunar New Year's Banquet is performed by the Taiwanese Alliance for Interculture's Penglai Island Opera Troupe. The performance mostly focused on satirizing the social and political phenomena in Taiwan in those times, and it was quite popular. The Penglai Island Opera Troupe was founded by Winston H. Chen and Chieh-shan Huang, two genius actors, in 1975. On February 14th, 1976, the troupe gave its first performance at the South Bay Taiwanese Association's annual conference. They performed "Story of an Arranged Marriage," where a man dresses in woman's attire, and it was a sensational hit. In 1977, the Penglai Island Opera Troupe performed "Story of a Fortuneteller" at the first Lunar New Year's Banquet, and it was quite popular. Since then, the Penglai Island Opera Troupe has performed at the Lunar New Year's Banquet more than 20 times, and their performance has become the traditional finale for the banquet. In the last ten years, Ching-sheng Huang has been leading the Penglai Island Opera Troupe, while Rui-hui Lin has written their scripts.

- **1977 – Changes in the Organization of the Federation**

When TAFNC was founded, there were two member churches. By 1977, the Taiwanese people's calls for human rights, freedom, and democracy had increased, and the number of Taiwanese associations in the United States that were dedicating themselves to confronting authoritarian regimes has also sharply increased. Thus, the churches decided to withdraw from the federation for the purposes of having a "separation of church and state," and since then, no religious associations have served on TAFNC's Board of Directors.

- **1978 – An Important Milestone: Writing in "Taiwanese" on the U.S. Census**

In early 1978, TAFNC realized that Taiwanese people were not counted on the 1980 census. Since the U.S. government had never counted the number of Taiwanese in the States before,

TAFNC established the “Joint Committee of Taiwanese American for 1980 U.S. Census.” Through collaborative efforts with other Taiwanese associations from around the country, the committee aimed to convince the U.S. government to include “Taiwanese” as an option on the census. After the U.S. Census Bureau sent a commissioner to investigate the request and listen to our opinions, they decided to allow Taiwanese to write in “Taiwanese” on the census. Thus, the fact that the U.S. government now accepts “Taiwanese” as category is thanks to the Taiwanese community members in Northern California who initiated this campaign in 1978.

- **1979 – The First Bay Area Tennis Tournament**

On September 29th, 1979, the first Bay Area Tennis Tournament, Taiwanese Alliance for Interculture vs. East Bay Taiwanese Association, was held in Fremont. Since then, softball and tennis tournaments have become an important summer event for the Bay Area’s Taiwanese community.

- **An Important Starting Point in the 70s – The Beginning of the Taiwan Democracy Movement**

As a result of the 228 Incident and the White Terror of the 1950s, which had seen tens of thousands of people be implicated, the older generation in Taiwan still had lingering fears even in the 70s, and they didn’t dare question the island’s politics. The younger generation had not experienced these things, however, and were thus eager for political reform. At that time, there was an unnamed group of young people, in their late 20s and early 30s, who were enthusiastic about policy reform. Under a recommendation from the U.S. State Department, these young people were funded by the Asia Foundation to come study in the Bay Area for six months. Among these individuals were Lin Yi-hsiung, Yao Chia-wen, Chou Ching-yu, Chang Teh-ming, and Huang Chun-ming. When they arrived in the United States, a free country, they naturally hoped that they would get access to banned books and articles that were not available in Taiwan. They also frequently discussed Taiwan’s future with members of the Taiwanese American community. Yao Chia-wen, Chou Ching-yu, and Huang Chun-ming all gave speeches and attended symposiums hosted by the Taiwanese Alliance for Interculture, Chou Ching-yu attended the Taiwanese American Conference – West Coast, and Yao Chia-wen even helped me draft the charter for the Taiwanese Alliance for Interculture. After they returned to Taiwan, these individuals began to use the legal and social service skills that they’d learned in the United States to serve the Taiwanese public, and the Taiwanese community here continued to support and fund the Taiwan Democracy Movement as it developed in Taiwan. Even after the Formosa Incident occurred, they were still committed to the cause. Starting in the 1970s and continuing over the past thirty years, the Taiwanese community in Northern California has made many contributions to the Taiwan Democracy Movement.

- **1975 – Publication of *Taiwan Political Review* is Suspended**

On December 27th, 1975, the publication of *Taiwan Political Review*, a magazine started by Tangwai (“outside the party”) City Councilor, Kang Ning-hsiang, was suspended. On January 15th, 1976, the Third President of TAFNC, Tu Chen, wrote a letter (ghostwritten by me) to Chiang Ching-kuo. In it, he openly expressed TAFNC’s demand that *Taiwan Political Review* be reissued. Moreover, twelve Taiwanese Americans (including Tu Chen, Chieh-shan Huang,

Cheng-chia Huang, Ying-hsuan Hsieh, and Ching C. Shir) went to the Consulate in San Francisco to meet with Consul General Yu-sheng Li, to express their opinions about reissuing the magazine. They even invited Consul General Yu-sheng Li to participate in a symposium organized by the Taiwanese Alliance for Interculture on January 23rd, 1976 to explain the Pai Ya-tsan Incident, and why *Taiwan Political Review* had been banned. This was the first time that the Consul General discussed current affairs with over one hundred Taiwanese Americans. Though both sides had different opinions, they were still able to conduct the discussion harmoniously. Nonetheless, the symposium attendees were still unsatisfied with the Consul General's explanations and replies, and *Taiwan Political Review* was never allowed to reissue; these events sowed the seeds for future resistance.

- **1977 – The Beginning of the Resistance – The Formosan Association for Human Rights Still Has a Long Way to Go**

On February 28th, 1977, the Formosan Association for Human Rights held the “Thirtieth Anniversary of the 228 Incident” demonstration, which was the first of ten years of anti-Kuomintang demonstrations held in the Bay Area. Dozens of demonstrations were held in the Bay Area up until the 1990s. The leaders of the Taiwanese community at that time felt that the demonstrations and resistance activities had become heated, and since the theme of these protests were the protection of human rights, the Formosan Association for Human Rights decided to take charge of these activities. Since then, the Bay Area Formosan Association for Human Rights has been leading this difficult fight for nearly two decades.

- **1979 – “Voice of Taiwan” Begins Broadcasting**

In April 1979, the Taiwanese Alliance for Interculture began broadcasting “Voice of Taiwan” with TAFNC Vice-president, Chieh-shan Huang, as the show's announcer. The show was able to broadcast the latest news about Taiwan at any time, and it was very well-received by Taiwanese Americans across the nation.

- **1979 – The Formosa Incident**

On December 13th, when the Formosa Incident occurred, and the Kuomintang made sweeping arrests of Tangwai figures, “Voice of Taiwan” continuously broadcasted the news of these arrests, calling on Taiwanese Americans to do their utmost to help rescue these individuals. On December 14th and 15th, the Formosan Association for Human Rights organized hundreds of Taiwanese community members and went to the Coordination Council for North American Affairs building in San Francisco to demonstrate, even rushing into the office building to protest. At the same time, community members immediately launched a rescue mission to help arrested individuals. They met with U.S. legislators, asking for sympathy from the American public and international organizations. Fu-Mei Chang invited Professor Richard C. Kagan, member of a Republican think tank, to attend the Formosa Incident trials in Taiwan. After Professor Kagan returned to the States, he expressed his belief that the demonstrations by the Tangwai members were not rebellious in nature.

On December 15th, 1979, Shun-wu Hung, chairman of the Taiwanese Alliance for Interculture, went to New York to participate in “Coalition of Taiwan Independence,” where he

issued a statement that said: “Let the Kuomintang Regime completely disappear from this world.”

- **The Welcoming Linda Arrigo at the Airport Incident**

On December 28th, 1979, Shih Ming-teh’s wife, Linda Arrigo (a member of the Taiwanese Alliance for Interculture since 1974) arrived in the Bay Area after being deported by the Taiwanese authorities. When she landed, there were more than one hundred Taiwanese who went to the San Francisco Airport to greet her. During this, a female agent was spotted monitoring the group and taking photos. One of the Taiwanese people caught her and handed her to the police to be investigated. Not long after, the agent pressed charges against everyone that was present. The accused included Tu Chen, Winston H. Chen, Fu-Mei Chang, Thomas H. Chen, and Yung-hao Hsieh. Later, when a lawyer asked her to give a deposition, she suddenly withdrew her accusations, and this legal incident was resolved.

- **The 1980s – The Growth of TAFNC Under the Threat of Black Terror**

In the mid-1980s, the Taiwanese of Northern California were threatened by underground gangsters and the blacklisting strategies of the Black Terror and had witnessed horrific events such as the Lin Family Massacre, the Chen Wen-chen Murder Incident, and the Henry Liu Murder Incident happen one after another. Nonetheless, even though they knew that anyone who became President of TAFNC would be blacklisted, there were still people who refused to be intimidated. After President Rung-fang Chen completed his term, there were nine more Presidents who bravely took on the burdens of TAFNC: Tsun-liang Chang, Shih-ming Huang, Ching-sheng Huang, I-ren Kan, Wen-liang Ho, Andrew Lee, Ri-chang Lien, Ming-chun Chen, and Wan-fu Liao. These nine Presidents actively promoted the Federation’s affairs and organized an increasing number of events, thereby making the Federation stronger and bravely marching on for freedom and democracy in Taiwan.

- **1980 – The Active Participation of the East Bay Taiwanese Association**

I’d like to specially thank Rung-fang Chen for accepting the role of Seventh President. Starting with the Second President, Liang Chuan Peng, the center of the Federation began to slowly migrate southward, with the well-organized Taiwanese Alliance for Interculture and the South Bay Taiwanese Association making up its main forces (16 out of TAFNC’s 30 presidents have been from the South Bay Taiwanese Association.) But, in fall 1978, none of the members of South Bay Taiwanese Association were willing to become President or Vice-president. Thus, I had no option but to step up as President. As I was preparing to step down, I was worried that there would be no one to take over, but fortunately Rung-fang Chen generously agreed to take on the job. Shortly after he took office, shocking events like the Formosa Incident and the Lin Family Massacre occurred one after another, causing a lot of panic. Some people feared that no one would be willing to serve as TAFNC President in the future, but Rung-fang Chen guaranteed that the East Bay Taiwanese Association would willingly take responsibility. Over those five terrifying years, four members of the East Bay Taiwanese Association took on the role of TAFNC President (Rung-fang Chen, Tsun-liang Chang, Shih-ming Huang, and I-ren Kan) and helped TAFNC get through its most difficult five years.

- **1980 – Intimidation from Underground Gangsters**

On February 28th, 1980, the Lin Family Massacre occurred on the 33rd anniversary of the 228 Incident. The perpetrators intentionally chose 228 and were of the attitude that they would be protected by their backers; their actions were extremely vicious. When overseas Taiwanese learned of this completely inhuman massacre that had occurred on the anniversary of 228, a date when tens of thousands of Taiwanese youth had been massacred, their hearts were filled with grief and indignation. On March 1st, many Taiwanese community members participated in a march to protest the Lin Family Massacre [228], and they were beaten up by gangsters (Chi-ho Li, Wu-lue Cheng, Hsi-chung Lin, etc.). Yung-hsuan Hsieh (Chairman of the Taiwanese Alliance for Interculture in 1976) had his camera stolen, and after he chased the thief down, the thief was arrested by the police and later plead guilty in court. Many of the other gangsters were also arrested and taken into police custody.

On March 29th, 1980, the Taiwanese Alliance for Interculture invited Hsu Hsin-liang to give a speech at San Jose State University titled “Illuminating the Formosa Incident.” Once again, underground gangsters were at the scene making trouble, intimidating those outside of the venue and puncturing car tires.

- **1980 – Rebellion and the Black Terror**

On April 18th, 1980, a Taiwanese military court sentenced the Kaohsiung 8 to very long sentences, listed the Taiwanese Alliance for Interculture as a “rebel group,” and former TAFNC Presidents Tu Chen and Ching C. Shir as “national traitors.” This period of extreme panic was just the beginning of over a decade of Black Terror. The Taiwanese Associations in the Bay Area were subjected to Black Terror tactics for a long time. On top of gangsters stirring up trouble by attacking and looting, the community’s leaders were all blacklisted, which forbid them from returning to Taiwan or processing any of their official documents. Such is how Black Terror was enforced through underground criminal activity and blacklisting.

- **1980 – Su Beng’s *Taiwan’s 400 Year History* is Published in San Jose**

On September 22nd, 1980, following the impacts of the Formosa Incident, the Lin Family Massacre, and Black Terror, Su Beng’s huge book (1540 pages), titled *Taiwan’s 400 Year History*, was published by Paradise Culture Associates, a publishing company founded by myself, Po-wen Shih, and 20 other members of the Taiwanese Alliance for Interculture. In 1975, when I’d been invited to speak at five different universities across Japan, South Korea, and Taiwan, I visited Su Beng as I was passing through Tokyo, and asked him to translate his Japanese version of *Taiwan’s 400 Year History* into Chinese, so that Taiwanese who didn’t understand Japanese would also be able to understand the history of the Taiwanese people. This book writes about the colonial history of Taiwan from the standpoint of the vast numbers of working people that have lived in Taiwan. It took a year for Su Beng to translate the book, and another four years to add an extra 1,000 pages of historical information. Finally, in 1980, it was funded and published by Paradise Culture Associates.

In September 19th, 1981, Su Beng came to the Bay Area to attend the Mid-Autumn Festival Garden Party, and gave a speech titled “The Taiwanese People’s 400 Year History and

Colonial Human Rights.” Su Beng was originally from Shilin, Taipei, but he fled to Japan after his attempt to overthrow the Chiang Kai-shek regime failed. Su Beng was the very last person to be removed from the Blacklist.

- **1981 – Professor Chen Wen-chen Returns to Taiwan and is Murdered**

Professor Wen Chen-chen, who had originally come to the United States as an international student, returned to Taiwan to visit relatives and was murdered on July 3rd, 1981. His corpse was abandoned next to the National Taiwan University Library. Everyone believes that it was a political assassination. On August 7th, the Taiwanese Alliance for Interculture held the “Chen Wen-chen Incident Seminar.” The Chen Wen-chen incident also attracted the attention of both the American public and its government officials. The U.S. Congress held a public hearing for the Chen Wen-chen incident, and though the case remains unsolved to this day, most people believed that like in the case of the Lin Family Massacre, the National Security Bureau committed yet another black-hearted bloody act, and it made the public extremely resentful.

In 1982, Fu-mei Chang (currently the Minister of the Overseas Compatriot Affairs Commission) raised funds to create the Chen Wen-chen’s Memorial Foundation. On August 4th, 1984, the first “Wen-chen Cup Tennis Tournament” was held in Fremont to commemorate Chen Wen-chen’s spirit of sacrificial love towards Taiwan. After this, the “Wen-chen Cup Tennis Tournament” became a one of the biggest summer events for Northern California’s Taiwanese community.

- **1981 – The Northern California Chapter of the Formosan Association for Public Affairs (FAPA) is Established**

Under the encouragement of Ming-min Peng, who had come to the Bay Area, the Northern California Chapter of FAPA was established on June 19th, 1981. Chao-fu Yang served as the chapter’s first President, and he actively spread news of the Taiwanese people’s desire for freedom and democracy to the American public. Over two decades have passed, and the Northern California FAPA is still very active.

- **1983 – Hosting the World Federation of Taiwanese Associations Annual Meeting**

On July 1st, TAFNC’s Tenth President, Ching-sheng Huang, hosted the World Federation of Taiwanese Associations (WFTA) Annual Meeting at UC Davis. It was the first time that we had ever hosted the WFTA and doing so increased the level of communication between ourselves and Taiwanese associations around the world.

- **1983 – Hosting Youth Summer Camp**

On April 8th, 1983, TAFNC and ICD (the local community development center) hosted the first “Northern California Youth Summer Camp.” Pastor Ming-hsiung Wu and Ching-sheng Huang led dozens of youth in learning Taiwanese culture and leadership skills. Later, the camp was taken over by the Taiwanese Alliance for Interculture. For many years, Hsin-I Huang has led the Summer Youth Leadership Camp, which now has a twenty-year history. The camp is very

popular among the youth and has a very good reputation; some people even travel all the way from Southern California to attend the camp.

- **1984 – Promoting Native Taiwanese Literature and Culture**

On August 11th, 1984, Native Taiwanese writers Chung Chao-cheng, Li Chiao, and Yang Ching-chu came to the Bay Area to give a lecture titled “The Past and Future of Taiwanese Literature” and garner interest in Taiwanese Literature among the Bay Area Taiwanese population.

Taiwanese culture continued to be promoted through Tyzen Hsiao’s performance of “Taiwanese Folk Songs” on April 7th, 1985; Lin Shuang-bu’s lecture, “Taiwanese Villages and Taiwanese Culture,” on August 6th, 1986; Sung Tse-lai’s speech, “Taiwanese Culture,” on August 14th, 1987; and the performance of the “Taiwanese Cultural Music Troupe” at Stanford University on June 4th, 1989. Throughout the 1980s, TAFNC worked hard to promote Taiwanese Culture, with impressive results. On September 16th, 1989, TAFNC hosted a Taiwanese-style Mid-Autumn Festival Garden Party and continued to promote Taiwanese culture through its food.

- **1988 – Starting the Community Coordination Meeting**

In 1988, a number of Taiwanese associations were established, one after another. TAFNC held a community coordination meeting, so that all of the Taiwanese associations could gather together and coordinate their shared affairs. TAFNC also took on the task of leading of all of Northern California’s Taiwanese associations.

- **1989 – Issuing the Northern California Taiwanese Community Newsletter**

In early 1989, Sixteenth President Ming-chun Chen began issuing a bimonthly newsletter, called “Northern California Taiwanese Community Newsletter,” publishing a total of 4 issues that recorded the community’s activities in detail. Later, it was issued for six years consecutively (1989-1994). These newsletters have become an invaluable asset in the publication of this thirty-year anniversary commemorative issue, since all of the Federation’s meeting minutes from before 1999 have been lost. Thus, these six years of newsletters have provided us with extremely precious information.

- **The 1980s – Promoting the Democratization of Taiwan**

The relationship between the Taiwanese community in Northern California and the Taiwan Democracy Movement, having started in the early 1970s, and having become closer in the 1980s, runs extremely deep. Together they participated in numerous demonstrations and protests, appealed the American public for their concern, worked to rescue Tangwai party figures, especially those in Taiwan who had not been arrested yet. When these people realized the danger of their situation and came to the United States to avoid the oncoming storm, Taiwanese associations did all they could to give them a warm welcome. On July 2nd, 1982, the “Tangwai Four,” Ning-hsiang Kang, You Ching, Huang Huang-hsiung, and Chang Teh-ming came to the Bay Area to participate in a panel that had 500 people in attendance.

On December 10th, 1982, TAFNC participated in the Taiwanese Association of America’s International Human Rights Statement, which called on the Kuomintang to grant an

early release to those involved in the Formosa Incident, as well as all other political prisoners. On June 1st, 1985, a parade was held to stand in solidarity with Shih Ming-teh during his forty-day hunger strike. On November 30th, 1986, Shun-wu Hung, Twenty-third President of the Federation, and Hsin-liang Hsu were prevented from returning to Taiwan at customs, which caused a police and civilian conflict at Taoyuan airport.

- **1986 – The Establishment of the Democratic Progressive Party (DPP)**

The Democratic Progressive Party was established on September 28th, 1986, and Taiwan began down the path towards having a democratic system with multiple political parties. Taiwanese people living both overseas and on the island were extremely excited,

On February 3rd, 1987, a DPP diplomatic mission came to the United States, and their first stop was the Bay Area. All of the associations of Northern California welcomed them warmly and hosted a banquet for them to speak at. On June 23rd, 1988 the U.S. House of Representatives passed the “Taiwan Democracy Bill” with an overwhelming majority. The bill, which was originally proposed by Representative Stephen Solarz, demanded that the Kuomintang accelerate democratic reforms on the island, and to completely re-elect the central government. On November 7th, 1989, the “Torch of Democracy” arrived in the Bay Area when Huang Hsin-chieh gave a speech at UC Berkeley, igniting public fervor for democratic reform.

- **1989 – The Northern California Return Home Mission**

On November 18th, 1989, Seventeenth President, Wan-fu Liao organized a delegation of Northern Californian Taiwanese to return home to Taiwan. Representative Norman Mineta served as the honorary leader of the delegation, which traveled to Taiwan to watch the first public election since Martial law had been lifted. Representative Solarz also went to watch the election. This was the beginning of the Northern California Public Return Home Mission, which returned to Taiwan to assist in the elections. But, due to the blacklist, some people encountered many troubles when returning.

- **1989 – Requesting the Cancellation of the Blacklist**

On August 12th, 1989, TAFNC invited the Director of the Coordination Council for North American Affairs, En-ti Liu, to come to South Bay and explained why the blacklist was causing difficulties for those trying to obtain visas or cross the border. The “Federation Newsletter,” published on March 2nd, 1991 by the Eighteenth President, Chi-chang Wu, was focused on the blacklist, and included an in-depth analysis and criticisms of the widespread use of the blacklist. In 1992, decades of blacklisting finally ended, and all the Taiwanese people who’d been blacklisted and had endured many years of hardship were finally able to return home to see their relatives.

- **The 1990s – TAFNC’s Increasing Activity**

With the election of Lee Teng-hui as President and the removal of the blacklist, the interaction between TAFNC and Cultural Associations in Taiwan also gradually increased, and now Taiwanese performing troupes come to visit every year. Taiwanese American professional

associations were also established, one after another. In one district, there were twenty Taiwanese American associations, and of course, the responsibility for coordinating all of these associations fell on the shoulders of TAFNC. TAFNC frequently held Community Coordination Meetings, which helped ensure that they were all on the same page. This journal issue contains articles by many of the presidents who served in the 1990s, who wrote in detail about TAFNC's various activities in those years; I have mentioned some of the more important events here.

- **1990 – The Taiwan Folk Art Troupe Wins the Folk Performance Championship**

In 1990, Seventeenth President Wan-fu Liao established the Northern California Taiwan Folk Art Troupe to promote Taiwanese folk art and culture. On March 10th, 1990, they participated in the Santa Clara County International Fair and won the Folk Performance Championship. In 2001, their “Taiwan Mazu Tour” team won the Alameda County Fair Championship, introducing mainstream America to Taiwanese culture. With Ling-hsia Liu and Pi-liang Lai as their main leads, the Taiwanese Gezi Opera Troupe's performances were superb, and attracted huge audiences. Their performance became the finale for TAFNC's Lunar New Year Banquet. The Gezi Opera Troupe has also performed in Canada, the East Coast, and Southern California, and is well-known across North America.

- **1991 – Taiwan Musical Masters Night**

To actively promote Taiwanese musical masters, Nineteenth President Chi-chang Wu invited famous violinist Hu Nai-yuan to perform at Stanford University on February 8th, 1992. Twentieth President Shinn-Sheng Chang was even more active in his promotion of Taiwanese culture. On July 12th, 1992, he held Taiwan Culture Night, and promoting Taiwanese culture became one of TAFNC's most important tasks. Shinn-Sheng Chang's wife, May-Sing Chang, and the Twenty-eighth President, Philip Wu, are both master vocalists. The concerts that they held in the Bay Area are unforgettable, for they used beautiful music to express the inner desires of the Taiwanese people, thereby initiating a boom in Taiwanese cultural activities in Northern California.

- **1993 – Taiwan Culture Festival**

On June 27th, 1993, the first Taiwan Culture Festival was held in Palo Alto, with John Hsieh as its organizer. Over ten years of the Local Taiwanese-style Mid-Autumn Festival Garden Party, in combination with the Taiwanese culture exhibitions, introduced Taiwanese culture to the American public and made significant progress for the Bay Area's Taiwanese community. The first special exhibition was related to Taiwan's most popular deity, Mazu. In 1994 and 1995, the Taiwan Culture Festival was organized by Hwalin Lee, who made the culture festival even more enriched. In 2000, Twenty-seventh President, Li-tu Chen, took over the Taiwan Culture Festival, officially making the festival one of TAFNC's important events. Since then, Li-tu Chen has served as a Culture Committee member, helping to host the annual Culture Festival. Every year, the Taiwan Culture Festival invites Taiwanese cultural associations to perform and adds many exciting programs. Over 6,000 people participate each year, making this TAFNC's largest event of the year, as well as its main way of introducing Taiwanese culture to the American public.

- **1993 – Legislator Chen Shui-bian Makes a Special Trip to Congratulate the Taiwanese Alliance for Interculture on its Twentieth Anniversary**

In 1993, Legislator Chen Shui-bian visited the Bay Area to congratulate the Taiwanese Alliance for Interculture on the twentieth anniversary of its founding, acknowledging all of the contributions that the Taiwanese Alliance for Interculture had made to the Taiwan Democracy Movement over the past twenty years.

- **1996 – Countering a Chinese Missile Threat**

On March 8th, 1996, in an attempt to prevent Taiwan from conducting its Presidential elections, China fired missiles off the coast of Keelung. On the 9th and 16th of March, thousands Taiwanese Americans, led by Twenty-third President Shun-wu Hung, demonstrated in the streets of San Francisco, protesting China's use of force. On June 18th, 1997, Taiwanese people around the world protested in synchrony against the Chinese annexation of Taiwan. On September 8th, 2001, large-scale protests and lectures were to celebrate the 50th anniversary of the San Francisco Peace Treaty.

- **1999 – Fundraising \$160,000 for Taiwan Earthquake Relief**

On September 21st, 1999, a major earthquake occurred in Taiwan, causing serious damage. TAFNC's Twenty-sixth President, Shun Hua Yu, initiated a donation campaign to raise funds for disaster relief. Over the course of Twenty-seventh President Li-tu Chen's term, the campaign was able to raise \$160,000, which was sent back to Taiwan to help the victims of the calamity. This showed the deep love that the Northern California Taiwanese community has for the homeland.

- **2000 – Fundraising \$600,000 for the Presidential Campaign**

On January 30th, 2000, the Vice-Presidential candidate for the Democratic Progressive Party, Annette Lu, came to the Bay Area to fundraise. In one night, \$600,000 was raised, the largest amount from any place in the United States.

■ **TAFNC in the New Millennium**

TAFNC was even more active in the new millennium; it hosted a new Spring Banquet, the Taiwan Culture Festival, and a summer camp. It supported a Taiwanese Language School and the Youth Summer Camp, entertained visiting performance groups from Taiwan, and served the Taiwanese community. The number of members in TAFNC has already increased to over thirty, making TAFNC like a huge family to the Taiwanese associations of Northern California. In the future, it will be even more necessary to gather the Taiwanese community around a central goal, to actively integrate into mainstream American society, securing Taiwan's safety and that it keeps its proper name.

- **2003 – The Establishment of the Taiwanese American Center of Northern California**

During the 2003 Lunar New Year's Banquet, President Davis Chang initiated a fundraising campaign for a Taiwanese American Center and received \$30,000. On February 16th, a preparatory meeting was called by Shinn-Sheng Chang. Preparatory meeting members included Davis Chang, Te-hui Chen, Kuang-po Chen, Hwalin Lee, Tien-mo Lin, Tien-tun Shih, Ching C. Shir, and David Weng. Kuang-po Chen served as Secretary General, and May-Sing Chang, Shu-chen Kao, and Yeh-chin each took charge of administrative, program, and financial tasks respectively. On May 1st, the center began holding events, and now, there are more than 40 events hosted there each month. This project was a major breakthrough for the Northern California Taiwanese community.

- **Commemorating the Thirtieth Anniversary of Our Foundation**

At the Lunar New Year's Banquet on January 25th, 2003, the Federation celebrated the thirtieth anniversary of its establishment. Over twenty former presidents attended and gave a simple history of the past thirty years of TAFNC. Looking back at the thirty years that have passed, from the 70s when TAFNC was just beginning to learn, passing through the Black Terror of the 80s, and leading up to the removal of the blacklist in the 90s, the Federation continuously worked to serve the Taiwanese community, to promote Taiwanese culture, and to advance the democratization of Taiwan. The new millennium has also brought a change in political parties; out from under the Chiang family's regime, the country has moved towards an open society that is peaceful even without bloodshed, that is moving rationally towards freedom and democracy, and that respects human rights. The Taiwanese have accomplished a very grand and historical mission, and TAFNC played a very important role in making this piece of history. It is a period of history worth remembering and recording. The very first couplet of this year's Lunar New Year Banquet was: "The Taiwanese people want freedom, TAFNC strives for the same." This has been the Federation's motto for the last thirty years.



Taiwanese American Federation of Northern California 30th Anniversary Special Issue 09/2003



The Taiwanese American Federation of Northern California's Taiwanese American Cultural Festival 2006

Excerpt from the Taiwanese American Federation of Northern California 30th Anniversary Special Issue 09/2003

Taiwanese Alliance for Interculture (TAI) – Establishment and Major Events

Author: Che-chia Chi

Northern California's San Francisco Bay Area is strategically located; the scenery is picturesque, and the people have a variety of talents, so it's a city that is perfectly suited for living in. Around the 1960s, a wave of students from Taiwan came to the Bay Area, and from that point on, there have been Taiwanese students at Stanford, UC Berkeley, and UCSF, and there have also been Taiwanese individuals who, after completing their degrees, began working in major companies.

The early Taiwanese associations were primarily composed of international students at various universities, and the main goal of their activities was to welcome those who had newly arrived in San Francisco by organizing meals and holiday celebrations. In 1972, when the South Bay Taiwanese Association had just been established, its organization and modes of operation were still the same as when it was a student organization. Usually, the Taiwanese community's social activities were held in different families' houses, where the host family would provide a simple meal. Old and new friends would gather together, talking about their families or current events and reminiscing about the old days in their home country. These kinds of social activities had been going on for quite some time, but later, people realized that this kind of gathering was rare, and that it would be best to take advantage of this opportunity to study, research, learn from one another, and increase their knowledge.

On August 25th, 1972, a number of creative community members held the first symposium at Ching C. Shir's home in San Jose. They specially invited Stanford researcher, Chieh-shan Huang, to give the keynote speech on the topic of Taiwan's household registration system. Since Chieh-shan Huang is profoundly knowledgeable and extremely eloquent, this symposium about Taiwan's social structure was exceptionally brilliant. The association members felt that they had gained a lot from this symposium, so they recommended that Ching C. Shir and others continue to organize this meaningful activity. In response to everyone's requests, the symposium was scheduled to be held twice a month.

After more than half a year had passed, the symposium became more interesting with each iteration. By 1973, the association members who attended the symposium felt that the Taiwanese community in America was an ethnic minority that had been abandoned by their home country and was being ignored by the American government. The Taiwanese people were accustomed to living quietly to protect themselves and submitting under oppression. They were unlike other ethnic minorities, such as the Jewish, Japanese, and Mexicans, who were willing to use their collective power to fight for the rights and benefits that they were entitled to. Everyone realized that it was necessary for the Taiwanese to establish a permanent organization that could gather them around a common goal and collectively express their wishes and desires. This way, they could strive for the status and rights that the Taiwanese people are entitled to, openly promote even more activities, and bring benefits to the Taiwanese community.

On April 6th that year, over 30 association members gathered together to discuss the establishment of a preparatory committee. They elected seven members, Tu Chen, Ching C. Shir, Chieh-shan Huang, John J. Y. Huang, Tung-rung Chuang, Chao-hsiung Tseng, and Yung-hsuan Hsieh, to the Preparatory Committee, with Chia-wen Yao as their consultant and Tu Chen as the convener. On April 21st, Tu Chen called the first preparatory meeting, and began actively preparing. He asked lawyer Chia-wen Yao and Dr. Ching C. Shir to draft the charter.

On May 18th, 1973, welcomed by the warm applause and sincere blessings of 43 community members, a new and independent Taiwanese association, the Taiwanese Alliance for Interculture, was officially established in San Francisco's South Bay.

On the day of its founding, the Alliance held its first General Assembly meeting. During this meeting, the charter was passed, and the members elected John J. Y. Huang, Tu Chen, Ching C. Shir, Tung-rung Chuang, Wen-liang Ho, Ching-chiang Kuo, and Hung-ming Chen to serve on the first Board of Directors. The Directors then elected a President and Vice-president, making John J. Y. Huang the Founding President and Dr. Tu Chen the Vice-president. The newly elected Directors, Secretary-General Chao-hsiung Tseng, and the heads of each department, in accordance with the mission stated in the charter, focused on the collective needs of the members, working together with a strong and honest resolve to promote various services, establishing a long-term and solid foundation for the Alliance.

The Alliance's full name in English is the Taiwanese Alliance for Interculture, or TAI for short. From this unique abbreviation, it can be clearly understood that the Taiwanese Alliance for Interculture will never forget its ancestry, and that it will always feel a nostalgic kind of affection towards its home country.

As we all know, in the 70s, when the technology industry suddenly sprung up in Silicon Valley, it created many job opportunities and there were lots of stories of successful entrepreneurs who had started with nothing. Because of this boom, thousands of educated, specialized, and hardworking Taiwanese students came from all around the United States to Silicon Valley, and flocks of smart and capable Taiwanese businessmen followed suit. The Bay Area became one of North America's major locations for Taiwanese people.

TAI holds many activities, some which are regularly scheduled, and some which are not. These activities have a broad range, covering nearly all topics. We hold seminars where we teach new knowledge: society & culture, political discussions, analysis of current affairs, literature review, taxes & insurance, investment & finances, business management, education, health care, lifestyle lectures, etc. We also have recreational activities: Chess and sports tournaments, alpine skiing, deep sea fishing, picnics, outdoor camping, movie screening, music performances, song & dance activities, fashion shows, etc. These large-scale public events have been very popular among the entire Taiwanese community, which happily participates in them. TAI's continually enthusiastic attitude towards serving the Taiwanese community was frequently recognized and praised by members of the community. Thus, many of the outstanding and talented Taiwanese individuals who recently moved to the Bay Area for employment or entrepreneurial reasons applied to join the Alliance, with a willingness to work together to contribute to the Taiwanese community. With this addition of new blood, the Alliance became even more active. Gradually, the Taiwanese Alliance for Interculture built up a reputation that spread throughout Taiwanese communities across the North American continent.

As the activities became more and more frequent, their contents and quality continued to improve. With the added costs of TAI's newsletter, "Sweet Potato," which was published three times a year and distributed for free to Taiwanese associations across North America, TAI's operating budget increased. TAI's budget was mainly made up of membership fees paid by its members, and this small annual fee was no longer enough to cover operating costs. To open up their financial resources, on December 23rd, 1974, the General Assembly passed the English version of the charter, immediately entrusting lawyer Chung-yuan Liu with the task of registering TAI with the California state government as a non-profit organization with no political associations. At the beginning of the following year, they were approved to file, and by

the end of the year, TAI obtained a license that exempted it from paying tax on donations, and allowed donors to deduct their donations from their income tax. After this, donations steadily streamed in, making the Alliance stronger than ever.

The Taiwanese Alliance for Interculture is publicly recognized as one of the most powerful and influential Taiwanese organizations and is known both at home and abroad. The Alliance's strength is derived from its high-quality members, its firm consciousness, its strong centralizing force, and most importantly, a strong organizational structure. According with the regulations of the charter, TAI cannot change the direction of its operations on an individual person's whims.

The Alliance has a General Assembly meeting, which serves as the source of the greatest power in the organization. Underneath the General Assembly is the Board of Directors is second in power, which is made up of a Secretary-General and seven teams: the Seminar Team, the Communication Team, the Recreation Team, the Youth Services Team, the Finance Team, the Public Relations Team, and the Informational Report Team. Each team has a team leader. Members serve as Directors, Secretary-General, and other administrative positions without compensation. They develop a sense of contribution and teamwork through their volunteer work, building sincere friendships and helping the community.

In accordance with the charter, the General Assembly meeting is held once every year. The President, Secretary-General, and team leaders each submit their respective reports, and the members review these reports and make suggestions, determine the annual budget and guidelines, and elect a new Board of Directors. This format is similar to the democratic politics of the ancient city-state of Athens.

The Board of Directors is made up of seven directors. Each year, the members at the General Assembly meeting elect new people to serve as half of the board, while half continues to serve. This has the dual function of allowing the Board to inherit some experience each year, while also adding new blood. Directors serve for two years and cannot be reappointed. The President and Vice-president are elected by the Board of Directors and can each be re-elected once. These regulations prevent any single individual from gaining too much power and increases the number of opportunities for members to participate in the Alliance's decision-making process and learn leadership skills.

The practice most worthy of attention, however, is that the Board of Directors holds a monthly joint meeting to plan activities, review affairs, and examine the qualifications of its new members. The Directors and other administrators take turns hosting the joint meeting in their homes, which allows them to build working relationships with one another and cooperate more easily. As a result, many of the members have formed good relationships with one another and have joined together in various joint business ventures. Examples include Solelectron, established by Tien-mo Lin and Rui-sung Lin; Komag, established by Tu Chen, Ching C. Shir, and Chun-hsiung Chen; Mayflower Partnership, established by Chien-cheng Su, Chieh-shan Huang, Tien-mo Lin, Wen-pin Ou, and Tung-rung Chuang; Moonbay Associates, established by Chao-hsiung Tseng, Ching-sheng Huang, Hsin-fu Huang, and Chien-cheng Su; Pan Clair, established by Po-wen Shih, Chieh-shan Huang, Wen-pin Ou, Cherng Jia Hwang, and Chien-cheng Su; and many more; there are too many to name here.

Since the establishment of TAI, the Alliance has organized over 1,000 events and trained hundreds of leaders. These elites have become leaders or important officers in various Taiwanese associations. Presidents of the Taiwanese American Federation of Northern California: Chun-hsiung Su, Liang Chuan Peng, Tu Chen, Ching C. Shir, Tsun-liang Chang, Ching-sheng Huang,

Wen-yu Tsai, Rung-han Chen, Shih-ming Huang, Wen-liang Ho, I-ren Kan, Andrew Lee, Ri-chang Lien, Wan-fu Liao, Ming-chun Chen, Chi-chang Wu, Shinn-Sheng Chang, and Lung-wen Wang. President of the World Federation of Taiwanese Associations: Tu Chen. Presidents of the Taiwanese Association of America: Tu Chen and Maysing Huang. Taiwanese Association of America West Coast Chairmen: Ching-sheng Huang, Shih-ming Huang, and Shinn-sheng Chang. North America Taiwanese Professors' Association: Chao Yuan Huang and Wu-nan Lin. Presidents of the Taiwanese American Chamber of Commerce: Winston Chen and Chiu-chu Chiang. Presidents of North American Taiwanese Engineering & Science Association: John Pang Yu and Tien-tun Shih. Democratic Progressive Party West Coast Committee Chairperson: Shun-wu Hung. Democratic Progressive Party Overseas Chinese Affairs Commissioner: Fu-mei Chang. Democratic Progressive Party Public Relations Department: Fang-Ming Chen. Other Bay Area associations like the Professor's Association, Medical Association, Women's Association, Senior Association, Taiwanese school, Taiwanese American Citizens' League, Northern California Taiwanese American Chamber of Commerce, the Folk Arts Troupe, and the Northern California Democratic Progressive Party all have TAI members serving in important positions.

TAI's Penglai Island Opera Troupe usually performs a social satire for the finale of the Northern California Lunar New Year's Banquet, with performances like "Story of an Arranged Marriage," "Story of a Fortuneteller," "Making Rice Dumpling Soup," "New Journey to the West," and "Studying Abroad." The troupe has also traveled to Seattle and Los Angeles to comfort homesick Taiwanese.

Over the last twenty years, the Taiwanese Alliance for Interculture has donated to the needy a countless number of times, and has also experienced numerous storms. The biggest of these storms is described below:

In early 1975, U.S. President Ford suddenly announced that he would visit China at the end of the year. On May 7th, TAI sent a letter to the White House, calling on President Ford to consider the fate of the Taiwanese people, and to respect the Taiwanese people's desire for self-determination.

At the end of December 1975, the Kuomintang abused the power of the Taipei City Government, ordering the suspension of a magazine called *Taiwan Political Review*. They took the article, "The Heart's Two Directions," written by Professor Chui-liang Chiu from the University of Queensland, Australia, out of context and twisted the author's words, suspecting it as trying to incite others into rebellion. Dissatisfied with the Kuomintang's suppression of the right to free speech, TAI immediately submitted a letter of protest to President Chiang Ching-kuo who, at that time, was vigorously advocating for comprehensive reform, respect for the constitution, and the opening up of free speech. The letter asked him to find time in his busy schedule to investigate this matter and allow the *Taiwan Political Review* to be reissued as soon as possible. In the end, the letter was like "a stone dropped into the sea" — it was never responded to. On January 23rd, 1976, TAI invited Li Yu-sheng, the Consul-General of the Kuomintang Consulate in San Francisco, to participate in a symposium. The official statement that Li Yu-sheng gave at the symposium was difficult for many Alliance members to accept. They decided to make a resolution; if *Taiwan Political Review* was not reissued, the Alliance would continue to protest and hold demonstrations. On February 26th, 1977, TAI held a large-scale meeting and demonstration to commemorate the 30th anniversary of the 228 Incident. This was the first large-scale Taiwanese demonstration in the Bay Area.

President Carter entered the White House in 1977. On December 15th, 1978, China and the U.S. issued a joint announcement that they intended to establish diplomatic relations, starting

on January 1st of the next year. The United States recognized the People's Republic of China as the only legitimate government and stated that Taiwan was a part of China. On December 21st, TAI sent a letter to President Carter, pleading him acknowledge Taiwan's 17 million citizens, their right to survival, and their desire for self-determination. The letter was also sent to California Senators Alan Cranston and S. I. Hayawaka, as well as Representatives Paul McCloskey and Norman Mineta.

The Kuomintang's suppression of native literature in 1977 ignited debate around the issues of unification and independence, and the Tangwai ("outside the party") democratic movement grew rapidly. In August, the *Taiwan Church News Network* published a piece titled "A Declaration on Human Rights," advocating the establishment of Taiwan as a new and independent country. In November, during protests against electoral fraud during the Provincial Assembly elections resulted in the Zhongli Incident. In early 1978, the Yu Teng-fa Incident occurred, ending with the Central Government election at the end of the year. When China and the United States established diplomatic relations on January 1st, 1979, the situation in Taiwan looked gloomy and hopeless. Taiwanese who had traveled to the States and were concerned about Taiwan's global status were all very worried, and they all wanted to receive the latest news from Taiwan as soon as possible. To serve the Taiwanese community and help resolve such difficulties, TAI established "Voice of Taiwan" to quickly deliver news about Tangwai actions on the island. "Voice of Taiwan" was hosted by well-known announcer, Chieh-shan Huang, who made recordings of recent news from Taiwan with his phone, and broadcasted the messages on a dedicated line, (415) 967-7385, which people could call at any time of day to listen to these messages. After the phone line was set up, it gained a very large audience, reaching people as far as Colorado and Brazil, South America. Later, the line also played an important role in spreading information to help rescue imprisoned victims of the Formosa Incident.

On December 10th, 1979, Tangwai democrats held a Human Rights Day demonstration in Kaohsiung, and the Kuomintang sent out a riot control squad, initially using tear gas to disperse the masses, and then turning to use of the Kaohsiung mafia to help create turmoil. The Kuomintang obscured the truth in the television and radio reports, framing the Tangwai figures as rioters who had injured the military and police officers. They also took advantage of the situation to arrest over 160 elites who opposed the Kuomintang, and shut down a number of Tangwai magazine publishers, such as *Formosa Magazine*, *The Eighties*, and *Chun Feng* (春風). The Formosa Incident was engraved deeply in the hearts of overseas Taiwanese; the entire Bay Area Taiwanese community was filled with indignation, and these all took part in rescue activities and protests. They held three consecutive demonstrations on December 14th, 15th, and 29th in front of the Kuomintang Coordination Council for North American Affairs building in San Francisco. During this time, they also wrote a joint protest letter to the United States central government and Congress, urging them to pay attention to Taiwan's human rights issues, and to try and understand the circumstances of the Formosa Incident. Within a week after the incident occurred, TAI President at the time, Shun-wu Hung, went to New York to participate in a deliberative assembly between Taiwanese associations. At that time, he was very indignant, and without receiving the approval of the General Assembly, he hastily signed up to participate in the Coalition of Taiwan Independence. The Coalition declared: "Let the Kuomintang Regime completely disappear from this world." After this, many TAI members faced difficulties when attempting to return to Taiwan. Many members became wanderers who "searched the horizon but could not see home." This continued to hold true until the amendment of Article 100 of the Criminal Code.

After the Formosa Incident, during the time that overseas Taiwanese people were staging waves of demonstrations, the brutal Lin Family Massacre occurred on February 28th, 1980. Lin Yi-hsiung's mother and twin daughters, Liang-chun and Ting-chun, were murdered in cold blood. His eldest daughter, Judy Huan-chun, suffered serious injury from six stab wounds, but she was rescued by emergency medical responders. It's widely believed that the Kuomintang that sent these assassins to carry out this deed, which was "cruel enough to outrage both men and gods." The Taiwanese still felt resentment towards the occurrences of the 228 Incident, and this incident only added fresh resentment. When the news was reported, overseas Taiwanese boiled with rage, pushing their rebellion against the Kuomintang to its peak. On March 8th, TAI held a memorial service for Lin Yi-hsiung's mother and daughters at the Sunnyvale Community Center. At this memorial, we comforted the living and severely condemned the murderous atrocities that had been committed by the Kuomintang. After the memorial, we also held a symposium to discuss the Formosa Incident.

Chiang Nan, the author of *A Biography of Chiang Ching-kuo*, was actually named Henry Liu. Chiang Nan and the Taiwanese community had never had contact with each other, but after the publication of *A Biography of Chiang Ching-kuo*, which had ignited much discussion, TAI invited Chiang Nan to come and give a speech, called "Chiang Ching-kuo and Taiwan." After that, we never met again. In the early morning of October 15th, 1984, the Kuomintang sent three underground assassins to San Francisco, all the way from Taiwan, to assassinate Chiang Nan. Unexpectedly, on January 31st, 1985, the *World Journal* published an article from a Hong Kong magazine, *The Nineties Monthly*. In early February, *China News* (中報), *International Daily*, and a number of other magazines all successively. The article, titled "Seven Secret Intelligence Reports by Chiang Nan, Discussing America's Taiwanese Independence Movement" claimed that Chiang Nan was a secret agent for the Kuomintang. The article reported that Chiang Nan had falsely claimed that the Taiwanese independence movement in the San Francisco Bay Area was rooted in the local Taiwanese associations and the Taiwanese Alliance for Interculture; moreover, he was quoted saying that Wen-hsiung Chen, Fu-mei Chang, and Wan-fu Liao were all important leaders in the independence movement. The newspapers mentioned did not verify their facts and published these groundless statements, spreading false rumors and causing misunderstandings. TAI immediately wrote letters to each of these newspapers in protest, demanding that they clarify and correct their statements.

The 228 Incident is a wound in the history of the Taiwanese people. Each year on February 28th, TAI and the Formosan Association for Human Rights jointly holds a commemorative event. We can forgive, but we can never forget. On the fortieth anniversary of the 228 Incident, the North America Taiwanese Professors' Association, Taiwanese Association of America, Taiwanese Culture Society, and the Taiwanese Association for Interculture decided to jointly sponsor the 40th Anniversary of the 228 Incident Academic Symposium to commemorate the 228 martyrs.

The 228 Incident Academic Symposium was organized by Fang-Ming Chen, while Chi-ho Li and Wylie Lee took care of renting and decorating the venue. Additionally, many other TAI members also helped with the preparatory work. On the night of February 27th, TAI hosted a cocktail party to welcome the scholars who had traveled from afar. On February 28th, scholars presented their papers at Syntek Hall Center in Palo Alto. The scholars who attended included Ming Min Peng, Tsung-I Lin, Tsung-kuang Lin, Parris Chang, Chin-I Hsiao, Yen-ren Chien, Shan-yuan Hsieh, Hon-Tze Lin, Fang-Ming Chen, and Fu-mei Chang. It was a very grand occasion. On January 13th, Dr. Chen Yung-hsing, who had just left Berkeley to return to Taiwan,

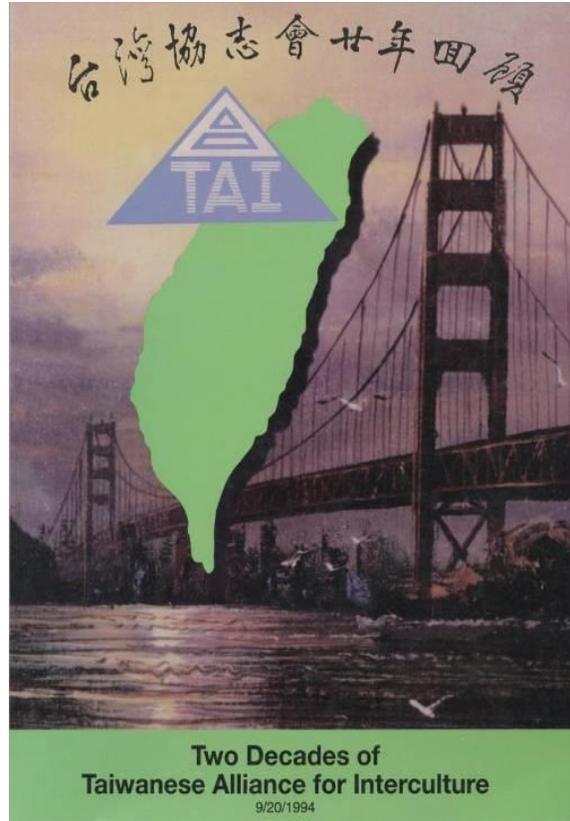
was elected as the President of Taiwan Association for Human Rights. Dr. Chen, Nylon Deng, and Sheng-hsiung Li co-organized the 228 Promote Peace Day event. They gathered together over 40 overseas domestic Taiwanese associations and began a movement to end the taboo surrounding the 228 Incident. They conducted an island-wide protest, held speeches, hosted a memorial service, openly demanded justice for historical tragedies, and built a monument, thus putting the unjustly killed victims' souls to rest, and bringing peace to the hearts and minds of the survivors. After years of untiring efforts from Taiwanese people both at home and abroad, on March 16th, 1994, the Kuomintang regime finally made the groundbreaking move to build a commemorative monument and agreed that "at the appropriate time" they would issue a public apology to the Taiwanese people, and compensate the families of the victims of the 228 Incident.

Above and beyond the events described above, the Taiwanese Alliance for Interculture has been involved in countless philanthropic acts over the last twenty years. TAI has donated to the Taiwanese Christian Church's Taiwanese Community Development Project many times, and it has also sponsored the publication of the Chinese version of *Taiwan's 400 Year History* and the Northern California School Association for Languages of Taiwan. TAI sponsored the Second-generation Taiwanese Leadership Camp (which has now been incorporated as one of TAI's events), which has nurtured countless young second-generation Taiwanese people over the years. The Alliance fundraised for the Liang-tse Chang Research Fund, which supported professor Liang-tse Chang's research about Taiwanese culture. We set up Member Emergency Mutual Aid Fund to help TAI members who urgently needed funds, and each year, the Youth Scholarship is awarded to the children of TAI members with good academic records.

For over twenty years, the Taiwanese Alliance for Interculture has been working hard to put together the strengths of the Taiwanese American community and fight for the rights and status that Taiwanese people are entitled to, and it has continuously fought to defend the Taiwan Democracy Movement. There is already a record of these unforgettable deeds left in Taiwan's history.



The Taiwanese Alliance for Interculture's magazine, "Sweet Potato 10/1972



Two Decades of Taiwanese Alliance for Interculture 09/1994

Excerpt from Two Decades of Taiwanese Alliance for Interculture/1994/09

San Diego Taiwanese Cultural Association

Author: Wang Tang

The San Diego Taiwanese Cultural Association (SDTCA) was established in 1975. It is a non-profit social organization, and the majority of its members are people of Taiwanese origin who currently live in San Diego, California. The Association's mission is to promote understanding and appreciation for Taiwanese culture, customs, art, music, literature, history, and language. This goal is both long-term and broad, but speaking in realistic terms, this goal has manifested as the association's three most important yearly events, which it has held since its foundation: (1) The Lunar New Year's Banquet, (2) The Taiwanese Cuisine Garden Party, and 3) the Mid-Autumn Festival Banquet.

(1) The Lunar New Year's Gala: The annual Lunar New Year Banquet is highly anticipated by all members of the association, young and old. At the banquet, everyone gathers together to eat, drink, play, and enjoy world-class programs. Aside from the big lottery and exchanging New Year's greetings, the best part is simply getting to chat about who got married and who gave birth; people talk endlessly and are in high spirits. Another very important part of this time is the handover from the old president and directors to the new ones. SDTCA uses the Board of Directors system, where Directors serve for two years, while the President and Vice-president each serve one. This system prevents the Board from becoming an "eternal congress," and ensures that the association's President changes practically every year. Though the SDTCA bylaws do not stipulate that the Vice-president should become the next President, the percentage of Vice-presidents who have continued on to become President is over 80%.

(2) The Taiwanese Cuisine Garden Party: In May of each year, the association holds a Taiwanese Cuisine Garden Party in conjunction with the North American Taiwanese Heritage Week. SDTCA invites people from all communities, organizations, universities, churches, or anyone with an interest to attend the event. The well-known Taiwan Center Taiko Drumming team also comes to perform. There are foods of all kinds, both hot and cold: oil rice, chicken rolls, glutinous rice dumplings, Taiwanese meatballs, stew, fishballs, grilled sausage, aiyu jelly, grass jelly, red beans, taro, and shaved ice. These hometown flavors cure homesickness.

(3) Mid-Autumn Festival Banquet: When the moon is full, people reunite with their families. The performances for the Mid-Autumn Festival include singing, dancing, and comedy shows in traditional, modern, Taiwanese, and Western styles. The short drama performances are also highly anticipated by everyone, and the auditoriums are often packed full. There's also a Taiwanese language guessing game, which aside from the excitement of winning, comes with prizes like bento boxes, mooncakes, fruits, and mineral water. Six years ago, another meaningful project was added: the presentation of the Cenzone Tech Inc. Scholarships. Each year, there are five to seven award recipients, all of whom are the outstanding children of members of SDTCA and are current undergraduate students. The prize is \$2,000 per person. Thus, in recent years, the Mid-Autumn Festival Banquet has been very crowded and boisterous.

For the first twenty-two years after the SDTCA's establishment, the association had no fixed meeting spot. When we hosted events, they were usually held in the auditorium of a local school or church that we had rented out, and meetings were held in the President's house. On

February 28th, 1997, the San Diego Taiwanese American Foundation/Taiwan Center (referred to as the Foundation hereafter) was established (the historical significance of this date does not need to be repeated here). On this day, a large venue was rented as the fixed location for future events and activities, and the San Diego Taiwanese community finally had a “home” that belonged to us. Inside this home, SDTCA also established a formal office. Two years later, SDTCA and the Foundation moved to a larger location together and stayed there for 10 years.

During these 12 years as tenants, a few insightful people from the Foundation were constantly thinking about how they could establish a permanent home for the Taiwanese people in San Diego, since living under someone else’s roof is not a long-term solution. This group of kind and charitable predecessors not only vigorously advocated the importance of having such a “home,” they also led by example, donating their own money to create the “Build a Center Fund.” That was a truly moving time, as those with money also put in effort, and those who could put in effort also donated money. Our common goal, the San Diego Taiwan Center, was achieved through the mentality of slowly building it from the ground up, one brick, one tile, one penny, and one inch at a time. The new Taiwan Center was officially inaugurated on August 7th, 2009. A list of the names of these predecessors can be seen on the wall of the main entrance to San Diego Taiwan Center. Since the list of names is very long and it only continues to grow longer, the characters are very small, and you have to get very close to see the words.

SDTCA currently rents an office in the new Taiwan Center. The cost of rent is extremely inexpensive, a testament to the courtesy that the Foundation has shown to SDTCA. SDTCA uses the office to edit its monthly newsletter, as well as to store data and documents that it has accumulated over the years. The relationship between the Taiwan Center and SDTCA is like a fish and water; they complete each other and are mutually beneficial. Another unknown privilege is that SDTCA can use other parts of the Taiwan Center for no cost.

SDTCA has two other important duties: (1) to publish the monthly San Diego Taiwanese Cultural Association newsletter, which is edited on the last Saturday of every month and is sent to print the following Monday. Currently, approximately 330 copies of the newsletter are sent out on the Wednesday of that week. We have used this system for many years, and many of the association members have learned that if they can’t wait for the newsletter to be sent out, they can pick up a copy when they come to the center for the Senior Luncheon, singing, dancing, or Bingo activities. This helps save mailing costs too, killing two birds with one stone. SDTCA also has an electronic file of all of its newsletters on its website, taiwancenter.com. First, click on the SDTCA page, then click on “previous articles,” and then you can see every issue of the newsletter starting from June 2002 up until the present. (2) Every other year, on the odd-numbered years, the SDTCA issues a Member Directory, with a correction list that is issued on the even-numbered years.

SDTCA’s main operating budget comes from the annual household membership fee of \$30, and the fees that companies pay to advertise in the monthly newsletter. Additionally, all of the workers are volunteers. Starting an operation is difficult, but maintaining one is also hard. The San Diego Taiwanese Cultural Association is 42 years old this year. It is currently financially stable, sufficiently manned, and invincible to foreign troubles. SDTCA also has the full support of the Foundation, and I believe that it will definitely be able to become a “venerable 100-year old man.” As to whether it will be able to “live for tens of thousands of years,” we’ll just have to wait and see!



The Crowd at the San Diego Taiwanese Cuisine Tour



A group photo with volunteers and planning committee members for the Taiwanese Cuisine Tour

Source from Wang Tang 12/2017

Brief History of Taiwanese Association of Kansas City

Author: Hsi-chi Chang

The Taiwanese Association of the greater Kansas City (TAKC) was established in 1968, and members are from States of Kansas and Missouri. Prior to the formation of the association, about ten families regularly gathered at the house of Dr. & Mrs. T. K. Liaw. The first TAKC President, Steven Chang, was elected in 1968, but when he changed jobs in 1968, Joseph Lee took over as president for the rest of 1968 and continued for a full term in 1969. A brief description of each TAKC President is listed below.

Presidents of the Taiwanese Association of Kansas City

*Information from before 1994 is from “TAKC 25th Anniversary Presidents’ Commemorative Issue”			
*Prior to 1994, the Kuomintang’s White Terror made it so that those who were elected as President and Vice-president always had to worry about being blacklisted in Taiwan — please refer to “TAKC 25th Anniversary Presidents’ Commemorative Issue”			
Prior to the establishment of TAKC — Some Taiwanese gathered at Dr. & Mrs. T. K. Liaw’s home.			
1968	鄭敏雄	Steven Chang	Organized the first TAKC softball team. Taiwanese people from other localities, including from Oklahoma, came to watch.
	李賜隆	Joseph Lee	After Steven Chang left for Florida, Joseph Lee took over as President.
1969	李賜隆	Joseph Lee	Organized seven TAKC meetings.
1970	林獻松	Hsien-sung Lin	Added about 20 families to TAKC.
1971	林金蘭	Chien-lan Liaw	
1972	黃邦豐	Pang-feng Huang	TAKC went to St. Louis to play softball.
1973	廖宗凱	Tsung Kai Liaw	“Let Taiwan be Taiwan”
1974	卓正宗	Cheng-tsung Zhuo	“Filial Piety”
1975	蔡慶壽	Ching-shou Tsai	Added about 30~40 families, around 100-120 people.
1976	洪崑山	Kun-shan Hung	Added about 40 families, held five TAKC meetings.
1977	李彥偉	Yen-wei Li	Visitors from Tainan came to Kansas City. President moved away at the end of the year. (Vice-president Hua-ching Liu presided over the end of the year party.)
1978	劉華慶	Hua-ching Liu	(Moved away)
	謝典招	Tien-chao Hsieh	Softball Tournament with 200+ attendees. Established a children’s choir with over 20+ members
1979	陳昭雄	Chao-hsiung Chen	Vive La Formosa!!
1980	陳恆烈	Heng-lie Chen	

1981	楊景文	Jing-wen Yang	Membership increased from 48 to 64 families. Many activities – including a book exchange. Tsung-yi Lin was elected to be Vice-president, but he left Kansas City before taking office
1982	章雲中	Yun-chung Chang	Rewrote TAKC bylaws; published communiqué, Attended the Kansas Governor’s inauguration ceremony, hosted the end of the year party, played Bingo.
1983	高 川	Chuan Kao	Four TAKC meetings. The Formosa Incident trial had just ended. Hosted a flower arrangement event.
1984	賴其萬	Chi-wan Lai	First time hosting Tangwai (“outside the party”) politician, Huang Huang-hsiung, for a speech.
1985	吳樹民	Shu-min Wu	Hosted the first discussion with TECO to talk about issues regarding Taiwan’s blacklist and political prisoners. Invited Taiwanese politicians and writers to give speeches at TAKC. Returned pork floss sent by TECO.
1986	楊英育	Bob Yang	Took over as organizer for the 2 nd Annual Plains Region Fall Camp (at Junction City), and invited Annette Lu to attend as the main speaker. Showed a slideshow of the association’s families during the end of the year party.
1987	黃勝美	Sheng-mei Huang	Hosted Taiwanese Art & Music Appreciation Day and Taiwan Youth Dance Party.
1988	蔡芳洋	Fong-Yong Tsai	Hosted Hsin-liang Hsu and Shun-wu Hung when they came to Kansas City. Hosted the Kansas City/ St. Louis second-generation Christmas Gala.
1989	張錫清	Shiching John Chang	Hosted Tangwai figures Yao Chia-wen, Tai Chen-yao, Feng-his Lin, Po-wen Chen, Lao Pao, Ying-Yuan Lee, and Hsin-liang Hsu when they came to Kansas City. Switched from having families cook for association events to catering or eating at a restaurant.
1990	李賜隆	Tzu-lung Li	Helped with the establishment of the Taiwanese American Citizens League. People from the sister cities Yilan/Leawood came to visit.
1991	高龍榮	Mark Kao	Told the Director of TECO what the conditions for having a meeting between him and Mark Kao would be: (1) Release Huang Hua, (2) abolition Article 100 of the Criminal Code, (3) Hold a re-election for all seats in the National Congress, (4) Hold a public Presidential election.

	郭必盛	Pi-sheng Kuo	(In the spring, Mark Kao moved to New Jersey.)
1992	郭必盛	Pi-sheng Kuo	Established Karaoke Night and the North-South Forum. Got caught in a tornado and a hail storm on the way back to Kansas City from the Wichita Softball Tournament.
1993	龔飛濤	Fei-tau Kung	The Taiwanese Hsiao Hsi Yuan Puppet Theater held a public performance at UMKC. The event had 300+ attendees. Director Hsi-ching Chang organized the Softball Tournament, and 200+ people attended. TAKC held open talks with Shen Lyu-shun and Ma Ying-jeou from TECO. Fei-tau Kung acted as editor-in-chief for “TAKC 25 th Anniversary Presidents’ Commemorative Issue.”
陳定南 1994	楊理典	Ken Yang	Hosted a 228 Memorial. Fei-tau Kung acted as editor-in-chief for “TAKC 25 th Anniversary Presidents’ Commemorative Issue.” Established the TAKC Library. Participated in the Independence Day Parade. Founded a women’s softball team and participated in a softball tournament. Hosted the annual meetings for the North America Taiwanese Women’s Association (NATWA) and the Taiwanese Association of America (TAA-USA). Jeffrey Wang gathered elite members of the association together to dress up as cowboys and perform at the NATWA annual banquet. Each of the cowboys were very talented, and Wang’s humor and wit were popular with the entire crowd.
1995	蕭義嶺	I-ling Hsiao	Hosted Chen Ting-nan when he came to visit.
1996	高民環	Min Kao	Hosted the Plains Region Summer Camp, with 250+ attendees. Vice-president Jeffery Wang organized the banquet, with brilliant performances by the Taiwanese chorus, the junior string orchestra, and a play called “How Scholar Tang Po-hu Won the maid Chiu-hsiang” (Shih-chung Hsieh as Tang Po-hu, Jeffrey Wang cross-dressing as Madame Hua, Yu-ping Yang as Chun-hsiang, Yu-lien Yang as Hsia-hsiang, Meng-shan Tsai as Chiu-shan, and Pao-fang Yang as Tung-hsiang.) The performances were exquisite, and the audience was pleasantly surprised.
1997	王劍峰	Jeffrey Wang	(1) Organized a 228 Memorial Event at UMKC, which was hosted by Professor Kun-shan Hung. It was an extremely somber event, with over 120

			<p>people in attendance, setting an unprecedented record.</p> <p>(2) Held the Plains Region Softball Tournament at the University of Missouri in Columbia. TAKC's team was led by President Wang to victory.</p> <p>(3) Tzu-hsiang Huang (wife of Dr. Yun-chung Chang) hosted a fundraising party of Tzu Chi Dalin Hospital. Shiching John Chang served as the Director-General, and sister Ching-I hosted the event. TAKC and other organizations made up of people from Taiwan participated in the grand event, totaling an attendance of over 400 people. Singers like Yu Ya, Yang Yen, Chang Chih-cheng, Li Ching-mei, and Ho Tu-lin were invited to attend and help out. President Wang donated \$2,000, and "throwing out a brick to attract jade" (a Chinese idiom meaning to attract more contributions), he went onstage to sing "The Past Can Only Be Recalled" with Yu Ya. The performance was received enthusiastically, and a total of \$180,000 was raised that night.</p>
1998	王建世	Chien-shih Wang	4 meetings. Tennis and softball tournaments
1999	傅朝暉	Chao-hui Fu	4 meetings. Tennis, ping pong, badminton, and softball tournaments.
2000	林年松	Nien-sung Lin	<p>Hosted the Plains Region Fall Camp at Holiday Inn in Olathe, Kansas.</p> <p>Held a 228 memorial event.</p> <p>Hosted Chen Ting-nan when he came to visit.</p>
2001	郭丕明	Pi-ming Kuo	<p>4 meetings.</p> <p>Held a 228 memorial event.</p> <p>Lee Ying-yuan, Deputy ROC Representative to the United States, came to visit.</p>
2002	施因澤	Yin-tse Shih	<p>Collaborated with UMKC to host a performance by the Taiwanese dance troupe, Liao Mo-Hsi Theatre.</p> <p>Hosted tennis and ping pong tournaments, the Taiwan Independence Cup Softball Tournament, and a 228 memorial event.</p>
2003	林慶勝	Ching-sheng Lin	<p>Participated in the exhibitions and performances at the Asian Festival. Hosted tennis, ping pong, and badminton tournaments and the Taiwan cup softball tournament.</p> <p>Hosted a performance by the Liao Mo-Hsi Dance Troupe from Taiwan.</p> <p>228 memorial event.</p>

			12/17/2003 Taiwanese American Association donated \$2021.71 to TAKC from then-President Helen Yang.
2004	高川	Chuan Kao	Participated in exhibitions and performances at the Johnson County Asian Festival. Created a spectacular Taiwan flag. TAKC and JCCC co-hosted a performance by the Taiwanese Dance Troupe, Liao Mo-Hsi. The Head curator of Academia Historia came to visit.
2005	盧肇基	Chao-chi Lu	Participated in exhibitions and performances at the Johnson County Asian Festival. Hosted tennis, badminton, and softball tournaments. 228 memorial event.
2006	梁錫淇	Hsi-chi Liang	Participated in exhibitions and performances at the Johnson County Asian Festival. 228 memorial event. Hosted tennis, badminton, and softball tournaments.
2007	洪崑山	Kun-shan Hung	Participated in exhibitions and performances at the Johnson County Asian Festival. TAKC's financial resources increased.
2008	許金壽	Chin-shou Hsu	Participated in exhibitions and performances at the Johnson County Asian Festival. Hosted the Taiwan Independence Cup Tennis Tournament. The dance troupe performed at the St. Louis Plains Region Summer Camp.
2009	楊廣平	Kuang-ping Yang	Participated in exhibitions and performances at the Johnson County Asian Festival. The TAKC dance troupe performed at the annual meeting. Held the first-ever USA Cup Tennis and Ping Pong Tournament.
2010	楊廣平	Kuang-ping Yang	Kuang-ping Yang's second term Participated in exhibitions and performances at the Johnson County Asian Festival. The TAKC dance troupe performed at St. Louis Plains Region Summer Camp and the TAKC annual meeting. Held the 42 nd Taiwan Independence Cup Softball Tournament.
2011	葉宏文	Hung-wen Yeh	Held tennis and ping pong tournaments, as well as the 43 rd Taiwan Independence Cup Softball Tournament. Attended the St. Louis North America Taiwanese Women's Association meeting, the TAKC dance troupe performed.

2012	張錫清	Hsi-ching Chang	<p>2nd term</p> <p>Reorganized the TAKC member directory, planning so that it could be used for 2 to 3 years.</p> <p>Reorganized the list of TAKC's property holdings.</p> <p>44th Taiwan Independence Cup Softball Tournament and Taiwan Independence Cup Tennis Tournament.</p> <p>Invited non-Taiwanese players to join.</p>
2013	陳秋彬	Chiu-pin Chen	<p>Remodeled the TAKC website.</p> <p>Held the Lunar New Year's Singing Competition, Bowling Tournament, a picnic outing in Topeka for the Dragon Boat Festival, tennis matches, the Taiwan Cup Softball Tournament, a potluck for the Mid-autumn Festival, and a White elephant gift exchange at the End-of-the-Year Party.</p> <p>TAKC's financial resources increased.</p>
2014	宋明學	Ming-hsueh Sung	<p>Established the TAKC Facebook group page.</p> <p>Hosted a fashion show at the Lunar New Year's Banquet (sponsored by KC Garment Collective).</p> <p>Held the first basketball tournament.</p> <p>Partnered with MAACA at the first Asian Culture Festival and collectively won the MAACA Partner's Award with 15 other participating countries.</p> <p>Designed a TAKC member polo shirt and t-shirt.</p> <p>Held a picnic and tour at the Kansas City Zoo for the Dragon Boat Festival.</p> <p>Held a tennis tournament and the 45th Taiwan Cup Softball Tournament.</p> <p>Hosted a Mid-Autumn Festival Dance Party (with a professional ballroom dance performance, dance instruction, and a member dance competition) and a singing competition at the End-of-the-Year Party.</p>
2015	施淑芬	Shu-fen Shih	<p>Participated in the 46th Taiwan Independence Cup Softball Tournament.</p> <p>Attended the NATWA meeting.</p>

Source from Hsi-chi Chang 11/2017

Brief History of Taiwanese Association of America – Minnesota Chapter

Author: Chi-Ming Tseng

When did Taiwanese people begin living in Minnesota? It's hard to know exactly when they began arriving, but we do know that in 1960, there were approximately 32 international students from Taiwan. The Formosan American Club of Minnesota was established in 1966-67, with Ying-ming Shih as the President, Charles Song as the Chief Advisor, and about 114 members, whose names filled 8 full pages of a typed address book. The Formosan American Club participated in the Taiwanese Association of America national meeting for the first time in 1972.

According to the 2000 Census, there were 747 people in Minnesota who considered themselves Taiwanese, which is 0.4% of the Asian American and Pacific Islander population. This was the first time that Taiwanese people had been counted separately. According to the 2010 Census data, 1078 people in Minnesota considered themselves Taiwanese (1,375 people if multi-ethnic individuals are counted), ranking Taiwanese as the 14th largest group in the Asian category, and 22nd largest among Taiwanese populations across the United States.

The term length for the President of the Taiwanese Association of America – Minnesota Chapter is usually one year, with the term beginning in September of the previous year. The past presidents are listed as follows:

1966	Ying-ming Shih	1967	Ying-ming Shih	1968	Fu-chuan Liu	1969	Chen-chi Huang	1970	Ching-yao Wu
1971	Han-chin Liu	1972	Shu-mei Chang	1973	Chung-yuan Liao	1974	Cheng-hsing Chou	1975	Che-lang Chang
1976	Che-hsiung Tu	1977	Ta-chin Wu	1978	Adrian Lin	1979	Wen-chien Lin	1980	Ching-ping Cheng
1981	Le-chun Chen, Fred Juang, Edward Yu	1982	Ming-cheng Wang	1983	Chin-shan Wang, Cheng-Cher Huang	1984	Sung-Peng Hsu	1985	Chin-Hsin Jason Liu
1986	Yu Pai	1987	Edwin Hsu	1988	Chih-chung Hsu	1989	Yi-fu Lin	1990	Rung-ji Liu, John Ko
1991	John Ko	1992	George Lin	1993	Cheng-Cher Huang	1994	Wen-chien Lin	1995	Mei-you Ko
1996	Susan Huang	1997	Amy Hsu	1998	Juey-hong Lai	1999	Chuan-chieh Hsu	2000	Ching-chang Ko
2001	Ying-Yuh Lu	2002	Tsan-kuo Chang	2003	John Ko	2004	Ray Tsai	2005	Jennfeng Yan
2006	Raymond Lu	2007	John Ko	2008	Kuang-sheng Cheng	2009	Ying-Yuh Lu	2010	Mike Sietung Liu
2011	Charles Chiang	2012	Jennfeng Yan	2013	Kent Cheng	2014	Ying-Yuh Lu	2015	Cheng-Cher Huang

2016	Kuang-sheng Cheng	2017	Kuang-sheng Cheng						
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Aside from celebrating the Mid-Autumn Festival, the Lunar New Year, and welcoming dinners, and summer picnics, the association also regularly hosted visitors, politicians, scholars, experts, and various community leaders from other states or from Taiwan, as well as local Taiwanese Americans to give speeches or perform. The following list is a summary of these speeches and performances:

	Visitor/Speaker	Topic or Performance Content
1979	Ming Min Peng, Hamline University Professor: Richard Kagan	Taiwan's Political Situation
1979	Musician: Shu-te Li	
1982	FAPA President: Tron-Rong Tsai	
1983	Tangwai ("outside-the-party") figure: Hsin-liang Hsu	
1984	Writer: Bo Yang	<i>The Ugly Chinaman</i>
1985	Writers: Wu Yung-fu, Li Kuei-hsien, Lin Heng-tai, Yang Ching-chu, Li Chiao	
1986	Tangwai figures: Hsin-liang Hsu, Roger Hsieh, Sisy Chen, Ho Duan-fan, Chou Ching-yu, You Ching Writer: Wang Tuoh	
1987	Writer: Sung Tse-lai	
1988	Writer: Lin Yang-min	"From <i>Central Daily News</i> Reporter to Tangwai Writer"
1988	Artist: Chen Lai-hsing	"Problems in Taiwan's World of Fine Arts"
1990	Former Magistrate of Yilan County: Chen Ding-nan	Outdoor speech and picnic
1990	Local Taiwanese American, Scholar of economics: David Dai-sheng Hong	"Environmental Protection in Taiwan"
1991	Kansas State University Professor: Liang-Shing Fan	"The Economy and Independence"
1991	Folk music composer and traveling musician: Chen Ming-chang	Concert
1991	University of Wisconsin Madison Professor: Hung-mao Tien	"Taiwanese Politics"
1991	Intellectual: Dr. Jer-Shung (Hon-Tze) Lin	Forum
1991	FAPA President: John Chen	Speech
1991	WUFI: Bei Hung Kuo	Speech
1992	Local Taiwanese American and philosopher: Sung-Peng Hsu	"Divine Nature, Buddha Nature, and Human Nature"

1992	Li Hung-hsi, Lung-Chi Chen, Fang-Ming Chen, etc	Midwest Taiwanese Summer Conference Speeches
1992	Rui Mu Lee	Speech, fundraiser for the Taiwan Nation-building Research Institute
1993	Legislator: Annette Lu, National Assembly Member: Chang Fu-Mei	Attended the “China: A Turning Point in History” Seminar at University of Minnesota, gave speeches for the Taiwanese American community.
1994	Local Taiwanese American: Wen-po Su	Speech
1996	Folk music composer: Ming-che Wang	Concert tour
1996	Professor of Dentistry at University of Minnesota: Ching-chang Ko	“Oral Hygiene”
1996	Professor of Chemical Engineering at University of Minnesota: Wei-Shou Hu	“Artificial Livers”
1996	WUFI: Professor Chao-tang Huang	Speech
1996	Taiwan Independence Party: Professor Lin Shan-tien	“The Constitution”
1997	Sociologist: Shen Hsiu-hua	“Women in the Wake of the 228 Incident”
1997	FAPA President: Wen Yen Chen	Speech
1997	Folk Artist: Mynor King	Speech
1998	Local community member, Legislator: Sing-nan Wang	Taiwan’s Political Situation
1999	Singer: Chris Hung and his Wife	Gospel Concert
2001	Local Taiwanese American and retired structural engineer: You-ren Tsai	Reported on his experience participating in the Taiwan 921 earthquake rebuilding mission
2001	Deputy ROC Representative to the United States: Lee Ying-yuan	“Diplomacy with America and More”
2001	Minister of the Council of Labor Affairs: Joyce Chen Chu	Dinner talk: “Difficulties and Prospects for the New Government”
2003	Ph.D. Candidate for Environmental Conservation Research at the University of Minnesota: Mei-hsiu Huang	“The Life and Death of Taiwan’s Black Bears”
2004	Examination Yuan member: Professor Chen Mao-hsiung	“An Analysis of Taiwan’s Presidential Elections”
2004	FAPA: Michael Fonte	Taiwan Presidential Election Post-election Analysis
2005	Ambassador-at-large and Chairman of the Asian Vegetable Research and Development Center, Sun Ming-hsien	Accepted the “Outstanding International Leader Award” from the University of Minnesota Alumni group, and gave a speech introducing the history and Achievements of the Asian Vegetable Research Center.
2009	FAPA: Coen Blauuw and his wife, Iris Ho	Introduced Taiwan-US Relations and FAPA YPG (Young Professional Group)

2010	Local doctors: Dr. Jerome Siy and Dr. Albert Tsai	"Stroke Prevention and Treatment"
2011	Local Taiwanese American, retired economics professor: Wu-tien Peng	"Taking Care of your Health"
2015	Local Taiwanese American, retired economics professor: Wu-tien Peng	Farewell speech on health – Challenges in Adapting to the Minnesota Environment 《惜別養生座談會》 - 兼談移居明州面臨水土不服的嚴重考驗

Promoting Taiwanese culture to the American public is one of our main activities. In 1977, the Association held its first Taiwan Day event at the University of Minnesota. The Association participated in the 3- to 4-day long event, Festival of Nations, for the first time in 1979. This has become the Association's most important annual event, which consumes more time and resources than any other of our activities. As of today (2017), the association has participated in this event for 39 years. In 1987, Festival of Nations evaluated exhibition booths and presented awards for the first time, and the Taiwanese booth won first place. The theme that year was Festival, and the association created an exhibition about the Lunar New Year and the story of the 12 zodiac animals. In the 31 years that awards have been granted to participants, the Taiwan booth has won 29 prizes. In 2017, the Association was invited to host the "Urban Expedition to Taiwan" event in the historical Landmark Center in St. Paul. Listed below are the Festival of Nations cultural exhibition themes and the contents of the Taiwanese booth.

Year	Festival of Nations Theme	Taiwanese Exhibition Booth Contents	Interactive Project
1987	Festival	The Lunar New Year, the story of the 12 zodiac animals	
1988	Tradition	Traditional Living Room	
1989	Costume	A collection of clothing of the common people and various ethnic groups	
1990	Wedding	Traditional wedding customs, dress, and a sedan chair	
1991	Fable, Fairy Tales and Folklore	Year of the Ram and the story of the 12 zodiac animals	Paper mâché sheep for visitors to sign, find your own zodiac sign
1992	Flower	Flowers and a sedan chair	Orchids in petri dishes
1993	Festival	Temple Festival Parade	
1994	Tapestry	Traditional Embroidery	Golden thread metallic embroidery demonstration
1995	World of Children	Children's Growth	Carrying a baby doll on one's back, bamboo cradle, paper windmill
1996	Ethnic Market	Traditional Street Market, Snack Stall, and Herbal Medicine Shop	

1997	Ethnic Celebration	Celebrating the Lunar New Year and New Year's Eve Dinner	
1998	Folk's Art	Folk Art Exhibition: Woodcarvings, lantern, paper umbrellas, dough figurines, and shadow puppets.	Shadow puppet play
1999	Wedding Tradition	Traditional wedding customs, dress, and a sedan chair	Demonstration of newlyweds bowing to the heavens, their ancestors, and each other at the family hall
2000	Celebration of Seasons	Celebrating the rice harvest and the various uses of rice	Making dough figurines and stamping stick rice cakes in the shape of a red turtle
2001	Costume and Adornment	The boudoir clothing of a bride-to-be	
2002	Global Homes and Gathering Places	Leisure activities done in a temple courtyard	Tea brewing, puppet show
2003	Children of the World	Games that children play in front of the temple, red envelope tree, painting of a hundred children	Pull bells (diabolos), spinning tops, bamboo dragonflies, kaleidoscopes...
2004	Ethnic Celebrations	Sky lanterns, beehive firecrackers, lantern festivals, Lunar New Year festivities	Riddles at the lantern festival
2005	Celebrating Ethnic Tradition	Assembly of 100 carved "longevity" characters in different fonts, birthday celebration at family hall, 12 zodiac animals	Understanding your own zodiac sign
2006	Ethnic Markets	Night market, snack, fruit, art, and food stalls, fortune-telling booth	Dough figurines
2007	Toys, Games and Sports	Children playing in front of the temple, puppet show stage	Puppets, pull bells (diabolos), spinning tops, bamboo dragonflies, kaleidoscopes, puppet show video
2008	Art and Architecture	Doors and windows of tradition-style homes	Paper cutting
2009	Transportation and Invention	From railways (narrow-gauge trains in the cane sugar fields) to the information technology super highway (the transformation from agricultural to industrial development)	Computer game

2010	Folklore and Heroes	The story of the black dog and the princess (the origins of Taiwan's earliest inhabitants) and the legend of Alishan (how the young Ali fought a tiger to save a couple of fairies, and his flesh became the origin of Alishan's forest)	Paper tiger masks, chunks of fragrant Hinoki cypress wood
2011	World Markets	Night market, snack stalls, herbal medicine shop	Bwei divination and drawing sticks, video
2012	Ethnic Celebrations and Events	Sky lanterns, firecrackers, lantern festivals, and celebrating the Lunar New Year	Origami sky lanterns, riddles at the lantern festival, video
2013	Children: Our Past and Future	Children playing in front of a temple are linked to classrooms and study rooms by a large banyan tree. The banyan tree represents growth and inheritance.	Calligraphy, mental math challenge, pull bells (diabolos), spinning tops, bamboo dragonflies, kaleidoscopes, origami cranes
2014	Peace among the People	The island of Taiwan made up of collaged portraits, Taiwan's history, peace memorial monuments, and an exhibition board about Taiwan's various social movements. Exhibition of Taiwanese and American school children's "peace" paintings and a "peace wall" for visitors to write on.	"Peace wall" for visitors to write on
2015	International Arts	Puppet show and shadow puppet show	Shadow puppet show
2016	Folklore & Fairy Tales	Story of the 12 zodiac animals	Understanding your own zodiac sign
2017	Rituals and Ceremonies	Traditional wedding customs, dress, and a sedan chair	Demonstration of newlyweds bowing to the heavens, ancestors and to each other at family hall

In conjunction with the annual North American Taiwanese Heritage Week held every May, the Overseas Community Affairs Council arranges for various art groups to tour North America. We also coordinate as much as possible to have them perform on the main stage at the Festival of Nations. Thus, Minnesota is often the first stop for groups that come to the United States to perform. Listed below are the various groups that have come over the years and the contents of their performances:

Year	Group	Performance
2002	Lan-Yang Taiwanese Opera Company	Opera: "Du Tzu-chun"

2004	Taiwanese Hakka Chorus	Hakka, Hoklo, Mandarin, and Aboriginal songs
2005	I Wan Jan Puppet Theatre	“A Chance Encounter” and “Mayhem in the Crystal Palace”
2008	Dance Works	“Taiwan Style” Tap Dance
2009	Shih Chien University Luo Han Men Cultural Theater Group	Performed the Song Jiang Formation, Aboriginal dances, the Dadaocheng March, etc. at the Festival of Nations
2010	“Chiao Shou Hsin Chuan” Folk Art Troupe	Showed a variety of arts, including: painting lion head figures, blowing malt sugar candies, carving, fan painting, paper cutting, straw and bark art, dough figurine-making, puppets, decorative knot-tying, and other types of arts at the Festival of Nations exhibition and demo booth.
2011	The Chairman (band), Suming, etc.	Performed “All Voices Strike” at the Festival of Nations
2014	Takao Run	Sing to the Land of Taiwan
2015	National Dong Hua University College of Indigenous Studies Dance Troupe	Performed “Original Taiwan” at the Festival of Nations
2016	Formosa Circus Art (FOCA)	Performed at the Festival of Nations
2017	National Taiwan University of Art Dagan Dance Troupe	Performed “Splendor of Taiwan” at the Festival of nations

The Association has established a number of different scholarships and awards, such as: the Li-Huey Lai Memorial Scholarship, the Suji Lee Scholarship Award, the Chin-fong Lai Memorial Scholarship, the Outstanding Contributions to Taiwanese Culture/Community Welfare Award, and the Youth Scholarship for children of TAA members.

The Association intermittently organized a choir, which was led over the years by Yun-ming Lai, Ling-chen Lin, Liyun Tsong, and Yi-chun Chiang. A number of concerts were also held, and in 1993, the association held a concert based around Tyzen Hsiao’s works, and Professor Hsiao came in person to perform and conduct. In 1995, Professor Sung-ren Hsu came to perform in and conduct a concert based around his works. Lin Hwai-min’s Cloud Gate Dance Theater performed in Minneapolis three times (1998, 2003, 2007).

The Taipei Philharmonic Chorus (conducted by Dirk Du Hei) also came to Minnesota to participate in the Sixth World Choral Symposium (2002). Taiwanese teams came to Minnesota participate in the Special Olympics (1991) and the Beep Baseball World Series (2010). When the Taiwanese National Baseball Team and Youth Baseball Team participated in a warm-up match before the World Series (2000, 2010), local Taiwanese Americans received them enthusiastically and attended their games to cheer them on. Additionally, when Huang Chin-pao and his family, who were traveling around the world on bicycle, traveled across North America, they stayed in the Twin cities for a week, and the Taiwanese American community received them warmly (2003).

Taiwanese Americans in Minnesota have not fallen behind in participating in activities that advocate for democracy and freedom. When Deng Xiaoping visited the United States after China-US diplomatic relations were established, over 20 people flew to Washington D.C. to participate in protests held by Taiwanese Americans from around the country.

Additionally, three days prior to Christmas 1979, over 60 Taiwanese Americans braved freezing temperatures of 12 degrees below to participate in a demonstration in Minneapolis that protested the Kuomintang's use of the Meilidao (Formosa Magazine) Incident to suppress Tangwai ("outside-the-party") democratic figures. In 1996, before Taiwan's first Presidential election, over 200 Taiwanese Americans and overseas Chinese gathered in Minneapolis for anti-Chinese aggression demonstration to protest China's use of missile exercises near Taiwan's coasts as an intimidation tactic. In 2014, they also held a rally supporting the Taiwan Sunflower Movement.

We care about disasters that occur all around the world and have donated money for disaster relief to those suffering from the Red River Valley Flood in 1997, the Turkey earthquake in 1999, the 921 earthquake in Taiwan in 1999, the September 11th Attacks in 2001, Typhoon Toraji and Typhoon Nari in Taiwan in 2001, the Taiwan SARS epidemic in 2003, the earthquake and tsunami in South Asia in 2005, Hurricane Katrina and flooding in the Southern U.S. in 2005, Typhoon Morakot and flooding in Taiwan in 2009, the Japan earthquake and tsunami in 2011, the Kaohsiung gas explosion in 2014, the Tainan earthquake in 2016, and more.

We care about our homeland, Taiwan, and we have held multiple seminars, celebrations, and Taiwanese film screenings. We also care about our local community, so we have participated in charity kitchen programs to feed the homeless and helped provide hot food to the children living in the Ronald McDonald House. We have also participated multiple times in the St. Paul Dragon Boat Races (2007, 2008, 2009, 2010).

This article is an excerpt from Chi-Ming Tseng's "Important Events for Minnesota's Taiwanese Americans": <http://taiwaneseamericanhistory.org/blog/ourjourneys123/>



TAA-MN performs the Mountain Dance at the Festival of Nations - St. Paul, MN 1999



TAA-MN participating in the St. Paul Dragon Boat Race - St. Paul MN 2009

Sourced from Chi-Ming Tseng

Introduction of Taiwanese Association of America (TAA)-St. Louis

By Lii-Mei Beverly Chang Tsai, MD

(Editing and addition by the members of TAA-STL is welcome.)

Mr. Ker C. Chen Ph. D. came to work in St. Louis, MO in 1962, when there were approximately 12 Taiwanese folks in St. Louis: Mao Shiau Wang, Ph.D. & his wife, another couple, four graduate students of Washington University and two Concordia Seminary students. Mr. & Mrs. Mao Shiau Wang very much cared for Taiwanese folks and often invited them to his home for holiday gatherings. That time, no organization was formed yet because of small number of people. From 1963 on, there were gradually more and more graduate students and professionals moved in. In early 70's, many Taiwanese physicians came, followed by more Taiwanese business immigrants who opened groceries, restaurants, news paper publishing, and got in real estate business. There are also scholars who stayed in St. Louis after doctorate degree from local universities.

During this period, late 60's to late 90's, different Taiwanese organizations were gradually formed, such as Baseball team, Valley Ball team, TAA, Taiwanese Christian Fellowship (Ref. T.A. Archives - Introduction of Taiwanese Presbyterian Church in Greater St. Louis), North American Taiwanese Women Association (NATWA), FAPA, NATProfessors A, and the Student Associations of each of the Washington Univ., St. Louis Univ. and Missouri State University, etc. Each organization had its own activities, but always with interactions. People were very close to each other. The baseball team played well and often challenged the other states. St. Louis team also hosted the East Region TAA Baseball leagues. The spirit of the sports were strong and only slowly faded in late 80's.

TAA-STL was established quite early, in 1968. The members increased to more than 200 people in 70's to 90's. Every year there were 4-5 events. Many people enthusiastically joined and involved in the services of multiple organizations. The following is the list of the presidents of TAA-STL: (academic degrees omitted)

The first year 1968: Paul Din, Ph. D., now in L.A., CA					
1970	Lo, Hong-Seen (Cleveland, OH)	1971	Liaw, George (late)	1972	Lo, Hong-Seen (Cleveland, OH)
1973	Lin, Frank Y. (NJ)	1974	Liao, Kun T. (late)	1975	Hsu, Tzoa Troo (L.A., CA)
1976	Jason Liu (Taipei);	1977	Huang, David (late);	1978	Joshua Su (L.A., CA)
1979	Liaw, George (late)	1980	Shieh, Kenneth K. (late)	1981	Su, Anthony H. S. (STL)
1982	Chen, James Z. (STL)	1983	Yang, Kim W. (Dallas, TX)	1984	Lin, Shiu San (D.C.)
1985	Chiu, Tai-Mao (Dana Point, CA)	1986	Tsai, Chung-Ta (?)	1987	Lin, Tommy Y (Lo-Dong, TW)

1988	Hsieh, Jowe-Ynn (STL)	1989	Leu, Fei-Tung (Sacramento, CA)	1990	Tsai, Cheng C. (STL)
1991	Shieh, Kenneth K. (late)	1992	Grace Hatch (STL);	1993	Lin, Tom T. (San Fran. CA)
1994	Wang, Maw Shiau (late)	1995	Chou, David H (?)	1996	Chang, Shih C. (late)
1997	Kun.S. Chao (Taichung)	1998	Yuan-Ho Wang (Raleigh, NC)	1999	Chiou, Leanne (STL)
2000	Lin, YouLin (STL)	2001	Shieh, J.J. (STL)	2002	Shen, Wilson (STL)
2003	Kuo, Carol (Voorhees, N.J.)	2004	Kuo, Albert (STL)	2005	Huang, Susan Leu (L.A. CA)
2006	Wang, Samson (STL)	2007	Ho, Christina (STL)	2008	Lin, Tai (STL)
2009	Hsieh, Roger H.Hsieh	2010	Chen, Sandy Chiu (Dana Point, CA)	2011	Lin, Tai (STL)
2012	Lin, Sheila (Taipei)	2013	Su, Tony H.S. (STL)	2014	Chang, Lii Mei Beverly (STL)
2015	Chang, Lii Mei Beverly (STL)	2016	Su, Tony (STL)	2017	Su, Tony (STL)
2018	Lin, Tai (STL)				

In the fall of 1972, Kaohsiung Medical University alumni gathered at Cheng C. & Lii Mei Tsai's apartment and formed St. Louis KMU Alumni Association. On that day, there was a discussion to form a National Taiwanese American Medical Association, which eventually formed at Cleveland in 1984 by the leadership of Dr. Samuel Chou.

The Taiwanese people in St. Louis love and care for their mother land Taiwan very much. They have been united and participated with zeal in the movement of promoting democracy of Taiwan. The members of TAA have strong Taiwanese identity. To support FAPA and Taiwan democracy, groups of 3-6 people sometimes visited the Legislative representatives of Missouri, Illinois or other states to support, communicate and propose for Taiwan democracy. Some members held fund raising events for the senate or congressman. In 1986 年, before Hsu, Shin-Liang went back to Taiwan to form a political party, The St. Louis TAA members supported him and invited him to give a speech. Right at that time, the Democratic Progressive Party (DPP) was just newly formed. So, Hsu decided to support the newly formed DPP, rather than forming his own party. STL TAA members came together, charging him to carry the flag of DPP Oversea Organization to go back to Taiwan.

Another significant anecdote was the friendship between Professor Peng Ming-Min. It was during 1987 and 1988, When Prof. Peng left FAPA, Dr. Lin Ei-Shun stretched his arm and embraced him. They developed a dear friendship. He visited St. Louis several times, and St. Louis Taiwanese, welcomed and adored him respectfully. The whole Taiwanese community, the members of TAA, FAPA, NATMA, NATPA, and NATWA actively attended the gatherings. Overtime, STL Taiwanese people have been very active and unified to promote the democratic movement of Taiwan. Many TAA-STL members are simultaneously members of other organizations. Many have been life time members of more than one organization.

During those years, TAA-STL events were attended by more than 150 to greater than 200 people. The activities were like Lunar New Years' Events, Mid-Autum Festivals, 228 memorial event, outdoor activities like picnics, canoeing, pig roasting, ball games, games, and the involvements in international events, to exhibit cultural materials (garments fashion shows, common clothes, calligraphy, tea ceremony, ...), native Taiwanese dance, food/jewelry sales; and sometimes inviting MO state representatives with or without speeches, American VIPs, and Taiwanese speakers from USA or from Taiwan. TAA also was invited to exhibit & demonstrate Taiwanese culture and their contributions to the world in technology, culture, tropical medicine, music & musicians, art, drama, and movies, etc.

In 1989, the graduate students of St. Louis University Wong, Ray-Lin and of Washington University Lin, Tai invited Tony Su, to start the St. Louis Taiwanese Youth chamber Orchestra (STYCO: STL Taiwanese Youth Chamber Orchestra). All the instrument music was composed by three of them, including compiling, rewriting, and edition. They shared all the works, responsibilities, conducting, and teaching instrument technics. Every year the STYCO performed well above standard. The repertoire emphasized in classical music and orchestrated versions of Taiwanese folk music. This continued until sudden abrupt in 1996.

Since 1989-1990 USA President young Bush had proposed to promote and celebrate different ethnic heritages. In 1991, President Clinton declared May to be the month for the Taiwanese American Heritage. Since then, TAA-STL, like other subchapters, designed and celebrated every year the celebration, open to public, inviting the American main stream society and American people. Through incorporation with St. Louis Zoo, St. Louis Art Museum, Science Center, artistically renown Sheldon Concert Hall, St. Louis Mosaic Project of St. Louis International Institute, Washington Univ. St. Louis Univ., or Mandarin House Banquet Hall, TAA introduced Taiwan culture, aboriginal dances, other performances, sponsoring the theses competitions on youth's studying Taiwan. In recent years, TAA-STL introduced the Taiwanese World Champion in Kite design and making, accompanied with a kite flying event that many American families experiencing the fun; inviting Taiwan expert in ecology and bird watching to exhibit and lectured in the endangered species of birds in Taiwan; inviting paper artist exhibiting paper cutting art; demonstrating the challenging construction of the snow mountain tunnel in Taiwan; Chu, Chun-Nan Art Exhibition at FontBone University sponsored by Dr. Cheng C. Tsai; two classical concerts open to American public at Sheldon Concert Hall to introduce a young female Taiwanese American prodigy of first violin, Jecolia Wang and Carpe Diem String Quartet featuring Ms. Carol Ou as a Taiwanese American cellist professor and a Taiwanese composer & painting artist, Mrs. I-Uen Hwang. Both concerts mainly arranged and fund raised by Dr. Lii Mei Beverly Chang, incorporated with TAA-STL; and two years of Taiwan Culinary Food Fares, coordinated by Dr. Cheng C. Tsai. (Ref. T.A. archives from 2013). In March 2014, TAA-STL also supported the rally for Sunflower movement at the front lawn of St. Louis Art Museum.

The First Lego League International Mechanic Contest (FLL) is held every year in St. Louis. 2015 world champion belonged to Taiwan Kaohsiung Jin-Yuan Elementary School team and 2016 a different team got the 16th out of 108 countries. (One of the main contest members got GI flu or food poisoning, visited ER twice and stay in hospital one day.) It was our honor

to serve them. Under the leadership of Mrs. Sophia Leu and Mrs. Grace Hatch, St. Louis TAA and NATWA joined the team to help, care and support.

Regretfully in 2000's, with the factors of aging and healthy problems, children moving out of state, dwindled number and different philosophy of immigrants, outflow more than inflow, TAA-STL members have decreased in number. Willing participation in presidential and board directors works dropped. Currently to Jan. 2018, there are only 7 board directors. The president position is by drawing lots as shown below. Roger Hsieh volunteers to be the treasurer and Lii Beverly Tsai the secretary. President by lots : 2017 Tony Su, 2018 Tai Lin, 2019 Sonya Hong, 2020 Cheng C. Tsai, 2021 Roger Hsieh, 2022 Lii Beverly Tsai, and 2023 Raymond Yeh. In four years before 2016, J.J. Shieh, Samson Wang, Sidney Yang, Leanne Chiu and the invited guest director from Washington Univ. post-doc, Wen Chih Lee had served in the board.

The new generation immigrants have different culture, interest and value. Each university has Taiwanese student association and TW Scholar Association. In recent years, TAA-STL presidents and director have exerted efforts to connect and participate in the young generation's events, also sponsor and support financially their activities. The relationship has significantly improved. But still couldn't convince them to take over the TAA-STL. We will continue to connect with them and support them, until we become too old and depleted our capabilities and funds.

My personal observation through international travels has revealed to me that after one to two generation(s), most of the immigrants associations or fellowship would fadeaway, because the younger generations will assimilate with the people and society of the country they are born. They have lost the zeal/love and the influence of their parents' countries and identity, culture, tradition, and custom. Unless there were mass immigration of the kind, this is a natural phenomenon. The Jewish heritage is the only special case, but many of them also have assimilated with others in this giant pot of America.

I believe the members of TAA-STL, past, current, all have contributed more or less into the goals and visions of TAA-National: Nurturing the friendship and protecting the right of people of the Taiwanese community in St. Louis metropolitan areas; Promoting Taiwanese culture and Taiwan's contributions to the world; and Enforcing the interaction with USA; and Caring for Formosan affairs and strengthening the development of Taiwan's democracy. Many people have tried their best and whole-heartedly hope that there are young people to receive the baton and march on for the NEW GOALS and VISIONS for a better future!!

By Lii-Mei Beverly Chang Tsai, MD

I am grateful to Mr. & Mrs. Ker C. Chen and Mr. Tony H.S. Su for their providing important information and encouragement.

Taiwanese American Organizations in New Jersey

Edited by T. A. Archives

The state of New Jersey is located on the Atlantic Coast between the metropolises of New York City and Philadelphia. New Jersey's natural environment is incredible, and the climate has four distinct seasons. There are numerous modern residential communities which are orderly and beautiful, giving New Jersey the reputation of being the Garden State. The state is home to the headquarters and research centers of many large American corporations, and it is an especially important area for the American pharmaceutical industry. On the educational front, the state is home to the famous Princeton University and Rutgers State University. Since Taiwanese people like to settle in places with good and easy transportation, New Jersey quickly became home to one of the largest and most important Taiwanese American communities in the United States. Over the past 70 years, Taiwanese Americans have established numerous organizations in the state, a number of which are still in operation today. Listed below are some of the major organizations:

1. Taiwanese Association of America, New Jersey Chapter

For more details, please refer to pages ? to ?.

2. Taiwanese Association of America, Northern New Jersey Chapter

Established by Maurice Hsu (the founding President) and others in 1981. The Northern New Jersey area covers the region west of New York City, which is home to many Taiwanese American individuals and families who work in New York City.

3. Windsor Area Taiwanese American Association

For more details, please refer to pages ? to ?.

4. Taiwanese Association of America, South Jersey Chapter

There are many Taiwanese American families living in the Cherry Hill area, located in southwest New Jersey, east of Philadelphia. Thus, in the 1980s, local Taiwanese Americans formed the South Jersey Chapter to hold social activities and softball tournaments. There were also some people who worked with local Congressmen and government officials to help benefit Taiwan.

5. Political Organizations

Taiwanese Care, Inc. was founded in 1986 by a group of Taiwanese living in New Jersey who wanted to give back to their homeland and take care of the island of Formosa. The foundation's mission was to raise awareness about Taiwanese culture, and to use rewards and financial backing to sponsor disadvantaged individuals and groups in Taiwan. For more details, please refer to pages ? to ?. Some major figures from the United Formosans for Independence (UFI) live in the New Jersey area, as it is the core of the organization's operations. They organize a variety of large-scale activities to fight for independence for Taiwan and to change the current political situation. The local FAPA branch promotes foreign diplomacy through non-governmental channels, has built good relationships with local congressmen and political figures, and organizes activities to benefit Taiwan.

6. Professional Organizations

The North American Taiwanese Medical Association (NATMA), the North America Taiwanese Professors' Association (NATPA), and the North America Taiwanese Engineering and Science Association (NATEA) all have chapters in New Jersey. They hold various different professional activities and annual meetings.

7. Social and Cultural Organizations

The local North America Taiwanese Women's Association (NATWA) branch hosts many activities geared towards giving back to Taiwan, such as: donating old books to rural elementary schools in Taiwan and organizing Team Taiwan for Race for the Cure. Other organizations include the Chamber of Commerce, the Students' Association, the Elders' Association and Taiwanese Choir, the Taiwan Studies Center (台文研討中心), and more.

8. Youth Organizations

The headquarters of ITASA and the Princeton University Chapter are located in New Jersey. The New Jersey Chapter of the Formosan Association for Public Years was also once active (it stopped operations after three years).

9. Religious Organizations

There are six or seven Christian Churches in the state that have a mostly Taiwanese congregation. There are also branches of Tzuchi and Buddhist organizations.

In conclusion, these Taiwanese American organizations have played a very important role on the 70-year history of the Taiwanese American community, and we hope that many will continue to grow and develop.

Taiwanese American Organizations in New Jersey:

1. Bridge Club	2. Taiwanese Presbyterian Church of Northern Jersey	3. Chime-In Chorus
4. Democratic Progressive Party – US East Coast Chapter (DPP-AE)	5. Taiwan Solidarity Union, US East Coast Chapter	6. New Jersey Evergreen Association (紐澤西長春會)
7. Evergreen Academy (NJ-TEA)	8. Formosan Association for Public Affairs NJ Chapter (FAPA/NJ)	9. F.C. Federal Credit Union
10. First Presbyterian Church	11. Friends of Chen NY/NJ Chapter	12. Friends of Lee Teng-Hui NY/NJ Chapter
13. Grace Taiwanese-American Presbyterian Church	14. North American Taiwanese Medical Association NY/NJ Chapter (NATMA/NY,NJ)	15. North America Taiwanese Professors' Association NJ/NY Chapter (NATPA/NY, NJ)
16. Princeton Taiwanese American Student Association	17. Rutgers Taiwanese Students Association	18. Taiwanese Association of America, Northern New Jersey Chapter (TAANNJ)

19. Taiwanese Association of South Jersey (TAA-South Jersey)	20. Taiwanese American Fellowship Presbyterian Church (TAFPC)	21. Taiwanese American Industrial Technology Association (TAITA)
22. Taiwanese Care, Inc.	23. Taiwanese Language NJ Center	24. Taiwan Reformed Church
25. Tzuchi Foundation, NJ	26. Dr. Kang-Lu Wang Memorial Foundation	27. Windsor Area Taiwanese American Association (WATAA)
28. Wen-Chen Chen Memorial Foundation	29. Taiwanese School	30. Taiwan Chamber of Commerce
31. North America Taiwanese Women's Association	32. Intercollegiate Taiwanese American Students Association (ITASA)	33. ITASA/Princeton University Chapter
34. Taiwanus.net	35. "Living Well Club" of New Jersey	36. New Jersey Sports Club (紐澤西運動俱樂部)
37. New Jersey Computer Association (紐澤西合訊電腦協會)	38. Taiwanese American Council	39. Taiwanese Sporting Association, New Jersey
40. Taiwanese Youth Club	41. Taiwanese American Association of Pharmaceutics	42. Happy Club

Brief History of Taiwanese Association of America, New Jersey Chapter (TAA-NJ)

Edited by T. A. Archives

Starting in the 1960s, many of the overseas Taiwanese students who decided to stay in the United States after earning their degrees found job opportunities in New Jersey, while others who worked in New York City decided to live in the northern and central parts of New Jersey and commute to work. There were also a lot of international students from Taiwan, especially in central New Jersey, where the famous Princeton University and Rutgers State University are located, and there were also Christian bible study classes. Since there were so many students, many felt that it was necessary to establish a Taiwanese association. In the beginning, working individuals, church members, and students discussed the details of establishing a Taiwanese association together. After much discussion, they finally established a board of directors to begin operations, and called the organization “Taiwanese Association of America, New Jersey Chapter.” The inaugural meeting was held in 1973 in the auditorium of a seminary on the Rutgers State University New Brunswick campus. Over one hundred Taiwanese individuals attended. In the beginning, the association focused on social and mutual assistance activities. There were activities geared around sharing general life knowledge, lectures to introduce different professions, softball activities, a choir, and other such activities. Later on, the association became active in the Taiwan democracy movement and began hosting an annual summer conference for Taiwanese living on the East Coast. After 44 years, the association is still in operation, with the majority of its members coming from central new Jersey.

The Taiwanese Association of America, New Jersey Chapter website: <http://www.taa-nj.org>
The following table lists the President and important events of each year:

Brief History of TAA-NJ

No.	Year	President	Important Events
1	1973	Board of Directors	1. The inaugural meeting in New Brunswick NJ 2. Established a softball team to represent TAA/NJ in East Coast Taiwanese American Softball Tournament
2	1974	Mei-li Ou	1. Hosted a sports festival and the annual meeting 2. Published <i>Penglai Island</i> magazine
3	1975	Shou-I Wang	1. Hosted the first Taiwanese American Conference – East Coast in Camp of the Woods, NY 2. Formally joined the Taiwanese Association of America (TAA) 3. Attended the first Worldwide Taiwanese Association Annual Meeting in New York City
4	1976	Fu-Tong Hsu	1. Founded Formosan Club Federal Credit Union

5	1977	Gichiong Khu	<ol style="list-style-type: none"> 1. Set up a management committee and established 5 members / committee for collective leadership 2. Invited Kuo Yu-hsin to give a speech at the annual meeting and express his political opinions about participating in Taiwan's presidential elections. 3. Hosted a Smorgasbord (Nordic-style picnic)
6	1978	Rung-yao Chen	
7	1979	Martin C. Wang	<ol style="list-style-type: none"> 1. Participated in the operation of "Voice of Taiwan" 2. Produced the English version of "Voice of Taiwan"
8	1980	Martin C. Wang	1. Hosted the Taiwanese American Conference – East Coast at East Stroudsburg University, Pennsylvania
9	1981	Chin-te Huang	
10	1982	Tehming Liang	<ol style="list-style-type: none"> 1. Invited Mark Chen to be Keynote Speaker at the annual meeting 2. Invited Hsieh Li-fa to talk about the history of Taiwanese art
11	1983	Yu-ping Weng	
12	1984	Elena Ling	<ol style="list-style-type: none"> 1. Collaborated with the Taiwanese American Association of New York to organize Hsu Jung-shu and Chou Ching-yu's first visit to come and speak in the United States 2. Performed "Patching a Broken Net" with the Wen-Chen Chen Foundation at the 1983 Taiwanese American Conference – East Coast
13	1985	Shang-wu Lin	1. Hosted the Taiwanese American Conference – East Coast at U. Mass., MA
14	1986	Gou-Chung Chi	
15	1987	Rung-chen Huang	
16	1988	Dean Su	
17	1989	Yu-ping Weng	
18	1990	Mo Chao Tsai	<ol style="list-style-type: none"> 1. Hosted the Taiwanese American Conference – East Coast at Cornell Univ, Ithaca, NY 2. Put complete effort into promoting the addition of "Taiwanese" as a category on the 1990 U. S. Census 3. TAA-NJ was officially recognized by the government as a non-profit organization
19	1991	Kao-ming Chen	

20	1992	Yang-ming Chen	
21	1993	Mark Kao	<ol style="list-style-type: none"> 1. TAA-NJ and Rutgers Students' Association cooperated to organize a variety of activities 2. Began reissuing the association newsletter
22	1994	Charles Tsai	<ol style="list-style-type: none"> 1. Had the directory compiled and printed by a printing house for the first time 2. Held a statewide collaborative meeting for Taiwanese organizations in March. Leaders from 18 Taiwanese organizations participated in the event, with the goal of promoting mutual assistance and cooperation, uniting and generating strength, gathering people, and expanding to have more meaningful activities. 3. TAA-NJ collaborated with the Northern New Jersey and South Jersey chapters to host a groundbreaking graduation party and a Taiwanese Folk Song contest.
23	1995	Alan Su	<ol style="list-style-type: none"> 1. Hosted the Taiwanese American Conference – East Coast at Cornell Univ, Ithaca, NY 2. Spring Cherry Blossom Tour in Newark 4/22 3. Summer Camping Trip in Branchville, NJ 7/28-7/30
24	1996	Ying-shih Su	<ol style="list-style-type: none"> 1. Participated in many meaningful political demonstrations 2. Attended the global Anne Frank in the World Exhibit in South Brunswick 3. Organized summer youth activities
25	1997	Hsing-Chi Chuck Chang	<ol style="list-style-type: none"> 1. Hosted the first political presentation about candidates running to represent NJ-12 in Congress, which provided information for association members to reference while voting. 2. Co-organized the New Jersey Taiwanese American Youth Summer Softball Tournament and participated in other activities (camping, picnics, annual meeting, attended Taiwanese American activities in the Greater New York area, etc.) 3. Hosted gubernatorial Candidate Night on 10/18 in New Brunswick, NJ
26	1998	Yueh-ting Tsai	<ol style="list-style-type: none"> 1. Held the annual meeting on 1/24 in Piscataway 2. Held a 228 memorial event
27	1999	Yueh-ting Tsai	<ol style="list-style-type: none"> 1. Donated over \$30,000 to aid Taiwan after the 921 earthquake

			2. 10/23 Participated in Taiwan 921 Earthquake Relief Walk
28	2000	Hui-hua Chen	<ol style="list-style-type: none"> 1. Hosted the annual meeting at Rutgers University for the first time 1/29 2. Hosted the Taiwanese American Conference – East Coast at U. Delaware, DE 3. Held a dinner to celebrate Chen Shui-bian’s election
29	2001	Yen-ling Lin	<ol style="list-style-type: none"> 1. Welcomed President Chen Shui-bian to New York 2. Invited Taipei County Magistrate Su Tseng-chang to speak at the annual meeting 3. Participated in disaster relief activities for the 911 New York World Trade Building and Taiwan flood disasters
30	2002	Tsai-lan Huang	<ol style="list-style-type: none"> 1. 2/27 Held the annual meeting at Rutgers Univ. Lin Chun-sheng gave the keynote speech: “A New Country, A New Cabinet, A New Taiwan” 2. Piscataway Library held an exhibition on Taiwanese history, culture, and technology 3. The Tsou Indigenous Peoples’ Culture and Art Troupe North American Performance Tour
31	2003	Hanna Liao	<ol style="list-style-type: none"> 1. Co-organized the annual meeting with the Rutgers University Taiwanese Association 2. Issued the first co-authored newsletter with TAA-NNJ 3. Created scholarships for high school graduates
32	2004	Ben Liu	1. Hosted a Taiwanese Comedy Competition 04/2004
33	2005	Chien-tung Wu	<ol style="list-style-type: none"> 1. Hosted the annual meeting on 2/12 at Rutgers Univ. and invited Dr. Wu Hsiung Tsai and Professor Lung-Chi Chen to give speeches. 2. Hosted the Taiwanese American Conference – East Coast
34	2006	Chi-tung Tsai	<ol style="list-style-type: none"> 1. Hosted the annual meeting on 1/28 at Rutgers Univ. and invited Professor H. C. Lee and Professor Frank Chiang to give speeches 2. Sponsored the TSAA Spring banquet at Princeton Univ.
35	2007	Pi-Chun Li	Co-organized the annual meeting at Rutgers Univ. with the Rutgers Taiwanese Graduate Student Association and invited Dr. Monty Wang to come give a speech

36	2008	Chung-nan Chen	<ol style="list-style-type: none"> 1. Worked with the North American Taiwanese Professors Association – NJ Chapter to invite former Deputy Minister of Science and Technology, Dr. Hsieh Ching-chih, to come give a lecture on 11/21 2. Hosted a summer barbeque event on 8/11 and invited Dr. Cary S. Hung to give a speech: “A Deep Reflection on the Eve Before We Depart Again.” Local singer, Mr. Ming-che Wang, also came to perform. 3. At the annual meeting on 2/14/2009, Dr. Chun C. Tsai, a psychiatrist from Chicago, was invited to give the keynote speech: “Living Peacefully in Old Age.” That night, Ms. Joyce Chen, Mayor of Kaohsiung, stopped by pay New Year’s greetings to the members of the association.
37	2009	Tsung-yuan Tsai	<ol style="list-style-type: none"> 1. Began using email as the association’s main tool of communication 2. Sponsored the Taiwanese American Church’s Asian Traditional Food Night Market and Concert
38	2010	Keng Chi Wu	<ol style="list-style-type: none"> 1. Hosted the 41st Taiwanese American Conference – East Coast on 7/2-7/5 at Univ. of Delaware, Newark, DE. Conference Theme: New Considerations, New Footsteps 2. The annual meeting was moved to the Mercer oaks clubhouse, catered full service Western Style Buffet from a Club restaurant on 2/20
39	2011	Sheng-chia Chang	Hosted the annual meeting at Mercer oaks clubhouse on 2/19, invited Keng Chi Wu to speak
40	2012	Hsiu-mei Chang	<ol style="list-style-type: none"> 1. Spring Softball tournament and picnic on 8/25 in Mercer County Park, West Windsor 2. Set-up a booth in Passport to Taiwan
41	2013	Alexander M. Lee	Invited Jeff Yang, Columnist & Karen Wei, Attorney for Keynote speeches at the annual meeting on 2/23
42	2014	Su-Mei Kao	<ol style="list-style-type: none"> 1. Bus trip for Sunflower movement rally in New York 03/30 2. Annual BBQ & Softball tournament in West Windsor; 3. UN4TW; 4. Rutgers University supports Hong Kong democracy 5. Ko Wen-je New Policies talk in NYC; 6. KANO movie screening, 7. Professor Chang Yen-hsien Memorial

			8. Joined Overseas Taiwanese for Democracy at their 1st Princeton Outreach
43	2015	Su-Mei Kao	<ol style="list-style-type: none"> 1. Hosted the 46th Taiwanese American Conference – East Coast; 2. <i>Sunflower Occupation</i> documentary screening & discussion on the anniversary of the student movement; 3. Princeton outreach with Overseas Taiwanese for Democracy every two months; 4. UN4TW rally; 5. Minnewaska state park autumn maple leaf viewing; 6. <i>Su Beng, the Revolutionist</i> documentary screening and overseas video call
44	2016	Mark Kao	<ol style="list-style-type: none"> 1. Princeton outreach with Overseas Taiwanese for Democracy every two months; 2. <i>Panay</i> film screening; 3. Restoration of Taiwan Social Justice Speech; 4. Island Beach State Park clamming & crabbing; 5. Annual BBQ; 6. New Power Party (NPP) Delegation visit NJ; 6. UN4TW; 7. Seven Lake and Bear Mountain Hiking; 8. 《52Hz, I love you》 movie US Premier; 9. Lin Yu-tsang speech: “From Open Information to Open Government – Taiwan’s Efforts”
45	2017	Mark Kao	<ol style="list-style-type: none"> 1. Princeton outreach with Overseas Taiwanese for Democracy every two months; 2. DC Cherry blossom excursion and Twin Oak visit; 3. Lin Tsu-I: “Watchout, Co.’s Contributions to Taiwanese Democratization and How Taiwanese Americans Can Participate” (cosponsored with CWCMF); 4. Wu Chun-yen & Lily: “Normalization of the Nation and Youth Organizations”; 5. Island Beach State Park Excursion; 6. Wang Dan: “If I were Lee Ming-che” (cosponsored with Rutgers TSA); 7. Lin I-ying: “After the Sunflower Blooms: Reasons to Walk Down this Political Path”
46	2018	Anderson Sun	



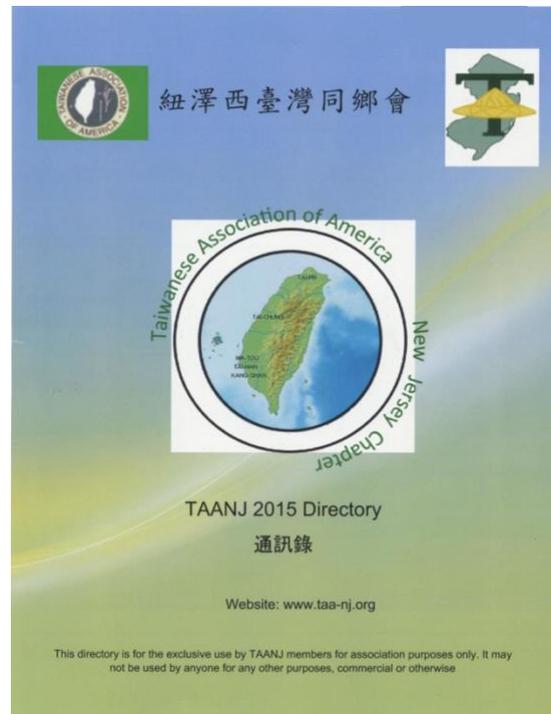
New Jersey Formosan Club outdoor picnic
1973



Hosted the 2016 Annual meeting at Rutgers
University (43 years later)



First New Jersey Formosan Club Softball
tournament 1973



TAA-NJ 2015 Association Directory

Posted in 12/2017

A Brief History of “Windsor Area Taiwanese American Association (WATAA)”

Author: Chuck Chang

West Windsor, a small town with a population of about 27,000 with diversified cultural background, is located adjacent to Princeton in Central New Jersey, about halfway between New York City and Philadelphia. Historically, the township public school system was rated one of the best in the State. The township also sponsored annual International Cultural Fair in early 1990’s to promote appreciation of diversified cultures among the citizen.

Because of the high quality of education system and easy access to the two major East Coast cities with ample job market, many Taiwanese Americans (TAs), including my family, settled in West Windsor and Princeton areas since early 1980’s. As members of the community, we wanted to be visible, live peacefully, and mutually respect with neighbors. In order to promote the friendship among us and enhance our identity and culture at the local level in America, we, without any formal entity but identified ourselves “A Group of Windsor Area Taiwanese Americans”, participated in various local community activities in early 1990’s.

Although we were able to participate in the community programs during the previous two years, we encountered some difficulties since we did not officially represent any organization. Several of those individuals involved in the previous activities realized that a formal **local** organization representing TAs residing in West Windsor and vicinity areas is justified to facilitate the programs in the future. They met a few times, and a consensus was reached to form a non-profit organization. Following a few brain –storming sessions, a logo (See Figure 1) was selected from several designs, By-Laws was drafted, members of the Board of Directors (BOD) were elected, and the West Windsor Area Taiwanese American Association (WATAA) was officially formed on May 1, 1993 with 66 initial members. Subsequently, the 1st issue of WATAA Newsletter was issued on May 30.

On January 17, 1994, an application was submitted to the US Internal Revenue Service (IRS) to designate WATAA as a tax-exempt organization. Following a lengthy review and revisions of the By-Laws, WATAA was finally approved by IRS on November 28, 1994 as a tax-exempt organization described in Tax Rules Section 501 (c) (3). It was a big step forward for WATAA since it helps us to solicit financial support from its members and local TA small business owners, which, in turn, put us in a better financial position in executing our programs.

WATAA continued to function actively in the following years in accordance with the guidelines stated in the By-Laws and the IRS 501 (c) (3) rules. As words spread around, more and more TAs residing in West Windsor and the vicinity areas subsequently joined WATAA membership, and, in a few years, its members increased to a peak of around 170. With the strong support of its members and the joint effort of the Board of Directors, WATAA conducted various local activities in the past as highlighted below:

- Participated in West Windsor Township International Cultural Fairs, presented gourmet Taiwanese food/drinks, folk dance, tourist information, and demonstrated one of the traditional Taiwanese fortune telling practices, etc.

- Served as volunteer gardeners in the periodical maintenance (weeds removal, etc.) of Township office complex area
- Co-sponsored New Jersey Youth Invitational Softball Tournaments in summer with Taiwanese American Citizen League-NJ Chapter (TACL-NJ), participated by several teams (mostly TA players) from NJ, NY and PA.
- Sponsored West Windsor Mayor election candidate night (1992) providing a forum for candidates to present their positions on various community social issues.
- Sponsored or co-sponsored annual Christmas Parties with Princeton University Taiwanese American Student Association and shared the joys of the events with invited local elected officers as honorable guests.
- Sponsored annual picnics in summer, and invited experts to speak on various subjects such as estate planning, nutrition and health, life insurance, etc.
- Sponsored seminars and invited local law enforcement officers, school superintendents and staff of local mainstream newspapers to address racial and career related subjects.
- Awarded scholarship to selected top students in several local high schools (See Figure 2).
- Participated in annual Susan G. Komen Central and South Jersey “Race for the Cure” parades under a “Team Taiwan” sign (See Figure 3).
- Sponsored concerts featuring Taiwanese music and songs.
- Others

As shown above, WATAA achieved many of its goals during the first decade since its inception. As a small **local** non-profit organization, however, we experienced some difficulties in recruiting voluntary successors willing to serve the BOD in the last few years. To resolve the problem, a general meeting was called on July 16, 2010 to discuss the issue and, as a result, a new team of BOD was elected. In view of the problem in the BOD election, voices suggesting to terminating WATAA operation was also heard during the meeting. A follow-up meeting was then called on October 9, 2010 to discuss the future of WATAA. The meeting was well attended, and, following a heated debate, it was decided by majority votes to terminate the organization and the remaining fund will be distributed to other local non-profit organizations.

WATAA began winding down its activities gradually in the following years. In 2014, the new BOD proceeded to cancel WATAA registration with the State and Federal regulatory agencies. The organization, unfortunately, was officially dissolved in October 2014 after 21 years of active and successful operation.

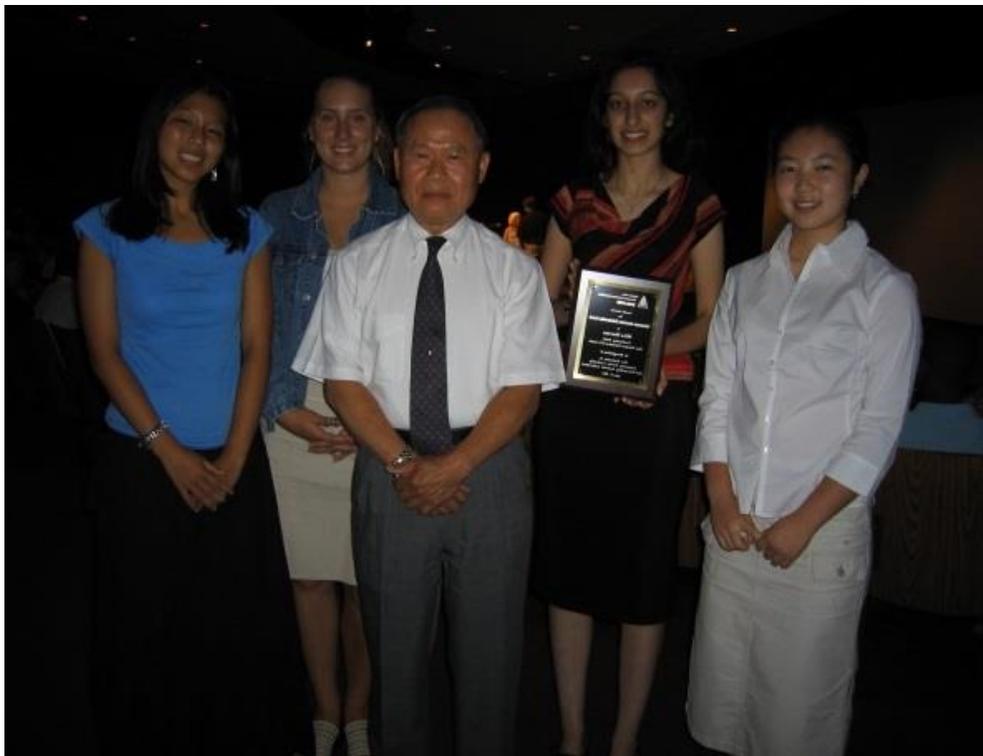
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(Note: The author is the first president of WATAA)

October 5, 2017



WATAA Logo



WATAA President Chuck Chang and Taiwanese American Community Scholarship Recipients
06/09/04

Source from Dr. C. Chang 10/2017

A Brief History of Taiwanese American Association of the Capital District, New York (TAA-CDNY) and Taiwanese American Cultural Society of the Capital District (TACS)

Author: Chungchin Chen

The Establishment and Activities of the Taiwanese American Association

On Christmas 1970, over ten Taiwanese people gathered together to celebrate, and at this celebration they agreed to establish a Taiwanese association, which they temporarily named the “New York State Capital District Formosan Fellowship.” They also decided that on January 23rd of the following year, they would hold a New Year’s Dinner Party. They elected William H. Lee, who had settled in Capital District in 1967 and served in the state water bureau, as their President, and Chia-min Wang as their Vice-president. In 1971, there were 20 families and five individuals in the associations (including Dr. Or Hsieh, who served in the state Public Health Department). At the time, approximately one-third of the members worked in the state government and one-third for General Electric (GE). There were three medical interns, and six Ph.D. students from Rensselaer Polytechnic Institute (R.P.I.). Since the association was rather small, they only held a few events in their first year: a spring dinner, two picnics (one in the summer and one in the fall), and a New Year’s party. The membership fee was only fifty cents per person, so there was a total annual income of \$58.00, and at the end of the year, there was \$27.66 left over. It is evident that at that time, a majority of the Taiwanese American students who had just begun starting families and establishing careers in this new country were still quite frugal. Since the members’ economic foundations were weak, the association’s financial resources were also quite limited.

In 1971, the association’s preliminary by-laws were drafted, the name of the organization was changed to “New York State Capital District Formosan Club,” and it was officially registered as an organization with the New York State government. Unfortunately, since they didn’t understand American regulations well, they didn’t immediately apply to be filed as a 501(c) (3) not for profit organization with the federal Internal Revenue Service. It wasn’t until 1974 and 1984 that they applied, but they were unable to receive approval. In 1984, the association’s English name was changed to “Taiwanese American Association of the Capital District,” which is still being used today.

The number of members in the association increased each year. According to the communication records, the association had 53 participating households in 1974, 64 households in 1979, 69 households in 1982, and at its peak, 78 households in 1998. In the next two decades, changes in employment caused changes in membership, and membership stabilized at around 70 households. The Taiwanese American Association is a non-political association that sets its purpose as: “to strengthen, encourage, and promote understanding for Taiwan’s residents, history, culture, society, economy, government, and natural environment; and to promote friendship between members and communication between the association and other ethnic groups.” The qualifications for membership were quite broad: (1) those who were born and raised in Taiwan; (2) those who grew up in Taiwan and think of Taiwan as a first or second hometown; (3) those who have stayed in Taiwan for a short period of time to study or do business, and have showed kindness to the Taiwanese people; and (4) those who love and respect

Taiwanese culture are all welcome to join. Thus, the association has some members who were not born in Taiwan, and during large gatherings, both Taiwanese and Mandarin are used.

In the 1980s, the Taiwanese American Association began to flourish, and the number of members increased. The second-generation also began attending middle and high school. Everyone enthusiastically donated their time, effort, and funds, and the association's structural organization became more stable and mature than ever before. The association's activities diversified; in addition to regularly scheduled holiday parties and outdoor picnics, they also hosted seminars (on topics like medical knowledge, making investments, and Taiwanese culture), film screenings, concerts, art exhibitions, ping pong competitions, indoor and outdoor tennis tournaments, youth camping trips, winter skiing outings, and the formation of a choir, a Taiwanese bible study (led by pastor Ching-fang Chen), a softball team, and more.

In mid-August 1983, then-Chairman of the Taiwan Provincial Government, Lee Teng-hui, visited Albany, the state capital, to meet New York Governor Mario Cuomo. He was accompanied by over a dozen people, including his wife, several directors, and his secretary. However, Cuomo avoided meeting him, leaving Lee Teng-hui waiting in a hotel for three or four days, and creating a very awkward situation. At that time, Chungchin Chen, who was serving as President of the association, collaborated with the International Students Association and the Chinese Society to host a welcome party for him at the R.P.I. Student Center. Over 200 association members and international students were in attendance. Lee Teng-hui gave his first speech in the United States on the topic of "An Army of a Hundred Thousand Agricultural Workers," and it was brilliant.

After forming the softball team, they regularly went to upstate New York and northeastern North American to participate in games. In those days, softball games had become a way for Taiwanese associations from around the country to interact with one another. Since Albany is geographically well-situated, the State University of New York Albany campus had enough courts that, starting in 1980, the majority of the Taiwanese American East Coast Competitions were held in Albany. The Taiwanese American Association would serve as host and take care of the visiting teams. Each year, at the end of July, there would be two consecutive days of competition. Cheered on by the shouts of their respective cheerleading teams, the softball players showed off their skills, fighting for the championship. After the first day of the competition, everyone would gather together and hold a networking party that was complete with singing and dancing. The venue was always filled with the joyous atmosphere of friends, old and new, mingling with one another. There was a total of 12 teams playing in the 1982 competition, with over 200 players and cheerleaders. It was an unprecedented grand occasion. In 1984, the competition was renamed the "Ming Min Peng Cup" to recognize Ming Min Peng's contributions to the Taiwan Independence and Democracy Movement. In July 1986, Ming Min Peng came to Albany in person to watch the competition and personally present the prize to the winners.

In an effort to increase the visibility of the Taiwanese American community and promote interaction between ethnic groups, in 1999 the association began actively participating in the Capital District Festival of Nations under the name "Taiwan." They introduced Taiwanese culture and cuisine and encouraged Taiwanese American high school beauties to compete in the "Miss Festival" beauty pageant. Over the years that the association has attended the festival, there has been a candidate who placed in the top five contestants or won the pageant and brought glory to the Taiwanese American community.

Though the Taiwanese American Association is a non-political organization, this does not mean that individual members are not interested in Taiwan's political situation and its future. FAPA Albany Chapter was established in 1986 with over ten core members who lobbied Congress members, held fundraising dinners, participated in demonstrations in New York City, submitted articles to newspaper publishers about Taiwan-China relations, and spoke out for Taiwan. Each time Taiwan held a Presidential election, many families returned to Taiwan to vote.

However, in 2002 the association began showing signs of organizational fatigue, and it was difficult to find someone to serve as president. Eventually, two founding members, William H. Lee and Chungchin Chen, voluntarily accepted the role of president in 2003 and 2004, helping the Taiwanese American Association overcome this obstacle.

Establishment and Activities of the Taiwanese American Cultural Society of the Capital District

The Taiwanese American Association's experience with failing to be approved as a tax-exempt non-profit organization restricted its ability to fully function as a community organization by limiting its ability to seek both public and private donations or receive governmental or public recognition. In light of this, in 2003 the association's Board of Directors decided to apply to the Internal Revenue Service as a tax-exempt non-profit organization under the name "Taiwanese American Cultural Society of the Capital District, Inc." 36 members each donated \$200 and the society was recommended by then-Director of the New York Council of Nonprofits, Chungchin Chen. They invited a professional lawyer to draft the certificate of incorporation and the organization by-laws, as well as to help manage the entirety of the application process. The Cultural Society held its first general assembly meeting on August 4th, 2004. Nine directors and four officials were elected: William C. Lee, President; Chungchin Chen, Vice-president; Wei-shih Yang, Secretary; and Li-ling Chen, Finance.

The Cultural Society's mission and organization by-laws were stricter than the Taiwanese American Association's, but they were also more flexible. The greatest benefit was, of course, that the society could legally expand its financial resources, reduce its insurance premiums, and lower various taxes in accordance with the regulations laid out for American non-profit organizations. For example, in 2005, the Cultural Society received a special grant of \$3,000 from the State Assembly, and the amount collected from membership dues and donations totaled over 2.6 times more than the Taiwanese American Association had received. This increase in financial resources gave the Cultural Society the ability to support various charity, cultural, educational, and youth-oriented activities. Aside from enjoying the monetary benefits of qualifying as a non-profit organization, the Cultural Society also benefits from being able to be recognized and accepted by the general public, using its forward-looking appearance to enter mainstream American society.

After the Cultural Society was established, it was put in charge of hosting the annual Taiwanese American Heritage Week that occurs every May. The Cultural Society invited Taiwanese art troupes to come perform, and local politicians to attend. Since the event could be sponsored by businesses, most of the performances were hosted in the Egg, a performing arts venue in New York state. The Egg's equipment meets global standards, and it has a sensational 1,000-seat stage. The event received media attention, which was effective in promoting Taiwanese culture and art and enhancing the visibility of the Taiwanese American community. Other events included concerts, painting exhibitions, film screenings, a Lantern Festival party,

and topical lectures. The following speakers have given talks over the years: Fu-Tong Hsu (The Road to Dignity – The New Taiwanese Identity and Culture), Wen-cheng Lin (Expanding the Taiwanese American Horizon), Chungchin Chen (Exploring the Truth About the 228 Incident), Pou-ti Wang (Appreciating Taiwanese Opera's Beauty), Joyce Weng (History in Literature – Discussing the Creation of the Yangmei Trilogy), Carole Hsu (The Creation and Inheritance of Taiwanese American Culture), David Taka Yo (The Global Contributions That Taiwan Has Made Since Ancient Times), and Yung-pin Liu (Hakka in Taiwan).

In response to major natural disasters that occurred in various places around the world, the Cultural Society promptly launched Taiwanese American donation campaigns for disaster relief. These campaigns responded to disasters like the huge tsunami that affected Southeast Asia in December 2004, Hurricane Katrina which severely impacted New Orleans in August 2005, Typhoon Morakot which caused major flooding in the Kaoping region of Taiwan in August 2009, and the Fukushima nuclear disaster that occurred in Japan in March 2011. Since the Cultural Society enjoys the status of tax-exemption, the decision-making process to choose how to fundraise and to whom the funds should be donated is very efficient, and so is the execution of these decisions.

The Taiwanese American Association of the Capital District originally did not have very many members. The Taiwanese American Association and Cultural Society had a lot of overlap between their members and directors, and their purposes and activities were also very similar. In total, there were 84 households in the two organizations combined. A general assembly vote in August 2008 decided that on October 1st, the two organizations would continue to exist, but would be managed under the same Board of Directors and officers. This strategy would save time and human resources, increase revenue, and reduce expenditures. It would also allow for more division of labor and cooperation on activities, and, given the nature of certain activities, certain events could be hosted by a single organization, or jointly by both. Wen-liang Yang took on the position of the Chairman of the joint Board of Directors, and President of the two organizations.

However, this kind of non-structural consolidation can cause some difficulties for actual operations. The main difficulty was that the Cultural Society was a tax-exempt non-profit organization that was registered in accordance with the law while the Taiwanese American Association was not. The Cultural Society was legally required to report its income and expenditures to the IRS and State Charity Bureau annually, while the Taiwanese American Association did not have to. Thus, the two organizations had to keep their bank accounts separated, and individual agendas and meeting minutes had to be kept during the Board of Directors' meetings. The only way to resolve these issues was to merge the two organizations into a single one, slightly modifying the name of the organization without harming the identities of these Taiwanese American community organizations. Thus, they could maintain the qualifications for tax-exempt status, and these legal changes could be made very easily. Unfortunately, when this plan was proposed at the provisional general assembly held in September 2013, there was a minority of people with very strong ideologies that opposed the plan. Failing to reach a consensus, the 7-year joint Board of Directors finally stopped operations, and the cooperative relationship that once existed between the two organizations disappeared. The Taiwanese American community must be tolerant and accepting of each other's different perspectives in order to grow and have strength. As a new immigrant community, we must all think about how we can inherit growth and develop sustainably and recognize our role as American citizens.

Sourced from Chungchin Chen

Brief History of the Taiwanese Association of America, Ithaca, NY

Author: Mei-Hsi Chen

To tell the history of the Ithaca Taiwanese Association, I will begin with when Joseph H. Chen came to Ithaca, NY in 1965 to study at Cornell University (Ph.D.) (served as President), and married me, Mei-Hsi Chen, in 1967. Before us there had been Dr. Chao-hsiung Yeh who had returned to Taiwan to become a professor of civil engineering at National Taiwan University and female Taiwanese Ph.D. students like Shu-ho Wang and Yang-yang Wu. Based on a sense of mutual love and mutual love between fellow Taiwanese people, they came together to relieve their homesickness, eat Taiwanese cuisine, and provide information to Taiwanese students, gathering the Taiwanese students together regularly. This group also assumed responsibility for welcoming new students and sending off the old, as well as holding weddings and festivities.

As time passed, the number of Taiwanese students and their families increased from just over ten people to tens of people. Gradually, there were Taiwanese students with families and young students who came to the “Chinese student’s association.” There was a period of time where the Taiwanese association and the student’s association co-existed. After Mainland China opened up and many Chinese students came to study abroad, automatically joining the “Chinese student’s association,” the Taiwanese students joined with the Taiwanese association and changed their name to “Cornell University Taiwanese Student’s Association.” In the association’s heyday, when counting family members, the association had nearly 300 members. In the 60s and 70s, the association communicated in Taiwanese, but in later years, since the younger people were more fluent in Mandarin, the association members began to mix both languages. However, there were also some who said they specifically came to learn Taiwanese.

In the 80s, as Taiwan’s economy took off, there were fewer students coming from Taiwan to study abroad.

Though the founding members of the association had originally been mostly students, now we were no longer students and had obtained residency status. Thus, the Taiwanese Association was able to grow even stronger, and a generation gap gradually grew between us and the students. Students are self-reliant, and currently, residents make up the majority of the association.

Earlier, a foreign student named Peter Huang had attempted to assassinate Chiang Ching-kuo. Thus, Cornell University had been blacklisted for some time, and no one dared become the Association President; later, the school was removed from the list.

Ithaca had NCR from early on, and Mr. Wu-chuan Tsai, a fellow association member, worked there and settled in Massachusetts after retiring.

Former President Lee received his Ph.D. in Agricultural Economics in 1968, and in 1995, returned to the school as an outstanding alumnus, giving two speeches in 2001, and supporting the Taiwanese North American golf tournament where he presented the Lee Teng-Hui Cup as encouragement. President Tsai, who received a Master’s in law, also returned to the school to give a speech in 2008.

Chen Chin-lien, Wu Ching-hsiung (served as Association President), Ku Yuan-kuang, and Chang Hsueh-pin returned to Taiwan after receiving their Ph.D.s and became university presidents. Ph. D. students who became government officials include Huang Ta-chou, Chen Bao-ji, Huang E-chang, Tsay Ting-kuei, Chih-Kung Lee, Pan Shih-wei, Wu Tsung-tsong (served as Association President). Mark Kao, who served as Association President back then, is now New Jersey’s most dedicated contributor to Taiwan.

There is an “Association Newsletter” which was published from time to time, led by Dr. Chao-fu Cheng (lived in Ithaca 1976-2015). He put in a lot of effort for the Association, participating in all the welcoming, sending-off, transportation, and summer activities.

Ithaca hosts two Taiwanese American East Coast Conferences, North American softball and golf tournaments, all of which are sponsored by Mr. Chun-ting Li from Syracuse. Only Ithaca has this strong of a Taiwanese American population.

When Mr. Chen-huan Lin joined the North American Chamber of Commerce, he and his family members, Li-hua Lin (served as Association President) and Li-hung, moved to Ithaca and continue to live here today.

The Liu brothers are all distinguished members of the Taiwanese Association: eldest brother Professor Fu-wen Liu (Cornell University Pomology Ph.D.), Hsien-wen, and Liang-wen (served as Association President). Liang-wen and his wife have since moved to California. Tsung-ren Chen and his wife, who served in the Taiwanese church, were important personnel on Cornell University’s elevator maintenance staff, and have since retired and moved to California. The young and promising Chun-hsien Chen (served as Association President) and his wife, who work in car insurance and maintenance, have been a great help to the Taiwanese community.

Currently, retired professor Tung-mao Yen and currently teaching professor Yung-fu Chang lead the student association, and student activities are managed by them. Chi-chi Hsu, who came to study for a Master’s degree at Cornell in 1968, has stayed in Ithaca ever since.

Along with the development of information technology and the internet, people’s interpersonal interactions have decreased, and the elderly are increasingly overwhelmed and less involved with the community. With the rise of Asian food markets, people no longer have cravings for their hometown foods. Still, however, the alumni, descendants, and relatives of Cornell University Association will continue on. Though the Taiwanese Association may one day become just a piece of history, we must say to ourselves: we did the right thing at the right time and place. Perhaps all of the records will disappear one day, and our glory will disappear, but our spirit will always remain!

Written after August 21st, 2017.

Source, Mei-Hsi Chen 08/2017

History of the Taiwanese Association of America –New York Chapter

Edited by the Taiwanese Association of America – New York Chapter

Beginning in the 1960s, Taiwanese students living on the East Coast began gathering together and formed the “East Coast Formosan Club.” This organization was the predecessor to the “East Coast Taiwanese Association,” but at the time it was still not fully formed. “East Coast Taiwanese Association” was a name that was decided upon later. The Formosan club was centered in New York, and each year, it would throw a large party on the weekend before or after Christmas. Most Taiwanese living in the East Coast rushed to participate in this event and socialize with one another. Many people wanted to get to know others through this party, and there were a number of couples who ended up marrying thanks to these events. Many people who now have children in their thirties attended these parties in the past.

Gatherings of overseas Taiwanese students in New York were usually held at the International House (I House) and Riverside Church near Columbia. They chose this location because, at the time, American Civil Rights Movement had not begun yet, and so American society was still quite conservative and close-minded. Thus, ethnic customs and people of different colors were only accepted in college areas. Therefore, many international students also lived in the nearby neighborhood. During this time, the rise of the Taiwanese consciousness was also quietly unfolding.

The Formosan Club itself was just a social club and did not emphasize any specific political views. However, when the overseas students gathered together and looked at America’s democratic politics, they naturally began thinking about their homeland. Inevitably, thoughts and discussions about advocating Taiwanese consciousness began to spread amongst the overseas students. Slowly, the Formosan Club became a political group. Attacks and slander coming from the then-Taiwanese government and other interested minority groups had the opposite effect of causing overseas Taiwanese students to actively embark on the path towards the overseas Taiwanese movement.

The term “Taiwanese Association” came into widespread use later. In addition to New York, Washington D.C., Philadelphia, and a number of other larger cities all created Taiwanese Associations, but New York, as the birthplace, remained the leader in organizing activities. On June 1st, 1970, the East Coast Taiwanese Association, The Chicago Taiwanese Association, and the Los Angeles Taiwanese Association merged to form the “Taiwanese Association of America,” which was registered in Washington under the name “Formosan Club of America, Inc.” During the establishment of this organization, the East Coast Taiwanese Association was reorganized as the New York Chapter of the Taiwanese Association of America. The Boston, Connecticut, Ithaca, Philadelphia, Baltimore, and Washington D.C. branches of the East Coast Taiwanese Association were also reorganized as chapters of the Taiwanese Association of America.

That era was time of grief, anger, and passion. The international situation had changed, Taiwan had been forced to leave the United Nations, and the United States established diplomatic relations with the Chinese Communist Party. With New York located in the center of the international political arena, Taiwanese Association members fully participated in various related activities. In 1978, when the UN General Assembly was held in New York, nearly 2,000 people gathered together to protest. The following year, another event was held in Washington

D.C. In 1975, the second annual meeting of the World Federation of Taiwanese Associations was held in New York.

The Association's activities gradually moved from being hosted at the International House to Hunter College High School in 1973-1974. In 1975, the Association moved to Senator Robert Wagner High School. For the next ten years, the Association's activities continued to be lively, but experienced little change. Political programs attracted the most attendees, and these kinds of events had the greatest number of participants and enthusiasm. Starting in the 80s with the revision of the U.S.'s immigration laws, Taiwanese who weren't students poured into the country. At the time. The Association also moved the location of its activities away from Manhattan where the students had lived to Queens, and especially the Flushing district, where people lived and worked. After the Taiwan Center was established, it became the activity center for the Taiwanese Association and a number of other groups.

In recent years, Taiwan has opened up in its politics and other various aspects, but the Taiwanese Association still speaks for Taiwan on the international stage that is the city of New York. The Taiwanese Association abides by the following principles:

1. Contact other Taiwanese to promote cooperation and maintain the welfare of Taiwanese Americans
2. Care for Taiwan, safeguarding the human rights and interests of the Taiwanese people
3. Promote Taiwanese culture and cultural exchanges between Taiwan and the United States.

The Taiwanese Association of America – New York Chapter is not just a sign of New York's Taiwanese population; it is an unshakeable fortress for the Taiwanese community in New York!!



TAA-NY Participating in the international cultural parade 09/2005



TAA-NY Director Chao-cheng Lai's wedding at the Taiwan Center 06/2005

Sourced from New York Taiwan 01/2005

Brief Introduction to the Taiwanese Association of America, North Carolina Chapter

Author: Chen-sheng Chang

Not long ago, my old friend, Brother Tsung-ching Li, called me and talked about how the newsletter of the Taiwanese Association of Raleigh, North Carolina, *Taiwanese News*, would be publishing its 100th issue in the beginning of next (96) year. Brother Li said that since I was the first Association President, I should write a testimonial. I feel extremely honored to be given this opportunity to participate in this historic issue of *Taiwanese News*. 1996 marks the 25th anniversary of the Taiwanese Association of America, Raleigh, North Carolina Chapter. The publication of this special issue this year is meaningful for a number of reasons.

I came to Raleigh in 1966. At the time, most of my fellow Taiwanese people were students, and since plane tickets home were expensive, we would all gather together to celebrate the Lunar New Year and other holidays. Very few people went home to celebrate the new year. Thus, Taiwanese students loved these holidays where we gathered to eat and talk. Not only were we able to share our feelings and relieve our senses of homesickness, it was also a good opportunity for us to cultivate the Taiwanese consciousness. Unfortunately, however, the Kuomintang government believed that the Taiwanese Association was a dissident group and paid close attention to the association's activities on campus. This scared away a lot of people who wanted to attend our activities.

Around 1970, there was a group of Taiwanese in Raleigh with a very strong Taiwanese consciousness and the courage to stand up against the Kuomintang's oppression. This group included individuals like Tsung-ching Li, Chun-cheng Li, and Chui-hsien Tsai. Chui-hsien Tsai had arrived earlier than everyone else, moving to Raleigh in 1970. He was a strong leader and advocated for the creation of a Taiwanese Association. In the spring of 1971, during a picnic held with a group of Taiwanese community members, the Taiwanese Association of North Carolina was officially established. The first president was also selected during this time, and I was very honored to be elected as the first president.

During my time in Raleigh, the Taiwanese Association held a lot of activities. The events that I have the deepest impression of occurred in 1972, the first being the time we invited Professor Lung-Chi Chen to NCSU to give a speech, and the second, our Mid-Autumn Festival Party. I remember that that year, NCSU had held an International Month, and students from various countries organized a number of different cultural and political activities on campus. With the help of a Mechanical Engineering professor, we received approval from the Dean of the Liberal Arts College to extend a speaker's invitation to Professor Lung-Chi Chen via the school. I remember that the topic was "Taiwan, China, USA." After Kuomintang students heard the news, they planned to make trouble on the day of the speech. This news reached the dean, and he was shocked; how could this kind of situation occur on a free campus? Thus, he scheduled a talk with the president of the Chinese student's association and warned them that if anyone made trouble at the speech, they'd be expelled from the school. The dean's warning was an effective deterrent against the Kuomintang students' barbaric behavior. To garner a larger audience, especially one with more Americans, we put a lot of posters up around the campus. Since the publicity was good, there were hundreds of people who attended the speech, and the entire room was packed full. Professor Chen cited a number of examples that showed the situation of the Chiang dictatorship in Taiwan, and unreasonable decisions made by the Taiwanese parliament. Thanks to his eloquence and brilliant content, the speech was very successful. Many of the

Taiwanese who were involved in this incident felt as though we'd won over the Kuomintang this time, and we were very happy.

In 1972, the Taiwanese Association intentionally held its Mid-Autumn Festival party on the same night as the Chinese student's association's party. I remember that it was held in the courtyard of a church on the east side of the campus. That night, we prepared music and lots of food and drink, and most of the Taiwanese students attended. Everyone had a great time. That night, a bunch of students got drunk, including myself. Since the majority of the students had come to attend our party, there were very few who attended the Chinese student's association's party, and the scene there was very cold and empty. The next day, a Kuomintang-affiliated student in my department complained, saying that the Taiwanese Association's parties shouldn't be held on the same day as the Chinese students association's parties. When I heard this, I was very happy, because it meant that we had once again won over the Kuomintang. After this, the Chinese student's association tried their best to avoid having their schedule conflict with the Taiwanese Association.

I left Raleigh and moved to Manhattan, Kansas (the location of Kansas State University) in 1978. This area cultivated a number of individuals who were very passionate about Taiwan in the earlier years (the 60s and 70s), and so, Manhattan is often referred to as the "Whampoa" of the Taiwan Independence Movement. The Raleigh area also bred a number of similar talents in the 1980s, so it should also be nicknamed the "West Point" of the Taiwan Independence Movement.

Raleigh is truly a place worth missing; if I have the opportunity, I will definitely return to see my old friends and visit the Taiwanese community there.

1979-80 The Taiwanese Association of America – North Carolina Chapter and the Founding of Taiwanese News

Author: Ken Lee

In 1979, I was "fortunate" enough to be elected as President of the Taiwanese Association. I say "fortunate" because as rumor had it at the time, the Taiwanese government was paying especially close attention to overseas residents. Those who had "bad physiques" or "ear problems" were often given "special protection." And when they returned to Taiwan, they were allowed to enjoy "free food and housing." If their "condition" was more serious, they might be sent to "Green Island University," where they could pursue further studies. Thus, when I was elected as Association President, I was immediately promoted to "Taiwan's Head of North Carolina" and ensured that my name was on the "Distinguished figures" list. At the time, I had just moved to Raleigh from the countryside, and had believed that receiving this promotion was an honor. Who would've thought that once I took office, I'd find that being the "head of a state" (*zhouzhang*) was worse than being the "head of a table" (*zhuozhang*). Not only did I have no staff or office, I didn't even have a table or chair. In addition to budget of \$200, I had only a dirty tea canister, a worn-out set of baseball equipment, and a volleyball. It was like being poorer than a beggar in a temple.

As the saying goes, "even a clever woman can't cook without rice." Willing to go all out, I turned this job of "State Head" (*zhuozhang*) into being a "Catcher" (*zhuozhang*), and I spend all day "catching people" and "capturing funds." Liu Bei was able to convince Kong Ming to follow

him after visiting him three times, but the people I was able to recruit all came unwillingly. This was because if things went badly, they would be forced to “heads cut off.” These talented people were worthy of “drinking ocean water,” because in a single moment they brought a formerly lifeless organization to life, so that it was as vigorous as “dragons and tigers.” We established a chorus (led by Chen-yang Chen), a small orchestra (Rui-tung Chen), a softball team (Ching-sung Wei), a volleyball team (Han-hsing Li), and published *Taiwanese News*. In the afternoons of nearly every weekend, we formed teams and went to the NC State court to play softball and volleyball. In the evenings, we gathered in the student dormitories to chat and joke around. Our reach extended from the Triangle out to the entire state (from Greenville in the east, to Greensboro and Winston-Salem in the center, to Charlotte in the West). Moreover, our softball team even travelled to Tennessee and won several softball tournaments in the Southeastern United States.

As for the birth and growth of *Taiwanese News*, the newsletter went through a lot of difficulties and problems. There were no funds, and no one had publishing experience. Moreover, due to the political environment during that time, there were few who dared to openly come out and work on publicizing things, since they might get caught. Thus, the first few issues of *Taiwanese News* used a very relaxed and humorous tone to report news about Taiwan and discuss some basic concepts. In these issues, the more popular segments were “Brother A-Tsai and Sister A-Tsai,” a dialogue set filled with humor and metaphors. “Jean and James,” which told jokes in Taiwanese English, had some brilliant lines, including: “Don't three eight (不要三八) ; no three no four friends (不三不四的朋友) ; seven morning eight morning, cry father cry mother (七早八早哭爹哭媽) ; people mountain people sea (人山人海).” “A Collection of Fools” introduced the Taiwanese community members who donated without expecting anything in return. “Third Uncle’s Lecture Hall” was dedicated to passing down the history of Taiwan. Once it was mentioned that the “liberation soldiers” and “receivers” purchased a water tap and stuck it in a wall. When no water came pouring out, they angrily returned to the shop and complained to the shop owner. This really provoked an outcry from the “readers”!

Taiwanese News later shifted from being a mild and funny publication to being a spicy and fierce publication that was filled with political fire. The Triangle also evolved from being a calm and obscure place to being the birthplace of the Taiwanese student movement in the US and a pilgrimage site for the Taiwan Democracy Movement. Both of these things were impacted by Taiwan’s trend towards democracy. The Formosa Incident on December 10th, 1979; the murder of Lin Yi-hsiung’s mother and daughters on February 28th, 1980; the murder of Chen Wen-Chen during his return to Taiwan on July 2nd, 1981; the North Carolina State University campus spy incident on 1981 (protagonists: Bei Hung Kuo and Kuo-ching Lin); and many other incidents naturally became the most important topics in *Taiwanese News*. Anyone who has lived in this area for a long time can bear witness to history, so I needn’t say more here.

On this occasion of congratulating *Taiwanese News* on her 100th issue, as someone who acted as the “midwife” in her birth, I sincerely wish that she will continue to grow to be even healthier and even more beautiful.



TAA-NC and Taiwanese Student's Association Joint Lunar New Year's Party - Raleigh, NC
02/04/1989



Signatures from Players on the Taiwanese Baseball Training Team 06/2006

Sourced from *Taiwanese News* 100th issue 01/1996 Taiwanese Association of America – North Carolina Chapter.

The Taiwanese Association of Greater Portland, Oregon – From Establishment up to Today

Author: Chen-ya Chiu

Portland is the largest city in the state of Oregon, located in the Northwestern United States. The number of Taiwanese living here is relatively small compared to other major cities on the West Coast, but recent years have seen more and more Taiwanese moving to Portland, and the number of people who have come to participate in our activities have also increased quite a lot. Nearly 200 people attended the Association's Lunar New Year banquet this year. Perhaps due to the rise in housing costs in neighboring cities and the increase in employment opportunities here, the number of Taiwanese people who have come to Portland to start a business or retire has increased annually, making it so that the Taiwanese Association's activities are all very lively and grand.

However, as former president Chang-hsi Chang tells it, when he moved to Portland in 1974, there were barely any Taiwanese people. Only the Chinese association had any Chinese activities, but the participants were all Cantonese people, and there were no other Taiwanese or Taiwanese-speaking organizations. So, in the early 1970s, a group of Taiwanese people who had come to Portland to start their own businesses and were missing their homeland of Taiwan decided to establish an organization for Taiwanese people. Given that Taiwan was still under martial law at that time, even if people were living in the United States, if they chose to join a "Taiwanese Association," they would immediately be blacklisted. It was also understood that people would be too afraid to attend the association's parties and activities, so they created the organization with the name "Taiwan Friendship Association." A few years later, a professor from Portland State University became the president of the Taiwan Friendship Association, and he revised the charter so that people who considered themselves friends of Taiwan, including people from China or other places, could join. After this, the Association's members began to be mostly pro-Kuomintang.

After martial law was lifted, a number of incidents occurred in Taiwan, the Wild Lily student movement rose up, a strong democratic consciousness was created, and Taiwanese Americans living in Portland began gathering again, organizing a Taiwanese organization that mainly focused on Taiwanese politics and spoke Taiwanese. Thus, the Taiwanese Association of Greater Portland (TAGP) was founded in 1992. There were four preparatory meetings during which Taiwanese American community members donated money, time, and effort. Though the process was repeatedly blocked by the different party ideals of various community members, Mr. Fu-lai Wang gathered together the Taiwanese people who supported the creation of this association and held a large-scale inauguration event at the Holiday Inn where he announced the establishment of the Taiwanese Association of Greater Portland. Former president Yao-huang Li says that approximately 160 people attended the event, and Professor Ming Min Peng was also invited to participate. Additionally, over 40 Taiwanese people from Seattle came to attend, and even people from TECO, who had not been invited, came to the event. It was a grand and glorious scene. The people whose names are signed in the sign-in book from that day were the Taiwanese Association's first members. After the establishment of the Taiwanese Association, Mr. Fu-lai Wang was elected as the first President of the Taiwanese Association of Greater Portland, and Mr. Chen-fang Lo was elected as Vice-president. The association was the 63rd chapter to join the Taiwanese Association of America, which connected it to Taiwanese Associations in other states. Of these states, TAGP had the most enthusiastic exchanges with the

neighboring association in Seattle. The founding principle of the Taiwanese Association is to concern itself with Taiwanese politics and support democracy in Taiwan. The association would not apply for funding from any Taiwan governmental offices, and the membership fee is \$10 per person. Though there were only 40 or 50 members in the second year, everyone did their best to organize fundraising dinners to help ensure that the Association's operations and activities ran smoothly.

At that time, when Professor Ming Min Peng was living overseas, he stayed in Lincoln City, a coastal town in Oregon. Thus, he was frequently invited to join the Taiwanese Association's activities. He even served as the honorary President of the Taiwanese Association of Greater Portland and was very active and close in his exchanges with the Taiwanese Association's directors. Before Professor Peng returned to Taiwan in 1993, the Taiwanese Association held a farewell party for him at a Hunan restaurant in Portland. At that time, a lot of Taiwanese Americans had heard that Professor Peng was planning to return to Taiwan, and so they prepared to return together, meeting Professor Peng at the Hong Kong airport to fly back to Taiwan together. When Professor Peng was selected as the Democratic Progressive Party's Presidential candidate in 1996, the Taiwanese Association of Greater Portland held a fundraising dinner to support his campaign.

After the Taiwanese Association was established, apart from organizing social activities for the Taiwanese community and promoting Taiwanese culture, the association also regularly hosted activities related to Taiwanese politics. The Association defended the dignity of both Taiwan and Taiwanese Americans, and supported democracy in Taiwan. In 1996 and 2000, the association supported Democratic Progressive Party candidates in Taiwan's Presidential elections by holding fundraising dinners. In 1999, the Association hosted Mayor Frank Hsieh and a delegation from Kaohsiung City when they came to visit Portland. In late 2000, the association decided to join the Formosan Association for Public Affairs's first-ever Taiwanese American Heritage Week, which would be held in May and would promote Taiwanese culture. Since that year, the Taiwanese association organized activities every year for Taiwanese American Heritage Week.

Sometimes, the Taiwanese Association's political ideas clash with other pro-Chinese or pro-Kuomintang organizations in Portland. TAGP clashes especially often with the Portland-Kaohsiung Sister City Organization. This is because even though Portland is supposed to be Kaohsiung's sister city, the organization's committee is mostly composed of white Americans, with one pro-China Taiwanese committee member, and one Cantonese committee member. The Taiwanese Association disagrees with the composition of this organization. Each June, when Portland holds its Rose Festival float parade, the Portland-Kaohsiung Sister City Association invites Taiwanese guests and performance groups to participate, but the Taiwanese Association is rarely invited to attend.

A few years after its establishment, the Taiwanese Association faced a period where membership numbers were insufficient. In 1998, when the Board of Directors took over, they conducted a survey to try and increase the number of participants in the Association's activities. They tried changing the Association's operations, reducing the number of political activities, specializing in social networking activities, raising awareness about Taiwan, and promoting Taiwanese culture. In 2009, former president Che-hao Chang began inviting young people to join the Association's Board of Directors. After the Sunflower student movement, many more young Taiwanese people began attending the Taiwanese Association's events. Thanks to the vitality and innovation of these young people, the Taiwanese Association's activities had more

interactions with the general public. In 2015 and 2016, Taiwanese American Heritage Week activities were held at the Portland Arts Center and brought in over 200 attendees. In 2017, the Taiwanese Associations of Greater Portland established a Dragon Boat racing team and recruited 25 people to participate in the Portland Rose Festival Dragon Boat Race for the first time. Former President Shyu-Tu Lee said, “serving the community is my duty; if the community needs me, I will immediately jump in and support it.” We are grateful to all of the previous presidents and directors for all of the services they’ve provided to the Portland Taiwanese community up to this point. They have unified the community, making it so that we are all friends and family who support and help one another.

The contents of this article were recorded on November 26th, 2017, when four former presidents of the Taiwanese Association of Greater Portland gathered to narrate the founding of the association. These individuals were Mr. Yao-huang Li (President in 1994), Shyu-Tu Lee (President in 1999 and 1999), Mr. Chang-hsi Chang (President in 2000 and 2001), and Ms. Chu-chih Weng (President in 2004). Additionally, Ms. Chiao-yun Hsiao (President in 2015) and I, Chen-ya Chiu (current President) were also present to help record.



A gathering of local Taiwanese community members and Professor Ming Min Peng - Portland
OR 12/30/1992

Sourced from Chen-ya Chiu 12/2017

Brief Introduction of the Taiwanese Association of America, Greater Philadelphia Chapter

Author: Powen Wang

In the early 1950s, a small number of young Taiwanese began to arrive in Philadelphia and its vicinity. Most of them were recent college graduates who came to pursue their graduate studies at colleges and universities. Some of them were medical professionals who came to receive advanced training at area hospitals. As their number gradually increased over the years, they sought each other out and formed close bonds and network among themselves. Their strong sense of Taiwanese identity eventually led them to organize and establish the Formosan Club of Philadelphia in 1960, which was one of the first Formosan Clubs in the United States and was the predecessor of the Taiwanese Association of America, Greater Philadelphia Chapter (TAAGP). The founding president, Hua-chi Lien, was a graduate student at the University of Pennsylvania.

During the 1960s, the organization's membership rapidly expanded. Regular gatherings were held to celebrate the major Taiwanese and American holidays: such as Lunar New Year, Dragon Boat Festival, Mid Autumn Festival, Thanksgivings, Christmas, etc. During the summer, picnics were held. Seminars of various subjects were also presented. The Taiwanese families residing in the neighboring states of Delaware and South Jersey were also invited to join. Initially, most meetings and social events were held at the Tabernacle Presbyterian Church at 37th and Chestnut streets near University of Pennsylvania. By the early 1970s, however, the meeting place had to be moved to Houston Hall at University of Pennsylvania to accommodate more than 400 participants at every gathering. The number of participants continued to grow until the Formosan Club of Delaware and the Formosan Club of South Jersey were established in the mid 1970s.

In 1971, Taiwan lost its United Nations' membership. Many members, who had recently completed their graduate studies, were deeply concerned about the precarious situation of their beloved homeland. It was at the time when folks back home were living under one-party political system and martial law. They had to think about their uncertain future, if they were to return to Taiwan. Many of them were already attracted to the plentiful job opportunities and democratic lifestyle in the US. In the end, the great majority chose to settle down in the area or elsewhere in the US. Once settled, this first generation of Taiwanese Americans strived to contribute, in their own professional fields, to the "Melting Pot" of this great nation.

During late 1990s and thereafter, due to changes in the US job market and the immigration law, the demographics of the TAAGP membership gradually shifted. The number of new graduate students came from Taiwan declined. Today, the TAAGP members consist of first generation Taiwanese Americans, their descendants, and newer Taiwanese immigrants, many of them pursuing primarily business interests.

The purpose of the Taiwanese Association of America, Greater Philadelphia Chapter (TAAGP), stipulated in the constitution is:

To contribute talents and resources of Taiwanese people for the betterment of community and social services for all Taiwanese in greater Philadelphia and for local communities at large.

To promote, sponsor and encourage programs which are designed to encourage its member to foster American democracy and to perform their duties to the United States of America.

To identify the various needs in education and culture preservation for the future generations to cultivate a wholesome identity as Taiwanese American.

To coordinate the cooperative efforts of all Taiwanese organizations for the improvement of mutual understanding and concerns on human rights and human services.

The first version of the constitution adopted in 1977 was drafted by Tse-ren Lien (1976*), Wen-hsiung Chiu (1977*) and Ming-hsiung Wu who later returned to Taiwan to serve as the president of Tainan Theology College.

In the recent years, TAAGP undertook the following projects:

Taiwanese American Community Scholarship: The scholarship was open to college bound seniors from high schools in the Greater Philadelphia area, regardless of gender, race, national origin or financial needs. Up to 20 scholarships were awarded annually, which were supported by anonymous donors, TAAGP members, the Liao Ching-Hsing Memorial Fund, and the Taiwanese Grace Church.

Little League Baseball World Series: TAAGP supports the Team Taiwan whenever they come to Williamsport, PA representing Asian-Pacific Region. We invited the team from Tao-Yuan in 2009 to watch the major league game at Philly Citizen Stadium.

UN for Taiwan: TAAGP supports the UN for Taiwan Rally. We welcomed the “Keep Taiwan Free 2015 Delegation” from Taiwan United Nations Alliance when they visited Philadelphia.

Asian American Health Awareness: The Team Taiwan walked for Making Stride Against Breast Cancer sponsored by American Cancer Society. In addition, seminars were sponsored in different areas such as Breast Cancer, Hepatitis B, Colon Cancer, and Osteoporosis.

International Spring Festival: TAAGP participates in the annual event that draws more than five-thousand spectators.

Passport to Taiwan: TAAGP supports the annual event held in New York during the Asian Pacific American Heritage Month in May. We also participate in the Asian-Pacific American Heritage Month Celebration in Philadelphia.

TAAGP also supports the Taiwan Student Societies at local universities and cooperates with the North America Taiwanese Medical Association in sponsoring their events.



L to R: I-wen Chen (1965*); Ming-tsan Liu (1962*); Ms. Chuang; Powen Wang (1988, 89, 2004*); Hua-chi Lien (founding president, 1960*). *The year served as the president of the Formosan Club. Niagara Falls 08/1961



Taiwanese American Community Scholarship Award; Powen Wang (left) and TAAGP President Jii Shieh (right) posing with some of the winners.

Source from Mr. Powen Wang 10/2017

Brief History of the Taiwanese Association of America, Pittsburgh Pennsylvania Chapter

Author: Binsiong Ou

A Brief Introduction of the Early Years of the Taiwanese Association of Pittsburgh

The Taiwanese Association of Pittsburgh was established in 1969 and has been operating for nearly half a century. Taiwan has Fucheng, Lugang, and Manka; in the United States, there is Boston, Philadelphia, and Pittsburgh. In Taipei, the rivers merge into Tamsui River; Pittsburgh is called the city of three rivers. Pittsburgh is similar to Taiwan's Manka in the 19th century, because it is an important inland shipping port. In 1758, British General Forbes drove French forces that were occupying the land of the three rivers, and transformed Fort Duquesne into Fort Pitt, which is the origin of the name Pittsburgh.

Starting in the 1770s, waves of immigrants drove Conestoga wagons from the eastern United States over the Appalachian Mountain Ranges to Pittsburgh, the center for shipbuilding. They then continued West along the Ohio River, and so, Pittsburgh became the gateway to the west. The beginning of Louis and Clark's expedition of the mountains and rivers of the Western United States started when Louis built a ship in Pittsburgh and sailed down the Ohio River on August 31st, 1803, joining Clark in Kentucky on October 14th. With its reliance on water as natural transportation, Pittsburgh became a major industrial town in the United States, especially important in the steel industry. Because of this, Pittsburgh was, at one time, the home to many company headquarters. Later, the city transformed from being a smoke-filled black town to being a very comfortable city to live in, home to the computer, technology, and advanced medicine industries. Moreover, it has a number of universities, including Carnegie Mellon and the University of Pittsburgh. Since the 1960s, there have been many Taiwanese students who were attracted to study abroad in Pittsburgh; there are quite a few who graduated and found work here.

Taiwanese Americans across the United States have all experienced what it's like to leave their hometown. Due to a feeling of homesickness and the desire to explore the possibility of creating an independent nation in their forefather's homeland, Taiwanese Associations were established in one city after another, allowing Taiwanese communities to gather their strength. In 1968, Fu-Chen Lo earned his Ph.D. in economics from the University of Pennsylvania in Philadelphia. In November of that year, he came to Pittsburgh for work, and in 1969, he co-founded the Pittsburgh Taiwanese Association with Edward Huang, Daniel Ko, Chiung-hui Ko, and their young families. This group warmly looked over the Taiwanese students in Pittsburgh. At the time, Fu-chen Lo had bought a house on Penn Avenue, and so, until he left Pittsburgh to take a job with the United Nations in 1973, this house and its courtyard were the center of operations for the Taiwanese Association, as well as a wedding venue for Taiwanese students. Later, the Taiwanese Association began borrowing the use of venues from various universities and nearby churches and parks to hold events like their Mid-Autumn Festival party and Lunar New Year party. Other events included a dumpling party, ping pong and bridge games, symposiums on life matters, autumn maple leaf viewings, and speeches by famous Taiwanese figures, such as: Huang Hsin-chieh, Annette Lu, Li Chiao, Yang Ching-chu, Huang Chun-ming, and Kao Chun-ming. Of course, there were many more activities related to Taiwan. For example, when the Formosa Incident occurred on December 10^h, 1979, a symposium was held on the 15th in Lawrence Hall of the University of Pittsburgh. The event attracted people from all walks of

life, both Taiwanese people and Chinese Communist Party members. The seats were full, and even the aisles were packed with people. 18 months later, Carnegie Mellon Professor Chen Wen Chen was interviewed by the Taiwanese Chief of Police, who played a tape of the speech he'd given at that symposium. The next day, Chen Wen Chen's corpse was found on the campus of his alma mater, National Taiwan University. This incident provoked demonstrations across the United States, including street demonstrations in the local neighborhood around the Oakland campus, which accused on-campus agents of committing evil deeds.

In the early years, the Pittsburgh Taiwanese Association interacted with Taiwanese people from around the world, inviting Taiwanese Associations from different places, even the Taiwanese Association of Toronto, Canada, to come have a picnic and barbecue. The Association also went to visit other cities, going as far as Washington D.C. to the east, Cleveland, Columbus, and Michigan to the west (in the Midwest), and cities like Buffalo and Syracuse, New York in the north. Each time they had one of these meet-ups, there always had to be a softball game. The Pittsburgh Taiwanese Association softball team was quite famous and had many well-known players. Cheng Long Tsai, who had been the captain of the team many times, was one of key players in these games. In those days, the association usually split into two teams and practiced at Schenley Park or on the Carnegie Mellon Campus.

Though it has undergone numerous hardships, the Pittsburgh Taiwanese Association has continued to operate through them all, persevering for nearly half a century.

Historical Details of the Association's Founding Years

According to his memoir, *From Taiwan to the World and Back*, Fu-Chen Lo was a key figure in the United Formosans for Independence. His memoir mentions that he came to Pittsburgh to work in 1968 and left in 1973, and that he and other Taiwanese Americans jointly established the Pittsburgh Taiwanese Association around then. The exact date is unknown, however. But, according to an interview Carole Hsu conducted of Fu-Chen Lo and his wife, there is an exact date. In the summer of 1968, Fu-Chen Lo received his Ph.D. from the University of Pennsylvania and successfully began work at Consad in New York. A few months later, the company transferred him to Pittsburg, so he and his wife, Ching-fen Mao, moved to Pittsburg in November 1968. They bought a house on Penn Avenue and got to know a number of young families in Pittsburg, and in 1969, they co-founded the Pittsburgh Taiwanese Association. Since overseas Taiwanese students struggled with finances in those days, Fu-Chen Lo was happy to help them and opened his home. Overtime, his home naturally became the activity center for the Pittsburgh Taiwanese Association, and it continued to be until they left Pittsburgh in 1973. I have also been to Fu-Chen Lo's house on Penn Avenue, since I attended the wedding of my university friends, Cheng Long and Cecelia Tsai, which was held in Fu-Chen Lo's home.

Historical Details of Past Association Presidents

The following list records the past Association Presidents in accordance with the historical data:

President	Vice President	Starting Year	Length of Service	Date of Handover
		1969		
		1970		

		1971		
Mingchi Wu		1972		
		1973		
Chen S. Tsai		1974	1974-1975	
Chin-te Lai		1975		
Edward Huang	Yu-Ching Wang	1976		
Rui-hui Lin	Ssu-yao Wu	1977	1977-1978	
I-wen Tsai		1978	1978-1979	1979-3-25
Min-hsiung Hu	Hung-tu Ling	1979	1979-1980	
Chin C. Lee	Shih-hsing Feng	1980	1980-1981	
Wen-tung Lu	Tony Chen	1981	1981-1982	
Mo-hsiu Yang		1982	1982-1983	
Ssu-yao Wu		1983	1983-1984	
Cheng-hung Su	Sheng-chun Kuo	1984	1984-1985	
Chu-yuan Hung		1985	1985-1986	
Chu-yuan Hung		1986	1986-1987	
Chia-chun Liu		1987	1987-1988	
Chia-chun Liu		1988	1988-1989	
Chin-te Lai		1989	1989-1990	
Chin-te Lai		1990	1990-1991	
Mei-yu Kuo		1991	1991-1992	
Mei-yu Kuo		1992	1992-1993	
Rung-chung Lin		1993	1993-1994	
Shu-ying Cheng		1994	1994-1995	
Shu-ying Cheng		1995	1995-1996	
Cheng-liang Wang		1996	1996-1997	
		1997	1997-1998	
		1998	1998-1999	

By Binsiong Ou, April 28th, 2017



Taiwanese Association of America, Pittsburgh Chapter Logo

Sourced from Binsiong Ou, 06/2017

Founding of Taiwanese Association of Austin

Author: Mu-Sheng Wu

We had left New Jersey with the best wishes from friends at a farewell party at the Roosevelt Park, New Jersey, and drove to Austin, Texas where it never snows.

At the time, Austin was a small city with a population of no more than 200,000. The University of Texas with 50,000 students and the State Capital were the two largest employers in the city, which had few other economic drivers. At the University of Texas, there was a Taiwanese professor and 50 Taiwanese students.

When we arrived, there was no Taiwanese organization, although we had a Chinese Association controlled by the KMT. Many Taiwanese, who did not have much Taiwanese allegiance, were scared by “White Color Terror,” or wanted to see their “countrymen” (relatives and friends in Taiwan) in the future joined Chinese Association.

During the 1968 academic year, I was busy getting acquainted with the new surroundings and Taiwanese students. I also worked hard at enlightening Taiwanese moral consciousness and preparing for a good fight with KMT.

We had about 10 new students from Taiwan in the fall of 1969. All of them were excellent, liberal and concerned with Taiwanese future, although some did not have much Taiwanese consciousness and several even had loyalty toward China.

Soon after the semester started, I invited many of them for supper. I welcomed them to Austin and tried to befriend them. The Taiwanese group activity at Austin thus began. Those young men organized Taiwanese picnics every other month, even in the winter. They were so active that I could not keep up with them. My role was to join their activities, and provide them a place to meet, drink, and eat. My wife was always busy preparing food.

Their Taiwanese consciousness increased with every passing day. In less than half a year, they decided to establish a Taiwanese Organization in the spring of 1970. They asked for my opinion and also requested that

I be the President of the to-be established organization. At the time, they had sufficient courage to establish an organization, but none could stand up to challenge KMT face-to-face yet. I thought it was the time for a Taiwanese Organization, and accepted their request.

We founded the Taiwanese Organization at a church and I became its first President. About forty students participated in the event. At the time, KMT had many spies and had a strong hold of Austin, which was an isolated location. The 40 Taiwanese students banding together to form the Taiwanese Organization was extraordinary and required extra courage from each individual.

KMT’s spies were really everywhere. Soon after the Association was established, I received a registered and return-required mail from the General Consulate of Houston, the Republic of China, Chu Chin-Kang. He requested that I: 1) dissolve the organization, 2) be their spy, and 3) report the telephone numbers and addresses of my relatives and friends. It was a threatening letter, although politely written. Based on my own experience, they were always polite in writing and very harsh in oral communication, because the former would leave records. At that time, receiving such a letter was quite scary. To protect the dignity of Taiwanese, I did not have much choice so I ignored his letter and continued to fight on.

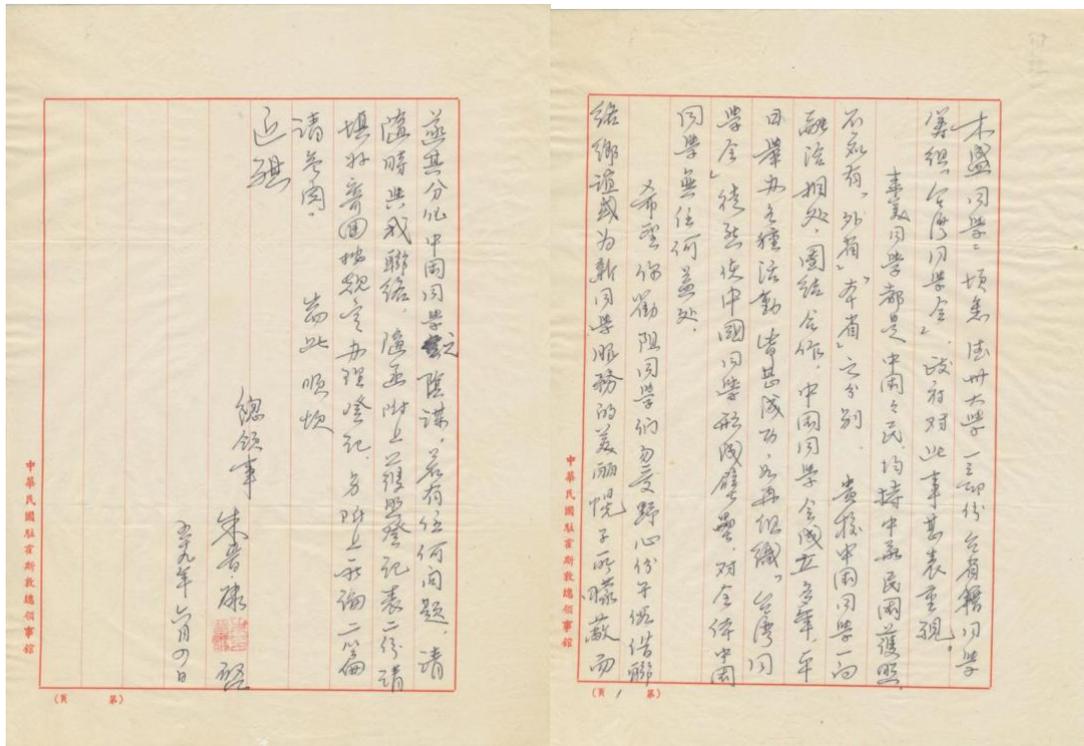
I kept the letter private until a couple of decades later when the matter would not affect our efforts. I did not wish to share it at the time because I was afraid that the letter might scare away members.

In retrospect, I think those young men, who are no longer young, should be proud of themselves to join the fight against KMT. In the future, some of their names were found their way on the black list and they could not go home for a long time. They had paid the price for being a Taiwanese with dignity.

Right now, their young images appear vividly in my mind, and their laughs will remain in my ears forever.



Founding members of the Taiwanese Association of Austin 1970



After the Association was established, Dr. Mu-Sheng Wu received a registered and return-required mail from the General Consulate of Houston, the Republic of China, Chu Chin-Kang. 06/04/1970

Sourced from *A Commoners Story*, Mu-Sheng Wu

Remembering the Origins of the Taiwanese Association of America, Houston, Texas Chapter

Author: Ming Cheng Liao

I have spent 32 long years in the United States, living through moments of pure happiness and intense bitterness, moments of utter satisfaction and total frustration; however, the moments I think back to the most are the various Taiwanese community activities that I participated in. We were all motivated to come to the United States for different reasons. Regardless of whether we came to study, to start a business, or to search for a better life, we were all first-generation immigrants of an ethnic minority group, and we needed to mutually help and support one another in this foreign country. Had we not established our own communities, we would not have been able to generate power, and we would have found it difficult to survive in these foreign lands. Forming Taiwanese organizations was one of the United Formosans for Independence's (UFI) important tasks in their early years. On Christmas 1969, I met Chen-rung Lin, who at the time was a high-ranking official in UFI, for the first time at Rung-chang Lin's home. He told me that George Chang had assigned him to find Rung-chang Lin and I in Houston and ask us to help him establish a Taiwanese organization in Houston. Houston's Taiwanese students already met fairly frequently, but they didn't have a formal organization, so shortly after the Lunar New Year passed, the three of us gathered up our old friends, Sheng-Yi Chuang, Ho-I Huang, Chung-liang Kuo, Chia-ming Kuo, Wen-kui Yu, Tung-yun Ho, and Huai-chung Chen to discuss the establishment of the Houston Taiwanese Association. UFI was very popular in its early days, with the majority of its members being overseas Taiwanese students who all had a common vision. We didn't distinguish between who was a UFI member and who wasn't, we all worked together regardless, and UFI played a very important role in the birth of many Taiwanese Associations.

In the beginning, this organization was called the Formosan Club, since the use of the "Formosan" meant that it was an organization for Taiwanese people, with the implication that it opposed the Kuomintang. The firm stance that this should be an organization that "threats cannot bend and riches cannot corrupt" continues to hold true, even now. I drafted the charter and bylaws, and I still clearly remember one of the provisions in it, which stated that the Formosan Club was a non-political social organization. In those days, White Terror was rampant, and no one dared to openly participate in political activities, even though it was the thing they cared about the most. This truth was later proven by the fact that the association's political activities attracted the most participants. With the detailed rules of the charter written out, we invited the highly respected Dr. Wen-rung Chueh to serve as the first president, and our preparations were complete. The Formosan Club was officially established and began operations in the second month of the lunar calendar, and in a blink of an eye, 25 years have already passed since then, with the association continuing to endure throughout all those years. Had it not been for Chen-rung Lin, the Houston Taiwanese Association could never have existed; after he came to Houston, he actively pushed for its creation. In 1975, when Cheng Y. Eddie Chuang was President, he proposed changing the name of the association to the "Taiwanese Association," since "Taiwan" had become the more widely accepted name. That same year, he founded the Texas Formosan Federal Credit Union. The creation of the Houston Taiwanese language school and birth Taiwanese Heritage Society of Houston laid a very solid foundation for Houston's Taiwanese community, which allowed for an even more brilliant future, and the eventual creation of today's Taiwanese Community Center.



An early issue of the Taiwanese Association of Houston's newsletter 08/1982



The Taiwanese Association of Houston's current newsletter 03/2017

Sourced from Cheng Y. Eddie Chuang 08/2017

Brief Introduction of the Establishment of the Taiwanese Association of America, East Tennessee Chapter

Author: Hui-hsiung Chang

Over the last thirty years, many Christmases, Lunar New Years, Dragon Boat Festivals, Mid-Autumn Festivals, and Thanksgiving holidays have been warmly celebrated with our community; many weekends and holidays have been spent running and laughing together on fields; many lone wanderers have enjoyed the warmth of friendship, and many newcomers and students have found the love of family, all thanks to the Taiwanese Association. The Taiwanese Association of East Tennessee is like a big, warm family, and the 30th birthday of this big family calls for a very warm celebration. This grand occasion also causes one to reminisce about the past and feel grateful for the courage and hard work of the people who founded the association, as well as the time and effort that many community members have contributed to the Taiwanese Associations over the last 30 years.

Looking back thirty years, Taiwan was still under the rule of authoritarian dictatorship, and its economy was not as developed as it is today. Many young people came to the United States to pursue a higher education, as well as a better and freer life. In those days, there were usually around two or three hundred Taiwanese students at the University of Tennessee. Though they had come to America, a free and democratic country, these Taiwanese students were still unable to escape the White Terror that the Chiang regime had imposed. They had established secret agents on campus to monitor students and even manipulate the student's association, using them to control the speech and actions of overseas Taiwanese students.

With the awakening of the Taiwanese consciousness in the early 1970s, there was a wave of overseas Taiwanese students from across the United States establishing Taiwanese Associations. Taiwanese students at the University of Tennessee were not far behind. After gathing, they discussed forming a Taiwanese Association that wouldn't be controlled by secret agents, spoke their mother tongue, and could truly belong to all of them. At the time, Kuo-hsiung Lin was the president of the "Chinese" student's association, but since he was Taiwanese and wasn't obediently "loyal," the secret agents always resisted and made things difficult for him. This only further aroused the Taiwanese students' desire to establish a Taiwanese Association. The five UT students who participated the both in discussing the organization and preparations for the Taiwanese Association in 1974 and 1975 were: Min Kao, Yea-Hwang Uang, Yao-tsung Chen, Cheng-hui Lin, and Ming-hui Li.

Since so many overseas Taiwanese students wanted to create a Taiwanese Association, the establishment of the association shouldn't have been a problem. However, to establish it, there needed to be a person in charge of the preparatory committee and a founding president. Under the atmosphere created by White Terror during those times, it wasn't easy to take on this heavy responsibility. The president would be the target of the secret agents' suppression, his passport might get revoked, he might not be allowed to return home, and he could even suddenly die like Chen Wen Chen. These were all difficulties that arose when trying to establish a Taiwanese Association. At that time, either Min Kao or Yea-Hwang Uang, though I don't remember which, asked me to become the founding president. But, since I was worried about not being able to return to Taiwan to visit my mother, relatives, and friends, I didn't accept the offer.

At that time, Yao-tsung Chen, who was studying for his MBA at UT, was working part time at "L & N Restaurant," owned by Chin-fang Yu and Yueh Chen. There, he met Mr. Yu-ming Chen (Yueh Chen's father), whose entire family had immigrated to the United States. Yao-

tsung Chen proposed that Mr. Chen to take charge of the preparations and serve as the founding president. After contacting the other students, Mr. Chen immediately agreed to take the position, and he worked extremely hard, visiting all of the Taiwanese people in the neighborhood and inviting them to attend the Taiwanese Association's inaugural meeting. Under Mr. Chen's leadership, the planning tasks were split up and delegated. I was in charge of booking the UT Baptist Student Center for our use. On Thanksgiving Day, 1975, the "Knoxville Taiwanese Association" held its inaugural meeting. (On the request of another Taiwanese Association, the name was later changed to Taiwanese Association of East Tennessee.) Thus, the Taiwanese Association was born. I remember that there were 50 or 60 people who attended the inaugural meeting. Though J. W. Lue had only just moved to Knoxville at that time and was unfamiliar with everyone, he showed great enthusiasm for the association and was elected as Vice-president thanks to the many valuable opinions he expressed during the meeting.

After this, the leadership roles in the Taiwanese Association were passed from generation to generation. Thanks to the dedication, effort, and the countless sacrifices of the Association's Presidents, Vice-presidents, officers, and members, the Taiwanese Association of East Tennessee has finally arrived at 30 years of history, and it continues to be a warm family for the Taiwanese people living here. On this occasion of celebrating the Taiwanese Association's 30th anniversary, we would like to use this opportunity to express our highest respect and gratitude towards that group of University of Tennessee students, as well as the past presidents and staff who were involved in creating the Taiwanese Association.



The Taiwanese Association of America, East Tennessee Chapter's newsletter; Great Smoky Mountains issue 12/1993

Sourced from the Taiwanese Association of America, East Tennessee Chapter website:
http://web.utk.edu/~changhui/taaet2006/200512/t30_1chang.htm

Introduction to the Taiwanese Hakka Organizations of America

Author: Hsing-fu Wang

The rise and transformation of Taiwanese Hakka Associations in the Americas is actually closely tied to the development process of Taiwanese society.

Looking back to the 1960s, Taiwan had just recovered from the hardships of war, and during this period, many Hakka people said goodbye to their hometowns, and bringing their families with them, traveled North and South America to fight for a better life. When they first arrived in these foreign countries, speech barriers and lifestyle adjustments made things difficult, so that whether it was because they were busy with schoolwork or just making enough to feed themselves, they normally didn't have a lot of free time. However, on holidays, things settled a little, and they'd go out searching for the Hakka folk music and traditional Hakka cuisine that they found most familiar, in the hopes of curing their loneliness.

This kind of situation gave rise to the successive creation of Hakka Associations throughout the Americas, in various states in the U.S., Canada, and South America (Brazil, Argentina, etc.). Especially during the late 1970s, a lot of official and unofficial Hakka Associations were launched throughout various places in the Americas. In the beginning, the different Hakka Associations did not have very close contact with one another. This remained true until the late 1980s, when in September 1988, over 10 like-minded Hakka individuals jointly created the "Taiwanese Hakka Association of U.S.A" (THA-USA) in Los Angeles, California. They elected Professor Guei-Yun Yang as their President, and thus began over 20 years of Hakka Cultural activities in the Americas.

Though these Taiwanese Hakka Associations were spread across the continent with groups in the U.S., Canada, Brazil, Argentina, Paraguay, and other places, in the beginning their activities were more or less the same. Parties and dinners formed the basis of their organizations; every year they held celebrations on fixed festivals and holidays, like a spring walk, a summer barbecue, an autumn maple viewing outing, a Christmas Party, and a Lunar New Year's celebration... they would occasionally participate in local seasonal activities too, like the Carnival parade. On weekdays, they'd also have classes to learn folk songs, the tea-picking dance, or how to cook Hakka cuisine.

Since the Executive Yuan established the Hakka Affairs Council in 2001, Hakka activities have intensified and diversified, with classes for overseas Hakka teachers, a global Hakka culture conference, and a world Hakka Youth cultural camp.

Truthfully speaking, however, in both Taiwan and overseas, a lack of things that young people find appealing is causing the age range of participants in Hakka activities to grow older. Participation from the younger generation of Hakka populations is generally lacking, and this age gap in the inheritance of Hakka heritage only continues to grow worse. Even more cause for worry is that with the general trend towards globalization, the already disadvantaged Hakka language and culture are being lost at an accelerated rate. In the face of this situation, finding out how to spread the Hakka language and culture is a matter of top priority.

Thus, in order to attract younger generations to participate in overseas activities, activities must be entertaining, yet unique and exquisite. Moreover, they must combine local festivals and integrate with their local environment so that they can garner the interest of younger participants. The hope is that the old can be made anew, thereby constructing a new Hakka style and identity.

Hakka culture is an indispensable lifeline to Taiwan's culture; Hakka people both in Taiwan and abroad must brainstorm ideas for how to inherit the core of Hakka culture and

revitalize Hakka villages, and how we can, starting from the Hakka villages in Taiwan, move out towards the global village, re-emerging in Hakka style do that Hakka culture can keep spreading.

Currently, there are 21 Hakka Associations that are a part of Taiwanese Hakka Associations of America. Board of Directors meetings are held regularly online. Important events are as listed below:

Date	Event	President/Host	Location	Main topic
Sep. 1988	The Taiwanese Association of U.S.A. (THA-USA) was established	President Guei-Yun Yang	Los Angeles, CA	
Sep. 1989	2 nd term of THA-USA	President Cheng-lung Kuo	CA	
Jun. 1990	Hakka Culture Symposium	President Cheng-lung Kuo	University of California	
Jul. 1991	3 rd term of THA-USA	President Yung-pin Liu	Cornell, NY	
Nov. 1991	Taiwan Hakka Association for Public Affairs in North America is established	President Chiou-hung Chen	California	
Jan. 1993	1 st THA-USA Conference	President Yung-pin Liu	Galveston, TX	The Hakka Crisis and Turn-around
Jul. 1993	4 th term of THA-USA	President Ming-chen Chen	Northern CA	
Aug. 1995	2 nd THA-USA Conference	President Ming-chen Chen	San Jose, CA	Promoting Ethnic Harmony and Social Engagement
	5 th term of THA-USA	President Po-shih Chung	Dallas, TX	
Jul. 1996	1 st Global Hakka Cultural Summer Conference	President Po-shih Chung/Chan-chi Hsu	Dallas, TX	Fighting for Hakka People's Political and Economic Rights
Aug. 1997	3 rd THA-USA Conference	President Po-shih Chung	Dallas, TX	The New Hakka of the 21 st Century
	Taiwanese Hakka Association of the World (THAW) was established	President Guei-Yun Yang	Southern CA	

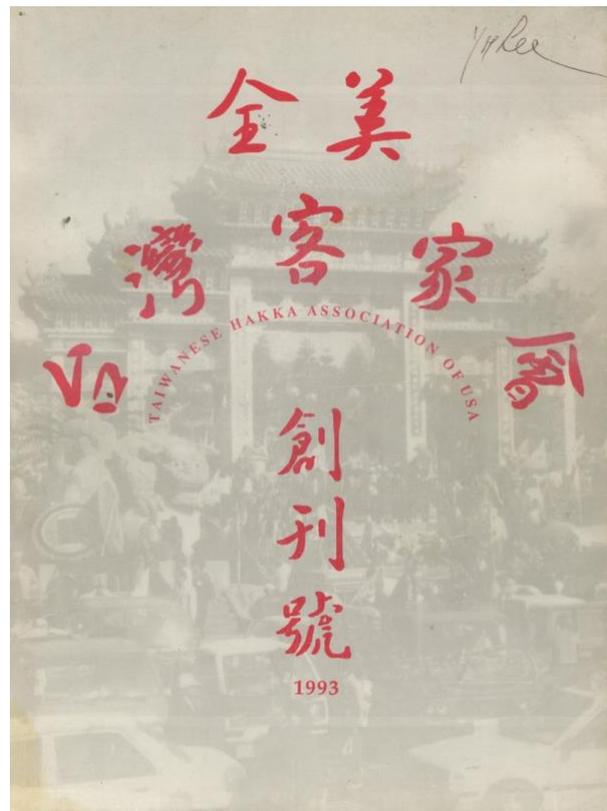
Aug. 1998	6th term of THA-USA	President Wei-chin Wu	Southern CA	
	2nd Global Hakka Cultural Summer Conference	President Wei-chin Wu/ Man-hsiang Liu	Maryland	Carrying on the Past and Opening the Way for the Future. Welcoming the New Century
Aug. 1999	4th THA-USA Conference	President Wei-chin Wu/ James Liang	Los Angeles, CA	A New Outlook for the Hakka People: The Political Party Rotation
	7th term of THA-USA	President Davis Chang	Northern CA	
Aug. 2000	3rd Global Hakka Cultural Summer Conference	President Davis Chang/ Chun-fa Huang	Toronto, Canada	Let's Work Together to Welcome a New Century for the Hakka People
Aug. 2002	4th Global Hakka Cultural Summer Conference	President Kuei-tang Chung/ Pao-chen Li	Chicago, IL	Promoting the True Nature of the Hakka People
2003	Activities discontinued due to SARS	President Kuei-tang Chung		
2005	5th THA-USA Conference	President Yueh-Mei Wu Rowen/ Yung-hsi Chang	San Paulo, Brazil	Making Friends in the Hakka Community
Jul. 2006	5th Global Hakka Cultural Summer Conference	President W. D. Lee/ Po-shih Chung	Dallas, TX	The Dream of the Hakka People
Jul. 2007	6th THA-USA Conference	President C. C. Chung/ Chiung-rung Teng	San Jose, CA	New Opportunities and Challenges for Hakka Taiwanese
Nov. 2007	The "Taiwanese Hakka Association of U.S.A." (THA-USA) changed its name to the "Taiwanese Hakka Associations of America" (THAA).			

Aug. 2009	6th THAA Conference	President Hsing-fu Wang/ Shu-yuan Liao	Toronto, Canada	The Hakka Nature • Creative and Artistic Excellence
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Sourced from the Toronto Newsletter Together 2010/04



Global Taiwanese Hakka Convention 2017



Taiwanese Hakka Association of America
1993 Newsletter (Founding Issue)

More About the Taiwanese Hakka Association of America (THAA) and an Introduction to the Taiwan Hakka Association for Public Affairs in North America (HAPA-NA)

Author: William Wei

I am very grateful to Mr. Hsing-fu Wang for introducing the Taiwanese Hakka Associations of America in the 2010 Toronto Newsletter. In that article, he talked about how the Hakka community supported the creation of a joint US-Canada Hakka association in 2007, and how the Taiwanese Association of U.S.A. (THA-USA) was renamed to Taiwanese Hakka Associations of America (THAA). Mr. Wang was elected as THAA's President in 2008, and he continued to serve the Hakka community by hosting the THAA Conference in Toronto in 2009. Of course, his introduction of the organization stopped after 2009.

The purposes of the Taiwanese Hakka Associations of America are: (1) To carry on the Hakka people's excellent culture and traditional spirit. (2) To promote unity and cooperation within the Hakka community. (3) To advocate for freedom and democracy in Taiwan, and fight for ethnic minorities' rights and dignity. (4) To promote harmony and unity between all Taiwanese people and enhance the international status of the Taiwanese people. Our logo represents the aspirations that we, as Taiwanese Hakka people, have for Taiwan.

Currently, there are a total of 21 Hakka Associations in THAA; 19 from the United States and 2 from Canada. Apart from promoting Hakka cultural policies in Taiwan, the association also cooperates with and encourages the activities of Hakka organizations in Europe, Asia, and South America. We also enthusiastically organize groups to participate in their Hakka events. For example, there were about 200 people who attended the 2016 European Taiwanese Hakka 5th Annual Conference, which was held in London this year. 107 of the attendees were from the US and Canada.

In addition to the previously mentioned activities, THAA's most important work is to hold a Cultural Summer Conference about once a year, and another annual THAA Conference. These events unite the community, allowing friends and relatives to meet up and work together to continue the inheritance and development of Hakka culture. Since the THAA Conference also includes language and cultural programs, the last Cultural Summer Conference was held in 2006. Now, only the National THAA Conference is held once every other year. Since Mr. Hsing-fu Wang also wrote a detailed introduction of the association up until 2009, I needn't say much about that period. I will use the same method of using a table to list the Taiwanese Hakka Association of America's important events from 2010 up until the present. However, there are three things that need to be explained: (1) the THAA Conference usually uses THAA's name. However, in 2012/2013, THAA President Edward J. S. Lin was also the President of the Taiwanese Hakka Associations of the World (THAW), so he called the conference the "Global Taiwanese Hakka Conference." This case is an exception to the norm. (2) Conferences are usually held in the city where the Association President lives. Unfortunately, since there are very few Taiwanese American Hakka people in Philadelphia, there are usually only about ten or so people who participate in parties and events there. Philadelphia doesn't have very many Hakka people, but New York is close, has a larger number of Hakka people, and hadn't hosted a Hakka Conference as of 2015. Thus, 2014/2015 THAA President William Wei, who lived in the northern suburbs of Philadelphia, invited the Hakka Association of Greater New York to host the conference that year. This is also an exception to the norm. (3) The Taiwanese Hakka

Association of U.S.A. and Taiwanese Hakka Associations of American are the main sponsors of the THAA Conference. The local Hakka Association where the conference is held are organizers of the event. The “President” listed below on the table are the Presidents of the Taiwanese Hakka Association of U.S.A. or Taiwanese Hakka Associations of America. The “Host” listed on the table in generally the President of the local Hakka Association that worked on preparations for the conference. If the THA-USA or THAA President that year was also the President of the hosting organization, then they are listed as both “President/Host.”

Date	Event	President/Host	Location	Main topic
August 2011	8th THAA Conference - 2011	President Mike Kwan/ Pi-wen Fan	Houston, TX	Hakka Origins Using Family Traditions to Revitalize the World
August 2013	Global Taiwanese Hakka Conference (9th THAA Conference) - 2013	President Edward J. S. Lin/ Rui-ling Chang	Chicago, IL	Cherishing the Tung Flower, Embracing the Entire World
August 2015	10th THAA Conference - 2015	President William Wei/ Kai-rung Huang	New York City, NY	Hakka Family, Taiwanese Love

Apart from the Taiwanese Hakka Associations of America, the North American Taiwanese Hakka people are also very proud of another Hakka organization: the Taiwan Hakka Association for Public Affairs in North America (HAPA-NA). When the Taiwan Hakka Association for Public Affairs was established on December 1st, 1990 in Taiwan, HAPA-NA was created by a group of Taiwanese American Hakka people who care a lot about both Taiwan and the Hakka people. In July 1991, during the Taiwanese American Conference – East Coast, a preparatory committee was established with Chiou-Hung Chen as its convener. The Taiwan Hakka Association for Public Affairs in North America was officially established on November 1st of that year, a month before the Taiwan Hakka Association for Public Affairs’ anniversary.

HAPA-NA’s purpose is to unite the Hakka people of North America, to assist in Hakka movements in Taiwan, to fight for Hakka rights, to pass on the Hakka language and culture, to promote public affairs work, and to work hard for Taiwan’s future. The association’s stated goals are: (1) To develop Hakka language and culture, and to fight for the rights of the Hakka people. (2) To jointly promote Taiwan’s Public affairs via overseas Hakka people and other linguistic minority groups from Taiwan. (3) To research special proposals and policies. (4) To give attention to the rights of Taiwanese Hakka people in North America. Thus, in accordance with its purpose and goals, after its establishment, HAPA-NA immediately began continuously working

with THA-USA (predecessor to THAA) to form a group to return to Taiwan. The group worked with Hakka people and organizations in Taiwan, especially the Taiwan Hakka Association for Public Affairs, to launch a number of Hakka movements to fight for Hakka rights. As a result of these movements, the following things were established in succession: policy that mother tongues are taught in elementary school (1993), the Formosa Hakka Radio Station (1994), the Hakka Research Center (1999), the Hakka Affairs Council (2001), the College of Hakka Studies (2003), and the Hakka Television Station (2003). HAPA-NA spared no effort in supporting and encouraging Taiwanese Hakka language and culture; the association enthusiastically participated in various Taiwanese- and Taiwanese American-organized “love Taiwan, protect Taiwan” demonstrations and marches.

Since the start, HAPA-NA has had a very good organizational system. There were 48 founding members. Each member paid a membership of \$200, which formed the association’s operating budget. Since then, the membership fee has stayed at \$50 per year. Approximately 100 people have joined the association, including most of the leaders of Hakka Associations in North America. Currently, there are about 50 people who regularly pay membership without any complaints. Members and officers work on a completely volunteer basis. I sincerely admire every member who pays the membership fee. Since the establishment of HAPA-NA, all of the past Presidents have given their money, effort, and time to the association without complaints or regrets. These Presidents are: 1991, Chiou-Hung Chen; 1992-1993, Albert Jen-Yih Chu; 1994-1995, Po-shih Chung; 1996-1997, Joyce Weng; 1998-1999, Chen-sheng Chung; 2000-2002, Clyde Kiang; 2002-2004, Pao C. Hsu; 2005-2006, William Wei; 2007-2008, David Lai; 2009-2012, Chanchi Lee; 2013-2016, Frank M. Hsu.

Taiwanese Americans recognize HAPA-NA as the national Taiwanese American Hakka organization that does the most to secure Taiwan’s future and speaks out for Taiwan’s interests. In order for it to continue growing, the association’s most important task is to recruit more new members, especially second-generation individuals who have grown up in the United States and Canada.

Sourced from William Wei 09/2016

The Taiwan Hakka Association for Public Affairs in North America

Author: Frank M. Hsu

The Taiwan Hakka Association for Public Affairs in North America (HAPA-NA) was established on November 1st, 1991. It was the first Taiwanese Hakka people’s organization in North America to make political demands.

Since it was established, HAPA-NA has enthusiastically participated in a number of Hakka movements in Taiwan, such as advocating for the Hakka language to be taught in schools, the fight for Hakka radio and television media rights, supporting political candidates who are actually willing to help Hakka people, and any of the other fights for Hakka rights, such as supporting the response to the Dapu Incident. HAPA-NA has continuously worked hard to play the role of providing these Taiwanese Hakka movements with strong support from North America.

HAPA-NA's purpose is to unite the Hakka people of North America, to assist in Hakka movements in Taiwan, to fight for Hakka rights, to pass on the Hakka language and culture, to promote public affairs work, and to work hard for Taiwan's future. The association's goals are:

To develop Hakka language and culture, and to fight for the rights of the Hakka people.
To jointly promote Taiwan's Public affairs via overseas Hakka people and other linguistic minority groups from Taiwan, and to promote the normalization of Taiwan's diplomatic relations.

To research special proposals and policies.

To give attention to the rights of Taiwanese Hakka people in North America.

The association has 9 individuals on its Board of Directors (including the President and Vice-president), who each serve a two-year term and are elected to their positions by the members of the association. The Board of Directors holds a meeting once a quarter via Skype Group Call, which allows them to meet without geographical restrictions.

After Chen Shui-bian came to power, Taiwan began vigorously promoting Hakka cultural movements, like returning to the mother tongue. Additionally, Taiwan established a Hakka Affairs Council and Hakka Television Station. The Hakka consciousness has risen and flourished since then, and HAPA-NA is very honored to have played a role in this. HAPA-NA has, and will continue to support Taiwan's traditional spirit, care for the interests and rights of Taiwan's Hakka people, and provide strong backing for Taiwan's Hakka community.

Since 2011, HAPA-NA has hosted a Provincial Highway 3 symposium, which is meant to be an "intellectual journey" to understand the thoughts and beliefs of Taiwanese Hakka people. Taoyuan County, Hsinchu County, Miaoli County, and Taichung County, the places where most Hakka people live, are all located along Highway 3, which is why this is the starting point.

This year, HAPA-NA will continue sponsoring the "Hakka Taiwanese Culture Award," host awards for reading and writing about Hakka Taiwanese literature, hold the "Highway 3 Intellectual Journey" event, continue to interact with the Taiwanese American community, and urge members of the US Congress to protect the interests of the United States and Taiwan. HAPA-NA will continue to give its all to advocate for the normalization of Taiwan's diplomatic relations.

-NA will continue to give its all to advocate for the normalization of Taiwan's diplomatic relations.

We uphold the following beliefs: Hakka people are Taiwanese, we cannot be excluded from matters related to Taiwan's rights, and we must work together with everyone else who loves and wants to protect Taiwan so that we can fight for Taiwan's future. The promotion of Hakka language, culture, and public affairs is a long-term project that requires everyone's participation and dedication. I believe that as long as we have perseverance, then no matter how high the mountains nor how deep the waters are can prevent us from grinding this iron rod into a needle (Chinese idiom, meaning that hard work leads to success).

The Presidents of the association are as follows:

Chiou-Hung Chen (1991), Albert Jen-Yih Chu (1992 ~ 1993), Po-shih Chung (1994 ~ 1995), Joyce Weng (1996 ~ 1997), Chen-sheng Chung (1998 ~ 1999), Clyde Kiang (2000 ~ 2002), Pao C. Hsu (2003 ~ 2004), William Wei (2005 ~ 2006), David Lai (2007 ~ 2008), Chanchi Lee

(2009 ~ 2010), Chanchi Lee (2011 ~ 2012), Frank M. Hsu (2013 ~ 2016), James Y. Chen (2017 ~).



HAPA-NA 2013 Highway 3 Journey – Zhudong Station



HAPA-NA Newsletter 2013 ~ 2016

Brief Introduction to the Taiwanese Hakka Association of the East Coast

Author: Chiou-Hung Chen

At our first party, held in New York on November 28th of this year, a Taiwanese community member looked around and discovered that they were looking at an entirely different set of faces. He asked another community member, “why don’t I recognize anyone?” It turned out that he had mistaken the “Hakka Association” for the “Hakka Benevolent Association of America,” and thus had inadvertently boarded the “pirate ship.” Previously, there was only one Taiwanese American (New York) Hakka association to participate in. When this community member received a notification about the Hakka Association, he joined. When the Benevolent Association saw the establishment of this association, they changed their name to the “Taiwanese Hakka Benevolent Association of the East Coast.” Due to this difference between the words “Association” and “Benevolent Association,” the community member was unnecessarily left confused. For this, the Benevolent Association’s sudden name change is responsible. Seeing as how this happened, we must briefly introduce our association and its establishment here.

In 1974, a group of old friends who lived in New York were visiting their friend Chen’s home, where they collectively agreed that Hakka people needed to be able to regularly meet and connect with one another. They held their first dinner at Central Park, which drew approximately 40 attendees. In the beginning, the association was purely intended to help relieve homesickness, and it had no particular political leanings. Not long after, however, passionate left-wing community members with the last names Huang and Liu began leading the association, but people didn’t really care what the president’s political beliefs were, since in the end, there was only this one group. After a few years passed, the association suddenly changed its name to XXX Benevolent Association of America. How the group swung from left to right and how the right seized power are things that I don’t know, since I had already left New York. These matters can only be reported on by people who were there to witness it.

After this shift, the President’s words were nearly identical to those of the Central Daily News. Though the organization claimed to not talk politics, its President frequently acted as a mouthpiece for the Taiwanese government. He went in and out of the Taiwan National Development Council and applied to run as an overseas anti-democratic Legislative Yuan Member in the Oversea-Constituency Seat. Whether intentional or not, he was used as the bannerman of the counter Taiwanese movement. His reputation amongst Taiwanese people is extremely bad, and any Hakka person with a conscience feels disgraced by him. After this, any time the Hakka Association did something, the Hakka Benevolent Association was there to counterattack. The “Taiwanese Hakka Association of the East Coast” was established in July, and the “Greater New York Hakka Benevolent Association” also changed its name to the “Taiwanese Hakka Benevolent Association of the East Coast” with the goal of causing confusion. In any case, during the 70s, the island of Taiwan was experiencing a number of historic events. With the Formosa Incident, the trend towards democracy was surging, but the Hakka people were like stragglers; their proposals and voices were weak, and though some fought hard for the Tangwai (“outside the party”) movement, others continued to sing of “Central Plains Consciousness,” and some continued to act like rule-abiding citizens. But most Hakka people did not awaken from their deep sleep.

Overseas Taiwanese have also entered a more diverse society. Though Hakka people had loosely organized Hakka organizations in a number of places, they seemed to have no response to the ever-changing situation unfolding on the island of Taiwan. Hakka people did not speak out as they should have, instead allowing the Benevolent Association to speak for Hakka people as our “representatives.” This association was created so that the Benevolent Association could no longer bring us shame, and so that we could rebuild the image of the Hakka people. One of our association’s goals is to provide Hakka people with a different kind of place to which they can belong.

In the past, many Hakka community members were separated amongst different Taiwanese organizations, working hard for the whole Taiwanese community. Whether or not it is visible, these people accomplished many meaningful things for the Hakka community. While working with other Taiwanese community members, they fought for Hakka people’s rights and increased others’ familiarity and understanding of Hakka people. Their work has set an example for the kind of sacrifice and dedication we should have for the Hakka community. In the future, we must work even harder to encourage our community to participate in the Hakka Association’s affairs, without separating Hoklo and Hakka.

Over the years, Hakka community members have fought to have Hakka programs at Taiwanese summer camps. They have invited Taiwanese Hakka Cultural figures with the Hoklo Taiwanese to share their culture and promote a better understanding of their communities; these programs have been truly extraordinary.

In 1985, Mr. Chao-mei Chung was invited to give a speech in the Hakka language at the Taiwanese Summer Conference – East Coast, and Mr. Fu-Tong Hsu provided a live translation. Many of the Hakka conference attendees were very moved to hear the language of their hometown at a summer conference primarily run by Hoklo people.

In order to take better care of the increased number of Hakka people attending the summer conferences, someone suggested the creation of a Hakka department, so that Hakka people could take care of Hakka people’s needs as is natural and appropriate. At the summer conference of 1986, I called a meeting. There were fifty or sixty Hakka community members, who usually saw each other around at the conferences but didn’t realize the other was also Hakka. Now that we’d all showed up and gathered together, we felt even stronger that we needed to form an association so that in the very least, we could reminisce about our hometowns during the summer conferences.

However, once the once-a-year summer conference ended, Hoklo people still had Taiwanese Associations in their various communities, but what about Hakka people? What about people who didn’t want to join the Benevolent Association? This was yet another reason that we had to create our own association. We usually worked together with other Taiwanese people out of a sense of responsibility from being part of the Taiwanese community, trying to increase our communities’ mutual understanding of one another. On the other hand, however, it is only natural that only an independent organization would be able to fulfill the special needs of the Hakka community (language, culture, etc.). To consider it from the Hakka people’s perspective, there should be an organization to do the work of identifying with our hometown, enhancing the status and dignity of the Hakka community, fighting for its rights, and speaking out for it. These are even more reasons that our association was established.

Since our association advocates for treating Hoklo Taiwanese and Hakka Taiwanese like brothers, we encourage our Hakka members to participate in Taiwanese events. There are some Hakka community members who claim that we are just “an appendage of the Holo.” There are

also Hoklo with very deep misconceptions (probably due to the reputation that the Hakka Benevolent Association has gained over the years), who wonder what the Hakka people are up to this time? None of this can stop the general direction of our association's development, however. Fortunately, most people who have joined don't discriminate between Hoklo and Hakka, which is very encouraging.

In this multi-cultural overseas environment, the Benevolent Association has its own beliefs, while we have our own. We respect each other and aren't interested in doing anything disgraceful; this is a blessing for the Taiwanese Hakka people.

As for those Hoklo people who don't think Taiwanese Hakka people need their own association, we suspect they are Hoklo Chauvinists. Though they don't do it intentionally, they are basically ignoring the existence of the Hakka people. Hakka people should be able to organize affairs for themselves, for only Hakka people are capable of knowing their own community best. Only if we have the same goals and ideals, stand on equal footing, and respect minority groups will be able to convince people and unite our strengths in order to all contribute towards a greater goal.

Our association still has many places where it must improve. Presidents have come and gone, but the supportive members who enthusiastically participate in the association's activities are its greatest asset. As the first president, I have done my best to keep the association on track so that the next president will have a perfectly planned trajectory to follow, allowing the association to continue to develop in a healthy way. More important is the continual support and participation of the community, and that they express their opinions. Will this association be able to continue its development long-term? In order to gradually grow, our association is relying on all of us to cooperate and work hard!

Sourced from the Taiwan Tribune, Issue no. 636 /1988/02/04

History of the North America Taiwanese Women's Association (NATWA)

Authors: Grace Wu Chou, Elena M. Ling

Established in March of 1988, NATWA is a newcomer amongst the overseas Taiwanese associations. The Association is younger than the Taiwanese Association of America (TAA), the World Federation of Taiwanese Associations (WFTA), the Formosan Association for Public Affairs (FAPA), the North America Taiwanese Professors' Association (NATPA), and the North American Taiwanese Medical Association (NATMA). However, thanks to the leadership of previous presidents and the teamwork of the members, it has grown into incredible force that cannot be ignored. It is probably wise to look back on NATWA's history and use it as reference as we move forward.

In the 80s, overseas Taiwanese associations were almost all male-dominated, while women were all doing work silently behind-the-scenes. At that time, women's organizations were either affiliated with a church or a Taiwanese association. In 1987, the Taiwanese Association of America elected its first female president. President Maysing Huang wanted to add a women's department to the Taiwanese Association of America. At that time, Annette Lu, who had been imprisoned for many years in relation to the Formosa Incident, had been able to contact Amnesty International via overseas Taiwanese people. They worked hard to rescue her, and she was able to come to the United States on medical release. President Huang invited this neo-feminist pioneer to come lead the preparations for the new department, and she asked secretary Chiu-chih Yang to assist her. In March 1988, the Taiwanese Association of America held its annual meeting in Los Angeles. A group of over thirty women from different cities around North America met in another part of the TAA conference venue to explore the feasibility of adding a women's department to the Taiwanese Association of America.

Under Annette Lu's leadership and two days of constructive discussions, the vast majority of them women didn't approve of the Women's Association being affiliated with any other organization. They believed that North America needed to have an independent and autonomous organization for women. Thus, NATWA was formally established on March 13th, 1988. After completing preliminary discussions about NATWA's organizational structure, Fu-Mei Chang was elected as the first President, Grace Wu Chou as Vice-president and the second-term President, and Annette Lu was invited to serve as Honorary President. During this meeting. Seven members were selected to work with the President and Vice-president to draft and complete the organization charter. On July 1988, all 45 members took a vote, passing the founding charter. The members who drafted the original charter stayed on as Directors for the first term, divided into seven regions: the East Coast, the West Coast, the South, the Great Plains, the Southeast, the Midwest, and Canada. The Director's terms are two years each, and the President and Vice-President's terms are one year each. However, the Directors from Southeast, Midwest, and Canada served for just one year during the first term. Afterwards, they re-elected three or four new Directors and the Vice-president every year. The biggest difference that NATWA has from other Taiwanese associations is that the elected Vice-president becomes the next President. The Vice-president assists the President in handling association affairs, and thus they are the ideal candidate to take over as President the following year.

After establishing the charter, the next six years were spent doing foundational work, such as: working to host programs at various summer conferences, promoting NATWA, recruiting members, designing a logo, publishing a member directory and newsletter, promoting

friendship between members, registering NATWA as a company, applying to be a 501(c)(3) non-profit organization to facilitate tax-exemption benefits for donors, and encouraging and assisting the establishment of local NATWA chapters. Sixth President Li-Ying Lee applied her experience from leading American organizations to set up posts in various departments and institutionalizing NATWA by clearly documenting the responsibilities of each group leader, chapter President, Director, President, and Vice President. During the fourth annual meeting, she also saw that when President Elena M. Ling introduced leadership training lectures, it garnered a great response. Thus, we created the Mid-year Board Meeting in October to discuss the association's affairs and host leadership trainings.

If an organization wants to grow bigger, it needs strong financial resources. NATWA's financial situation is much better than a lot of other organizations, since women are naturally born with the virtue of being frugal. Additionally, NATWA's workers give their time and effort without receiving anything in return. However, one of the biggest reasons that our finances are good is that NATWA prints a monthly calendar, and the donations received from this have become a fixed annual income for the association. Thus, we must mention the story of the monthly calendar.

In March 1990, Grace Wu Chou invited Mr. Rung-chu Kuo and Annette Lu to attend the annual meeting. Annette Lu is very involved with NATWA, which she took part in giving birth to, so she suggested to successive President, Dorothy M. Hung, that they create a monthly calendar to introduce Taiwan's history, geography, and culture. They could clearly write the dates of important anniversaries of events in the promotion Taiwan's democracy and independence in both Hanji and English. Additionally, she suggested that they mobilize the members to collect the contact information for their international friends, especially the information of U.S. and Canadian congressmen, so that they could gift the annual "Taiwanese Monthly Calendar" to their international friends and use this opportunity to promote national diplomacy. Dorothy M. Hung worked together with Vice-president Elena M. Ling, Grace Wu Chou, and Annette Lu to propose this idea to Mr. Rung-chu Kuo. They used the \$10,000 generously donated by Mr. Kuo, nicknamed "Santa Claus," as seed money for the project. NATWA's first monthly calendar was released in November 1990. The first-ever 1991 calendar was themed "The Beauty of Traditional Taiwanese Architecture," and its overall planning was done by Vivian Y. G. Fu. Vivian continued to be in charge of the project until she was elected as Vice-president in 1996, after which Y. J. Susan Chang took over. Mr. Rung-chu Kuo departed from this world in 1988, but his contribution to NATWA will never be forgotten. Mr. Kuo's wife, Mrs. Shie Sun was the fourth-term Honorary President and is a permanent member of NATWA.

If the monthly calendar laid the economic foundations of NATWA, then the "Women's Mailbox" helped NATWA gain popularity. "Women's Mailbox" formally appeared in the Taiwan Tribune on March 25th, 1991. It was written by Mei Fun Tsai under the pen name A-hsiang. It was published once a week, later changing to twice a week. Nine months later, the Independence Weekly Post also began publishing it. The main purpose of the column was to help overseas Taiwanese resolve their emotional distress and miscellaneous life difficulties. It was very well received, and it can be said that the column brought a gentler and more relaxed quality to the more serious publication. Two years later, A-hsiang began suffering eye problems from overworking, so she let go of this burden and a number of different people, like Lanny T. Chen took over for her. During her time in office, President Li-Ying Lee commissioned A-hsiang to compile two years' worth of articles and print them in a book. This book was published in June

1993. Women's Mailbox continued to run until it ended in 2001. It was replaced by "Snack Bar," which continues to allow Taiwanese community members to express their thoughts and experiences.

Abiding by its own mission, NATWA is collectively commits itself to selfless dedication, sisterhood, and team spirit, and thus, NATWA's development has far exceeded expectations. After each President takes over, she maintains the spirit of inheriting the past and ushering in the future, working hard to bring NATWA to an even better place. For example, Gin-Ru Lee established a funding system and openly discussed "Women and Sexuality." Su-chiu Li was the first to invite American speakers to host a discussion about "EQ." Vivian Y. G. Fu established the "Fund Raising Committee," the "Fund Committee," and a speaker bureau with the hopes of bringing the brilliant speeches from the annual meetings to each different location. She also created an association anthem. Mei Fun Tsai passed regulations for the elections of the President, Vice-president, and Regional Directors. She also set up a "Scholarship Committee" to issue NATWA scholarships. Lanny T. Chen created the NATWA website and promoted local chapters' community service activities. Jean Fang began issuing this newsletter and created a "Networking Committee." Ingrid Liu established the "921 Earthquake Adopt-a-Child Planning Committee" and made very beautiful and generous NATWA bags. Y. J. Susan Chang joined with women from around the world to establish the Federation of Oversea Taiwanese Women's Associations (FOTWA). Amy Chen made NATWA scarves and organized the first trip of NATWA women to engage in grassroots diplomacy at Capitol Hill. Nora Tsay started "Team Taiwan" and "NATWA II." Mei-Li Yang set up the NATWA web membership directory and organized for a delegation to go to Geneva to join other Taiwanese organizations from around the world in petitioning for Taiwan to be allowed to join the World Health Organization. Cecelia Tsai brought NATWA II to life, creating the NATWA II internship and scheduling NATWA II programs at the annual meeting. For the first time, over 20 women of the 1.5 and 2nd generations participated in the meeting and were very successful in forming cross-generational friendships and reaching mutual understanding.

In 2005, Hurricane Katrina affected many NATWA members in New Orleans, and everyone donated generously, as if helping their own families. President Cecelia Tsai even made a special visit, demonstrating warm and touching sisterhood.

Fifth President Helen Wang broke through the blacklist, forming a group to return to Taiwan for a visit. At the annual meeting, she held an open forum called "Women and Politics," making a breakthrough in the tradition of women not involving themselves in politics. Later, Li-Ying Lee also led a group back to Taiwan to participate and assist with the Global Summit of Women in February 1992. In August 2000, Ingrid Liu and the Peng Wan-Ru Foundation worked together to hold the Taiwan-US Forum." Y. J. Susan hosted the FOTWA annual meeting twice at the WFTA Conference. In September 2003, Nora Tsay led five representative members back to Taiwan to participate in the Democratic Pacific Assembly organized by Vice-president Annette Lu. During the 2000 and 2004 Presidential elections, Jean Fang and Nora Tsay took delegations back to Taiwan to actively participate in election campaigns. In December 2000, the World Taiwanese Congress (WTC) was established, and NATWA was selected as a permanent member, which has been the greatest acknowledgement of NATWA by the overseas Taiwanese community.

Over the last 18 years, NATWA has grown immensely, going from just over 40 members at its establishment, to over 1,000 members currently, which includes hundreds of staff. Looking back over NATWA's history, it can be said that through this organization, North America's

Taiwanese women have been able to build an identity and consciousness, support and encourage one another, and grow together. Over the last 18 years, NATWA has also nurtured the growth of many leaders, making unique contributions to both North American and Taiwanese societies.

Stella Chen Landauer had a saying: “to educate a man is to educate one person, but to educate a woman is to educate an entire family.” When NATWA was first established, she encouraged members of the “Women’s Movement for Democracy in Taiwan,” which she established, to join NATWA, and she herself was a member. She broke through the blacklist, and though she passed away of an illness in Taiwan in mid-August of 1988, her wisdom and courage will forever be held up as a model for NATWA members.



Group photo of founding NATWA members 03/13/1988



NATWA Magazine, founding issue 07/1989



NATWA Logo

Sourced from NATWA Magazine 07/2006

Brief Introduction to the Westchester Taiwanese Women's Association (WTWA), New York

Edited by the Westchester Taiwanese Women's Association

Organizational History:

Our association was founded in the fall of 1974 by several Taiwanese women, including founder Fang-Yuh Rita Chen and convener Shih-chen Hsu Lin (deceased). 40 Years have passed since then. Westchester is located approximately 30 miles northeast of Manhattan, New York. WTWA is a non-profit, non-political organization.

Mission - our organization has three missions:

- (1) Strengthen the friendship, mutual benefits, and cooperation between the women of Westchester.
- (2) Maintain women's status and rights.
- (3) Promote cultural and educational exchange.

Activities – Regular activities during the early years of the association:

Meetings and parties were held at the host family's home starting in September until the following June. Since our members are so talented, we had many wonderful programs at our meetings, covering all topics from family life, children's education, financial management, art, health, insurance, travel, and interacting with elders, and on top of all this, there was the addition of our members' specialty Taiwanese hometown cooking. When the Lunar New Year arrived, friends and relatives gathered together to joyously welcome the new year.

Special Events – events that our association has hosted or attended over the years include:

- (1) We were invited by the Scarsdale Women's Club (SWC) to do an "East Meets West" music program cultural exchange. During the event, pianist Fang-Yuh Rita Chen played a number of works written by modern Taiwanese composers and our association members sang a number of Taiwanese folk songs and nursery rhymes with the Club Chorus. The performance was very well-received.
- (2) To celebrate our 25th Anniversary, Fang-Yuh Rita Chen held a charity piano concert. The fundraised money was donated to the Taiwan Center to help purchase a Steinway Concert Grand Piano, and to the Music Conservatory of Westchester Scholarship Fund.
- (3) In 2005, SWC invited us to participate in a second "East Meets West" cultural exchange and present about Taiwan. We performed the "Sun Moon Lake" puppet show (performed by the Westchester Taiwanese Cultural Society), Fang-Yuh Rita Chen played three piano adaptations of Taiwanese folk songs, and association members sang five Taiwanese nursery rhymes with the Club Chorus. All the performances were very well-received by the entire audience.
- (4) Community Events That We Participated in:
 - (A) Attended activities hosted at a local library by the Westchester Taiwanese Cultural Society for Taiwanese American Heritage Week. We performed puppet shows that are rich in local flavor, "Auntie Tigress" and "Sun Moon Lake," introduced Taiwanese folk customs, organized games, and taught crafts.
 - (B) Participated in the Taiwan Center's Passport to Taiwan event, held at Union Square in Manhattan.

- (C) Participated in Team Taiwan for the Komen Greater NYC Race for the Cure event, hosted by the Susan G. Komen Foundation in Central Park, Manhattan.
- (D) Members of our association participate in volunteer and charity projects through religious organizations and regularly organize entertainment programs and recreational activities for retired clergymen, a service which is deeply appreciated.

An Overview of Recent Activities:

Over these 40 long years, there are members who have moved away, passed away, and many who have entered retirement and their senior years. Many members have become grandmothers and helping to take care of their grandchildren has become one of the more relevant topics in their lives. Thus, the number and frequency of meetings and parties has naturally decreased, but our member's mutual support, care, and encouragement for one another still continues to increase. Thinking back to how our members have established happy and beautiful families by being great wives who assist their husbands and great mothers who raise good sons and daughters, this period of friendship truly brings back countless memories. We wish the WTWA members health and safety.

Written by current President Hsiu-chin Huang Su, current accountant, Kuei-ru Kuo Huang, and Founder Fang-Yuh Rita Chen.



WTWA member group photo



WTWA participating in the "East Meets West" musical performance 2005

Sourced from the Westchester Taiwanese Women's Association, New York.