SYMPOSIUM

Querying Gender/Sexuality

Colonial Modernity, Historical Imaginaries, and Third World Critique

Tuesday, November 3, 2026 | 9:30 am – 5:50 pm

International Conference Room (A-302), Liberal Arts Building #1, National Central University

中央大學文學院一館三樓國際會議廳(A-302)

CONCEPT

In the historical processes of modernity/modernization, the analytical category of gender/sexuality can be observed oscillating between two tendencies: one is its reduction to a liberal agenda pursuing "equal rights," and the other is its relegation to a secondary contradiction in revolutionary politics. However, when we re-examine histories of colonialism, revolutions, and social movements since the turn of the twentieth century from the perspective of the Global South and the Third World, we find that gender/sexuality has never been merely a "women's issue" or "identity politics," but rather an indispensable dynamic field for understanding colonial modernity, capital accumulation, land reform, racial (ethnic) economy, and the possibility of revolution.

The purpose of this symposium is to invite participants to join us in rethinking, from historical, literary, cultural, and political theory perspectives, how gender constitutes a core issue in the critique of modernity. Our focus is not only on gender-based oppression, but also on how it becomes an epistemological intervention: how does it shake the existing divisions between public/private, political/emotional, and revolutionary/sexual (desire)? In the context of the Global South, how did the burden of care and social reproduction fall upon the gendered body, land, and community? How are desires and intimate relationships within marriage, family, and beyond organized, exploited, or reimagined within the structures of colonial modernity and military empire?

We invite you to consider and pay attention to those moments and texts that are difficult to incorporate into mainstream discourse — whether it is the socialist gender/sexuality utopia of the late Qing dynasty that transcended the framework of "equal rights," the entanglement of race and gender in the militarized structure of the transpacific Cold War, the repressed, delayed, or highlighted gender/sexuality reorganization in social movements and revolutions, the crisis of gendered caregiving labor and the reproduction of surplus population during the transformation of agrarian societies in the Global South, or the re-problematization of (de-/re-)housewifery and intimate relationships in contemporary cultural production. These moments collectively point to a question that has not yet been fully theorized: how is the social reproduction of gender/sexuality and caregiving relationships both a product of colonial modernity and a historical driving force and tension challenging this order?

This event therefore brings together scholars from Africa, Latin America, Australia, the Pacific, the Philippines, and elsewhere, together with local scholars and activists who have long been engaged with these issues, to jointly query through gender/sexuality, and to query gender/sexuality itself — as suggested in the original Chinese 「性／別置疑」(xìng／bié zhìyí) — concerning gender composition and social reproduction from a Third World perspective; caregiving in a colonial/postcolonial context; desire and the politics of intimacy; race, sex, and empire in Cold War restructuring; gender politics in socialism and revolutionary movements; critiques of modernity from queer and transgender perspectives; and the historical genealogy of contemporary gender movements and marginalized radical traditions.

We believe that re-problematizing gender is not about removing it from analytical categories such as class, race, colonialism, and caregiving, but rather about questioning the intrinsic relationships between them and the unresolved historical tensions — and using this as a starting point for continued critical thinking in contemporary society.

PROGRAM

RECEPTION | *9:30 – 10:10*

Opening | *10:15 – 10:30*

Guest Remarks: Vice President CHEN Wen-yih (National Central University)

Opening Remarks: Amie Parry (Director of IACS, National Central University) and LIN Chien-ting (National Central University)

Session 1 | *10:30 – 12:00*

Moderator: WANG Ping *(Gender/Sexuality Rights Association, Taiwan, GSRAT)*

Lyn Ossome — *Makerere University*
Customary Law and the Gendered Constitution of Violable Subjects

DING Naifei — *National Central University*
Pestering Flies and Extra-Legal Aversion

WU Jing-ru — *Taiwan International Workers Association (TIWA)*
The Distance between One and Many: Thinking Through Domestic Labor

LUNCH | *12:00 – 1:30*

Session 2 | *1:30 – 3:00*

Moderator: Grace Wu *(National Central University)*

Kristine Reynaldo — *University of the Philippines Diliman*
"And for my final act as a difficult woman I will tattoo the body I was told to fix": The Politics of Body Art and Modification in Women's Tattooing Practice

Hans Huang — *National Central University*
Lan Bozhou's Peripheral Realism and Historical Redress under the Division System

CHANG Hsing-wen — *National Central University*
Thinking Democracy and Violence through the Question of Psychosis

TEA & COFFEE BREAK | *3:00 – 3:30*

Session 3 | *3:30 – 4:30*

Moderator: Helen Grace *(University of Sydney)*

LIN Wen-ling — *Academia Sinica*
Politics of Intimacy beyond Gender: Ritual Bodies, Alliance-Making, and Non-Binary Lifeworlds among the Ailiao Rukai

LIN Chien-ting — *National Central University*
On Accidental Archives, Love, and Revolutions

Closing roundtable: all invited, *4:40 – 5:40*, for decolonial visions and praxis

Moderator: Amie Parry *(National Central University)*

Closing | *5:40 – 5:50*

LIN Chien-ting *(National Central University)*

ORGANIZER International MA Program in Inter-Asia Cultural Studies, National Central University

CO-ORGANIZERS Institute of European and American Studies, Academia Sinica · Graduate Institute of Multicultural Education, National Dong Hwa University · Department of English, National Central University · Center for the Study of Sexualities, National Central University · College of Liberal Arts, National Central University · Higher Education Sprout Project, National Central University

PARTICIPANTS

MODERATORS

WANG Ping — *Gender/Sexuality Rights Association, Taiwan (GSRAT)*

WANG Ping is a veteran feminist and women's rights organizer. She began participating in labor and women's movements in the late 1980s, organizing, training, and planning various activities and actions. In the 1990s, she was expelled from a mainstream women's group due to her support for the sexual liberation movement and Taipei's licensed prostitutes. Following this, she assisted multiple LGBTQ+ and HIV/AIDS groups with their organizational management and founded the Gender/Sexuality Rights Association Taiwan (GSRAT), which became a rare network-building coalition within social movements. In recognition of her lifelong contributions, she has been named an Outstanding Citizen of Taipei City, received Thailand's Utopia Award for LGBTQ+ rights, and represented GSRAT to accept the Felipa de Souza Award from the International Gay and Lesbian Human Rights Commission (IGLHRC).

Grace Wu — *National Central University*

Grace Wu holds a Ph.D. in Comparative Literature from The Pennsylvania State University. She is currently an Associate Professor in the Department of English at National Central University. Her research focuses on transpacific literary studies, narratives of Southeast Asian migrant labor in Taiwan, narratives of Chinese migrant workers, and contemporary representations of poverty.

Helen Grace — *University of Sydney*

Pending

Amie Parry — *National Central University*

Amie Elizabeth Parry teaches in the English Department, National Central University, Taiwan, where she is also a core member of the Center for the Study of Sexualities. Her books include *Interventions into Modernist Cultures: Poetry from Beyond the Empty Screen*, which received the Book Award in Literary Studies from the Association for Asian American Studies, and *Penumbrae Query Shadow: Queer Reading Tactics* (in Chinese), jointly written with Naifei Ding and Jen-peng Liu.

PRESENTERS

Lyn Ossome — *Makerere University*

Pending

DING Naifei — *National Central University*

DING Naifei holds a Ph.D. in Comparative Literature from the University of California, Berkeley. She teaches in the English Department, National Central University, Taiwan, where she is also a core member of the Center for the Study of Sexualities. Her primary academic research areas include sexuality/gender studies, cultural studies, novel theory, and the gender politics of feminism. Her publications include *Obscene Things: Sexual Politics in Jin Ping Mei* and *Penumbrae Query Shadow: Queer Reading Tactics* (in Chinese), jointly written with Jen-peng Liu and Amie Parry.

WU Jing-ru — *Taiwan International Workers Association (TIWA)*

WU Jing-ru began working with international migrant workers in 1997. She has served as a research assistant for National Science and Technology Council (NSTC) projects related to migrant workers, as well as an official "migrant worker inspector" within the government system, joining TIWA as a staff member in 2004. Together with fellow activists, she has fought in major struggles, including the National Alliance of Closed-Factory Workers' struggle, the freeway toll collectors' struggle, the protests against cutting seven days of national holidays, etc. She remains a staff member of TIWA today, continuing her work in the migrant/local labor movements… (Aging and self-reflecting)

Kristine Reynaldo — *University of the Philippines Diliman*

Kristine Marie Reynaldo is an associate professor at the Department of English and Comparative Literature, University of the Philippines Diliman. Her teaching focuses on scholarly writing, narrative practice, and Anglo-American and Anglophone Asian literatures in the context of imperialism, decolonization, and the Cold War in Asia, while her research examines contemporary discourses of political violence and their contexts of emergence. Her most recent article on feminist ethnography and the organizing practices of Filipino migrant domestic worker activists in Hong Kong is available in the *Diliman Gender Review*.

Hans Huang — *National Central University*

Hans Huang is a professor at the English Department, National Central University, Taiwan, where he is also a core member of the

Center for the Study of Sexualities. He holds a Ph.D. in Media Studies from the University of Sussex, UK. He is the author of *Queer Politics and Sexual Modernity in Taiwan* (Hong Kong University Press, 2011; Chinese edition published by Yuan-Liou Publishing, Taipei, 2012). He is also the editor of *HIV/AIDS Governance and Local Actions* (Center for the Study of Sexualities Book Series, Chungli, 2012) and *HIV/AIDS Prevention, Law, and the Politics of Pleasure*.

CHANG Hsing-wen — *National Central University*

CHANG Hsing-wen is a research scholar in the Department of English at National Central University, Taiwan. She is also a social activist and practitioner of psychoanalysis. Her research interests include inter-Asian cultural studies, psychoanalysis, postcolonial studies, critical theory, and political subjectivity.

LIN Wen-ling — *Academia Sinica*

LIN Wen-ling is a Research Fellow at the Institute of Ethnology, Academia Sinica, and holds a Ph.D. in Social and Cultural Anthropology from the University of Göttingen, Germany. Her research is grounded in multi-sited, historically conscious ethnography engaging Taiwan's Indigenous peoples—particularly the Rukai and Paiwan of Pingtung—spanning visual and digital technologies, gender culture, road infrastructure and temporal sovereignty, water geosociality, and more-than-human world-making. As an anthropologist committed to the public dimension of scholarship, she curated "Mr. Inez de Beauclair's Grand Tour of Taiwan" (2025–2027) at the Museum of the Institute of Ethnology, integrating artificial intelligence, 3D holographic projection, and speech synthesis, and co-curated "Kadadaranae: Footprints, Dance, Steps" (2023) in the Kudrengere tribe, Wutai, as well as a digital co-creation exhibition on the Aptwane ancestral house in Kabalelhadhane—projects that bring together elders, cultural workers, and researchers, reflecting her commitment to community-rooted scholarship.

LIN Chien-ting — *National Central University*

LIN Chien-ting is an associate professor at the English Department, National Central University. He holds a Ph.D. in Literature and Cultural Studies from University of California, San Diego. His primary academic research areas include medical Modernity and Biopolitics, Inter-Asia Cultural Studies, Transpacific (Post) Cold War Studies, Studies of Empires, Militarism and Neo-colonialism, Critical Race and Gender/Sexuality Studies. His publication includes *Transpacific, Undisciplined*, co-edited with Lily Wong and Christopher Patterson.

Invited Guests

CHEN Kuan-hsing — *Bandung School*

WANG Chih-ming — *Academia Sinica*

Anaheed Al-Hardan — *Howard University*

Shinnosuke Takahashi — *Monash University*

Mónica Bruckmann — *Federal University of Rio de Janeiro*

Jiwoon Baik — *Seoul National University*

ABSTRACTS

Session 1 | *10:30 – 12:00*

Moderator: **WANG Ping** — *Gender/Sexuality Rights Association, Taiwan (GSRAT)*

Lyn Ossome — *Makerere University*

Customary Law and the Gendered Constitution of Violable Subjects

Pending

DING Naifei — *National Central University*

Pestering Flies and Extra-Legal Aversion

In *Democracy's Subjections*, Lyn Ossome analyzes the continuities between colonial rule and post-colonial governance in Africa, from the space of captivity and its gendered laboring subject. This space of captivity endures, is reproduced through the very kinds of non-waged and low-waged labor that continue to hold up regimes of governance in concert with more than against capitalist exploitation of labor and land, human and natural resources. These non-waged and low-waged forms of labor, captive maternals according to Joy James, are, for Ossome, mediated with violence. Captive maternals are quintessential modern subjects, in the name of gender (dual genders) instrumentalized and backed by Anglophone colonial bifurcated rule, that is centralized state and police, with decentralized tribal customary hierarchies preserved in bounded territories. A post-colonial de-racializing of the ruling class and its apparatus intensifies as it leverages (competing and allied) tribalizing or minoritizing sentiment for and/or against a nation-bound custom/culture within state and law, as well as social practices.

In the context of Ossome's argument, customary practices allow (with centrifugal state force as backup) and hide (centripetal living and survival arrangements unseen or tolerated) for social reproduction in captivity (the womb of the machine of state with capital). While legal strong-arming and extra/legal repugnance or aversion do the invisible, violent work of enforcing social change (subjectivation) in the name of civilizational progress, "without social revolution." This last quotation is my reading of anthropologist Cho Hae-joang on the historical continuum of a Korean Confucian patriarchal mother power that renders modern Korean women captive to the kin-family they serve – a mother power so disabling for modern gendered individuality with self-worth that letting go is necessitated. In this essay, I turn to catalyst events that reveal the efficacy of (legal reform with) mediatized extra-legal aversion in effecting change in Taiwan. The first event reconfigures sexual subjectivation through an expanded monogamy with criminalization of commercial sex, while the second results in state adjudication of sexual violence and harassment. The birth in struggle of a sex worker's movement in alliance with queer and labor groups in the first instance is partially nulled through administrative reprimand with online aversion casting shade on the Coalition of Sex Workers and Supporters (COSWAS) group organizers by association.

WU Jing-ru — *Taiwan International Workers Association (TIWA)*

The Distance between One and Many: Thinking Through Domestic Labor

By reviewing how we engage with and think about domestic labor in everyday life, to question how a vision for the "socialization of care and domestic labor" can—or cannot—take root in our collective imagination.

Session 2 | *1:30 – 3:00*

Moderator: **Grace Wu** — *National Central University*

Kristine Reynaldo — *University of the Philippines Diliman*

"And for my final act as a difficult woman I will tattoo the body I was told to fix": The Politics of Body Art

and Modification in Women's Tattooing Practice

My presentation will share preliminary insights from my ongoing historical and ethnographic research on the development of contemporary urban tattooing as an art form and creative industry in the Philippines. Historically, modern tattooing has been a male-dominated practice, industry, and scene. Besides its associations with sailors, prison inmates, fraternities, and drug addicts, it is also linked to figures of underground culture–"punks, metal heads, hip-hoppers, skaters, artists, musicians, bikers, gangsters" (Roco 2010)–that are imaged in popular consciousness as a particular type of men: "the bad boys… The rebels, the scums" (Castro 2015). The narrative of the professionalization of tattooing in the Philippines is a history: beginning with the establishment of the Philippine Tattoo Artists Guild (PhilTAG) in 1995 by a group of male tattooists to regulate safety and sanitation standards, and being promoted since 2005 by the annual tattoo convention Dutdutan, sponsored by Tribal founder Bobby Ruiz. Through these efforts, celebrity culture, and the internet, tattooing is moving closer to the mainstream, its communities of practice expanding in the past decade to include more women and queer folks. Nevertheless, its established institutions retain a macho, even misogynistic image. The membership of PhilTAG is predominantly male, while Dutdutan, which features tattoo competitions and exhibitions as well as rock and hip-hop performances, mixed martial arts (MMA) matches, and bikini contests, continues to evoke "the stereotypical tattoo lifestyle—women, drinking, drugs" (Argosino 2022).

Against this backdrop, the emergence of Crimson River Tattoo (CRT), an all-female tattoo collective and shop in Metro Manila, has garnered much attention not only in the tattoo community but also broader society, with features in popular magazines. Established in 2021 by Gigie Santiago to enable her and her friends (many of whom are mothers) to earn an income from tattooing while adhering to pandemic health standards, CRT has evolved to become the face of a new generation of tattoo artists and a new kind of tattoo culture – one that veers away from the macho, underground, amateur, and unsafe. While the collective resists the label "feminist," their branding as an all-female shop and the gendered dynamics of their workplace and clientele undeniably has implications for shop culture, practices, and the impressions of tattooing and tattooed bodies that they convey. In this light, my presentation draws on my 14 years of engagement with tattooing and interviews with CRT members and other women tattooists to examine the gendered dimension of body modification. I consider tattooing not only as an art or craft, but as a service aligned less with painting or graphic design, and more with aesthetic/beauty services, therapy, graffiti, and other forms of care work and protest. Thus, it is a form of embodied intimate, relational, and creative labor. Expanding the understanding of tattooing beyond its roots in indigenous, colonial, and penal cultures, and inquiring into its forms of modern ritual scarification, self-making, and economic exchange, allow us to see it as a site in which to observe and interrogate constructions and negotiations of/with gender, identity, cosmopolitanism, creative labor, commodification, and dissidence.

Hans Huang — *National Central University*

Lan Bozhou's Peripheral Realism and Historical Redress under the Division System

As the global Cold War subsided in the late 1980s and early 1990s with the dissolution of the Soviet Union, a wave of transnational redress movements seeking historical justice and reparations for World War II surfaced from the mid-1990s onward. Concurrently, following the establishment of South Africa's Truth and Reconciliation Commission (TRC) in the post-apartheid era, diverse models of restorative justice focusing on exposing human rights violations and pursuing reparations spread globally. However, as scholars have noted, in East Asia any reckoning with historical redress cannot bypass the Cold War structure's interception of postwar decolonization processes across the region; we must also interrogate how the deferred effects of this interception have conditioned democratization under neocolonialism and the division system (Lisa Yoneyama 2016; Chen Kuan-Hsing 2010). Intriguingly, these concerns with decolonization and de-Cold War have remained absent from the official transitional justice agenda promoted in Taiwan since 2018.

This paper takes Lan Bozhou's novel *The Vine Entwines the Tree* (2002)—a work rooted in the author's grassroots historical investigations into the 1950s White Terror since the mid-1980s—as its primary mediating text to critically reflect on the problems of transitional justice in Taiwan. Situated within an Americanized Cold War periphery under post-martial-law conditions, Lan consciously mobilizes once-censored literary traditions and ideological resources to forge a new genre of "documentary fiction." This prompts us to ask: what kind of history is a Taiwanese history that

has lost its 1950s idealism, and what can it become? (Wang Hui 2014) Furthermore, what kind of historical redress does it constitute when the reckoning with the White Terror disregards the question of class? Using a "novel-within-a-novel" structure, the book follows a Hakka local cultural historian, shaped by the nativist literature movement of the 1970s, as he transforms his historical investigation of an elder from his hometown killed during the White Terror into an embedded documentary novel titled *The Vine Entwines the Tree*. Through this narrative, the work portrays how the son of a Hakka tenant peasant, amidst the turbulent postwar situation after Retrocession, turned to the Left through solitary and collective study, ultimately embarking on the path of the New Democratic Revolution following the February 28 Incident.

This paper illustrates how Lan Bozhou's peripheral realism—a concept drawn from Joe Cleary and synthesized with Paik Nak-chung's theories of the division system and national literature—inherits the anti-imperialist ethos of 1970s nativist literature and Yang Kui's anti-Japanese spirit. In doing so, it critically intervenes in the post-martial-law nativization and nation-building of the 1990s, constituting an intellectual decolonization project that calls into question the epistemological framework of the Cold War division system. Furthermore, this paper demonstrates how Lan utilizes the singing and transmission of Hakka mountain songs to connect the historical genealogy of cross-Strait leftist revolution (linking the martyrdom of Chinese Communist Party members in the 1930s with that of underground party cadres in 1950s Taiwan), asserting a historical justice through a popular ethics that negates state legitimacy.

Through Lan Bozhou's literature and thought, this paper aims to delineate a Third World people's perspective endowed with historical depth and oriented toward overcoming the division system, so as to exorcise the specters of martial law and evaluate the specificities and limitations of East Asian transitional justice as manifested in Taiwan.

CHANG Hsing-wen — *National Central University*

Thinking Democracy and Violence through the Question of Psychosis

Struck by Lara Foot Newton's observation, quoted in Lyn Ossome's *Democracy's Subjections* (2026), concerning a tragic case of sexual violence in South Africa—that "a psychotic breakdown is not the same as a traumatic response to the perpetration of violence"—this presentation proposes to bring the question of psychosis into an examination of the relationship between democracy and violence. Reading Jacques Lacan alongside Kuan-Hsing Chen's "Chen Yingzhen's Third World on Lunatics, Madman, Mental Patient" (2010), the presentation explores how the concept of psychosis might help us address the unspeakable forms of gendered violence in the postcolonial world. Rather than pathologizing or individualizing violence, it approaches psychosis as a conceptual lens through which to illuminate the structural, historical, and political dimensions of violence and their entanglement with the conditions of democratic life.

Session 3 | *3:30 – 4:30*

Moderator: **Helen Grace** — *University of Sydney*

LIN Wen-ling — *Academia Sinica*

Politics of Intimacy beyond Gender: Ritual Bodies, Alliance-Making, and Non-Binary Lifeworlds among the Ailiao Rukai

This paper responds to the central provocation of the symposium "Querying Gender/Sexuality," drawing on fieldwork among the Ailiao-group Rukai of Wutai Township, Pingtung County, to examine how the Rukai "society-centered" gender order constitutes a politics of intimacy assimilable to neither a liberal framework of equal rights nor a Western gender binary—what this paper calls "beyond gender." The argument unfolds in three movements. The first examines the circle dance (weiwu) as a stage where gendered bodily discipline is performed, tested, negotiated, and at times suspended. The second reconstructs, through the local kinship category of "alliance-making"—independent of the Western marriage framework—four cases of same-sex alliance spanning the pre-colonial, colonial, and postwar periods. The earliest, dating to roughly 1899–1900, before Japanese colonial governance had extended deeply into the region, shows that publicly recognized same-sex marriage was not a derivative phenomenon of the colonial situation but an

Indigenous institution predating colonial modernity—one that shares, with cross-cultural cases such as the African "female husband" institution, a deeper logic of assigning kinship roles by social position rather than physiological sex. The third offers a cross-generational ethnographic portrait of two cases—a non-normative performer who repositions himself through an assemblage of inherited dress, and a younger man currently negotiating a same-sex marriage—showing how this politics of intimacy continues to be negotiated and tested in the present. The paper further places the Rukai local theory that "practice precedes descent" in dialogue with the Pacific Indigenous category of fa'afafine, the Navajo nádleehé, South Asian hijras/khusras, and Western intersectionality theory (Brubaker and Cooper, Hall, Nakata, Olsen). It argues that the decolonial significance of the Rukai "beyond gender" lifeworld lies not in offering an exportable model of "Indigenous gender diversity," but in revealing a mode of subject formation grounded in ongoing practice and public recognition—fundamentally distinct from the modes of governance and recognition that colonial modernity introduced on the basis of fixed identity categories.

LIN Chien-ting — *National Central University*

On Accidental Archives, Love, and Revolutions

In this presentation, I try to share some accidental archives of love and revolution, in which each befalls the other, unbidden. Two pairs of characters, from Taiwan-based writer Chen Yingzhen's "Roses in June" (1967) and Haitian-born writer Fabienne Josaphat's *Kingdom of No Tomorrow* (2024), published decades apart yet both set in the 1960s, find their intimacies tangled in the violence of what their revolutionary acts would undo: empire, war, racial capitalism, the state, implicating family and marriage. Love here slips out of the couple. It moves along a spectrum of racialized reproductive and sexual labor: foster daughter to sex work in a wartime sexual economy, shadowed by the enslaved mother; medical care turned revolutionary labor in the movement's free clinic; and on toward uncoupled, same-sex desires. Across divides, these literary realisms that I read as historiographic mediation carry undercurrents of the Haitian Revolution, Black armed militancy, the Vietnam War, and anti-imperialist, decolonial struggles, mediated through the Cultural Revolution within and without, in Taiwan, connecting Asia, the Americas, and the US. I read the impossible coincidence of these loves and revolutionary acts, and in doing so intimate, perhaps too closely, their love lives and the violence pressing upon them. From there I reflect on, and question, elusive histories of revolutionary undercurrents of desire, overlapping trajectories of migration, and intimate violence and the remainders of life.

SESSION GUIDELINES

- Each moderator has a total of 3 minutes for opening remarks and for introducing the presenters. For more about each speaker, please see the Participants section.
- Each paper presentation is limited to 20 minutes.
- A bell will ring once when 3 minutes remain, twice when 1 minute remains, and once with a long ring when time is up.
- After the presentations, the floor will be open for 30 minutes of discussion.

ORGANIZING COMMITTEE

Chief Coordinator	LIN Chien-ting
Program	DING Naifei, Amie Parry
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