

Gender as a Mediation of Dialogue

Exchanges between the Taiwanese Experience and World Experiences:

Interactions, Innovations, Reflections

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Institut national des langues et civilisations orientales — Inalco
2 rue de Lille, 75007 Paris

In the contemporary world, “gender” can no longer be understood merely as a social category, an identity, or a specific issue within equality policies. It has become an essential analytical method for understanding how modern societies function. Whether one is concerned with family, labor, education, art, law, religion, social movements, public policy, international relations, or the production of knowledge itself, gender plays a fundamental role in shaping how individuals are seen, treated, recognized, integrated into society, and allowed to imagine the future.

The importance of gender studies lies precisely in its capacity to re-examine social, cultural, and institutional arrangements that have long been regarded as natural, traditional, or self-evident. Why does care work so often fall to women? Which victims are commemorated in historical narratives, and which wounds remain silenced? How does the school system teach the body, intimacy, and differences? How do cultural exchanges represent women, queer people, indigenous peoples, and minorities? How does art engage with the body, desire, violence, and identity? How do social movements succeed in transforming institutions? And how do different societies redefine gender justice in contexts of globalization, democratization, postcoloniality, post-authoritarian transition, and digital mediation?

This conference takes gender as its point of departure and proposes the general theme: “Exchanges between the Taiwanese Experience and World Experiences.” By “Taiwanese experience,” we do not intend to place Taiwan at the exclusive center of the discussion, nor to treat other social and cultural experiences as merely secondary points of comparison. On the contrary, the aim is to consider Taiwan as an important node within the global networks of gender studies. Through comparison and dialogue between Taiwan and different regions, cultures, and historical trajectories, this conference seeks to rethink the theoretical, methodological, and practical possibilities of gender studies in the contemporary world.

If Taiwan can serve as a particularly fruitful point of reference for this dialogue, it is because of the great complexity of its history. Taiwan has experienced successive forms of colonial rule, a postwar authoritarian regime, Cold War structures, democratization, Taiwanization, a multilingual and multi-ethnic society, indigenous rights movements, marriage equality, transitional justice policies, the construction of a long-term care system, and practices of cultural diplomacy. These multiple trajectories have enabled Taiwan to develop specific questions and practical experiences in the field of gender studies. However, these experiences do not concern Taiwan alone: they have their place in a dialogue with other societies, such as transitional justice experiences in South Korea, South Africa, Germany, Latin America, or Eastern Europe; care and family policies in

Japan, France, Canada, or the Nordic countries; controversies surrounding gender education in Europe, the Americas, and Asia; body politics and cultural representations in the Global South and indigenous communities; and political experiments related to gender equality, queer rights, migrant care work, and cultural diplomacy in different countries.

Thus, this conference does not seek only to ask: “What are the specific traits of the Taiwanese experience?” It proposes, more broadly, to raise the following questions: How can the Taiwanese experience dialogue with world experiences? How can gender practices developed in different societies help us reread Taiwan? Faced with crises of care, historical wounds, educational conflicts, cultural translations, artistic representations, and political reforms, can societies jointly develop perspectives and methods that are comparable, translatable, open for discussion, and adaptable to different contexts?

This conference welcomes contributions from researchers, teachers, creators, and practitioners working in fields including Taiwan studies, gender studies, sociology, anthropology, history, education studies, literature, art studies, political science, international relations, public policy, cultural studies, indigenous studies, religious studies, performing arts, museum studies, and social movement studies. Through this interdisciplinary and transregional dialogue, we seek to build a platform that is centered neither on a single country nor on a single theoretical tradition, so that Taiwanese experiences and world experiences may, through their reciprocal encounter, produce new possibilities of knowledge.

The following axes constitute the main directions that this conference seeks to develop.

1. Long-Term Care Services: Crisis of Care, Gendered Division of Labor, and the Redesign of Social Institutions

Long-term care is one of the major challenges facing contemporary societies. Ageing populations, declining birth rates, changing family structures, women’s increased participation in the labor market, transnational migration of care labor, pressure on social protection systems, and the weakening of certain local solidarities have made care one of the most important gender issues of the twenty-first century. In many societies, care has long been considered a responsibility belonging to the family sphere, and more specifically a responsibility naturally assigned to women. Mothers, daughters, wives, daughters-in-law, and migrant care workers often assume a large share of unpaid or poorly paid care work, while this work remains undervalued, invisibilized, or moralized by social institutions.

The Taiwanese experience of long-term care can open an important dialogue with many countries. Taiwan has rapidly become an ageing society and has accumulated numerous policy experiments and social discussions around long-term care policies, community-based care, support for family caregivers, reliance on migrant care workers, dementia care, and local mutual-aid networks. These experiences are not merely internal social policy issues for Taiwan: they can be placed in conversation with the experiences of Japan, South Korea, France, Germany, the Nordic countries, Canada, and the Southeast Asian countries from which many migrant care workers originate. How different societies redistribute care responsibilities according to family ethics, public institutions, market

mechanisms, and transnational labor constitutes one of the central concerns of this axis.

This axis does not aim to compare national care systems in a simplistic way. Rather, it proposes to start from gender studies in order to examine how care is organized, distributed, evaluated, and institutionalized. Taiwan's specificity lies in the fact that Taiwanese society simultaneously faces the weight of traditional family ethics, the expansion of public social protection policies, dependence on migrant care labor, local experiments in community-based care, and rapid population ageing. This makes Taiwan an textbook case for observing the transition of care from a family responsibility to a public issue. However, models developed in other societies can also help Taiwan examine its own limits: how can the professional value of care work be recognized? How can we avoid transferring responsibility for care back onto women? How can the rights of migrant workers be guaranteed? How can care become a more equal and more dignified social relation?

This axis welcomes contributions addressing the following questions: How is care work gendered? How do long-term care policies reconfigure relations among family, state, and market? How does migrant care work articulate gender, class, nationality, and racial inequalities? Can Taiwanese and international policy experiences in care mutually enrich one another? How are notions such as "filial piety," "family responsibility," "public care," and "care justice" redefined in different cultural contexts? Can models of community-based care, long-term care, and caregiver support proposed by Taiwan or by other countries become resources for reference, adaptation, or shared experimentation among different societies?

2. Transitional Justice: Gender, Historical Wounds, and the Politics of Memory in a Transnational Perspective

Transitional justice is not only a matter of law, archives, trials, or political rehabilitation; it is also a deeply gendered issue. Authoritarian regimes, colonial violence, wars, state surveillance, and political persecution do not affect only individual victims identifiable in the public sphere. They also permeate the family, intimate relationships, body memory, community ties, and intergenerational transmission. Without a gender perspective, transitional justice risks focusing primarily on male political elites, visible victims in the public sphere, or legally recognizable forms of violence, while leaving in the shadows the experiences of women, queer people, children, caregivers, indigenous peoples, minorities, and those forced into silence.

The Taiwanese experience of transitional justice presents many possibilities for dialogue with post-authoritarian, postcolonial, and post-conflict societies. Taiwan experienced Japanese colonization, a postwar authoritarian regime, the White Terror, ideological control, and political surveillance during the martial law period. These historical experiences required Taiwan, in its processes of transitional justice, to confront gendered wounds: How can the experiences of women victims of political persecution be documented? How should we understand the role of the families of political prisoners, especially wives, mothers, and daughters, in care, silence, and stigmatization? How can we apprehend the experiences of queer people and sexual minorities under authoritarian rule? How can the gendered experiences of indigenous peoples be integrated into histories of colonization and state governance?

This axis can be considered in relation to the experiences of South Korea, South Africa, Argentina, Chile, Germany, Poland, Spain, Southeast Asia, and other post-authoritarian societies. Faced with state violence, each society must confront the following questions: Which wounds are recognized? Who has the right to tell history? The Taiwanese experience reminds us that transitional justice, if it is to be complete, cannot rely solely on law and archives. It must also mobilize oral history, literature, images, theatre, museums, education, and community memories in order to make visible gendered wounds that enter only with difficulty into official political and legal language.

This axis seeks to address the following questions: How can state violence be reread from a gender perspective? How can transitional justice integrate the historical experiences of women, queer people, indigenous peoples, and marginalized groups? How do different societies deal with silence, shame, family wounds, and intergenerational memories? Can Taiwan and other post-authoritarian societies jointly develop more gender-sensitive methods of transitional justice? How can literature, art, museums, and education complement the insufficiencies of law? These questions concern not only the past; they also touch on how contemporary democracies repair themselves and prevent violence from reappearing in new forms.

3. “Teaching” Gender: Course Design, Social Controversies, and Democratic Communication

Gender education is one of the central issues of contemporary democratic societies. It does not consist merely in transmitting knowledge about gender equality; it is also concerned with how students understand the body, autonomy, intimacy, differences, violence, respect, and civic responsibility. The challenge of gender education lies in the fact that it is often situated at the intersection of pedagogical expertise, family values, religious beliefs, political mobilization, media discourse, and social anxieties. Therefore, teaching gender is not only a matter of curriculum: it is also a way for democratic societies to learn how to address differences and conflict.

Taiwan has a particularly relevant experience for international comparison in the field of gender equality education. From gender-related incidents in schools to the Gender Equity Education Act, from the production of teaching materials to teacher training, and from public debates around gender education before and after marriage equality, Taiwan has long sought to articulate institutional arrangements, teaching content, and social communication. These experiences can enter into dialogue with the republican and secular tradition of education in France, American debates around gender and multiculturalism in schools, Nordic models of sexuality education, reforms of gender equality education in Japan and Korea, and the experiences of other societies confronting anti-gender movements.

This axis does not assume that one model of gender education can be applied universally. Rather, it seeks to question, through different social experiences, how courses on gender can be designed and implemented. Who decides the content? How can schools manage tensions among parents, religious groups, political forces, and students’ needs? How can teachers maintain professionalism in a highly conflictual environment? How can gender education avoid becoming a mere slogan and instead genuinely enter language, history, art, civic education, physical education, life education, and everyday school life?

The importance of the Taiwanese experience lies in the fact that it shows that gender education must simultaneously confront problems of institutional design and public communication. Law can provide basic protection, but the pedagogical field still requires materials, trained teachers, appropriate language, case studies, and methods of discussion. Conversely, experiences from other societies can help Taiwan rethink the limits of its own gender education, for example in relation to intercultural families, migrant students, indigenous education, religious differences, digital sexual violence, and adolescent digital cultures.

This axis welcomes contributions on the following questions: How can gender courses be designed for different ages and cultural contexts? How can bodily autonomy and the ethics of intimate relationships be taught? How should sexual harassment, gender-based violence, and stereotypes in schools be addressed? Can Taiwanese and international experiences in gender education jointly produce pedagogical methods better suited to democratic communication? Can gender education become a fundamental project enabling different societies to struggle against prejudice, violence, and inequality?

4. Innovative Cultural Mediations: Gender, Translation, and Intercultural Understanding

Cultural mediation is not limited to linguistic translation. It also involves translating experiences, affects, histories, bodies, values, and social contexts. Gender occupies a particularly important place in cultural mediation, because societies do not understand family, marriage, the body, desire, motherhood, fatherhood, care, female figures, masculinities, queer identities, and trans experiences in the same ways. When one culture is presented to another, gender is often one of the aspects most exposed to misunderstanding, simplification, or exoticization.

This conference seeks to begin from the interaction between Taiwan and the world in order to reflect on how gender can become an innovative method of cultural mediation. Taiwanese cultural experience contains several historical layers: indigenous cultures, Han migrant society, memories of Japanese colonization, postwar national narratives, Cold War structures, democratization, globalized popular culture, and digital media. This complexity makes gender representations in Taiwan difficult to reduce to a single cultural framework. Taiwanese literature, cinema, theatre, music, dance, comics, museum exhibitions, and social movements offer gendered experiences that are both locally situated and capable of engaging with global issues.

This axis, however, is not only concerned with how Taiwan is presented to the world. It also examines how world experiences enter Taiwan and how different cultures jointly construct new forms of understanding. The cultural practices of France, Germany, Japan, the United States, Korea, Southeast Asia, the Pacific Islands, indigenous communities, migrant communities, and the Global South can all interact with the Taiwanese experience. The aim is to reflect on how translation, curation, publishing, film festivals, theatre, education, popular culture, and public activities can enable a finer understanding of gendered experiences in different societies.

This axis seeks to address the following questions: How does gender transform cultural translation and intercultural communication? How are Taiwanese

gendered experiences and those of other cultures translated through literature, cinema, performance, exhibition, and publishing? How can we avoid consuming or exoticizing the cultural expressions of women, queer people, Indigenous peoples, or minorities? How do cultural mediators deal with gender concepts that are untranslatable, non-equivalent, or easily misunderstood? Can the multilingual, multiethnic, and postcolonial experiences of Taiwan or other countries contribute, together with other societies, to the development of more sensitive, more egalitarian, and more ethical methods of cultural mediation?

5. Gender as Cultural Diplomacy: Dialogue of Values, Social Innovation, and International Connections

Cultural diplomacy today is no longer limited to the promotion of national image, artistic festivals, exhibitions, or official events. A truly profound cultural diplomacy must be able to foster dialogue of values, intellectual cooperation, and long-term trust. Gender issues occupy a particular place in this regard, because it touches simultaneously on democracy, human rights, equality, diversity, education, social innovation, and public policy. Through gender, cultural diplomacy can move from unilateral presentation to reciprocal discussion, and from image management to the shared confrontation of problems.

Taiwan's experience in gender equality — women's political participation, gender equality education, marriage equality, mobilization of civil society, diversity policies, and social movements — is often considered an important resource for dialogue between Taiwan and the world. However, this conference seeks to avoid a narrative based only on the highlighting of achievements. Gender as cultural diplomacy should not be used to claim that one society is simply more advanced than another. Rather, it should show how different societies seek possibilities amid conflicts, negotiations, failures, and institutional reforms. The Taiwanese experience deserves to be shared, but it must be understood in dialogue with those of other countries.

For example, Taiwan's experience of marriage equality can be compared with gender equality movements in Europe, North America, Latin America, and other Asian societies. Taiwanese controversies around gender education can be viewed in relation to the rise of anti-gender movements worldwide. Women's political participation in Taiwan can be compared with that of other democracies. Taiwanese practices of cultural diplomacy can also be connected to small-state diplomacies, unconventional forms of international participation, city diplomacy, academic diplomacy, and civil society diplomacy.

This axis seeks to raise the following questions: How can gender become a central issue in cultural diplomacy? How can different societies conduct exchanges of values through gender without reducing them to moral superiority or political propaganda? In its particular international situation, how does Taiwan build international connections through gender, culture, research, and art? How can other countries and cultures, through their interactions with Taiwan, rethink their own gender policies, public discourses, and cultural practices? Can the cultural diplomacy of gender become a method for collective problem-solving rather than merely an instrument of national image?

6. Gender as Artistic Mediation: Inspiration, Discourse, and Representation

Art is one of the most creative fields of gender studies. Many questions relating to the body, desire, violence, trauma, intimacy, family, work, memory, queer existence, trans experiences, and social norms are often first perceived, expressed, and contested through literature, images, theatre, dance, music, visual arts, performance, and digital media. Art does not merely represent society: it also creates new languages, new bodily sensations, new ways of perceiving, and new spaces for public discussion.

Taiwanese art and literature provide rich materials for discussions of gender, but this axis seeks to place them within a broader international artistic and cultural context. Taiwanese women's writing, homosexual literature, queer images, post-martial-law theatre, bodily performance, indigenous arts, popular beliefs and their gendered symbols, contemporary dance, and visual arts can enter into dialogue with feminist arts, queer arts, postcolonial arts, Indigenous arts, migrant arts, body politics, and narratives of trauma in different regions of the world.

This axis is interested in how art produces knowledge about gender. Art is not only an example illustrating a theory, nor a simple representation of social phenomena. Very often, art is itself a site of theoretical production. Artistic space allows life experiences that are not yet fully described by political, legal, or academic language to appear first in the form of images, sounds, bodies, rhythms, spaces, and narratives. From this perspective, Taiwanese and international artistic practices can jointly formulate new questions: How is the body looked at? How is trauma expressed? How do women and queer people acquire a right to narrative? How can indigenous peoples and minorities avoid renewed appropriation by dominant cultures? How can art precede and accompany social change?

This axis welcomes academic papers, research-creation, curatorial experiences, artists' statements, and transdisciplinary dialogues. Contributions may address, among other issues: How does gender become a source of artistic inspiration? How does art contest patriarchy, heterosexual norms, the colonial gaze, and national narratives? How can Taiwanese artistic experiences resonate with gender-related arts produced in other cultural contexts? Can art propose gender imaginaries that emerge earlier and are more sensitive than public policies? Can artistic practices in Taiwan and around the world jointly elaborate new ethics of representation and new methods of perception?

7. Social Movements Related to Gender Identities and Transformations of Public Policy

Social movements related to gender identities, sexual orientations, and bodily autonomy are major indicators of the transformations of contemporary democratic societies. From feminist movements to homosexual movements, from trans claims to queer politics, from struggles against gender-based violence to demands for workplace equality, from family reforms to legal recognition and the design of inclusive public spaces, different societies continue to negotiate the relationship between gender identities and institutions. These movements do not only claim rights; they also redefine citizenship, family forms, bodily autonomy, and social belonging.

The Taiwanese experience of gender movements (especially marriage equality), gender equality education, the mobilization of civil society, and interactions between the judiciary, legislation, and social movements, has strong comparative value. But here again, this conference does not wish to present Taiwan as a unique model of success. Rather, it seeks to situate Taiwan within the complex network of social movements and political transformations at a global scale. The Taiwanese experience can be placed in dialogue with activist strategies, legal reforms, conservative reactions, and public debates in Europe, North America, Latin America, East Asia, Southeast Asia, and other regions.

This axis seeks to address several central questions: How do social movements transform public policy? How do the judiciary, legislature, administration, and civil society interact? How are anti-gender movements formed, and how do their languages, affects, and political strategies circulate transnationally? After legal reform, does social acceptance automatically follow? What distances remain between institutional equality and equality lived in everyday life? How do the experiences of trans, non-binary, migrant, Indigenous, disabled, or otherwise minoritized people challenge existing frameworks of gender policy?

The importance of Taiwan here lies in the fact that Taiwanese society has developed an experience of promoting gender justice within democratic conflict itself. Interactions among social movements, legal institutions, public debates, and cultural productions make Taiwan an important case for comparison. However, experiences from other regions of the world can also help Taiwan better identify questions that remain open: trans rights, gender-sensitive healthcare, migration and gender, diversification of family forms, digital violence, and the international circulation of anti-gender politics. This axis therefore invites reflection, through comparison and interaction, on the possibility of developing more resilient policies and activist methods capable of confronting conservative reactions and counter-mobilizations.

8. New Theories and Methodologies of Gender: From Local Experiences to Global Knowledge Production

The future of gender studies should not be limited to applying existing theories to different local cases, nor to allowing a few centers of intellectual production to elaborate concepts while other regions merely provide empirical materials. Contemporary gender studies require more polycentric and transregional modes of theoretical production. Historical experiences, linguistic structures, social movements, religious cultures, family systems, colonial memories, and political practices specific to each place can give rise to new theoretical questions and new methods.

This conference seeks to reflect, through exchanges between the Taiwanese experience and world experiences, on how new theories and methodologies of gender may be formed. Taiwan's historical specificities — multiple colonizations, postwar authoritarianism, democratic transition, a multilingual society, indigenous cultures, the history of Han migrations, an international situation inherited from the Cold War, and flows of globalized capital — make the Taiwanese experience of gender difficult to explain through a single Western feminism, a single postcolonial theory, or a single Asian narrative of modernization. This complexity is not a limitation; on the contrary, it constitutes a possibility for theoretical production.

However, this theoretical exploration must take place in interaction with world experiences. The Taiwanese experience can formulate questions, but it must also be discussed with the theories and methods of other societies. Latin American post-colonial feminisms, African feminisms, Islamic feminisms, European studies of gender equality policies, North American queer theories, indigenous methodologies, care politics in the Global South, and research on transnational migration can all enter into a relationship of reciprocal inspiration with the Taiwanese experience.

This axis welcomes contributions on the following questions: How can gender theories be produced from situated experiences? How can the gendered experiences of Taiwan and other countries challenge existing theoretical frameworks? How can multilingual environments, colonial memories, transitional justice, popular beliefs, care politics, cultural diplomacy, artistic practices, and social movements become methodological sources for gender studies? Can we develop a research method on gender that is not centered on a single culture, but that enables genuine intercultural dialogue? Can interactions between the Taiwanese experience and world experiences offer global gender studies new concepts, new problematics, and new practical propositions?

9. Gender Issues as a Node of Global Public Connections: From Local Experiences to Shared Transnational Actions

In the contemporary world, gender issues no longer belong only to the internal social policies of each country, nor to the claims of specific groups. They are gradually becoming essential nodes of public connection among different societies. The crisis of care, gender-based violence, bodily autonomy, marriage and family institutions, gender education, queer rights, the conditions of trans people, women's labor, migrant care work, war and trauma, democratic backsliding, and anti-gender movements now transcend national borders and constitute shared public issues at a global scale.

Gender is therefore not only an object of research; it also constitutes a public language capable of connecting different societies. Countries and cultures certainly possess distinct histories, religious traditions, legal systems, and social values. Yet when they face gender inequalities, the distribution of care. The governance of bodies, institutional exclusions, and cultural representations they often encounter comparable difficulties. Gender issues thus have a particular value for transnational dialogue: they allow different societies and countries to start from their own experiences, enter into one another's problematics, and seek together methods that may be referenced, translated, compared, and put into practice.

In this context, the Taiwanese experience has important significance, but Taiwan is not a unique center. Rather, it is a node capable of connecting with world experiences. Taiwanese developments in marriage equality, gender equality education, long-term care policies, transitional justice, civil society mobilization, cultural diplomacy, artistic creation, and movements for gender diversity offer numerous cases for international discussion. These cases deserve attention not only because they take place in Taiwan, but because they respond to questions shared by many contemporary societies: How can gender reforms be promoted within a democratic framework? How can public communication be maintained within divided societies? How can legal reforms enter everyday life? How can culture, education, art, and social movements participate in the construction of gender justice?

At the same time, experiences from other regions of the world can enrich Taiwanese discussions on gender. European gender equality policies, feminisms and movements against violence in Latin America, African feminisms and community practices, queer and trans movements in North America, reforms of family systems in East Asia, care and migrant labor policies in Southeast Asia, as well as gender knowledge and bodily cultures in indigenous communities, can all dialogue with the Taiwanese experience on a footing of complementarity and mutual testing. Through these interactions, gender studies are no longer limited to comparing differences between countries; they contribute to the construction of a transnational network of knowledge capable of confronting common problems.

This axis in particular seeks to examine how gender issues can become public links among different fields. Gender can connect academic research and policymaking, social movements and cultural practices, educational spaces and artistic creation, local experiences and international cooperation. When gender becomes a node of public connection, it is no longer merely a tool of theoretical analysis: it also becomes a concrete method of cooperation. Through gender issues, researchers, teachers, artists, policymakers, activists, and cultural institutions from different countries can jointly elaborate new forms of collaboration.

This axis welcomes contributions on the following questions: How can gender issues form a common language in a transnational context? How can different societies build public cooperation around gender issues? How can the Taiwanese experience be placed in dialogue with those of other countries without falling into a logic of unilateral exportation or unilateral learning? How can gender connect research, education, art, public policy, social movements, and cultural diplomacy? In a world marked by anti-gender movements, democratic crisis, wars, migration, and crises of care, can gender studies become a new form of global public knowledge?

Central Concerns of the Conference

The heart of this conference is not to isolate the Taiwanese experience, nor to consider world experiences as merely external references to Taiwan. Rather, the aim is to build a platform for gender studies grounded in bilateral dialogue, including interaction, comparison, and discussion. Within this platform, Taiwan may be understood as an important case, a methodological source, and a theoretical trigger.

This conference seeks in particular to address the following questions:

First, how can gender become a method for understanding the contemporary world, beyond an issue limited to certain groups?

Second, how can Taiwan's historical experiences, institutional experiments, social movements, and cultural practices be placed in dialogue with gendered experiences in other regions of the world?

Third, faced with crises of care, transitional justice, educational controversies, cultural translations, artistic representations, social movements, and political reforms, can different societies propose solutions that may be mutually compared and discussed?

Fourth, how can we avoid reducing the specificities of the Taiwanese experience to a simple local case, and how can we transform them into theoretical resources for global gender studies?

Fifth, how can experiences from other regions of the world help Taiwan re-examine its own institutional limits, cultural blind spots, and theoretical insufficiencies?

Sixth, can gender studies, through transnational, intercultural, and interdisciplinary cooperation, develop forms of knowledge that are more public, more active, and more creative?

To take gender as a point of departure for discussing exchanges between the Taiwanese experience and world experiences is not to reduce gender to a single form of identity politics, nor to make Taiwan the sole object of research. On the contrary, this conference seeks to mobilize gender as a method in order to rethink questions shared by the contemporary world: How is care distributed? How is history repaired? How does education address differences? How is culture translated? How does diplomacy build value-based connections? How does art create new forms of representation? How do social movements transform public policy? And how can theory emerge from concrete experiences?

Taiwan's particular history has enabled it to accumulate, in the field of gender studies, many experiences that may serve as references for the world. In return, gender practices developed in different regions of the world that can help Taiwan rethink its own position and methods. The fundamental issue is not to consider the Taiwanese experience as a unique answer, but to inscribe it within a broader international dialogue, so that Taiwan and the world may together confront contemporary challenges of gender justice, democratic deepening, cultural coexistence, and social innovation.

This conference seeks to become an open platform for the production of knowledge, enabling researchers, creators, and practitioners from different countries, cultures, and disciplines to share, through gender as a common language, their historical experiences, theoretical reflections, and practical methods. Through these exchanges, we hope to contribute to the development of global gender studies that are more balanced, more nuanced, and more capable of action, while allowing the Taiwanese experience and world experiences to jointly produce new questions, new concepts, and new possibilities.

Organisers

- Chair in Taiwan Studies, Institut national des langues et civilisations orientales — Inalco
- Graduate Institute of Gender Studies, Kaohsiung Medical University
- Centre international de recherche sur les études taiwanaises, National Taiwan Normal University

Co-organisers

- PLIDAM Research Centre, Inalco

Submission Guidelines

Language of abstract: English or French

Length of abstract: approximately 300 to 500 words

Deadline for abstract submission: 10 October 2026

Languages of presentation: Taiwanese / Taigi, Taiwanese Hakka, Austronesian languages of Taiwan, English, French, Taiwanese Mandarin

Contact

Liu Chan-yueh

E-mail: chan-yueh.liu@inalco.fr