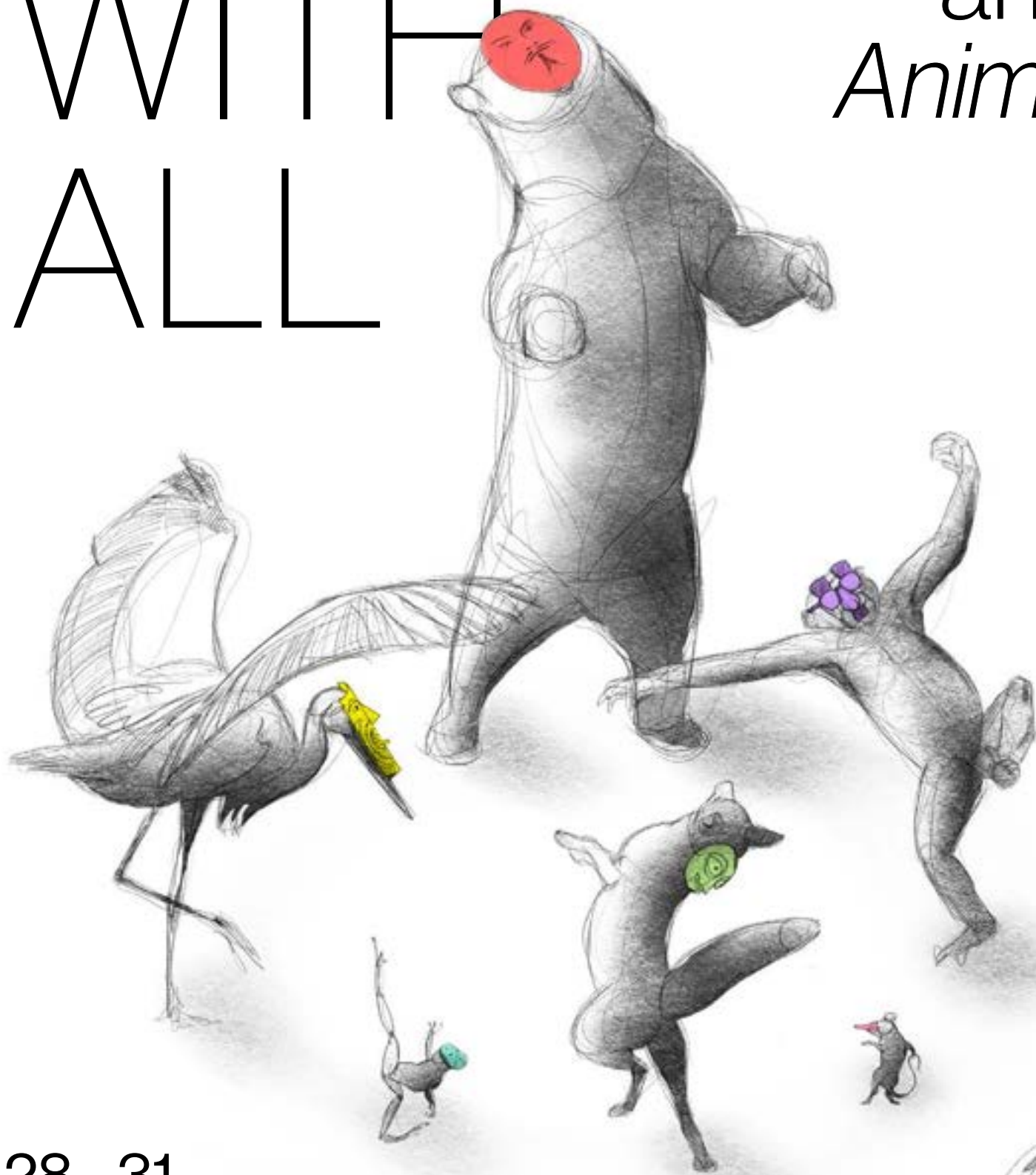


DANCE WITH ALL

On Animals and *Anima*



28–31
January
2025

Joint International Symposium
Research Institute for Humanity and Nature
Uehiro Research Center for Japan Environmental Studies

Open to the public / 一般参加可能
Language: English & 日本語
Simultaneous interpretation available / 同時通訳あり

AM

What does it mean to be wild?

In science, animals have usually been described as 'pure nature'. As organisms, populations, and species they are said to behave according to biological laws, rather than to any rules of their own creation. Recently, animals are described as agents within multi-species 'entanglements'. In this view, animals participate in complex ecologies, but their agency remains instrumental and their interior experience remote. To the rational mind, animals may take good care of their young, create remarkable structures, collaborate with other animals, or migrate across hemispheres, but they cannot know why.

At the same time, animals have long been seen as close human companions with whom we share much common experience. We depend on them for food and information about the world around. We admire the vastness of their sensory worlds and their ability to negotiate realms we can only sense from afar. Within those realms, which overlap with ours, animals regain their subjectivity—they are often perceived as 'people' different from us, with their own preferences, ethics, aesthetics, and so on. Where they still roam freely, they often cross between the human and non-human realms seamlessly, acting as signals or messengers from the beyond. This capacity affirms what could be called the ethics of animism: the intrinsic significance of a single continuous relational field, a dance with all.

Such ideas of continuity may seem antiquated today, as humankind has become a pervasive force throughout nature. Recently, however, ideas of the wild and rewilding have returned with great potency. The practice of re-wilding, originally a technique for ecosystem restoration of overly-humanized landscapes, invites the wild back into territories and communities from which it had been banished. And with the wild comes something of the unknown, ranging freely, that has proven very provocative to culture, ethics, law and philosophy.

This symposium asks of animals and animisms today: animals as thinking, feeling, creative beings, and of our human relationships to them as such. It asks of the collective beliefs and practices that can encompass—or have already encompassed—animal thoughts, perceptions, and even animal ethics. What do such perceptions mean to animals, to the human strategies for animal conservation, to science and its relationships to nature, and to our ever-wild selves?

Life in the *Awai*: Rethinking Cosmology

Awai is a Japanese term referring to an in-between space or transitional state of being. This session examines the mutual interactions of humankind and nature, now undergoing such significant change, in the awai. As the boundaries separating humans from nature are increasingly formalized and homogenized, we invite expansive consideration of the ways in which the awai, which links the past, present and future, is sensed and shared by humans and non-human alike.

This session celebrates the establishment of the Uehiro Research Center for Japan Environmental Studies, established at RIHN by the Uehiro Foundation on Ethics and Education in April 2024. Japanese environmental studies draws on the history of Japanese environmental experience—including its place-based cultural, ethical, and spiritual sensibilities—to explore the potential of human-environmental interactions beyond anthropocentrism.

13:30	Venue Opens
	Opening with <i>Horagai</i> [conch shell] by <i>Yamabushi</i>
	Chair: AKIYAMA Tomohiro Uehiro Research Center for Japan Environmental Studies, RIHN
14:00–14:10	Opening remarks YAMAGIWA Juichi Director-General, RIHN/Uehiro Research Center for Japan Environmental Studies
14:10–14:15	Welcome from Uehiro Foundation on Ethics and Education MARUYAMA Noboru Director-General, Uehiro Foundation on Ethics and Education, Japan
14:15–14:20	Perspective and Purpose of the Symposium YOSHIKAWA Narumi Uehiro Research Center for Japan Environmental Studies, RIHN
14:20–15:05	Keynote: <i>Tales of interspecies marriage in Japanese animism: Examples of snakes and foxes</i> KOMATSU Kazuhiko International Research Center for Japanese Studies, Japan
15:05–15:50	Keynote: <i>The mind as the corridor between species</i> Emanuele COCCIA École des Hautes Études en Sciences Sociales, France
15:50–16:10	Break
16:10–17:40	Discussion, with comments by: INABA Kaori Independent explorer YANAGI Miwa Artist SHAKU Tesshu Nyoraiji Temple/Soai University, Japan
17:40–17:50	Meditation for Reflection MURAKAMI Taikyo Head Temple of Ishizuchisan Shingon Buddhism
17:50–18:00	Closing

Faces in the Mirror: The Lives of Others

Wherever they are found around the world, the great apes have become emblematic of an increasingly endangered wild nature. They are the subjects of intensive conservation efforts, most of which are based around strategies to separate and protect their forest habitats. These nature preserves are a kind of human-described autonomous zone for the animal other. The cost of a one-hour human permission to enter mountain gorilla sanctuaries can reach \$750.

Genetically, primates are humankind's closest relatives, but their physical appearance, social behavior, and apparent interiority communicate on an immediate level. People living amidst primates have long seen them as characters full of personality. Primatologists examine different dimensions of primate behavior and cognition, while also paying closer attention to human communities living alongside primates, and their cultural practices of territorial overlap, practical interaction and exchange.

What do the apes think of that?

Focused on the great apes of Amazonas, Central Africa, and Peninsular Southeast Asia, this session asks of the status of primates in these territories, the cultural understandings of them found in each place, and the strategies used to live amidst them. Do different perceptions of animal subjectivity affect ethical orientations and rights afforded to them, human behaviors around them, and ideas of their conservation?

Should humans attempt to separate themselves from the great apes, or become closer to them? Should we pursue strategies of co-existence or practices of cohabitation?

11:30-12:00 RIHN Tour

12:00-13:00 Lunch

Chair: **Grace WONG** RIHN

13:00-13:10 Introduction to the Symposium

Daniel NILES RIHN

13:10-14:10 *Conservation of great apes in Africa: Exploring pragmatic local approaches*

Augustin K. BASABOSE Primate Expertise, Democratic Republic of the Congo

14:20-15:20 *The great apes, local communities and extractive industry: How do we harmonize the space in Indonesia's Forest?*

Jatna SUPRIATNA Universitas Indonesia

15:30-16:30 *Comparative perspectives on primates and primatology in the Americas*

Karen B. STRIER University of Wisconsin, USA

16:30-16:50 Break

16:50-18:20 Discussion, with comments by:

Nancy PELUSO University of California, Berkeley

YAMAGIWA Juichi RIHN

HONGO Shun RIHN

18:30-20:00 Reception at RIHN

Escape from the Wild: Re-wilding and other Conceptual Boundaries to be Broken

The concept of 're-wilding' gained currency to describe the return of certain keystone animal species, notably wolves and bears, to landscapes from which they had previously been eliminated. If the elimination of such species signaled the domestication of whole territories, their recent return has destabilized the familiar divisions of nature from culture. The question of re-wilding usually arises in places where the 'wild' reflects an idealized 'pure' nature. What does it mean in less anthropocentric contexts? Of what use is a 'wild' when human communities do not define themselves, their places, or their cosmologies by their separation from nature, but instead by their participation in it?

In this light, to 'escape from the wild' involves casting away the idea of the wild as an oppositional category, as a territorial and even psychological sanctuary. Such an escape requires reconceptualization of shared spaces, patterns of interaction, and principles of collaboration. The garden may serve as an apt metaphor, as may the 'critical zone', 'outback', or 'open'. In such contexts, what customs, techniques, and concepts have emerged to address the need to live alongside elephants, bears, primates, large cats, pigs, and snakes, for example, as complex individuals and collectives on their own terms?

11:30-12:00	<p>Introduction to Transformations Workshop</p> <p><i>Experiencing a transformative practice to connect with non-human entities across different cultural contexts</i></p> <p>Patrick DEGEORGES and Benoît VERJAT</p> <p>Institut des Hautes Etudes pour Les Pratiques et Les Arts de Transformations, France</p>
12:00-13:00	<p>Lunch</p> <p>Chair: MATSUDA Motoji RIHN</p>
13:00-13:30	<p><i>What is rewilding?</i></p> <p>HONGO Shun RIHN</p>
13:30-14:00	<p><i>Intertwined relationship between wildlife and humans: Example of the Zanzibar Red Colobus</i></p> <p>NODA Kentaro RIHN</p>
14:00-14:30	<p><i>Akin to...afar from primates</i></p> <p>Frederic JOULIAN École des Hautes Études en Sciences Sociales, France</p>
14:30-14:50	<p>Break</p>
14:50-15:20	<p><i>Conservation medical activities for wild endangered raptors in Hokkaido Japan</i></p> <p>SAITO Keisuke Institute for Raptor Biomedicine Japan</p>
15:20-15:50	<p><i>Risks caused by zoning breakdown between wildlife and human society: Emerging infectious pandemics</i></p> <p>GOKA Koichi National Institute for Environmental Studies, Japan</p>
15:50-16:20	<p><i>The ambiguity of the Japanese wolf and its ecological meanings</i></p> <p>YUMOTO Takakazu Kyoto University, Japan</p>
16:20-16:40	<p>Break</p>
16:40-17:40	<p>Discussion, with comments by:</p> <p>Karen B. STRIER University of Wisconsin, USA</p> <p>Augustin K. BASABOSE Primate Expertise, Democratic Republic of the Congo</p> <p>Edward K. KIRUMIRA Stellenbosch Institute for Advanced Study, South Africa</p>

Re-animism: Recovering the *Awai*

Awai is the ancient form of the contemporary word *Aida*. It is the in-between that can connect all things. In *aida*, humans may become animals or even plants, though such transformation is often difficult to grasp today. In ancient times, *awai* was an active, open, and omnipresent state, a medium allowing the exchange of energies between the human and non-human realms. The possibility of such exchange indicates a fundamental continuity between the agencies of the world, as found in many animist systems of belief. Such continuity implies respect for individual elements, including animals, trees, stones, rivers and mountains, principles of interaction, and an integrity in the whole. There is an important sense of participation and responsibility in animist worldviews, and the possibility of penalty for transgression. This session explores the transformative potential of the in-between, tracing the things, stories, songs, and spaces of re-animism, calling attention to the range of sensitivity still available in our time.

8:30–11:30 Workshop

12:00–13:00 Lunch

Chair: **NODA Kentaro** RIHN

13:00–13:30 *Traditions of Birds, Animals, Insects, and Fish in Mountain Villages*

AKASAKA Norio Gakushuin University/Okuaizu Museum, Japan

13:30–14:00 *Tools as animistic extensions of the body between herder and horse in Mongolia*

Natasha FIJN Australian National University

14:00–14:30 *Beyond 'orangutan': Reclaiming Indigenous epistemologies through the maias*

June RUBIS University of Sydney, Australia

14:30–14:50 Break

14:50–15:20 *Socializing with wolves: From coexistence to cohabitation*

Patrick DEGEORGES Institut des Hautes Etudes pour Les Pratiques et Les Arts de Transformations, France

15:20–15:50 *Towards a culture of cohabitation: Experiencing embodied practices with the return of wolves to the center of France*

Benoît VERJAT Laboratory of Ethnology and Comparative Sociology, Paris Nanterre, France

15:50–16:00 Break

16:00–17:00 Discussion, with comments by:

KOMATSU Kazuhiko International Research Center for Japanese Studies, Japan

Frederic JOULIAN École des Hautes Études en Sciences Sociales, France

AILIKUN Chinese Academy of Sciences

17:00–18:00 General Discussion

Daniel NILES Facilitator, and comments by:

HASEGAWA Yuko 21st Century Museum of Contemporary Art, Kanazawa, Japan

Emanuele COCCIA École des Hautes Études en Sciences Sociales, France

18:00–18:15 Beyond the Symposium

Daniel NILES RIHN

18:15–18:20 Closing Remarks

YOSHIKAWA Narumi Uehiro Research Center for Japan Environmental Studies, RIHN

Presentation Abstracts

DAY 01
28 January

Tales of interspecies marriage in Japanese animism: Examples of snakes and foxes

I realized in the course of my research into yōkai that at the base of Japanese culture, from ancient times to the present, is an animistic idea, a cosmology, which holds that all beings and phenomena, whether organic or inorganic, animal, plant, or even human-made object, share similar kinds of thought and emotion, even if their outward appearance may differ. In Japan it is believed that these souls can and do interact with each other on a spiritual level.

This lecture will examine tales of interspecies marriage as examples of how Japanese people have concretely expressed the mysterious interactions between humans and other species. Japanese tales of interspecies marriage are extremely diverse, including demons, snakes, foxes, cranes, monkeys, frogs, and clams. This diversity is a characteristic of Japanese animism, and here I have chosen to take up snakes and foxes, as both are members of the yōkai group, and they can transform into humans and have various interactions with them, including marriage. Five tales are introduced as examples. Two are about snakes, two about foxes, and the last tale is again about snakes. All have been chosen to show that modern people also accept animistic cosmology as easily as they breathe the air.

KOMASTU Kazuhiko

International Research Center for Japanese Studies, Kyoto

The mind as the corridor between species

We are used to linking the presence of thought and consciousness to the presence of the nervous system. Yet, beyond the internal contradictions of this idea (how would unintelligent matter have created intelligence? Why was life stupid for millions of years and suddenly endowed with intelligence?) the most recent discoveries in botany have shown that mind cannot be reduced to the existence of the brain.

We would like to propose the idea that the mind of the living is an inherently inter-species relationship. And we would like to bring evidence and proof from biology to anthropology, from art to technology.

Emanuele COCCIA

École des Hautes Études en Sciences Sociales, France

DAY 02
29 January

Conservation of great apes in Africa: Exploring pragmatic local approaches

During the symposium, I would like to share an approach that has been recently utilized by our organization Primate Expertise in the conservation of great apes (Grauer's Gorillas and common eastern Chimpanzees) in Kahuzi-Biega National Park, in the eastern part of the Democratic Republic of Congo. This approach involves mobilizing the human community living around protected areas and demonstrating to them how great apes are directly beneficial for their survival. The populations of great apes, particularly gorillas, have decreased significantly due to habitat loss and poaching in eastern DRC. Currently estimated at only 6,800 individuals, Grauer's gorillas are classified by the IUCN as critically endangered. Chimpanzees are also classified as an endangered species.

At Primate Expertise, we believe that involving local communities is critical for protecting great apes from threats. Our main objective is to prevent these highly intelligent animals from extinction. We demonstrate through concrete actions that local communities can greatly benefit from participating in the conservation of these great apes in their region and therefore contribute to maintaining ecological balance.

With over three decades of experience studying great apes (gorillas and chimpanzees) in the landscape of the Kahuzi-Biega-Virunga-Bwindi Massif, I have learned that the involvement of human communities is just as crucial, if not more so, than direct efforts in wildlife conservation such as great apes. By addressing the needs and concerns of human communities and supporting their livelihoods, we can establish a sustainable approach to wildlife conservation. Our current research focuses on identifying the direct benefits that great apes bring to nature and how these benefits have a positive impact on humans. During this symposium, we will share our new "Ape Trees" approach to rewild degraded natural habitats both inside and outside the great ape range and provide food and medicines to human communities living nearby.

Augustin K. BASABOSE

Founder and Executive Director, Primate Expertise

The great apes, local communities and extractive industry: How do we harmonize the space in Indonesia's Forest?

Only three of the sixty-two non-human primate species in Indonesia are great apes. They are the Bornean orangutan (Borneo), Sumatran orangutan (Northern Sumatra), and Tapanuli orangutan (Tapanuli Regencies in North Sumatra). Orangutans are more arboreal and solitary than the other great apes and so require more trees and living space. Their habitats are currently threatened by high rates of deforestation, land conflicts between conservation and extractive industries, road expansion, human settlement, poaching (especially of baby orangutan), and other land-based economic development. Bornean, Sumatran, and Tapanuli orangutan populations continue to decline, and are classified as 'endangered' and 'critically endangered' species facing a high risk of extinction in the wild.

Tapanuli orangutan (*Pongo tapanuliensis*), whose estimated population of 800 individuals is the smallest of the great apes, survives within a tiny remnant of protected area (<6000 ha), but this area is threatened by hydropower development and gold mining. Sumatran orangutans (*Pongo abelii*) of north Sumatra and Aceh provinces fortunately live mostly within national parks and protected areas. Bornean orangutans, meanwhile, now reside in unprotected areas where conflicts with humans inevitably arise, especially as land is occupied for the new Indonesian capital city in East Borneo. Even if protected areas are small, we must find ways to protect orangutans outside the parks. My observations have found almost 100 individual orangutans in a High Conservation Value Forest of less than 100 ha in the eastern part of Borneo.

Time is running out to save these extraordinary animals, and we need more effective conservation strategies that also benefit locals. Law enforcement and empowering local communities nearby orangutan habitat is a priority. New governmental commitments to conserve threatened habitats, for example, implementation of the National Strategy and Action Plan for Orangutan Survival (est. 2019), requires a new strategy. We must work to build collaborative management between all stakeholders, including local communities, local government, and private sectors, especially extractive industries.

Jatna SUPRIATNA

Institute for Sustainable Earth and Resources, FMIPA-Universitas Indonesia

Comparative perspectives on primates and primatology in the Americas

Primates can be described as the comparative study of our place in nature. Yet, different cultural perceptions about where nonhuman primates fall on the animal – human continuum have contributed to the distinct disciplinary histories of primatology throughout the world. These divergent perspectives can be seen in the academic traditions of the Americas, with Latin American primatology initially focused on the basic ecology of primates as animals within the biological sciences, while North American primatology focused on the comparative sociality of primates as models for human social evolution within the social sciences. Accumulating knowledge and academic globalization have led to convergence in these approaches, which now emphasize understanding the impact of anthropogenic threats on primates and their habitats and how we can use this understanding to inform conservation and management efforts on their behalf.

Our experience with one of the most critically endangered primates, the northern muriqui, illustrates how scientific knowledge can help save a species. There are only about 1,000 northern muriquis distributed among a dozen of the last remaining fragments of Atlantic Forest in southeastern Brazil. It is the largest monkey of the Americas, and exceptional because of its unusually peaceful, egalitarian society. Males remain in their natal groups and maintain close affiliative relationships, while females leave before puberty to join other groups to start their reproductive careers. These discoveries about their natural behavior patterns are now guiding Brazilian conservation and management action plans, which are focused on strategic translocations of females and the establishment of forest corridors to increase habitat and connectivity across muriqui populations that have been isolated by deforestation and development.

Karen B. STRIER

University of Wisconsin

Experiencing a transformative practice to connect with non-human entities across different cultural contexts

This presentation introduces the transformative exercises developed at the Institute for Advanced Studies of the Practices and Arts of Transformation. IHEPAT conducts workshops and trainings for public and private institutions and communities seeking to enrich the meaning and relevance of their actions especially in relation to the challenges of contemporary environmental change. The presentation will also introduce an exercise that will take place in the symposium on the morning of 31 January. There, we propose to share an experiential practice designed to include non-humans in human decision-making. This practice has been tested in many situations in France, and can be explored in the context of Kyoto, with its insights extending to other contexts as well. We will also take time to explore collectively the transformative dimensions of this shared experience.

Patrick DEGEORGES & Benoît VERJAT

Institut des Hautes Etudes pour Les Pratiques et Les Arts de Transformations, France

What is rewilding?

Rewilding is an emerging approach aimed at restoring biodiversity and ecosystem functions degraded by human activities. While this novel movement has been both promoted and criticised, its vision varies widely depending on region, time and context. Key questions arise: What are the core concepts and frameworks of rewilding? How does it differ from conventional conservation and ecological restoration programs? Which historical periods serve as benchmarks for defining “reference wildness”? How diverse are the ongoing and proposed activities within rewilding projects? Furthermore, how are Indigenous peoples and local communities, along with their customary interactions with nature, incorporated into the rewilding discourse? In this introductory lecture, I will provide a neutral overview of the theories and practical examples of rewilding, addressing both its advocates and critics, with cases drawn from the West and Japan.

HONGO Shun

RIHN + Kyoto University

Intertwined relationship between wildlife and humans: Example of the Zanzibar Red Colobus

When we think of "wildlife" we tend to focus on the animals that thrive in "untouched wilderness", and with many species that may be the case. In the case of the Zanzibar Red Colobus (*Piliocolobus kirkii*), however, it seems to be an exception. Over the last few decades, the colobus monkeys and the humans around Tanzania's Jozani National Park have created an inter-relationship in which they rely on each other. The colobus population relies on humans to provide the charcoal that the red colobus like to chew on a daily basis. The local human community in turn benefits from tourism based around this charcoal eating behavior. This case allows us to revisit the concept of wildness and the discussions of multi-species sustainability.

NODA Kentaro
RIHN

Akin to...afar from primates

During this presentation, which will be made on the basis of different examples from field-research in Africa, Asia and Europe, the objective will be to explore the symbolic and practical relationships that we have with primates, and in doing so, how, beyond the categories of the wild, animality and humanity, we can understand different "regimes of otherness", underlying traditional or contemporary cosmologies. We will detail both the figures of "wild humanity" (that of the "wilder mann" for example) and of "Anthropomorphized Animality", in a symmetrical Latourian anthropology, but by taking an additional step outside of a dualist ontology. In this, the invitations of the argument to work on the concepts of *aiwa* or *aïda*, or in French, "d'entrelieu", according to Augustin Berque, but also on other "undefined spaces", allow an effective and elegant escape, through images, from reductive essentialist discourses.

Frederic JOULIAN
École des Hautes Études en Sciences Sociales France

Conservation medical activities for wild endangered raptors in Hokkaido Japan

The Institute for Raptor Biomedicine Japan (IRBJ) carries out biomedical activities for the conservation of endangered raptors. For Blakiston's Fish Owl (*Ketupa blakistoni*), one of the most endangered species in Japan, IRBJ has rescued injured individuals and conducted basic health studies. Conservation medical activity of the Steller's Sea Eagle (*Haliaeetus pelagicus*) and White-tailed Eagle (*Haliaeetus albicilla*) is one of the primary practices of IRBJ. It includes treatment of injured birds, pre-release training, determination of the cause of death and injuries, and pathological research of infectious diseases.

IRBJ receives a large number of raptor carcasses each year. Autopsies are conducted as a rule. Thirty years of data demonstrate conflicts between human and wild raptors. In 1996, lead shot was first found in the ventriculus of a Steller's Sea Eagle. In 1997, fragments of a lead rifle bullet were detected. Such instances increased greatly after 1997, and it was clear that lead hunting ammunition was causing severe lead poisoning in raptors. Recently, collision with windmills has become a social issue, while electrocution of raptors by power poles or lines is a serious problem. Close investigations are carried out, not only to clarify the background and mechanism of the accident, but also to suggest practical methods of prevention to the power company.

SAITO Keisuke
Institute for Raptor Biomedicine Japan

Risks caused by zoning breakdown between wildlife and human society: Emerging infectious pandemics

Pathogenic microorganisms and viruses are components of ecosystems that, through a history of co-evolution, have established specific interactions with particular hosts. When pathogens spill over from the natural habitat into other regions, they encounter new hosts without immunity or resistance, rapidly spreading as "Emerging Infectious Diseases." Recently, the breakdown of boundaries between humans and wildlife has brought both closer together, heightening the risk of wildlife-derived infectious disease outbreaks. In developing countries, human encroachment into areas of deep biodiversity through activities like deforestation has triggered spillovers of viruses such as Ebola and SARS-CoV-2. In Japan, wild animals such as deer and wild boars venturing from deep forests into human-inhabited areas have led to new outbreaks of tick-borne infectious diseases, such as Severe Fever with Thrombocytopenia Syndrome (SFTS). Furthermore, with the progression of global warming, changes in the habitats of wildlife and accelerated evolution of infectious disease viruses are anticipated. To prevent future pandemics, it is imperative to accelerate discussions and practices concerning coexistence with nature.

GOKA Koichi
National Institute for Environmental Studies, Japan

The ambiguity of the Japanese Wolf and its Ecological Meanings

The Japanese wolf (*Canis lupus hodophilax*) is thought to have become extinct between the Meiji period and the early 20th century. In Japanese history, the Japanese wolf has been viewed in multiple senses: 1) as an enemy that attacks horses and other livestock, 2) as a helper that exterminates wild boars and deer, and 3) as a respected rival of hunters. I would like to discuss the factors that led to the extinction of the Japanese wolf and the pros and cons of reintroduction of the Japanese wolf from the standpoint of the environmental history of the Japanese Archipelago.

YUMOTO Takakazu
Kyoto University, Japan

Traditions of birds, animals, insects, and fish in mountain villages

From interviews in the Aizu region of southern Tohoku, I would like to consider the history of interactions that mountain people have had with birds, animals, insects, and fish. There, one can find a gaze and sensitivity toward all living things that have already been lost. I hesitate to call this animism, but I would like to present it as material for thought.

AKASAKA Norio

Gakushuin University / Okuaizu Museum, Japan

Tools as animistic extensions of the body between herder and horse in Mongolia.

In accordance with animistic systems of belief, Mongolian herders attribute power not only to animate beings, but to what could be considered as inanimate objects, such as specific inter-generational, handmade tools. As a material object, tools like the lasso-pole or bloodletting knife take on a sacred significance with their own agency. The focus of this presentation will be on the communicative power of the tool as an extension of the body, involving two parties - herder and horse – with both being attentive to sensory cues through the tool. Bloodletting is an ancient treatment involving the piercing or lancing of the skin at key pressure points to encourage blood to flow around the body. The bloodletting knife is a tool used for expelling “bad” blood from the body as a means of assisting a horse's health and wellbeing. Most forms of medicinal treatment and healing by herders in Mongolia are ancient nomadic pastoral practices stemming from animistic underpinnings.

Natasha FIJN

Mongolia Institute, Australian National University

Beyond ‘orangutan’: Reclaiming Indigenous epistemologies through the *maias*

This paper explores the significance of naming and knowing as decolonial acts, focusing on the *maias* - the term for orangutans used by the Indigenous peoples of Borneo. The paper interrogates the epistemological implications of imposing external scientific and colonial terminologies, such as “orangutan,” which diminish the intricate relational and animist understandings embedded in Indigenous languages and worldviews. Similarly to the concept of *awai*, an ancient intermediary state of being and knowing, the discussion situates *maias* within a broader animist ethics, where animals are not merely ecological agents but knowing, feeling, and relational beings. By engaging with Indigenous perspectives, this paper argues for a rewilding of epistemologies that respects the continuity between human and non-human realms, embracing animals as sentient beings who co-create worlds with humans. The naming of the *maias* serves as an entry point to challenge the instrumental framing of animals in conservation science and invites a deeper inquiry into the ethics of animism, where beings interact within a single, continuous relational field. This re-animism not only revives Indigenous ways of knowing but also prompts critical reflection on conservation, rewilding, and the wild within ourselves, re-centering Indigenous knowledge as integral to global efforts in understanding and sustaining life.

June RUBIS

University of Sydney, Australia

Socializing with wolves : From coexistence to cohabitation

Since the return of wolves to France in 1992, public policy has focused on implementing measures to ensure conditions of coexistence between wolves and livestock (herd protection, wolf culling, compensation for damage). Although this techno-administrative approach has proven essential to manage predation risk, it is not sufficient to address the social and cultural aspects of cohabitation. Whereas coexistence is best achieved by limiting interactions, cohabitation requires the courage to engage in a process which, conversely, consists in “creating links” and exploring the “in-between”. This is why the question of cohabitation with wolves goes far beyond the mitigation of their impact on the livestock industry and has to do with the cultural transformation of society as a whole. We will discuss how wolves’ management policies could evolve by supporting democratic and situated practices of cohabitation and how the concepts of intercorporeality and *aida* can help to apprehend this emerging field of social experimentation.

Patrick DEGEORGES

Institute for Advanced Studies in the Practices and Arts of Transformation, France

Towards a culture of cohabitation: Experiencing embodied practices with the return of wolves to the center of France

Seeking alternatives to polarized debates with the return of wolves to the Montagne Limousine (France), a small group composed of pastoralists, local residents, nature park managers, herders, artists, landscapers, mediators, mid-mountain guides, a mayor, an emergency physician, and ethnologists participated in a cultural mediation process led by Quartier Rouge association. Five years of joint experiments, somatic practices, artistic creation, and research created a space for joint transformation, aiming for a culture of cohabitation and mutual regeneration along with wolves at the pastoral scale. Through the adventure of creating situated practices that aim to embody a large diversity of pastoral existence, the group attempts to complement naturalist knowledge and technical approaches with individual, practice and milieu transformations.

Benoît VERJAT

Laboratory of Ethnology and Comparative Sociology, Paris Nanterre, France



ABE Ken-ichi 阿部 健一

ABE Ken-ichi is a professor at RIHN. His areas of specialization are Asian area studies and environmental anthropology. Based on extensive fieldwork in tropical forests, he has written and edited a number of books, including "Extreme Conflicts and Tropical Forests" (2007, Springer), and "Good Earths: Regional and Historical Insights into China's Environment" (2009, Kyoto University Press). He has also collaborated with UNESCO on the "Water and Culture" subtheme of the World Water Forum and, as a member of the GIAHS Scientific Committee, contributed to the design of the FAO's GIAHS program.



AKIYAMA Tomohiro 秋山 知宏

Tomohiro Akiyama is Specially Appointed Associate Professor, Uehiro Research Center for Japan Environmental Studies, Research Institute for Humanity and Nature, Japan. He is also visiting professor at Miyazaki International University, visiting professor at Kobe Institute of Computing, part-time lecturer at Bachelor's Program in Global Issues, School of Integrative and Global Majors, University of Tsukuba, and honorary research associate at University of Cape Town. His aspiration is to solve global environmental problems. He pursues integral studies and integral practices for humanity and nature. His representative publications include: "Perspectives on Sustainability Assessment" (2012), "Integral Leadership Education for Sustainable Development" (2012), Environmental Leadership Capacity Building in Higher Education (2013), Sustainability Science (2016), and "Integral Studies and Integral Practices for Humanity and Nature" (2022).



YAMAGIWA Juichi 山極 壽一

Dr. Juichi Yamagiwa, Director-General of RIHN, is a world-renowned researcher and expert in the study of primatology and human evolution. Awarded Doctor of Science from Kyoto University in 1987. After holding positions at the Karisoke Research Center, Japan Monkey Center, and Primate Research Institute Kyoto University, he has been Professor of Graduate School of Science at Kyoto University since 2002. Dean of Graduate School and Faculty of Science, 2011-2013, 26th President of Kyoto University, 2014-2020. Served as President of International Primatological Society, 2008-2012, and as Editor in Chief of Primates, a quarterly peer-reviewed scientific journal of primatology, 2010-2014. Domestically, he served as the president of JANU, the president of Science Council of Japan, and the ongoing member of the Environmental Policy Committee of the Ministry of Environment. His passion for fieldwork research frequently led him to several countries of Africa, where he made an abundance of new findings related to gorillas based on his unique viewpoint of evolution.



YOSHIKAWA Narumi 吉川 成美

Narumi Yoshikawa is a Ph.D. in agricultural economics specializing in agri-anthropology. She is the head of the Uehiro Research Center for Japan Environment Studies and specially appointed professor at RIHN. She is also a Professor at the Prefectural University of Hiroshima and a Visiting Professor at Waseda University. Her current research interests include environmental studies of Japan from a cultural perspective. Her research emphasizes social implementation, such as the establishment of Community Supported Agriculture projects, which became the foundation of Japan's organic farming movement. Dr. Yoshikawa has gained extensive skills in education, program management, fieldwork design, and facilitation. She designed environmental education programs connecting universities in 10 Asian countries through the Asian Environmental Students' Platform (ASEP) and served as the director of the International PEACE Management Institute at Prefectural University of Hiroshima. She has taught the "Nature and Culture" lecture series at Waseda University, connecting experiences of environmental degradation in SATOYAMA and SATOUMI with indigenous knowledge. Her notable publications include "Climate Change, Insight and Dialogue of New Environmental Ethics", (2018), "Convivialism, Philosophy of the Art of Living Together" (2017), and "Chinese Reforestation: Beyond Socialism and Capitalism" (2016).



KOMATSU Kazuhiko 小松 和彦

Former director of the International Research Center for Japanese Studies, Kyoto. Specializes in Cultural Anthropology and Folklore, he is an eminent folklorist, and famous as an expert in the study of Japanese supernatural beings known as yōkai. He received Japan's Purple Ribbon Medal in 2013, awarded for outstanding contributions in culture, the arts and other fields. His books include An Introduction to Yōkai Culture: Monsters, Ghosts, and Outsiders in Japanese History, 英文版 妖怪文化入門, New Thoughts on Yōkai 妖怪学新考, and Why Were Legends Made? 「伝説」はなぜ生まれたか。



Emanuele COCCIA

Emanuele Coccia is associate professor at the École des Hautes Études en Sciences Sociales (EHESS) in Paris. He initially trained in agronomy before turning to philosophy and philology. He developed an original reflection on nature beginning with *The Life of Plants* (2016) and *Metamorphosis* (2020), both of which have been translated into many languages. Beginning with his reflection on the status of images (Sensible Life), he devoted himself to the study of contemporary art, architecture and fashion. He wrote a book on fashion together with Valentino's artistic director Alessandro Michele (*The Life of Forms: Philosophy of Re-Inchantment* 2024). He has been invited to take part in scientific committees to develop exhibitions in cultural institutions around the world, among them, together with Yuko Hasegawa an exhibition on Art and Ecology (Dancing with All: The Ecology of Empathy) at the Museum for 21st Century in Kanazawa (Japan), the XXIII Triennial for Architecture and Design in Milano (Unknown Unknowns: An Introduction to Mysteries, 2022) and Trees at the Fondation Cartier pour l'Art Contemporain in Paris and the Power Station of Art in Shanghai (2019-2021). *Philosophy of the Home* has just appeared in English translation by Penguin Books (2024)



INABA Kaori 稲葉 香

INABA Kaori is a hairstylist who regularly travels to the Himalayas. Starting in Vietnam, she has roamed Southeast Asia, India, Nepal, Tibet, and Alaska, and through these travels encountered the mountains. At the age of 19, she developed rheumatoid arthritis. Climbing mountains seemed impossible then. However, in 2002, after trekking in the Himalayas, she discovered the power of the Earth and made a full recovery, eventually climbing a number of 5,000 meter peaks. On learning of the monk and fellow rheumatoid arthritis sufferer, Reverend Kawaguchi Keikai, she followed the route he established in Tibet in search of sacred scriptures. In following years she trekked extensively in Nepal, including several times from Mugu to Dolpo and the Upper Mustang, and summiting Yemelunkang (6028m), Nalakankar (6039m), and a number of unnamed peaks. While managing a mountain cabin hairstyling salon Dolpo-hair in Chihaya Akasaka Village, Osaka, her activities span a wide range, including giving lectures in various fields, writing columns, and organizing Himalayan trekking events. She is a member of the Japan Alpine Club, the Himalayana Association of Japan, and the Japan Academic Society of Mountain Culture.



YANAGI Miwa やなぎ みわ

Yanagi is especially well known for her special effects photography, photography installations, and outdoor performances. In the late 1990s she began releasing multimedia works featuring young women with unusual makeup and styling. Elevator Girls, which as the name implies featured uniformed female elevator attendants standing against various commercial spaces, attracted considerable attention. Beginning in 2000 she unveiled My Grandmothers, a series of works that imagined women 50 years into the future, as well as the Fairy Tale series adapted from actual fairy tales. In 2009 she represented Japan at the 53rd Venice Biennial. In 2010, Yanagi began venturing into dramatic expression, embarking upon the Miwa Yanagi Theater Project. After debuting at the 2014 Yokohama Triennial, Wing of the Sun was shown multiple times on a mobile stage truck. Yanagi approaches women's issues, including identity, aging, fear, and death, in multifarious ways. In all of these aspects, she consistently shows concern for the existence, proliferation, and transformation of life, in works that are outwardly beautiful yet full of sadness and reflection.



SHAKU Tessu 釈 徹宗

Shaku Tesshu is the president of Soai University, where he is also a professor in the faculty of humanities. He also serves as a councilor of the Japanese Association of Religious Studies, a head-minister at Nyorai-ji, Shin Buddhist temple of the Hogwanji school, and representative director at Re-life, a non-profit organization. He conducts comparative and interdisciplinary research on religious culture and religious thought. His thesis Theory of Fucan Fabian was awarded the 5th Ruikotsu Award, while his book *Buddhism Bloomed in Rakugo: Religion Resonates with Performing Art* received the Kawai Hayao Award. He received the 51st Numata Innovation & Visionary Award in 2017.



MURAKAMI Taikyo 村上 泰教

Completed the prescribed training of Shingon Buddhism at the age of 19. Pursued graduate studies focusing on the interaction between aristocratic society and Buddhism during the Heian and Kamakura periods, with an emphasis on Esoteric Buddhism. Serves as the Chief Priest of Kogenji Temple, Director of the Department of Doctrine for Ishizuchi Shingon Buddhism, a researcher in Shingon Buddhist studies, an I Ching expert, representative of the NPO "Kimono Embrace," and organizer of the Fukuyama Home (Medical) Care Doshokai. Actively engages in interfaith dialogue, exchanges with Buddhist communities overseas, and works in reconciliation, education, facilitation, and as a radio personality. After obtaining certification as a Clinical Buddhist Teacher, began volunteering as a listener at hospitals in Fukuyama City in 2016. Currently serves as a Clinical Chaplain, working to deepen the understandings of life and death while fostering connections between local healthcare providers and the religious community. Kogenji Temple has handled over 20,000 counseling cases, welcoming individuals from across the country. Has trained over 70 disciples, including Shugendo practitioners, monks and international students. Successfully completed rigorous trainings such as the Uninterrupted Seven-Day Goma Fire Ritual, involving fasting and sleeplessness, and the Shou Hassenmai Goma, where 8,000 ritual wooden offerings are burned.



Grace WONG

Grace Wong has a background in ecological economics and social anthropology. Over the past two decades, her research has converged on assessing social, economic and ecological trade-offs in changing tropical environments at the interface of development and conservation processes. She has worked extensively throughout Southeast Asia and Latin America, and more recently in Sub-Saharan Africa. Her current research is on the politics and governance of forest and ecosystem services in dynamic social-ecological systems, with particular focus on issues of power, gender, intersectionality and equity.



Daniel NILES

Daniel NILES is a human-environmental geographer. His research examines how different forms of traditional environmental knowledge remain sensible through time, and the relevance of these longstanding fields of experience today. He has served as Visiting Fellow at the Max Planck Institute for the History of Science, Berlin; Visiting Researcher at the Department of Anthropology, University of California, Berkeley; and as consultant in agricultural heritage for the FAO. Recent publications include the book *Basket of Dreams* (2024), Sustainable agrifood systems for a post-growth world (with many co-authors, Nature Sustainability 2022); and *Anthropocene and Asia: Investigation, Critique, and Contribution from the Environmental Humanities Perspective* (Edited with Masahiro Terada, in Japanese, Kyoto University Press, 2021).



Augustin Kanyunyi BASABOSE

I am from the Democratic Republic of Congo (DRC), and have played a leading role in the conservation of great apes in Central Africa for more than 30 years. I graduated with a PhD. in Zoology from Kyoto University, where in 2005 I completed a thesis in primatology on chimpanzee ecology in the montane forests of Kahuzi-Biega National Park, Democratic Republic of Congo. I joined the International Gorilla conservation Program (IGCP) in 2006 firstly as species conservation coordinator, where I was leading the ranger-based monitoring program, while also providing extensive primate field research knowledge to strengthen mountain gorilla conservation in the Virunga Massif and Bwindi Impenetrable forest, and creating expanded linkages with regional research institutes and universities. I was the country representative of IGCP in DRC from 2006 to 2012 and became the Regional Director of IGCP from April until December 2012. I have participated as team leader in several biodiversity surveys on small and large mammals in the Albertine Rift Region, including several gorilla censuses in Kahuzi-Biega National Park (in 1996 and 2000), Virunga Volcano Range (in 2010) and Bwindi Impenetrable National Park (in 2006 and 2011). I am a lifetime member of the International Primatological Society (IPS) and member of Editorial Boards of the International Journal of Primatology and Primates, since 2011. I am a National Geographic Society Explorer 2019. I am Founder and Executive Director of Primate Expertise (PEX), a national non-governmental organization dedicated to primate research and conservation in the DR Congo.



Jatna SUPRIATNA

Jatna Suprianta is a researcher, activist, and teacher of environment and conservation at Universitas Indonesia. His interest in primate ecology and conservation began in 1975 as a student of Professor Birute Galdikas at the Orangutan Research and Rehabilitation Center in Tanjung Puting National Park, Central Kalimantan. He then spent two years in Sulawesi forest studying Sulawesi macaques. He received his Ph.D. in Biological Anthropology from the University of New Mexico in 1991, followed by post-doctoral research on primate genetics, ecology and conservation at Columbia University. He has published over 230 scientific papers and 30 books on primatology, environment, and conservation, largely in Indonesia. He served as Vice President of Conservation International from 1995-2010, and as Chair of the Basic Science Commission of the Indonesian Academy of Sciences and the Indonesian Science Fund since 2022. He is a member of the boards of numerous conservation institutions, including the Indonesia Climate Change Trust Fund, the Bornean Orangutan Survival Foundation, and the Tapanuli Orangutan Foundation. His efforts to advance scientific research, education, and collaboration for nature conservation have been widely recognized, including the Habibie Award, the Achmad Bakrie Award, a Lifetime Achievement Award from Conservation International, and the Bosscha Medal jointly awarded by Leiden University, TU Delft, and Erasmus University of the Netherlands.



Karen B. STRIER

Karen B. Strier is Vilas Research Professor and Irven DeVore Professor of Anthropology at the University of Wisconsin-Madison. She earned her PhD from Harvard University and is an international authority on the endangered northern muriqui monkey, which she has been studying in the Brazilian Atlantic Forest since 1983. She is Co-chair of the Inter-American Network of Academies of Sciences – IANAS and served as president of the International Primatological Society from 2016-2022. She is an elected member of the U.S. National Academy of Sciences, the American Academy of Arts and Sciences, and the Brazilian Academy of. A distinguished primatologist and conservationist, she has received many national and international awards for her contributions to science, conservation, and education. Her pioneering field research has been critical to conservation efforts on behalf of the muriqui and has been influential in shaping comparative perspectives on primate behavioral and ecological diversity more broadly.



Nancy PELUSO

Nancy Peluso is Professor of Society & Environment, Department of Environmental Science, Policy and Management, at the University of California, Berkeley. She held the Rausser College of Natural Resources' Henry J. Vaux Distinguished Professorship of Forest Policy from 2009-2019. A political ecologist by training, Dr. Peluso has conducted research in Java and Kalimantan, Indonesia for over 40 years, focusing on the politics of access, control, and use of forests, farmland, gold mines, and resource-related labor. The practical and theoretical implications of her work have influenced environmental and social justice scholars and activists working in many different disciplines and parts of the world.



HONGO Shun 本郷 峻

Shun is a conservation scientist specialising in wildlife management, with extensive experience in African and Amazonian tropical forests. Since 2024, he has been leading the Fashloks Project at RIHN, which focuses on establishing sustainable hunting management systems to balance biodiversity conservation with sustaining local livelihoods and hunting cultures.



MATSUDA Motoji 松田 素二

Motoji MATSUDA is Professor of Sociology and Anthropology, Research Institute of Humanity and Nature, Japan. The regional focus of his research include Nairobi and Western Kenya, and his research topics are urbanization, migration and conflict resolution. His major works include *Urbanisation from Below* (Kyoto: Kyoto University Press, 1998), *African Virtues in the Pursuit of Conviviality: Exploring Local Solutions in Light of Global Prescriptions* (co-edited with I. Ohta and Y. Gebre, Bamenda: Langaa RPCIG, 2017), *The Challenge of African Potentials: Conviviality, Informality and Futurity* (co-edited with Y. Ofosu-Kusi, Bamenda: Langaa RPCIG, 2020), and *AFRICAN POTENTIALS: Bricolage, Incompleteness and Liveness* (co-edited with I. Ohta and F. Nyamnjoh, Bamenda: Langaa RPCIG, 2022).



NODA Kentaro 野田 健太郎

After managing a safari company in Tanzania for 10 years, he joined the PhD program at the Kyoto University Graduate School of Asian and African Area Studies. His PhD research focused on the rare charcoal-eating behavior of the Zanzibar Red Colobus, and the changes in the local community associated with tourism. After he was conferred a Doctor of Area Studies degree in 2023, he joined RIHN where he works as a researcher at the Organic Circulation Project. Building on his experience in managing projects in Africa, he is now engaged in a project in Zambia which aims to develop a model for urban waste management incorporating pigs, insects and microorganisms.



Frédéric JOULIAN

Frederic Jouliau is an anthropologist working at the intersections of cultural anthropology, archaeology, and primatology. Dr. Jouliau's research examines cultural evolution processes in humans and primates, especially primate learning, primate tool use, and long-term human material culture complexes. His research investigates the ideas, first proposed in Japanese primatology, that animals have society and culture, and there is a continuum between animal and human evolution. He is published widely in these fields, making notable contributions in primate ethology, African prehistory, "etho-archaeology", and the anthropology of nature. He has served as Deputy Director of the Social Anthropology Laboratory at the College de France and the Head of the interdisciplinary program "Evolution, Natures, and Cultures" at the EHESS (School of Advanced Social Studies, France). He has been collaborating with RIHN for several years and has organized in collaboration with the CNRS two symposia in Paris and Japan: "Does nature think?" in 2019 with Augustin Berque, Uheara Mayuko and Yoann Moreau, and in 2022 "The arts of living with nature", with Abe Kenichi and Daniel Niles. In June 2024 he initiated "Fragile Heritages and Sustainable Futures: Compared Archipelagos" in Hyères, France, on the relationships between art and science concerning the effect of the Anthropocene on island life as described in graphic narrative and other artistic media.



SAITO Keisuke 齊藤 慶輔

Keisuke Saito is a wildlife veterinarian working on the conservation of the Japanese endangered species in Hokkaido Japan. He has been engaged in conservation medical activities as the Director of the Institute for Raptor Biomedicine Japan (IRBJ), established in the laboratory of the Kushiro Shitsugen Wildlife Center. His main study was conservation breeding and rehabilitation of the Blakiston's Fish Owl (*Ketupa blakistoni*), but now also engages in the health control of endangered raptors such as Steller's Sea Eagle (*Haliaeetus pelagicus*), White-tailed Eagle (*Haliaeetus albicilla*). Various biomedical activities for the conservation of endangered raptors are now going into operation by the Institute for Raptor Biomedicine Japan (IRBJ). This includes medical treatment of injured birds, rehabilitation (pre-release training), determination of the cause of death and injuries, and pathological research of infectious diseases. Autopsies to determine the cause of death are undertaken as a rule. When the cause of death is artificial, we keep in particular mind to send a proposal to the organization concerned for the purpose of prevention of similar incidents.



GOKA Koichi 五箇 公一

GOKA Koichi is Professor at the National Institute for Environmental Studies. He is a conservation ecologist and acarologist. His main research interests include risk assessment and control measures for invasive alien species, pesticides and wildlife infectious diseases.



YUMOTO Takakazu 湯本 貴和

PhD in 1987 from the Graduate School of Science (Botany), Kyoto University. His specialization is plant ecology, in particular plant-animal interactions in tropical regions. Between 2003 and 2012, he led a project entitled "A New Cultural and Historical Exploration into Human-Nature Relationships in the Japanese Archipelago" at RIHN. In 2012, he moved to the Primate Research Institute, Kyoto University, where he continues his fieldwork on comparative studies of feeding ecology across great apes and human beings.



Edward K. KIRUMIRA

Professor of medical sociology and Director of the Stellenbosch Institute for Advanced Study (STIAS). He is also Professor Extraordinary with the Department of Sociology and Social Anthropology at Stellenbosch University, South Africa. His work focuses on HIV&AIDS, population and reproductive health, emergent diseases, and global health. He has provided technical advisory for several international organisations and agencies and has extensive in-country experience of several African countries. His PhD is from the University of Copenhagen in collaboration with Harvard University. He is a fellow of Uganda National Academy of Sciences and member of Academy of Science of South Africa. Before joining STIAS as director, Professor Kirumira was principal of the College of Humanities and Social Sciences at Makerere University in Uganda and national chair of the Central Coordination Mechanism for the Global Fund for HIV&AIDS, Malaria, and TB.



AKASAKA Norio 赤坂 憲雄

I am a folklorist. I study folk tales and legends in the Tohoku region. Recently, I have been deeply interested in the theme of "nostalgic futures."



Natasha FIJN

Associate Professor Natasha Fijn is Director of the Australian National University's Mongolia Institute. She has been awarded a mid-career ARC Future Fellowship, researching 'A Multi-species Anthropological Approach to Influenza' in Mongolia. Natasha wrote a seminal multispecies ethnography, *Living with Herds: Human-animal Coexistence in Mongolia* (2011). She has co-edited several books and journal volumes, including three special issues oriented toward visual anthropology and ethnographic filmmaking and three focussing on a combination of multispecies and sensory anthropology. She co-edited the book *Nurturing Alternative Futures: living with diversity in a more-than-human world* (2023) and a co-edited book on Mongolian medicine and healing is forthcoming with Amsterdam University Press.



June RUBIS

Dr. June Rubis is a Bidayuh Indigenous scholar and advocate, and decolonial conservationist. With over two decades of experience, she has worked at the intersection of wildlife conservation and Indigenous rights. June is currently a Research Fellow at Macquarie University, focusing on decolonizing conservation and amplifying Indigenous leadership in global biodiversity governance. An Oxford PhD graduate, she brings a unique blend of technical expertise and lived experience to her work. June is also a co-founder of Building Initiatives in Indigenous Heritage (BiiH), which revitalizes spiritual and cultural practices within Bidayuh communities in Sarawak, Malaysian Borneo. Her work extends globally, engaging with governments, international organizations, and local communities to bridge technical and Indigenous knowledge systems for transformative change.



Patrick DEGEORGES

Patrick Degeorges is a philosopher, vice-president of the Institute for Advanced Studies in the Practices and Arts of Transformation (IASPAT). Since 2017, he has been designing innovative training programs and consulting on issues of sustainability and socio-ecological redirection for various institutions (France Stratégie, French Ministry of Foreign Affairs, French Alternative Energies and Atomic Energy Commission, UNESCO). After conducting research in Yellowstone National Park (USA), he was in charge of predator conservation (bears, wolves, lynx) for the French Ministry of Ecology from 2005 to 2010, where he also contributed to the design and implementation of public policies on biodiversity and adaptation to climate change, from 2010 to 2017.



Benoit VERJAT

Benoît Verjat is a research designer. He collaborates with researchers, scientists (anthropologists, biologists, sociologists, geographers, philosophers, ethologists...), artists, public institutions, local communities, activists or performers on their enquiries, research actions or fieldwork-based projects. In collaborative research processes, following knowledge practices ecologies and documents agency, he supports continuous reformulation of research questions, reflexivity, cooperative dynamics, situated heuristics, instrumentation, documentation, matters translation or public making. Since 2020, he has been preparing a PhD in anthropology between LESC (Laboratory of Ethnology and Comparative Sociology, Paris Nanterre), the IXDM (Institute Experimental Design and Media Cultures, Basel) and Sciences Po's Médialab (Paris), investigating collective inquiries engaging participants in transformative experiences through simulation, embodied or movement practices.



AILIKUN

Ailikun is a Professor at the Institute of Tibetan Plateau Research, Chinese Academy of Sciences (ITPCAS). Her research interests include Asian monsoon climatology, global change, and regional sustainability. Prof. Ailikun has been deeply involved in GEC programs such as WCRP, IGBP, ESSP, and Future Earth. She is particularly interested in exploring the integration between the natural sciences, social sciences and humanity, as well as fostering interdisciplinary and transdisciplinary approaches to regional sustainability.



HASEGAWA Yuko 長谷川 祐子

HASEGAWA Yuko is Director of the 21st Century Museum of Contemporary Art, Kanazawa, and Professor in the Tokyo University of the Arts. She completed a BA in Law from Kyoto University and an MFA in Art History from Tokyo University of the Arts. She has curated many exhibitions at art museums in Japan and biennials abroad, pursuing a cross-disciplinary curatorial practice straddling different media (architecture, fashion, music) and disciplines (science, anthropology, and so on). Her research examines the relationships between ecology and art, from gender and posthuman theory to the reconnection of humans with nature. She curated Clouds≡Forest (2017), a project at the 7th Moscow Biennale on the theme of art in the Anthropocene. Her publications include JAPANORAMA: New Vision on Art Since 1970; Destroy, They Say: Women Artists Subtly Traversing Boundaries; Performativity in the Work of Female Japanese Artists In the 1950s-1960s and the 1990s; Modern Women: Women Artists at the Museum of Modern Art; and Kazuyo Sejima + Ryue Nishizawa: SANAA. She is the editor of New Ecology and Art: The Anthropocene as a 'Dithering Time', an anthology to be published in April in anticipation of an exhibition by the same name at the Tokyo University Art Museum, May-June 2025.

International Symposium Organizing Committee

Daniel NILES, Chair
YOSHIKAWA Narumi
ABE Ken-ichi
Grace WONG
HONGO Shun
AKIYAMA Tomohiro
NODA Kentaro

International Affairs Subsection, Secretariat

FUJIKAWA Takeshi
KITANO Yumi
SATSUKI Kyoko



Research Institute for
Humanity and Nature
大学共同利用機関法人 人間文化研究機構
総合地球環境学研究所

Access

28 January

Entsuden
Kiyomizu Temple, Kyoto

In-person only



MAP

29–31 January

Lecture Hall
RIHN, Kyoto

In-person and zoom



MAP

Registration

申込み

