

2025 Online Symposium of the Network of Asian Environmental Philosophy



Life as Regeneration and Flourishing

November 6-7, 2025

2025 Online Symposium of the Network of Asian Environmental Philosophy

Dates: November 6-7 Participation is free.

Theme: Life as Regeneration and Flourishing in Environmental Philosophies in Asia

Environmental philosophy explores the ways we, humans, think about, value and relate to nature, other species, mountains and rivers...

The limits of life often correspond to fascinating fringes in environmental philosophy, such as the blurry borders between life and non-life, which sometimes encompasses dimensions of regeneration, purification or cleansing, toxicity, and rebirth.

Questioning these fringes, from voices from stones to conversations with rivers emerged as key themes from discussions during previous NAEP symposiums and NAEP reading group on animism. This NAEP symposium 2025 opens a space to further develop these exchanges.

The NAEP 2025 Online Symposium gathers contributions from scholars, practitioners and stakeholders on a broad range of aspects **within Asian worldviews**.

Language: The primary language of the conference is English. We aim to be non-native friendly, so we make it a rule that we speak slow and accessible English.

Organisation: Orika Komatsubara, Laïna Droz, Dipanwita Pal, Concordia Marie Lagasca-Hiloma, Romaric Jannel, Spriha Roy, Felipe Cuervo, May Aye Thiri.

About the Network of Asian Environmental Philosophy (NAEP)

The Network of Asian Environmental Philosophy (NAEP) was founded by a [group of scholars](#) in the field of environmental philosophy in Asia in 2019 with the goal to support works related to environmental philosophy within Asian traditions of thoughts broadly conceived or related to grassroots perspectives on environmental issues in Asia. Visit our website: www.asiaenviphilo.com

Program of the 2025 Online Symposium of the Network of Asian Environmental Philosophy

Dates: November 6 (Thu) - 7 (Fri)

No conference fee, participation is free but [registration is required, here!](#)

Theme: Life as Regeneration and Flourishing

November 6 (13:00-20:00 JST)

13:00-14:15 Session 1: From views of “nature” to mountains and rivers, to life

- Short presentation of NAEP’s trajectory, collaborative paper draft based on the 2024 symposium, explanations of the theme, and open discussion
- **Roundtable on life and animism organised by Felipe Cuervo**

14:30-16:00 (India 10:00-11:30) Session 2: Nurturing (Moderation: Spriha Roy and Dipanwita Pal)

- ZHU Yining, When Gardens Breathe: The Regenerative Aesthetics of Literati Gardens in Late Imperial China
- RAJ KUMAR SINGH, From Rupture to Renewal: Bodo Political Cosmologies and the Ethics of Environmental Healing
- PHYO SU SAN, Eroded Lives Under Feral Effects: Everyday Struggles of the Ayeyarwaddy Alluvial Agrarian Communities

16:30-18:00 Session 3: Vitality (Moderation: Romaric Jannel)

- SUEN Lin, The process of the life-the life of the process
- Martin Repohl, Fūdo and Nature Alliance – Interdisciplinary Perspectives of a Sociology of Collaborative Nature Relations in the German-Japanese dialog
- Selusi AMBROGIO, “Are plants wuming 無命 (without a "purpose")? The current philosophy of plants in dialogue with Wang Fuzhi 王夫之”

18:30-20:00 Panel I: Symbiosis (gongsheng 共生) – A Metadisciplinary Analysis

- Speakers: Montserrat CRESPIÓN PERALES, Filippo COSTANTINI, Gloria LUQUE MOYA, Antonio PAOLIELLO, Alejandro JIMÉNEZ DELGADO

November 7 (13:00-20:30 JST)

13:00-14:30 Session 4: East Asian philosophies and Care (Moderation: Felipe Cuervo)

- Eunice Jianping HU, Narratives of Humility and Gratitude: Daoist and Indigenous Perspectives on Anthropocentrism
- Luis HURTADO, From Fūdo to Non-Anthropocentric Ontology of Care: Watsuji's Thought in Dialogue with Deep Ecology and Posthumanism
- BRUNI Giacomo, Beyond Form: Representing the Vitality of Nature in Chinese Mountain and Water painting

14:45-16:15 Session 5: Justice and healing (Moderation: May Naw Thiri)

- MAYUKH SARKAR, (Un)equal Ecologies: Environmental Justice, Caste Politics and the Limits of Ecological Restoration in the Himalayas
- Muhammad Rayhan SUDRAJAT, Singing Rituals of Regeneration: Vocal Ecologies among the Katingan Awa of Central Kalimantan
- Novritsar Hasintongan PAKPAHAN, Indonesian Ecofeminism through Bundo Kandang Philosophy and Environmental-Nurturing Legal Approach

16:30-17:30 Session 6: Regeneration (Moderation: Orika Komatsubara)

- TAKAHARA Kohei, Festivals and Gendered Decision-Making in the 2024 Noto Earthquake Recovery
- AGANA, Maya Katrina, "Muyong": Environmental Philosophies and Nuances of Indigeneity in the Cordillera Region of the Philippines

18:00-19.30 Panel II: When Local Wisdom meets Sustainable Development: an ethnic Karen village in Northern Thailand

- Speakers: Malang Cilangasan, Nyo Mar Than, Phyo Sun San

19:45-20:30 Discussion & Closing remarks: Life as regeneration and flourishing (Lajña Droz)

- Summary of the diverse presentations and discussions of this symposium
- Open discussion about possible collaborations and next steps.

Booklet of Abstracts - NAEP 2025

- **ZHU Yining**, When Gardens Breathe: The Regenerative Aesthetics of Literati Gardens in Late Imperial China

This study explores how literati gardens in late imperial China functioned not as static backdrops for reclusion, but as dynamic, living ecologies in which human–nature relationships unfolded through embodied interaction, emotional resonance, and cultural meaning-making. Focusing on the writings of prominent figures such as Lu Shusheng 陸樹聲 (1509–1605), Wang Shizhen 王世貞 (1526–1590), Zhong Xing 鍾惺 (1574–1625), Qi Biaojia 祁彪佳 (1603–1645), and Qian Qianyi 錢謙益 (1582–1664), this paper examines their ambivalent attitudes toward the steady influx of visitors. While the presence of guests disrupted the tranquility of retreat, it simultaneously reinforced the host’s cultural prestige and contributed to the construction of literati identity.

This study approaches gardens as performative spaces that both shape and are shaped by ongoing processes of interpretation. Drawing on textual and visual materials, it argues that the very idea of a viewer activated the latent potential of architectural space, allowing gardens to exert a form of agency that elicited emotional responses beyond their designers’ original intentions. This interaction fostered a relational identity among designer, viewer, and space, prompting reflection on authorship, affect, and the human relationship with the environment. In response, literati began to reconceptualize the yuan 園 not merely as an artificial landscape, but as a symbolic ecology—a cultural and cosmological construct mediating the flourishing of life across self, society, and nature. These reinterpretations ultimately expressed the shared vitality that binds humans to the living world.

- **RAJ KUMAR SINGH**, From Rupture to Renewal: Bodo Political Cosmologies and the Ethics of Environmental Healing

This paper draws on ethnographic fieldwork conducted in Bodoland, Assam, to explore the entangled dimensions of ecological trauma, political violence, and regeneration through the lens of Bodo indigenous cosmologies. In a region marked by decades of armed conflict and socio-political marginalization, environmental degradation is not merely physical but deeply symbolic, inscribed in memories of displacement, land alienation, and disrupted relationships with the non-human world. Focusing on community-led rituals of purification, forest replanting efforts, and sacred landscape practices, this study investigates how Bodo cosmologies offer ethical frameworks for ecological healing and reconciliation.

Central to these practices is a spiritual worldview that sees rivers, groves, and hills not as inert resources, but as living entities imbued with life force and ancestral presence. The act of regeneration, whether through ceremonial offerings or the revival of traditional conservation norms, becomes a political and moral response to histories of violence. Drawing from local narratives, oral traditions, and grassroots environmental movements, this paper argues that Bodo cosmologies challenge dominant models of environmental restoration by foregrounding relational ethics, memory, and care.

In doing so, the presentation contributes to environmental philosophy by amplifying indigenous perspectives that center regeneration not only as ecological recovery but as a reweaving of kinship between land, people, and spirit. It invites reflection on how healing fractured landscapes also requires healing fractured social worlds.

- **Novritsar Hasintongan PAKPAHAN**, Indonesian Ecofeminism through Bundo Kandung Philosophy and Environmental-Nurturing Legal Approach

Indonesia's traditional philosophy of co-existing harmoniously with nature is increasingly eroded by the rapid digital revolution and ethical degradation. The rise of consumerism, driven by digital platforms, has prioritized exploitation over sustainability, weakening cultural values that once nurtured environmental stewardship. This shift exacerbates the negative impact on societal customs, particularly in Indonesia's predominantly patriarchal system. Unlike matriarchal traditions, which view nature as a living entity to be nurtured, patriarchal norms often logically reduce the environment to a resource for economic gain, sidelining holistic ecological care. Ecofeminism in Indonesia has historically been revered for treating nature as kin, akin to flesh and blood. This perspective is vividly embodied in the Minangkabau's bundo kandung philosophy, where women, as custodians of adat (customary law), foster environmental balance through communal decision-making. Such practices emphasize nurturing over exploitation, aligning with ecofeminist principles. Prominent figures like Supreme Court Justice Nani Indrawati and environmental activist Adelfina Pinga have championed these values, advocating for anti-SLAPP (Strategic Lawsuit Against Public Participation) protections to shield environmental defenders, particularly women, from legal intimidation. This study underscores that Indonesian ecofeminism offers a unique environmental-nurturing approach, blending cultural wisdom with practical advocacy. To counter the erosion of these values, ecofeminism must be integrated into Indonesia's legal framework, establishing preventive measures (e.g., stricter environmental regulations) and repressive actions (e.g., penalties for ecological violations). By embedding ecofeminist principles in policy, Indonesia can safeguard its natural heritage, ensuring a sustainable future rooted in cultural and ethical resilience.

- **SUEN Lin**, The process of the life-the life of the process

In my paper, I examine the concept of life in Alfred North Whitehead's process philosophy, which he also calls the "philosophy of organization". In analysing the concept of life in the process philosophy I will point out the many similarities with the Taiwanese branch of the Buddhist tradition of thought, as well as the deep spiritual affinities between the two approaches of the category of life. In Whitehead's process philosophy, the concept of life is of particular importance. He sees reality as a process, his philosophy as a grasp of this dynamic reality in a holistic system whose basic units are actual occasions. These actual occasions, in their interconnectivity, constitute the dynamic fabric of reality: all the basic units of reality are 'alive' in a philosophical sense, although their intensity varies in so far as they are able to respond to the stimuli of their environment. Since everything is made up of an objective and a subjective pole, everything also has a spiritual aspect, which carries with it the potentiality of life. Life is the creative unfolding process, the intensity of which increases in each actual occasion, but is influenced by the other actual occasions, in a fully interwoven way. Of the various models of life to be discussed, the ecological model of life is perhaps the closest to

Whitehead's philosophy. Both the holistic, relational approach and the respect for life in every drop of reality are similarities between the Taiwanese Buddhist thinking and Whitehead's philosophy.

- **Martin Repohl**, Fūdo and Nature Alliance – Interdisciplinary Perspectives of a Sociology of Collaborative Nature Relations in the German-Japanese dialog

In light of the ecological crises of the Anthropocene, the question of an expanded understanding of human–nature relationships is moving to the center of social-theoretical inquiry. This presentation develops a sociology of collaborative nature relations that seeks to conceptualize the participation of non-human actors in social processes—such as in the realms of permaculture, regenerative sustainability, and microbially mediated interactions. The starting point is the premise that nature is not merely an object of human action but an autonomous agent embedded in and exerting influence upon cultural, social, and spiritual contexts. The aim is to develop an expanded concept of society beyond western nature/culture dichotomy, based on a conceptual comparison of two sociologically underexplored key concepts: the German-speaking concept of Naturallianz (Ernst Bloch, Ludwig Fischer) and the Japanese concept of Fūdo (Watsuji Tetsurō, Imanishi Kinji). Both perspectives offer approaches to understanding society that conceive of subjectivity and agency as relational and cooperative. Building on this foundation, the presentation explores the possibilities of a framework that renders collaborative human–nature relationships accessible to sociological analysis in an interdisciplinary and intercultural manner. The argumentation pursues a dual research objective: first, it aims to provide a theoretical clarification of how nature can be understood as a collaborative force in societal reproduction. Second, it seeks to demonstrate how the conceptual convergence of Naturallianz and Fūdo can contribute to an expanded notion of society that includes both human and non-human actors as cooperative subjects. By highlighting the specifically collaborative character of nature relations, the presentation addresses key desiderata in the sociology of life and the anthropocene debate.

- **Selusi AMBROGIO**, “Are plants wuming 無命 (without a "purpose")? The current philosophy of plants in dialogue with Wang Fuzhi 王夫之”

In the last decade, within environmental studies, a strand has emerged relating to the philosophy of plants as part of the more general discourse on the non-human. The plant neurophysiologist Stefano Mancuso has produced a complex reflection on the intelligence, memory and agentivity of plants that raises many philosophical questions that have the potential to revolutionise philosophical reflection as a whole. Notoriously, in Western philosophical culture, especially of Aristotelian descent, the vegetative faculty is the most basic (i.e., maintenance of the living organism). The idea that plants have neither sensory nor intellectual faculties stays unchanged even within negative theology (de Bovelles). In the long and diverse Chinese intellectual tradition, plants have served a wide range of functions—from metaphors of wisdom to symbols of asceticism, and even as beings included in the possibility of salvation within Mahayana Buddhism. In this presentation, we will focus on Wang Fuzhi's 王夫之 qi 氣 monism, according to which plants are wuming 無命 and wuxing 無性, unable to penetrate shen 神 (the subtle). We will make use of Wang's negative view precisely in order to overturn it, drawing on actual knowledge of plants. This is possible

because the qi-based system provides both a valid platform for reflection and a more comprehensive perspective than those typically offered by Western frameworks.

- **Eunice Jianping HU**, Narratives of Humility and Gratitude: Daoist and Indigenous Perspectives on Anthropocentrism

Anthropocentrism literally means “human-centeredness.” In environmental ethics, it refers to the values and practices in which human interests are prioritized over other non-human beings and non-beings (Hayward, 1998; 2002). Anthropocentrism has given rise to debates around its theory as well as practices. For example, Deep Ecology stresses the intrinsic value of the non-human world and rejects the “shallow,” anthropocentric ecology (Næss, 1973; 1986; with Sessions, 1984). Norton develops the concept of Weak Anthropocentrism, arguing that human partiality is inevitable and that weak anthropocentrism can avoid some fundamental problems associated with strong anthropocentrism (Norton, 2003; 2007). Drawing upon early Daoism and Indigenous narratives, this paper explores two central questions: “Is anthropocentrism truly unavoidable?” “What can we learn from ancient Non-Western wisdom about the human-nature relationship?” Inspiring stories from the Zhuangzi and Native American traditions offer valuable insights into humility and gratitude toward the non-human world. First, stories of the frog in the well and summer insect in the Zhuangzi imply that human partiality is inevitable due to the limitedness of our perspectives and experiences. The tale of Peng, the giant bird, and the cicada and the dove, suggests a profound response to the unavoidable human partiality: recognizing that there are perspectives other than one’s own and that there is a plurality of ways of seeing the world (Lai, 2013). It requires the development of humility. Second, “Skywoman Falling,” the Indigenous story of the creation, depicts a moving image of unwavering generosity and sacrificial love (Kimmerer, 2013). The world, gifted to humanity by geese, otters, beavers, sturgeons, and turtles, calls for deep gratitude and reciprocal care for our Mother Earth and all the non-human beings that live within. Therefore, the ultimate goal of Lakota life is being “a good relative” to animals, trees, grass, rivers, land, and air (Deloria, 1944; Howe and Young, 2016). Through Daoist and Indigenous narratives, the author of this paper believes that cultivating humility and gratitude can foster a nurturing relationship of mutual care and interdependence between humans and the natural world.

- **Luis HURTADO**, From Fūdo to Non-Anthropocentric Ontology of Care: Watsuji's Thought in Dialogue with Deep Ecology and Posthumanism

This paper proposes a fundamental reconceptualization of nature (understood simultaneously as environment/landscape). The task is guided primarily by a critical reassessment of Watsuji Tetsurō’s concept of Fūdo (風土), understood as the dialectical interrelation between climate, territory, and culture. The paper builds upon this reevaluation and engages in dialogue with Deep Ecology, Posthumanism, and philosophical critiques of the Anthropocene. It delineates the theoretical foundations for constructing a non-anthropocentric ontology of care.

The central premise of this study is that entrenched human-nature dualism has significantly exacerbated the ecological crisis by framing nature as mere utility – a manipulable and exploitable resource for human ends. The analysis explores the manner in which Watsuji's thought, particularly his relational framework, converges with key insights from thinkers

such as Donna Haraway, Arne Naess, and Bruno Latour. This convergence offers crucial pathways towards a relational ontology capable of destabilizing human exceptionalism and centrality.

The paper concludes that Watsuji, interpreted through a post-anthropocentric lens, provides a robust framework for a situated ontological ecology. Within this theoretical framework, practical environmental relations emerge from the interactions between human and non-human agents, all situated within a specific locality defined by its cultural and climatic dimensions (Fūdo). This necessitates the prioritisation of trans-species alliances, inspired by Watsuji's concept of *nagara* (ながら - being-with), over human-centred, anthropocentric welfarism. The resulting ontology emphasises radical relationality, situatedness, and the agency of the non-human as essential for addressing contemporary ecological imperatives

- **BRUNI Giacomo**, Beyond Form: Representing the Vitality of Nature in Chinese Mountain and Water painting

This article explores how the theory and practice of Chinese Mountain and Water (*Shanshui*) painting cultivate a non-anthropocentric worldview, fostering harmony between humans and nature. By transcending the dichotomy between humanity and the natural world, this art form challenges anthropocentric interpretations of the universe and overcomes the cognitive constraints of a human-centered perspective. To truly comprehend the world, one must recognize every living being as an autonomous subject that interacts with its environment according to its inherent laws. To capture the essence of these subjects, painters must understand these natural principles and relinquish anthropocentric viewpoints. Only then can they depict the vitality of natural subjects—rather than merely their physical forms—which lies at the heart of this artistic tradition. In this way, the observer of the painting perceives the life force of the natural subject, deriving psychological benefits by being lifted from the materialistic world and reconnected with nature and their inner self. This is achieved through the practice of *woyou* (卧游, "reclining travel"), a meditative journey of the mind that allows viewers to immerse themselves in a natural environment without leaving their room.

Through an analysis of selected Chinese texts on painting, this article demonstrates that Mountain and Water painting is more than a mere representation of nature; it embodies a unique aesthetic philosophy that reflects the profound unity between the spirit of the cosmos and human consciousness. Furthermore, it reveals the vitality inherent in all natural elements—even those considered inanimate by Western science, such as water and rocks.

- **MAYUKH SARKAR**, (Un)equal Ecologies: Environmental Justice, Caste Politics and the Limits of Ecological Restoration in the Himalayas

Environmental Justice as a concept has largely been defined in terms of the control of ecological resources and the distribution of profits and burdens experienced by different communities. However, in India, ecological justice remains incomplete without acknowledging caste. Caste and nature are intertwined in a way that creates a hierarchised political structure, determining who controls and benefits the most from ecological resources. This becomes further evident when the ownership of 'commons' (land, water, forests) or nature is governed by caste principles that exclude Harijans and other marginalised groups. Such caste-based control over ecological resources not only excludes marginalised communities but also results in significant environmental destruction. Against this backdrop,

this paper examines the ownership and control of ‘commons’ that facilitate the accumulation and extraction of natural resources in the forests of India’s Western/Central Himalaya. Based on ethnographic fieldwork, it focuses on how hegemonic caste control over deodar trees (a premium timber) produces a dual process of ecological injustice in the Jaunsar-Bawar region of Uttarakhand. It finds that this ecological injustice takes place in two ways—first, through the accumulation of ecological capital by the dominant caste while marginalising lower castes’ access to forests and second, through the severe ecological crisis caused by the rampant felling of deodar trees by dominant caste groups for personal gains. This paper further challenges the dominant narratives of environmental flourishing by arguing that ecological restoration/regeneration is not possible without addressing the underlying socio-historical inequalities that shape who has access and can participate in building a sustainable ecological future.

- **PHYO SU SAN**, *Eroded Lives Under Feral Effects: Everyday Struggles of the Ayeyarwaddy Alluvial Agrarian Communities*

This study examines the lived experiences of alluvial agrarian communities at the delta apex of the Ayeyarwaddy River in Myanmar, as they navigate the increasing climate and ecological disruptions following the 2021 military coup. Grounded in political ecology and socio-ecological justice, the research focuses on communities in the western Bago Region that depend on the river for subsistence. These hybrid Karen–Burman communities have endured three significant instances of landslide-induced displacement and are currently facing severe riverbank erosion, which intensified in 2024.

Guided by the concepts of the “feral effects” of imperial and industrial infrastructures (Tsing et al., 2024) and the “iatrogenic effects” produced by technocratic problem-solving (Scott, 2025), the study reimagines the river as a sentient entity possessing agency. It argues that river-related disasters can be interpreted as the river’s response to the cumulative impacts of capitalogenic activities and ecomodernist interventions. While ecological harm is driven mainly by capitalist forces, agrarian communities disproportionately suffer the consequences.

Despite deep-rooted local ecological knowledge and social cohesion, these communities’ forms of resilience are increasingly strained by escalating environmental degradation orchestrated by political and economic elites. The findings indicate that Myanmar’s precarious riverine communities now face a heightened risk of becoming climate refugees and bearing the unjust burdens of a capitalogenic climate crisis in the wake of the 2021 coup.

This research calls for the recognition of the river’s rights as a sentient being, the advancement of socio-ecological justice, and the centralization of vernacular knowledge systems in resilience-building efforts.

- **Muhammad Rayhan SUDRAJAT**, *Singing Rituals of Regeneration: Vocal Ecologies among the Katingan Awa of Central Kalimantan*

This paper examines how ritual vocal music among the Katingan Awa in Central Kalimantan expresses Indigenous philosophies of life, regeneration, and ecological interdependence. Drawing on ethnographic fieldwork with elders and practitioners of the Sasana Kayau

traditions, I argue that these vocal forms function as aesthetic expressions and spiritual technologies that foster regeneration and cosmological restoration. Within the Katingan Awa worldview, vocal rituals mediate the relationship between the human realm and non-human entities—such as ancestral spirits, forest ecologies, and riverine beings—enabling communication and restoring equilibrium disrupted by death, illness, environmental disturbance, or social conflict. Singing enacts transitions from danger to safety, pollution to purification, and dissonance to harmony; the voice embodies care, presence, memory, and healing. In the face of ecological degradation and shifting cultural contexts, these rituals reveal how Indigenous communities reaffirm their epistemologies and ecological ethics through sonic performance. Rather than idealising cultural disappearance, this study underscores acts of continuity and resurgence—including intergenerational transmission, community-led revitalisation, and digital experimentation—as regenerative responses to cultural and environmental disruption. Engaging with Katingan Awa cosmologies alongside contemporary scholarship on Indigenous belief systems and relational ontologies, this paper offers an ethnomusicological perspective on environmental philosophy. It highlights Indigenous sound practices as dynamic embodiments of regenerative worldviews and contributes to wider discussions on belief systems, listening ethics, and the auditory dimensions of ecological flourishing in times of uncertainty.

- **TAKAHARA Kohei**, Festivals and Gendered Decision-Making in the 2024 Noto Earthquake Recovery

Background. The 1 January 2024 Noto Peninsula earthquake struck local communities already shrinking and ageing. Community decisions still follow strict hierarchies of gender and age, so ideas from youth and women seldom enter official recovery plans. Out-migration of young women further weakens local social reproduction.

Purpose. This presentation asks whether the current reshaping of festival practice under depopulation eases — or instead strengthens — gender oppression within recovery decision-making.

Approach. The study focuses on the region's symbolic Kiriko lantern festival. The event links people to nature, paces generational rhythms, and features heavy wooden floats that display masculine strength. Roles have long been fixed by sex, yet insufficient manpower for the float now pushes organisers to involve more women in visible tasks. Does this change alter the deeper power structure that guides disaster recovery plans? To answer, I conduct participant observation at Kiriko festivals.

Implications. Preliminary observations suggest that while women's physical participation grows, control over budgets and narrative framing remains with older men. By showing how festivals act both as a "gate of inclusion" and a "hidden wall," the study offers theoretical insight for disaster and gender research and practical guidance for using cultural assets to design truly inclusive recovery programmes.

- **AGANA, Maya Katrina**, "Muyong": Environmental Philosophies and Nuances of Indigeneity in the Cordillera Region of the Philippines

The Philippines has rich geographic, environmental, and cultural diversity. With growing interest in Indigenous and Local Knowledge (ILK) and Indigenous Knowledge Systems (IKS), the country has much to contribute to discourse given the deep ties between Indigenous Peoples (IPs), ILK, and the environment. Furthermore, the country's colonial history and diverse IP groups raise meaningful conversations surrounding Indigenous identity, power relations, and decoloniality. Here, we turn to the Cordillera mountain region of Northern Luzon, and the various IP groups that call it home. They are collectively known as the Igorot, however each group has distinct, though overlapping, languages and practices. The environmental philosophies surrounding a forest management practice called *muyong* from the Ifugaos are discussed, observing components of their knowledge systems, including cosmology, customs, and values, in relation to *muyong*. From there, we discuss the nuances regarding indigeneity in the Philippines, and the ongoing discourse regarding decoloniality within the country. Ultimately this aims to explore embodied and embedded ideas and knowledge, while reflecting on tensions surrounding identity, orientalism, and what makes philosophies and practices unique.

Panel I: Symbiosis (gongsheng 共生) – A Metadisciplinary Analysis

- **With: Montserrat Crespín Perales, Filippo Costantini, Gloria Luque Moja, Antonio PaolIELLO, Alejandro Jiménez Delgado**

Modernity naturalizes the conception of “nature” as a “material entity,” grounded in the presumed ontological divide between “Nature” and “Humankind.” Even today, despite the extensive literature surrounding the United Nations’ Sustainable Development Goals (SDGs) and the widespread call to “protect the planet,” the modern dichotomy between the “physical universe” and the “mental universe” continues to dominate, often overshadowing alternative perspectives—such as those rooted in the idea of interdependence.

Chinese environmental philosophy challenges this dissociation between human beings and nature—conceived as disposable material—and opens up a rich space for reflection. It invites interdisciplinary dialogue across fields such as philosophy, politics, aesthetics, literature, and more. Our panel proposes to explore these intersections through the lens of the concept of symbiosis (gongsheng 共生).

Panel II: When Local Wisdom meets Sustainable Development: an ethnic Karen village in Northern Thailand

- **With: Malang Cilangasan, Nyo Mar Than, Phyo Sun San**

This project intends to investigate the complex interplay between animism and extractivism in northern Thailand. How upland communities endeavor to assert their claim and cultural relations while encountering the politics of development from modernization and globalization.

Systematically tracing the history of discourses, it has addressed that state territorialization of the upland landscape has mixed consequences for local communities. For instance, access to

the forest and other relational, cosmological entities from the guidance of traditional wisdom has become problematic.

To immerse into the reality of local livelihood, the cosmology of traditional knowledge manifests a unique environment where local, communal values coexist with the statecraft of bio-governmentality.

The ethnographic methods reveal the practice of socio-ecological relationships in the ethnic Karen way of living, which has undisruptedly transmitted to generations with/through embodied experience. For instance, semi-structured interviews and intersectional observations provide contextual and structural narratives positioned historical memory, landscape, and infrastructure into the contemporary.

The study demonstrates relational dynamics between traditional and modern values have reshaped the multi-dimensional meanings in upland communities of Northern Thailand regarding the notions of resilience and well-being.

