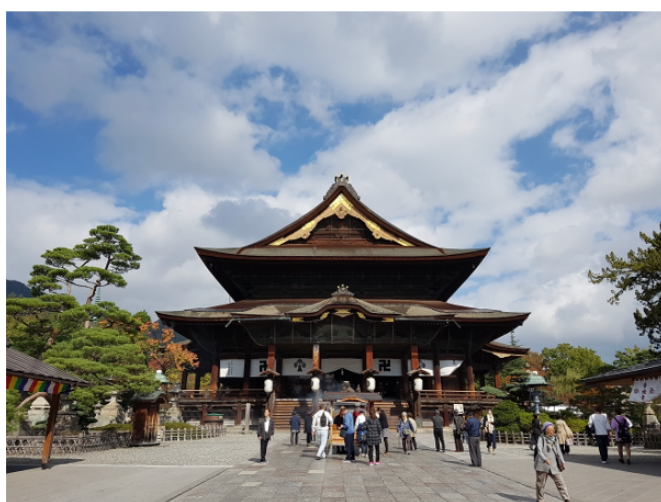


4th International Colloquium  
in Contemporary Philosophy and Culture  
May 31 (Fri) - June 02 (Sun), 2024  
The University of Nagano

Organized by: Society for Philosophy as Global Conversations, supported by KAKENHI Grant: Reconstruction of the history of the concept of dignity in the Western world in light of new contemporary concepts of dignity such as the “dignity of the creature” (23H04850) (<https://kaken.nii.ac.jp/en/grant/KAKENHI-PLANNED-23H04850/>)



The University of Nagano (<https://www.u-nagano.ac.jp/en/>)



Zenko-ji Temple, Photo By RachelH\_  
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## 4th International Colloquium in Contemporary Philosophy and Culture

### General Info

Theme: Nature, Spirituality, and Culture

Dates : May 31 - June 02, 2024

Venue: The University of Nagano, Miwa Campus, Learning Hall (8-49-7 Miwa, Nagano City. 7mn of walk from Hongo Station Nagano Dentetsu Line, 4<sup>th</sup> station, 7mn. From Nagano station).

Organizer: Society for Philosophy as Global Conversation ( <https://philogc.org> )

Colloquium Chair: Tomokazu Baba ( The University of Nagano)

Deputy Colloquium Chair: Rossen Roussev (St. Cyril and St. Methodius University of Veliko Tarnovo)

Registration Fee: Free of charge

Organized by: Society for Philosophy as Global Conversations

Co-organized and hosted by: The University of Nagano (Miwa Campus), Nagano, Japan

Supported by: KAKENHI Grant: Reconstruction of the history of the concept of dignity in the Western world in light of new contemporary concepts of dignity such as the “dignity of the creature” (23H04850) (<https://kaken.nii.ac.jp/en/grant/KAKENHI-PLANNED-23H04850/>)

Language: English

Publication after the Colloquium: Organizers will consider the completed academic articles of the conference presentations for publication (after a review process) in the next issue of Global Conversations: An International Journal in Contemporary Philosophy and Culture (<https://philogc.org/journal/>), an online open-access academic journal inaugurated after the first conference of the Society for Philosophy as Global Conversation in March 2018.

Website: <http://philogc.org/colloquia/>

### On the Idea of the Colloquium

The link between nature, spirituality, and culture is as old as humanity. And yet, the culture of modernity largely turned its back on nature as a source of spirituality focusing on it instead as a source of utility. This tendency continues also today, but now accompanied by ever stronger trends towards a return to nature, which also comes along with a rediscovery of this basic link as a philosophical topos. Deep ecology is a prime example here, but others are voices from indigenous ethnic groups, such as that of the Brazilian thinker Ailton Krenak.

In the Eastern cultural traditions, the link between natural and spiritual has remained strong and experienced less interruptions than in the West. Perspectives on it can be found in Hinduism, Chinese thought, and Japanese Buddhism amongst others. The Hindu view of the natural and spiritual presence of Dharma, and the Taoist view of the relation of Tao and Te have both left deep traces in their cultural traditions. Likewise, in Japan, the Medieval Buddhist schools have left a rich mark on the topic with the

work of Kukai a prominent example, and later on, in the Edo period, Shoeki Ando appeared as a grassroot thinker promoting holistic understanding of the relation between humans and nature. In another region and still later, the Bengali poetic thinker Lalon Fakir conveys his moral-philosophical insights in a verse that abounds with natural and spiritual metaphors.

Among the masterpieces of the Western philosophy and culture exploring the topic, we can immediately point to Immanuel Kant's Critique of Judgment, as well as to the works of the Romantic poets, writers, and artists. Similarly, the works of Baruch Spinoza and German Spinozism remain philosophical resources of deep ecology which today calls for renewed interpretation of the link in question from an ever-wider perspective. For their part, the non-traditional 19th century thinkers Søren Kierkegaard and Friedrich Nietzsche apperceived human existence, life, and nature within terms that in one way or another point to the same link as well. In 20th century, the philosophy of Henri Bergson (especially his work Matter and Memory) opened a new debate on this matter, but so did also thinkers as different as Edmund Husserl, Martin Heidegger, Max Horkheimer, Theodor Adorno, Sigmund Freud, Maurice Merleau-Ponty, Simone de Beauvoir, Claude Lévi-Strauss, Jacques Lacan, Michel Foucault, Jacques Derrida, Hélène Cixous, Willard V. O. Quine, and Richard Rorty, among still others. A contemporary relevance of the link of nature, spirituality, and culture can be also sought, and in various ways, in art, literature, critical theory, social-political theory, psychoanalytic theory, feminist theory, critical race theory, queer theory, and not least in the research and debates that today surround the AI venture as a whole.

Meanwhile, it is also true that peculiar takes on the link between natural and spiritual have been used to prop up various nationalist ideologies as well. This has been so to such an extent that it has been seen as integral to the matrix of nationalism, as for instance manifest in Emmanuel Levinas' critique of the later Heidegger. Nevertheless, the cultural consequences of the link between natural and spiritual are much wider than what its nationalist appropriation could suggest. In particular, the link between nature and spirituality can be associated with the relation between local and global as a cultural encounter, which can be seen also as a form of a continuous conversation. Thus, the conjecture is that it is a high time to re-examine the relation between nature, spirituality, and culture.

Nagano, the site of the colloquium, is itself rich in nature and spiritual places, which are integral to its culture. Temples and shrines can be found nearby in the areas of Togakushi mountain and Lake Suwa. Additionally, an integrated cultural program will offer to the participants the opportunity to complement the intellectual stimulation of the academic conference with a first-hand local and global cultural experience.

Specific topics of interest to the colloquium can be related but not limited to,

- Environmental philosophy and ethics
- Traditional religions' views on nature and human
- Philosophy of nature and mind
- Philosophical, literary, and artistic perspectives on animals and vegetables
- Capitalism's separation of human from nature

- Exploitation of nature and humans
- Philosophy of landscape
- Well-being and mindfulness
- Multispecies anthropology
- Animism in ethnic traditions and religions

Other topics of interest to the colloquium can be related but not limited to,

- Phenomenology, existential philosophy, post-structuralism
- Metaphilosophy, pragmatism, and communicative action
- Language, thinking, and technology
- Critical theory, literature, and art
- Ethics, religion, and spirituality
- Power, politics, and economics
- Race, gender, sexuality, identity
- Refugees, strangers, and outcasts
- Community building, inclusion, and integration
- Human person, health, and self-creation
- Globalization, multi-culturalism, and the meaning of nationality
- Trans- and cross-cultural horizons
- Environment, common concerns, and common solutions
- Radicalization, Populism, and Extremism
- Poverty, Gentrification, and Biopolitics

Registration to participate as Listener (ONLINE and IN PERSON)

<https://forms.gle/ryp8FVD6z7HE4B3E8> (Deadline 28th May 2024)

We will send you Zoom Link by May 29<sup>th</sup> 2024

# Colloquium Program

Day 1, Friday May 31, 2024

**Introduction 9:15 a.m.-9:30 a.m.**

Tomokazu Baba (Colloquium Chair)

**Friday Panel I 9:30 a.m.-11:15 a.m.**

- Ionut Untea (Southeast University), “Topological Existential Engagements: Modern Local Identity and Postmodern Performativity”
- Sikong Zhao (Shanghai Academy of Social Sciences), “The Metaphor of Messiah’s Chair from the Perspective of Modernity”
- Felix S. H. Yeung (University of Essex), “Enlightenment’s “Good Mourning”: A Psychoanalytic Interpretation of the Dialectic of Enlightenment”
- Discussion 15min, Chair Rossen Roussev

**Break 11:15 a.m.-11:30 a.m.**

**Art Session 【ONLINE】 11:30 a.m.-12:15a.m.**

Antoine de Mena (Artist) , "Life is savage".

Chair Tomokazu Baba

**Lunch 12:15 p.m.-1:15 p.m.**

**Friday Panel II 1:15 p.m.-3:00 p.m.**

- 【ONLINE】 Fernando Gerheim (Universidade Federal do Rio de Janeiro), “Reflections on Art-Research Group Poéticas em Campo Experimental – PAX (Poetics in Experimental Field) in dialogue with Walter Benjamin's philosophy of language regarding the articulation between Nature, Spirituality, and Culture”.
- Motohiro Kumasaka (Tokushima University), “Creating Little Deities To Be a Prayer to Nature and to Be a Player with Nature”
- Ryo Kikuchi (Sophia University), “Can We Love an Extraterrestrial? – A Reflection on Love and Human Nature”
- Discussion 15min, Chair Nicolaas Buitendag

**Break 3:00 p.m.-3:15 p.m.**

**Art Session 【ONLINE】 3:15 p.m.-4:00 p.m.**

Akiko Nakayama (individual)

“Hemispherical Portrait”

Chair Tomokazu Baba



**Break 4:00 p.m.-4:15 p.m.**

**Friday Panel III 4:15p.m.-6:00 p.m.**

- Kunimasa SATO (Ibaraki U), “Doxastic Transformation and Transformative Experiences That Cause Epistemic Conversions”
- Stavroula Tsirogianni (Chinese university of hong kong Shenzhen), “Slowing Down in the Age of Involution: A Case Study of the Black Box Space”
- Ryan Adams (University of Memphis), “Association Comes Before Assent: Reconsidering Religious Epistemology in Social Terms”
- Discussion 15min, Chair Ve-Yin Tee

## Day 2, Saturday June 1<sup>st</sup>, 2024

### Saturday Panel I 9:15a.m.-11:00a.m.

- Songqi Han (the University of Tokyo), HAOGUANG LI, “Body as Line of Flight: A Deleuzian Account on Merleau-Ponty’s Phenomenology”
- Ve-Yin Tee (Nanzan University), “Home Away from Home: Migrant Culture and Allochthonous Nature”
- HUANG Lu (TOHOKU University), “Speculative Realism, Phenomenology and the Truth in Empirical Science: A Defence of Husserlian Phenomenology against the Critique from Ancestrality in Meillassoux”
- Discussion 15min, Chair Zhao Sikong

### Break 11:00a.m.-11:15 a.m.

### Art Session 【ONLINE】 11:15a.m.-12:00a.m.

Aly Roshdy Aly Shelby (Lecturer assistant at Faculty of Fine Arts - Helwan university - Cairo – Egypt)  
"Calm Canvas: A Visual Odyssey of Tranquility"



### Lunch 12:00a.m.-1:00 p.m.

### Saturday Panel II 1:00 p.m.-2:45 p.m.

- Lucas Scriptor (The Hong Kong Polytechnic University), “Environmentalism and the Sublime”

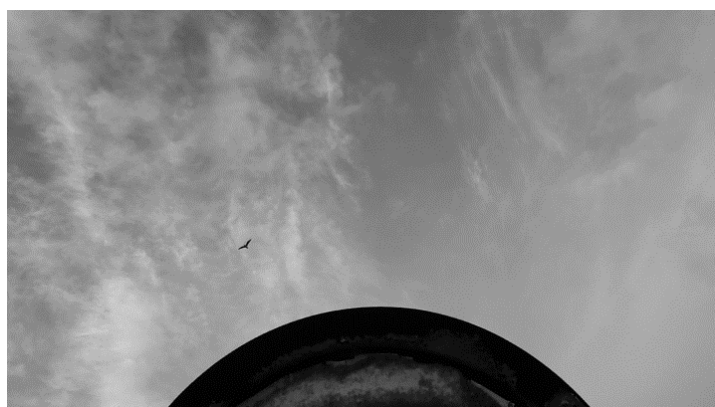
- Nicolaas Buitendag (Faculty of Law, North-West University), “Between Nature and Society: The Anthropocene's Challenge to Environmental Law”
- Vaiva Daraškevičiūtė (Associate professor at Vilnius University), “(An)Aesthetics of the Anthropocene and the Problem of Landscape”
- Discussion 15min, Chair Fiona Tomkinson

**Break 2:45 p.m.-3:00 p.m.**

**Art Session 【ONLINE】 3:00 p.m.-3:45 p.m.**

Hannes Schumacher (Chaosmos ∞)

“Strange Visitors”



**Break 3:45 p.m.-4:00 p.m.**

**Saturday Panel III 4:00 p.m.-5:45 p.m.**

- Beth Harper (The University of Hong Kong), “Delightful leisure and spiritual freedom: the gardener in comparative perspective”
- Christian Krägeloh (Auckland University of Technology), “Unitlessness and Pure Experience: Bridging Eastern Philosophy and Western Psychology in Mindfulness Studies”
- Narcisa Paredes-Canilao (University of the Philippines Baguio (ret Professor of Philosophy), “Mindless dancing: The no-mind principle and indigenous epistemology of performance”
- Discussion 15min, Discussion, Stavroula Tsirogianni

**Colloquium Dinner 7:00 p.m.**

Location TBA

## Days 3, Sunday June 2<sup>nd</sup>, 2024

### Sunday Panel I 9:15a.m.-11:00 a.m.

- Joff BRADLEY (Teikyo University), “Fūdo, technical milieu and the fourth ecology”
- Keiko Ueda (Tokyo Metropolitan University), “Nature as “The Holy” in Heidegger’s Interpretation of a Hölderlin’s Hymn “As if it is a Day of Festival...” —An Approach to the Fundamental Ecology Based on the Holiness of Nature”
- Rossen Roussev (St. Cyril and St. Methodius University of Veliko Tarnovo), “Nature, Culture, and Deconstruction: Claude Lévi-Strauss and Jacques Derrida”
- Discussion15min, Chair Tomokazu Baba

### Break 11:00 a.m.-11:15 a.m.

### Art Session 【ONLINE】 11:15 a.m.-12:00 a.m.

Eugenia Gianno “undergrass”



### Lunch 12:00p.m.-1:00 p.m.

### Sunday PanelIII 1:00 p.m.-2:45 p.m.

- Tomokazu Baba (The University of Nagano), “Kaii Higashiyama and Sympathy with Landscape”
- Roman PAȘCA (Akita University), “The Heart-mind as a Field: Cultivation, Spirituality and Nature in Japanese Philosophy”
- Fiona Tomkinson (Nagoya University), “Ted Hughes and Nature: the Goddess of Complete Being and the Remains of Elmet”
- Discussion15min, Chair Vaiva Daraškevičiūtė

**Break 2:45 p.m.-3:00 p.m.**

**Closing discussion 3:00 p.m.-3:30 p.m.**

**Excursion 3:30p.m.-5:00 p.m.**

Zenkoji Temple

Nagano Prefectural Art Museum Higasiyama Kai Gallery

**Closing Party 7:00 p.m.**

Chair: You, International Colloquium in Contemporary Philosophy and Culture

**Monday, June 3<sup>rd</sup>, 2024**

**Excursion**

Togakushi Area

Taking bus from Nagano Station

## Time Table

May 31 Friday		June 1 Saturday		June 2 Sunday	
9:00	Registration				
9:15	Introduction	Songqi Han, HAOGUANG LI, Body as Line of Flight: A Deleuzian Account on Merleau-Ponty's Phenomenology	Joff BRADLEY, Fudo, technical milieu and the fourth ecology		
9:30	Ionut Untea, Topological Existential Engagements: Modern Local Identity and Postmodern Performativity	Ve-Yin Tee, Home Away from Home: Migrant Culture and Allochthonous Nature			
9:45	Shkong Zhao, The Metaphor of Messiah's Chair from the Perspective of Modernity		I	keiko Ueda, Nature as "The Holy" in Heidegger's Interpretation of a Holderlin's Hymn "As if it is a Day of Festival..." — An Approach to Rössen Roussev, Nature, Culture, and Deconstruction; Claude Lévi-Strauss and Jacques Derrida	
10:00		HUANG Lu, Speculative Realism, Phenomenology and the Truth in Empirical Science: A Defence of Husserlian Phenomenology against Psychoanalytic Interpretation of the Dialectic of Enlightenment	Discussion, Chair Zhao Shkong		
10:15	Felix S. H. Yeung, 'Enlightenment's "Good Mourning": A Psychoanalytic Interpretation of the Dialectic of Enlightenment				
10:45	Discussion, Chair Rössen Roussev	Break	Break	Discussion, Chair Tomokazu Baba	
11:00	Break	Art Session 3 [ONLINE] Aly Rosindy Aly Shalby, "Calm Canvas: A Visual Odyssey of 'Tranquility'"	Art Session 5 [ONLINE] Eugenia Gianni, undergrass	Break	
11:30	Art Session 1 [ONLINE] Antoine de Mena, "Life is savage".	Visual Odyssey of "Tranquility"	Chair Rössen Roussev	Chair Rössen Roussev	
11:45	Chair Tomokazu Baba	Chair Rössen Roussev			
12:00		Lunch			
12:15	Lunch				
12:30					
12:45					
13:00					
13:15	[ONLINE] Fernando Gerheim, Reflections on Art-Research Group	Lucas Scriber, Environmentalism and the Sublime			Tomokazu Baba, Kaii Higashiyama and sympathy with landscape
13:30	Poéticas em Campo Experimental - PAX				
13:45	Motohiro Kumassaka, 'Creating Little Delites To Be a Prayer to Nature and to Be a Player with Nature	II	Nicolaas Butendag, Between Nature and Society: The Anthropocene's Challenge to Environmental Law		
14:00		Valia Daraskewičiūtė, (An)Aesthetics of the Anthropocene and the Problem of Landscape	Fiona Tomkinson, Ted Hughes and Nature: the Goddess of Complete Being and the Remains of Elmet		
14:15	Ryo KIKUCHI, Can We Love an Extraterrestrial? - A Reflection on Love and Human Nature	Discussion, Chair Fiona Tomkinson	Discussion, Chair Valia Daraskewičiūtė		
14:30		Break	Break		
14:45	Discussion, Chair Nicolaas Butendag	Art Session 4 [ONLINE] Hannes Schumacher, strange visitors			
15:00	Break	Chair Rössen Roussev			
15:15	Art Session 2 [ONLINE] Akiko Nakayama, Hemispherical Portrait				
15:30	Chair Tomokazu Baba	Chair Rössen Roussev			
15:45		Break			
16:00	Break	Beth Harper, Delightful leisure and spiritual freedom: the gardener in comparative perspective			
16:15	Kunimasa SATO, Doxastic Transformation and Transformative Experiences That Cause Epistemic Conversions				
16:30		Christian Kägeloh, Unliveness and Pure Experience: Bridging Eastern Philosophy and Western Psychology in Mindfulness Studies			
16:45	Stavroula Tsioglani, Slowing Down in the Age of Involution: A Case Study of the Black Box Space	III	[ONLINE] Narcisca Paredes-Carrillo, Mind-less dancing: The no-mind principle and indigenous epistemology of performance		
17:00		Discussion, Stavroula Tsioglani			
17:15	Ryan Adams, Association Comes Before Assent: Reconsidering Religious Epistemology in Social Terms				
17:30					
17:45	Discussion, Chair Ve-Yin Tee				
18:00					

## ***PRESENTERS' ABSTRACTS AND INFORMATION***

*(listed alphabetically by presenter's last name)*

### **Association Comes Before Assent: Reconsidering Religious Epistemology in Social Terms**

by

Ryan Adams, University of Memphis, United States

The field of religious epistemology makes extensive use of the concept of “Reason of the Heart” as a way of explaining the grounding features of religious decision making. The Reason of the Heart is often used as a means for giving ground to rational assent to belief-propositions, when these propositions come without what might be considered, in other branches of epistemology, as sufficient evidence for assent. This paper will argue against the use of the “Reason of the Heart” as the key consideration for religious epistemology and instead argue for a reconsidering of the basis of religious epistemology around the grounding of community. The history of the concept of the “Reason of the Heart” is firmly grounded in a very particular cultural and religious setting. While this may reflect some of the considerations which ground a religious epistemology in those settings, its use as a universal foundation of religious thinking is dubious at best, and fails to capture a wide range of religious experiences, communities, and ways of thinking. In order to avoid the individualism and Eurocentrism found in understanding religious epistemology in terms of the “Reason of the Heart,” this paper will argue for a grounding of religious epistemology which is based primarily in a desire to belong in a particular community - either in the human community of believers/practitioners or else with a deity, pantheon, or spiritual body. In order to demonstrate this lens for religious epistemology, I will show how it reflects on a wide variety of religious communities and traditions, how it relates to those who are “brought up” in a particular tradition, and how it relates both the experience of the convert and also common trends in initiatory practices.

**Ryan Adams**, *A graduate student in Philosophy at the University of Memphis and Instructor in Philosophy at Christian Brothers University in Memphis. I work primarily on Continental philosophy, Phenomenology, social/political philosophy, philosophy of religion, and philosophy of time.*

### **"Calm Canvas: A Visual Odyssey of Tranquility"**

by

Aly Roshdy Aly Shalby Aly, Lecturer assistant at Faculty of Fine Arts, Helwan university, Cairo, Egypt

A Visual Symphony is a concept that encapsulates the essence of my trip through a captivating video art piece

in Bulgaria.

It will aim to evoke emotions and sensations akin to experiencing a musical symphony. Through careful editing, pacing, and composition, will flow seamlessly.

**Movement and Tranquility** The juxtaposition of movement and tranquility will be a central theme in my video. Scenes depicting bustling city streets will transition seamlessly into tranquil countryside vistas, illustrating the harmonious coexistence of activity and serenity aims to evoke a sense of peace and tranquility in the viewer. By immersing them in the beauty and serenity of Bulgaria, the video will offer a respite from the chaos of everyday life and invite contemplation and reflection.

Overall, A Visual Symphony through my vision promises to be a captivating exploration of the country's beauty and tranquility from my point of view, leaving a lasting impression on anyone who experiences it., Aly Roshdy (born in 1993) lives in his hometown of Cairo, Egypt. He graduated with a BFA in 2016 works as a lecturer Assistant, got his masters in " Developing and experimenting in Contemporary mural painting" in 2021 and working now on his doctoral degree "Contemporary visual media and its relationship with mural painting and its impact on the researcher's experience" Aly enjoys blending editing he got mophradat grant in 2021 with a group of artists

**Aly Roshdy Aly Shalby Aly** *won a prize on video art Lfoa' in Cairo Opera house in the youth salon competition 2021 as well as participate in Cannes film festival in France 2018 for Editing "The unknown sweet potato seller". And in 2018 I took part in short mega cities docs Documentaries in Paris with " Al Marg Helwan ", it won a prize martyr Ahmed basouni in the salon of youth at Cairo Opera house.*

### **Higashiyama Kaii and sympathy with landscape**

by

Tomokazu Baba, The University of Nagano, Japan

Kaii Higashiyama (1908-1999) is one of the leading Japanese painters of the 20th century. Many of his works are based on the natural environment of Nagano, and the Nagano Prefectural Museum of Art has the Kaii Higashiyama Gallery. With few exceptions, humans and animals rarely appear in his works. The natural landscapes depicted are seascapes, mountains, rivers, and forests. After studying in Berlin (1933-34) as a young man and learning the history of Western art, he returned to Japan and entered an unfavorable period as a painter until his late thirties. At the same time, war overshadowed his life, and his parents and younger brother died of illness. He practiced suicide bombing attacks in the army, in which he would charge tanks with bombs, and he himself prepared for his own death. In the midst of a life of loneliness and facing his own mortality, he had an encounter with a landscape that could be described as a kind of mystical experience. This experience made him decide to become a landscape painter. The artist's encounter with the landscape was, in Heidegger's words, an experience that occurred in a state of *Sein zum Tode*. Unlike Heidegger, the

awareness of the finitude of one's own existence leads to a sense of community of destiny with natural beings such as grass and trees. The painter, who was familiar with sketching in nature from his childhood, found nature, not other human beings, as Being that existed with him. He was moved by the fact that he shared the same life as plants and trees, and by the way they endured the wind and snow. Based on the artist's own words, I will attempt to relate this shift to the East Asian Buddhist view of life and deep ecology.

*Dr. Tomokazu Baba is Professor at the University of Nagano. He received a Ph.D. from Hitotsubashi University (2008) and another one from the Sorbonne Paris IV (2013). His research discipline includes Contemporary Philosophy, Ethics, History of Ideas, especially 20th century French and German Philosophy, Levinas and Heidegger. He is also practitioner of philosophical dialogue in philosophical café, schools, and in various settings. Email: joiespacieuse@gmail.com*

### **Fūdo, technical milieu and the fourth ecology**

by

Joff P. N. Bradley, Teikyo University (Japan) U.K.

I am inspired to think about the question of the middle after reading Bernard Stiegler's *Bifurcate*. In that book, Stiegler talks about the necessity to read the Japanese philosopher Watsuji Tetsurō, who he says thinks about the middle in his meditation on climate. From there, Stiegler talks about the necessity to understand the human, to understand the non-inhuman and its intermittent possibility, which I think results in a new speculation about the middle in the time of the radical change to our environment. What does this mean? This means to think about the technical milieu, which is something like a fourth ecology, an idea I developed from the work of Félix Guattari and his *Three Ecologies*.

If the three ecologies are the environment proper, social ecology, and mental ecology, what is this fourth ecology? What is the possibility of a fourth ecology? What I take from Stiegler is that a fourth ecology might be the technical milieu, and that is why he makes reference to Watsuji following Augustin Berque's translation of climate as milieu. If it is the case that when we talk about the climate, the sense of what the climate is has changed, then what has caused this change? An answer might be that the Anthropocene signals a change from the previous understanding of what the climate is to the technical as such, to the technical milieu as such. This is what climate change suggests: a change from the natural to the artefactual, a change from a natural sense of what the climate is to a technical sense of what the climate or environment is, to the technical milieu as such.

How would Watsuji understand his sense of 風土 in the contemporary milieu? How would the historical sense of Japanese spiritual climate (日本の精神的風土) be transformed by the technological spirit of our days? What is the crisis of spirit picked up on by Stiegler in Paul Valéry and Henri Bergson, and how can we read the crisis of the technological spirit in our own historical moment?

My thoughts about this are to ruminate on Stiegler's exhortation to think about Japanese philosophy qua milieu, as middle, and then to begin to compare the philosophers of the milieu, Deleuze and Guattari, who discuss the milieu in *A Thousand Plateaus*. My thoughts about this are to consider Stiegler, then Watsuji, to make a move to Deleuze and Guattari, and finally to make some speculations about what Watsuji might understand by the contemporary technical milieu or planetary exosphere as Stiegler names it.

*Joff P.N. Bradley is Professor of Philosophy and English, Faculty and Graduate School of Foreign Languages, Teikyo University, Tokyo, Japan. Joff serves as a visiting professor at Jamia Millia Islamia University in Delhi and as a visiting researcher at Kyung Hee University in Seoul. Joff has also served as a visiting professor at Université de Nanterre in 2022, Durham University in the UK in 2022, and Universidad Nacional de San Martín in Argentina in 2023. He is vice president of the International Association of Japan Studies and a member of the advisory board for The International Deleuze and Guattari Studies in Asia as well as sitting on the advisory board for Deleuze and Guattari Collective in India. Joff has co-written A Pedagogy of Cinema & coedited: Deleuze and Buddhism; Educational Ills and the (Im)possibility of Utopia; Educational Philosophy and New French Thought; Principles of Transversality, Bringing Forth a World; Bernard Stiegler and the Philosophy of Education I & II. He published Thinking with Animation in 2021; Schizoanalysis and Asia in 2022; Schizoanalysis and Postmedia in 2023; and his latest book is Deleuze, Guattari and Global Ecologies of Language Learning.*

### **Between Nature and Society: The Anthropocene's Challenge to Environmental Law**

by

Buitendag Nicolaas (Nico), Faculty of Law North-West University, South Africa

As the climate crisis looms over society, environmental law is in a disciplinary crisis. Corresponding to the theory of scientific revolutions described by Thomas Kuhn, environmental law is at a point where competing theories are, at least in academia, attempting to overthrow mainstream environmental law as it is actively practised. These new legal paradigms are numerous, and a sign of the understandable frustration environmental lawyers feel that their field is currently not sufficiently effective. Despite their internal differences, it is possible to identify certain commonalities among the new environmental legal paradigms, such as calling for the Rights of Nature, discarding the law's old Cartesian Culture/Nature distinction, and a critique of legal anthropocentrism.

The presentation begins with a brief overview of the development of the concept of "Nature" and its counter-concept "Society" during European modernity. Drawing methodologically on the technique of conceptual history or Begriffsgeschichte as developed by Reinhart Koselleck of the Bielefeld School of historiography, the semantic shift that occurred around the concept of Nature will be laid out not only to contrast it with Society but also to show the past political potential of the idea.

With the help of Niklas Luhmann's autopoietic social systems theory, relying on its phenomenological influence, it is argued that the demand for the legal system to transcend the Nature/Society distinction is faced with significant theoretical and practical difficulties. However, this problem can be unfolded if we reconsider the meaning of legal subjectivity in the 21st century, a legal development that will be essential for dealing with a diversity of problems such as the climate crisis, questions over human and gender identity (LGBTQ+), and even looming questions posed by Artificial Intelligence (AI).

**Buitendag Nicolaas:** *Believing that current global questions ask for broad structural responses, Dr. Nico Buitendag conducts transdisciplinary theoretical research that bridges law, politics, sociology, historiography and philosophy. Deeply influenced by autopoietic systems theory, his work attempts to project the theory further along its radical and anti-hierarchical horizon. It has also resulted in the translation into English of several works of Niklas Luhmann, late pioneer of autopoietic systems theory, from German. Recently Dr. Buitendag published his first monograph, States of Exclusion: A Critical Systems Theory reading of International Law (Aosis, 2022) which engages with the structural and systemic complicity of law, politics and science in colonial projects. He also hosts the Undisciplined Podcast, which interviews leading academics about their most exciting new research.*

### **(An)Aesthetics of the Anthropocene and the Problem of Landscape**

by

Vaiva Daraškevičiūtė, Associate professor at Vilnius University, Lithuania

The crisis of Anthropocene usually is associated with technological development and economic exploitation of nature; however, in this process the aesthetic factor also is important. Visual culture analysts T. J. Demos and Nicholas Mirzoeff, who research the Anthropocene in this perspective, introduce the term of Anthropocene aesthetics defining by it the tendency to represent the Anthropocene mainly with abstract panoramic images. According to their critique, in the time of crisis this kind of visual communication works not in a mobilizing, but in anesthetizing way helping to reduce the situativity of toxic environments to the sight. As notices Mirzoeff, this kind of approach characteristic to the Anthropocene iconography should be seen as the part of a bigger systemic problem related to the representational strategies, still guided by the principles established by the discourse of modernity. In my talk I'd like to discuss two aspects – the aesthetization of nature and the dissociation of the subject from the environment. Both of them can be recognized in the Anthropocene aesthetics (as it is described by T. J. Demos and Mirzoeff) and also both of them can be retraced from the ontological assumptions of the modern aesthetics. Firstly, it will be analysed the connection between landscape painting and the aesthetic formation of nature (Ernst Gombrich); secondly, it will be discussed the panoramic perspective explaining it as the specific model of relationship with the environment (William Thomas Mitchell, Philippe Descola). The talk will be concluded focusing on the

concept of landscape as transfiguration (Descola), which proposes to treat the landscape not as a sight, but as a model of milieu where different biotic communities are connected.

**Vaiva Daraškevičiūtė** is an Associate Professor at the Institute of Philosophy, Vilnius University (Lithuania). She is co-author of collective monographs *Transformations of Nature: Modernity and Anthropocene* (Vilnius: Vilnius University Press, 2021 (in Lithuanian) with Mintautas Gutauskas, Danutė Bacevičiūtė and Gianluca Cuozzo) and *Post-secular Condition* (Vilnius: Vilnius University Press, 2022 (in Lithuanian) with Tomas Sodeika, Danutė Bacevičiūtė, Algirdas Fedajevs, Egdūnas Račius, Lina VIDAUSKYTĖ). Also, Daraškevičiūtė has numerous publications in the fields of aesthetics, philosophy of art, ontological hermeneutics and visual studies. Recently her research interests are focused on the situation of Anthropocene, seeking to explore the possible practices of living in a new climate regime from the philosophical perspective.

### **Life Is Savage**

by

Antoine De Mena, Artist, Brazil

I have been living and working in Brazil for almost three years now. Brazil has profoundly transformed my existence, and Brazilian Afro-Amerindian thoughts in relation to nature and culture has shifted most of my artistic and political positioning. Underlining the idea that "Life is savage", I will be presenting some art works, linked to Brazilian contemporary thinkers and activists like Ailton Krenak and Antônio Bispo dos Santos.

**Antoine De Mena** is a French-Spanish artist, filmmaker, poet, and translator. He currently lives and works in Rio de Janeiro. He holds a Master's degree in Asian Studies – Japanese Language and Culture (INALCO, Paris, France / Tokyo University of Foreign Studies), Master's degree in Documentary Creation and New Technologies (Université de Poitiers, France) and Bachelor's in History and Social Sciences (Paris IV-Sorbonne, Paris, France). Email: antoinedemena@gmail.com

### **Undergrass**

by

Eugenia Gianno, Chaosmos ∞ , Greece

UNDERGRASS is a polyphony of stories locked in voices of humans and a bamboo forest in Águeda, Portugal. The film sprouted from a gathering for collective listening with the bamboo forest, exploring human-soil relations by sensing multiple deaths and (re)births.

**Eugenia Gianno** completed her MA in Visual and Media Anthropology with a transmedial and multi-sited research on grassroot initiatives in Southern Europe. Her work centers on multispecies care and agency in the context of the environmental crisis, each time engaging the local multispecies communities to collectively revive emancipatory practices through ritual, play, and local myths creating spaces for shared intimacy, trust and collectivized experiences. She is a co-founder of the grassroots space *Chaosmos ∞* in Athens, founding member of the art collective *Vandalloop* and coordinates the public programs of the Berlin-based publisher *Freigeist Verlag*.

**Reflections on Art-Research Group *Poéticas em Campo Experimental – PAX* (Poetics in Experimental Field) in dialogue with Walter Benjamin's philosophy of language regarding the articulation between Nature, Spirituality, and Culture.**

by

Fernando Gerheim, Universidade Federal do Rio de Janeiro, Brazil

Could art as an integration of the field of the word with the sensorial field of the image be seen as resistance to the instrumentalization of language that is the basis of colonial reason? Could the art, by infiltrating the perceptual dimension in the predominantly conceptual thought, although highly aestheticized, of contemporary culture, and by exposing the margin of indeterminacy in which technology is based, showing that its directions have always resulted, after all, from decisions of aesthetic order, could the art thus contribute to a (re)enchantment of the world? This presentation will discuss these and other issues based on the work of the Art-Research Group *Poéticas em Campo Experimental (PAX)*, that I coordinate as a post-graduate professor in the Universidade Federal do Rio de Janeiro.

**Fernando Gerheim** is writer, artist and professor at Universidade Federal do Rio de Janeiro, Programa de Pós-Graduação em Artes Visuais - EBA and Programa de Pós-Graduação em Artes da Cena - ECO. He is author of *Signofobia* (Ed. 7 Letras, 2022), *Infinitômetros* (Ed. 7 Letras, 2018) and *Linguagens Inventadas - palavra imagem objeto: formas de contágio* (Ed. Zahar, 2008). He also directed the short films *Salomé* (2011) and *Urubucamelô* (2002), among others.

**Body as Line of Flight: A Deleuzian Account on Merleau-Ponty's Phenomenology**

by

Songqi Han, the University of Tokyo, Japan

Haoguang Li, Graduate School of Media and Governance, Keio University, Japan

Regarding Merleau-Ponty's phenomenology, the prevailing view among researchers suggests that the body,

as the boundary and mediator between the agent and its environment, is neither subjective nor objective, nor is it material or spiritual. This view generally tends to demonstrate that the body a priori distinguishes between agent and environment, and therefore where the body exists, the subject and object, and mind and matter, are clearly separated. However, this dichotomous attitude was never adopted and was even opposed by Merleau-Ponty; rather, in primordial consciousness, such distinctions were not yet extracted. This paper aims to offer a Deleuzian account on Merleau-Ponty's phenomenology, regarding the body as the line of flight, and the agent as a rhizome as well. The body, as the line of flight, consistently plays a role of the forefront of the rhizome, engaging in nonlinear processes of de- and reterritorialization. The agent and its environment are not distinguished by the body; rather, they are enclosed within the body without distinction. We argue that such an account is in accordance with Merleau-Ponty's claim, as Gestalt psychology, which he often quotes, views the relationship between the agent and its environment in this manner. Furthermore, if rhizomes are regarded as plural monads, an intersubjectivity can be grasped, which can be traced back to Husserl and even Leibniz. In order to illustrate this account, this paper examines the body's processes of de- and reterritorialization during the Covid-19 era, prompted by the quarantine policies implemented by governments. Such restrictions circumscribed the body, thus constructing a norm for the body to adhere to official rhetoric.

***Songqi Han** is a PhD student at the Graduate School of Arts and Sciences, the University of Tokyo, specializing in the philosophy of psychology and phenomenology under the guidance of Professor Koji Ishihara. A graduate of Beijing Normal University with a degree in Philosophy, and holding a Master of Science from the University of Tokyo. His work, notably in Gestalt psychology, Husserlian and Merleau-Pontian phenomenology, and field theory across psychology and philosophy, has been recognized in various international journals and conferences. Han's notable publications include "World as Logic and Consciousness" and "Verbal Field in Gestalt Psychology." As a member of several esteemed academic societies, including the Philosophical Association of Japan, the Japanese Psychological Association, and the Society for Gestalt Theory and its Applications, Han has established himself as a respected figure in his field, contributing valuable insights and fostering intellectual discourse.*

***Haoguang Li**, I am currently a Ph.D. student at Keio University. My research interests include Chinese politics, anthropology, social movements, and modern history. I hold a Master of Science in China in Comparative Perspective from the London School of Economics and Political Science, a Master of Media and Governance from Keio University, a Bachelor of Science in mathematics from Indiana University, and a Bachelor of Arts in East Asian Languages and Cultures from Indiana University.*

## **Delightful leisure and spiritual freedom: the gardener in comparative perspective**

by

Beth Harper, The University of Hong Kong, Hong Kong

Largely missing from the textual tradition prior to the eleventh century, in China the gardener becomes a figure of importance only from the Song onwards. A notable forerunner, however, may be found in the Tang essayist Liu Zongyuan's 柳宗元 (773–819 CE) allegorical biographical sketch of the gardener Guo Tuotuo 郭橐驼 ('Guo the Camel Back'). Signalling the Zhuangzian trope of physical deformities as signs of inner virtue and wisdom, the gardener's art of cultivating plants becomes an allegory for the arts of governance. The human desire for control of the more-than-human world must yield to the natural rhythms of things. In Augustan Rome, the poet Virgil (70-19 BCE) inserts a digression on the Corycian gardener into the last book of his *Georgics*, a poem seemingly extolling the virtue of labor improbus and the sturdy moral and cultural values of hard work. Isolated from political and social organization, the gardener presents that aspect of human nature which is private and individual and whose highest embodiment may be the poet, or perhaps, the sage.

In reading comparatively, I hope to show how two moments in these literary traditions demonstrate a shared lingering on the gardener as a figure who knows what it might mean to be properly alive and free. Set against the values of utility, service and violent subjugation of the natural world, these representations of the gardener, I suggest, transcend the values of Confucian or Augustan orthodoxy to question the limits of the political in human life. If the discourse of cultivating gardens presents a millennia-long elite conversation about value and meaning-making beyond political power and orthodoxy, what might these poetic depictions teach us as creatures of modernity? How might an ecological lens reanimate our latent longing for more natural forms of self-cultivation?

*Beth Harper is assistant professor of Comparative Literature at the University of Hong Kong. She specialises in premodern European and Chinese literature and thought, with a particular interest in tragedy, lyric, and east-west comparative poetics. Her work has appeared in Shakespeare, English Studies, postmedieval, Comparative Literature: East & West, The Journal of East-West Thought, and is forthcoming in the Journal of World Literature, and History of Humanities. Current projects centre on classical theories of leisure and pleasure, and the eco-poetics of classical Latin and Chinese poetry.*

### **Speculative Realism, Phenomenology and the Truth in Empirical Science: A Defence of Husserlian Phenomenology against the Critique from Ancestrality in Meillassoux**

by

Lu HUANG, TOHOKU University (Japan), CHINA

Correlationism is an umbrella term Meillassoux used in *After Finitude* for philosophical systems whose fundamental claims are based on “the idea we only ever have access to the correlation between thinking and being, and never to either term considered apart from the other” (Meillassoux 2008: 5). He accused

correlationism of confining us to what is given and depriving us of the legitimacy to claim the truth of reality.

Meillassoux raised the problem of ancestrality in disclosing the incoherence of correlationism. Ancestrality refers to scientific statements claiming the truth about events occurring prior to any possible givenness, such as “The accretion of the earth happened 4.56 billion years ago.” (ibid. 10, 16) In order for such claims to be scientifically meaningful, they have to be at least possibly true about their referents as mind-independent reality. From the perspective of correlationism, such statements will be nonsensical, for what they “describe as real is an impossible event” (ibid. 17) because no givenness is possible. Correlationism can either acknowledge they are true about what really happened or deny they have any realistic thereby scientific significance (ibid.).

Here I shall defend phenomenology admittedly as a form of correlationism (cf. e.g., Sparrow 2014, Wiltche 2016, Zahavi 2017) against Meillassoux’s attack. I will focus on Husserlian phenomenology and argue that statements of empirical science on ancestrality can have a realistic sense within the context of phenomenology without incoherence. Following Meillassoux’s reasoning, my line of arguments is attempted as follows: first, the material on which such claims are based is both the intentional and the real object. Second, the laws in accordance with which the scientific conclusion is deduced from the material are true, although contingent and falsifiable. Third, the scientific conclusion itself, as a necessary result of the hypothetical-deductive method, refers to the real object in question.

**Lu HUANG:** *fellowship with the Department of Arts and Letters, TOHOKU University*

### **Can We Love an Extraterrestrial? – A Reflection on Love and Human Nature**

by

Ryo KIKUCHI, Sophia University, Japan

Recently there has been wide speculation about Unidentified Anomalous Phenomena (UAP) all over the world, resulting in the growing demand for scholars in humanities and social sciences to consider social, moral, political and religious implications of a discovery, or disclosure, of such existence. In this presentation, I shall explore the question “Can we love an extraterrestrial?” to commence philosophical and intercultural dialogue on the moral status of such a being. I believe that in addition to the practical significance of such a hypothetical question this reflection will serve as a thought-experiment to illuminate the nature of love, which plays a central role in our humanity – in our culture and spirituality. The thesis of the presentation is that humans can love only those who are sufficiently similar to themselves. In the first part of the presentation, I shall discuss various cases of “love” which are best analyzed away as pseudo-love, such as those involving make-believe, like Pygmalion “falling in love” with his statue. In the second part, I shall discuss more difficult cases involving non-human intelligence (NHI) such as animals and artificially intelligent beings (e.g., AI programs, robots, androids etc.) to find out what types of beings other than human beings can be “loved”, in a more

robust sense of the term “love”, exemplified in a loving relationship between human beings. I shall claim that what makes beings potentially “lovable” to us is their similarity to us in a certain way, more specifically, their personhood, in the sense that they are beings with whom we can communicate and share our lives in virtue of their having certain features constituting personhood. In the third and final part, I shall examine the question of whether we can love an extraterrestrial based on the results of the foregoing discussions and consider its practical implications.

*Ryo Kikuchi was born and raised in Tokyo, Japan. After graduating from high school, he went abroad to study in the U.S., where he was trained in analytic philosophy, first at the University of Michigan, Ann Arbor, where he earned a B.A. in Philosophy, and then at Stanford University, where he was enrolled in a Ph. D program and acquired an M.A. in Philosophy. After a stint as a management consultant in Tokyo, he went study abroad in Freiburg, Germany, where he earned an M.A. in Caritas Science and Christian Social Ethics. He is currently working on a dissertation on philosophy of love at Sophia University in Tokyo. He is the author of academic articles including “Care as an Affective Value Response: Exploring a Modern Catholic Approach to the Philosophy of Care” (Tetsugaku: International Journal of the Philosophical Association of Japan 5) and is also a published poet.*

### **Unitlessness and Pure Experience: Bridging Eastern Philosophy and Western Psychology in Mindfulness Studies**

by

Christian Krägeloh, Auckland University of Technology, New Zealand

Over the past few decades, the systematic application and study of mindfulness and meditation practices within psychology have gained mainstream recognition. As the discipline evolved, the scope of mindfulness interventions expanded from their primary focus on alleviating psychological distress in secular contexts to integrating religious, spiritual, and ethical dimensions. This expansion has deepened scholarly discussions around the integration of Buddhist philosophies— from which many of the mindfulness practices are derived—into contemporary psychological theories. A focal point of these discussions is the concept of nonduality and its experiential state, nondual awareness, which coincides with the growing use of first-person methods from experimental phenomenology. However, due to their introspective nature, such research methods have revived debates reminiscent of those that had catalyzed the development of behavior analysis and its philosophical frameworks. This paper addresses the shortcomings of approaches such as experimental phenomenology, which reify experience and are thus ill-suited for studying nondual experiences that transcend the subject-object dichotomy. The philosophical framework of “unitlessness” is introduced here, aimed at avoiding the conceptual contradictions commonly encountered in contemplative studies. Within this framework, “pure experience” is defined as what is left after all units of description have been exhausted.

From the standpoint of language, pure experience may be regarded as an ontological principle, although such conceptualizations are void at the plane of raw experience as well as at the all-encompassing plane of unitlessness. While sharing crucial aspects communicated by the nondual Kyoto School, the framework of unitlessness adopts the a-ontological starting position of contextual behavioral science, with behavior—including verbal behavior—as a unit of analysis. This new philosophical framework not only enriches the academic dialogue between Eastern and Western philosophical traditions but also provides a coherent foundation for empirical research in psychology, particularly in the study of mindfulness and meditation.

***Chris Krägeloh**, PhD, is a Professor of Psychology at the Department of Psychology and Neuroscience, Auckland University of Technology, New Zealand. Apart from his research interests in health outcome measurement and psychosocial factors related to robotics and artificial intelligence, much of his work explored empirical and conceptual topics in mindfulness. Chris is an author of more than 150 articles in international journals, lead author of a mindfulness research book (“Mindfulness-Based Intervention Research: Characteristics, Approaches, and Developments”), co-editor of two major reference works on assessment (“Handbook of Assessment in Mindfulness Research” and “International Handbook of Behavioral Health Assessment”), and co-editor and co-author of several other books on research methods and well-being. Chris is joint Editor-in-Chief of the journal “Mindfulness”, which is widely considered to be the flagship journal of mindfulness research. With his co-Editor-in-Chief, he will also be launching a new journal in 2024, with the tentative title “Psychology & AI”.*

### **Creating Little Deities: To Be a Prayer to Nature and to Be a Player with Nature**

by

Motohiro Kumasaka, Tokushima University, Japan

The Western philosophical tradition, which makes a sharp distinction between humans and nature and claims human superiority, has been criticized as anthropocentric since the late 1960s. Some philosophers argued that non-human beings should also be regarded as objects of moral considerations, and thereby developed a certain amount of non-anthropocentric arguments in fields such as animal ethics and environmental ethics. On the other hand, the way of anthropomorphizing non-human beings in various contexts has also been criticized as a form of anthropocentrism. How could these two contrasting stances – 1) on extending the realm of morality, which has traditionally been exclusively human, and 2) on discouraging the extension and projection of human perspectives and values onto non-human entities – somehow be reconciled? One of the persuasive approaches is to evaluate how people interact with nature based on criteria that can be objectively measured, such as the degree of the development of their nervous systems and their response patterns to stimuli. While this approach has several advantages, it simultaneously raises several issues to be considered. One of them is that it seems to have abandoned the previous ambitions of environmental ethics to make moral

evaluations of interactions with non-sentient organisms and ecosystems, and instead regarded them as mere resources and concerned only the question of environmental justice, namely, whether they are equitably distributed among humans. One could certainly assert that the old ambitions of environmental ethics were out of dated, and philosophers should concentrate their attention on problems of environmental justice. Is that, however, a promising way of reconciling the opposed stances? The paper is to discuss, instead of environmental justice, the possibility of animistic ethics for developing broader moral relationships with nature and artifacts, with reference to the history of yokai, namely, spirits in Japanese folklore.

**Motohiro Kumasaka** is an associate professor of Applied Ethics at Tokushima University in Japan since 2013. His research interests lie primarily in the areas of animal ethics, food ethics, and especially environmental ethics/philosophy. His works deal with issues of environmental justice, environmental virtue, and comparative environmental ethics. Kumasaka earned his PhD and MA in social studies from Hitotsubashi University, Tokyo, and his BA in literature from Waseda University, Tokyo. He has conducted research at the University of Tübingen in Germany (2006-2009) and in Taiwan (2011-2013). He also has taught courses in Japanese history, modern Japanese culture and society and given Japanese studies Seminars at National Kaohsiung University in Taiwan (2012-2013).

### Hemispherical portraits

by

Akiko Nakayama, individual, Japan

I am a visual artist who uses paints, a camera, and video equipment to create paintings called "alive paintings." In response to this year's theme of "Nature, Spirituality, and Culture," I would like to introduce my recent installation work, "hemispherical portraits," and share my thoughts on its production. Although the shape of bubbles and the flow of paint that rises inside the bubble film are based on physical phenomena. By positioning them as portraits and depicting them as people, I realize that even within the order of physical laws, each has its individuality that is impossible to change. And there's something spirituality about it feeling special. I want to talk about a question that came up to me while referring to the video in the exhibition record.

**Akiko Nakayama** (JP) (b. in 1988) is a painter who depicts the beauty of conveying energy metamorphosis through several media such as installation, videos, and performance. She brings the painting to life by combining the energy of movement and the vibrance of colors. Called "Alive Painting." She depicts the resonance between shapes and textures using different types of liquids, each with a unique characteristic. Various mediums and colors are blended, and the works that change lively are like improvisational poetry. *MULTIPLICA Festival Luxembourg(2023), JAX festival Riyadh(2022), MUTEK Montreal (2019), Tokyo 2020 Olympic Games Closing Ceremony.*

**Mind-less dancing: The no-mind principle and indigenous epistemology of performance**

by

Narcisa Paredes-Canilao, University of the Philippines Baguio (ret Professor of Philosophy), The Philippines

In this paper under the general rubric of aesthetics or philosophy and dance, I suggest an indigenous epistemology of performance drawn from the principle of no-mind in Asian mystical systems, more particularly as it has evolved in Taoist and Zen texts. Further, I suggest, this proposal is a re-mediation of current approaches in analyzing indigenous dance under the lenses of phenomenology and embodiment philosophy, which betray their Western humanist and dualist ontologies, ontologies that may result in misrepresentation and misunderstanding of indigenous knowledges. I build up instead a case for an epistemology of dance that is more friendly to the notion of practical vis-à-vis propositional knowledge originally proposed by Gilbert Ryle's Concept of Mind, an onto-epistemological approach paralleled in the notion of no-mind in Taoist and Zen literature.

The paper's proposal for no-mind, or mindless dancing unfolds in three parts: Part 1 indicates parallels between descriptions of indigenous knowledges (ethno-epistemology) as know-how, on the one hand, and Ryle's delineation of knowing-how (practical knowledge) vis-à-vis knowing-that (propositional knowledge) in light of his demolition of the intellectualist fallacy. Part 2 explores resemblances of Ryle's anti-intellectualism with selected Taoist and Zen texts, at the same time uncovering the resemblances of their onto-epistemological assumptions. Part 3 concludes with reflections on a productive interchange between analytic and indigenous epistemologies of performance.

*Narcisa Paredes-Canilao was Professor of Philosophy at the College of Social Sciences UP Baguio before retiring in 2017 January. At the same institution, she was subsequently appointed Professorial Lecturer in MS CARE (Conservation and Restoration), MA SDS (Social and Development Studies), and Ph.D. in Indigenous Studies since 2018. She has authored and co-authored several publications, delivered papers in conferences, and served in local and international editorial/advisory boards, such as *Philosophia an International Journal in Philosophy* since 2004 to date, and *Journal of Multicultural Discourses* 2005-2023.*

**The Heart-mind as a Field: Cultivation, Spirituality and Nature in Japanese Philosophy**

by

Roman PAŞCA, Akita University, Japan

There is an enormous amount of evidence that humankind is currently facing an almost irreversible

environmental crisis. Scientists from different disciplines and fields are trying to find solutions to this crisis, to trace its development and to propose sensible ways of dealing with its consequences. Philosophers have also begun reflecting on the environmental crisis in an attempt to understand its enjeu and its consequences for the way in which we as human beings are in the world. There are actually voices who have started calling this an existential crisis. I share these concerns, and this is in fact the starting point for my research.

In my presentation, I propose a reexamination of early modern Japanese philosophy in an attempt to bring forth new perspectives based on concepts and notions from different intellectual traditions. Specifically, I will focus on two Edo period thinkers - Andō Shōeki 安藤昌益 (1703-1762) and Ninomiya Sontoku 二宮尊徳 (1787-1856) - and on the way in which they construct their own, original lexicon in order to explain and deal with the complexities of Nature, thus challenging the dominant currents in the intellectual landscape of the time and forcing the limits of language. I will show how these two philosophers, discontent with the status quo, attempt to create their own terminology of Nature, and highlight how this terminology can provide us with hints that might help us reassess our relationship with the environment in the context of the current global crisis.

***Roman PAŞCA** is an Associate Professor at Akita University's Faculty of Education and Human Studies, and vice president of the European Network of Japanese Philosophy. His current research focuses on the relation between nature and human beings in Japanese philosophy from the perspective of environmental ethics.*

## **Doxastic Transformation and Transformative Experiences That Cause Epistemic Conversions**

by

Kunimasa Sato, Ibaraki University, Japan

Paul (2014) characterizes transformative experiences as consisting of epistemic and personal transformations. Epistemic transformation concerns acquiring “what it is like” knowledge—meaning the knowledge of what it is like to have a specific experience, such as comprehending the emotional bond that can be built with animals by having a pet dog. Conversely, personal transformation involves changing one’s core values, thereby altering who one will be, such as an experience that gives one a positive attitude about living with animals. However, as Kind (2020) suggests, it remains unclear in what sense acquiring “what it is like” knowledge can transform one epistemically rather than simply affording one a singular, albeit distinctive, piece of knowledge.

This paper explores epistemic transformativeness in light of changes in one’s doxastic attitudes (belief/disbelief/suspension), the content of which one has deeply committed. I call this experience “doxastic transformation” and argue that an experience can be doxastically and personally transformative when it has the normative power of subjecting one to the revision of a formerly committed belief. For instance, the experience of living with animals could make one abandon the disbelief that having a pet is a valuable use of

time and, instead, come to believe that one can gain real pleasure from an emotional bond with animals.

The argument will advance as follows. First, I critique Paul's notion of epistemic transformation and propose doxastic transformation. Second, I demonstrate that doxastic transformation involves the personal transformation of a currently valued epistemic self, which I call an "epistemic conversion." Third, I argue that such transformative experiences have the normative power of subjecting one to deeply committed belief revision, which can occur involitionally, such as with the experience of "aspect change" in one's way of representing the world.

***Kunimasa Sato** is an associate professor at Ibaraki University in Japan. He holds a Ph.D in philosophy, and his research centers on epistemic injustice and transformative experiences. He has published several papers in *Episteme*, *Informal logic*, *Journal of Philosophy of Education*, *Tetsugaku: International Journal of the Philosophical Association of Japan*, etc.*

### **Strange Visitors**

by

Hannes Schumacher, Chaosmos ∞, Greece

Set in an utopian/dystopian future after a global calamity, STRANGE VISITORS explores the potential of non-human agency in respect of the environmental crisis. A surrealist and dream-like sound & landscape transcending the anthropocentric notions of reality and love.

***Hannes Schumacher:** Having studied all around the world, Hannes Schumacher works at the threshold between philosophy and art focusing on multispecies agency, chaos theory and global mysticism. He has published widely on cross-cultural philosophy and contemporary art; his recent article "Affirmative Nirvāṇa: Cross-cultural encounters between Nāgārjuna and Gilles Deleuze" is forthcoming in *Global Conversations*. Hannes is the founder of the Berlin-based publisher *Freigeist Verlag*, co-founder of the grassroots art space *Chaosmos ∞* in Athens and member of the art collective *Vandalloop*.*

### **Environmentalism and the Sublime**

by

Lucas Scriptor, The Hong Kong Polytechnic University, Hong Kong SAR, China

Kant and Schopenhauer both held that sublime aesthetic experiences possessed ethical significance, albeit in different ways. While today writers are rightfully hesitant to take on the substantial theoretical commitments on which these ethical readings of the sublime rest, several philosophers have thought that experiences of the

sublime might be mobilized for and allied with the cause of environmental protection. While I appreciate the desire to tap into aesthetic experiences to motivate environmental protection, I will argue that we should be skeptical of whether sublime experiences as such are useful in motivating pro-environmental causes. More specifically, I will address three prominent arguments given in support of the claim that sublime experience may play a positive role for environmentalism and argue that none provides compelling reasons to positively link the sublime and pro-environmental concerns or narratives. Moreover, I go on to offer a further argument that appealing to the sublime for protecting the environment suffers from internal incoherence as the features of sublime experience are not well aligned with experiences of ecological fragility and the capacity for positive human intervention. Despite this critique, I remain optimistic that some aesthetic experiences have the potential to do what the sublime cannot. I end by exploring those that may be more suitably aligned with motivating ecological concern.

*Dr. Lucas Scripter is a teaching fellow in the Department of Applied Social Sciences at The Hong Kong Polytechnic University. His research interests are in ethics and aesthetics. His work has appeared in Ratio, Philosophy, The Journal of Value Inquiry, AI and Society, Science and Engineering Ethics, International Philosophical Quarterly, Studies in Philosophy and Education, and The Polish Journal of Aesthetics.*

### **Home Away from Home: Migrant Culture and Allochthonous Nature**

by

Ve-Yin Tee, Nanzan University, Japan

It is hard not to travel, even if we know the opportunity cost of the journeys we take is more environmental destruction. If it is impossible not to go anywhere, then at the very least we should not travel 'to get back to nature'. As American ecologist Aldo Leopold's 'A Sand County Almanac' (1949) lays out in no uncertain terms, the most helpful thing his fellow Americans can do for the nature they feel such an 'appetite and altruism' for is simply to stay home. The issue he takes is more than just the modern dependence of 'outdoor recreation' on motorised transport, but also the unthinking rejection of the meaning and beauty that exist in their own backyard: 'The weeds in a city lot convey the same lesson as the redwoods'. Most of us live in the city, and those of us who do often come from somewhere else. Amy Levy's 'A London Plane-Tree' (1889) draws connections between the poetical persona and the only tree that is still green on the town square, 'the plane-tree' which does not 'droop and pine for country air'. Levy, whose ancestors had arrived in England in the eighteenth century, was the first Jewish woman at Newnham College, which together with Girton College, were notoriously breeding grounds for the New Woman. As a thoroughly acculturated Londoner, she lived almost all her life in the Bloomsbury area. Literary scholars have focused on her Jewish identity and lesbianism, but there are many facets to her distinctiveness including her skepticism of Zionism and her explicit request to be cremated: she became in fact the first Jewish woman to be cremated in England. The London plane was

first discovered in Vauxhall Gardens in the mid-seventeenth century, a hybrid of an oriental plane and American sycamore which had been planted in close proximity to each other. It was cultivated extensively in Victorian times due to its ability to weather atmospheric pollution and root compaction. Levy's poetical celebration of human and nonhuman newcomers is all the more important in the context of the enfolding environmental catastrophe when more of us need to accept the city as our home, our recreation and final destination: neither the persona nor the London plane-tree see any reason to be anywhere else.

***Ve-Yin Tee** is associate professor with the department of British and American Studies, Nanzan University. His most recent publication is *\*Romantic Environmental Sensibility: Nature, Class and Empire\** (2022), an edited collection of essays for Edinburgh University Press. Basically interested in alternative and marginal perspectives on the environment, he is currently looking at eighteenth-century British landscape garden poetry and contemporary Japanese steampunk sculpture on marine life.*

### **Ted Hughes and Nature: the Goddess of Complete Being and the Remains of Elmet**

by

Fiona Tomkinson, Nagoya University, Japan

This presentation will attempt to give an overview of Ted Hughes' ongoing spiritual engagement with nature in his poetry and prose writings.

I would like to isolate four different, though not mutually exclusive, ways in which Hughes gives a voice to nature in his poetry: firstly, through a version of the Wordsworthian spot of time as seen in early poems such as 'Horses', where nature is in a sense captured and contained by imagination and memory; secondly, through attempts to come to terms with the violence of nature, already present in early poems such as "Thrushes" and epitomized in the volume *Crow*; thirdly, through mythic presentations of the Goddess of Complete Being, the deity which takes centre stage in Hughes' work on Shakespeare, and which he saw as having being dethroned by the Protestant Reformation. Fourthly and finally, I will focus on a lesser-known aspect of his work, the presentation of particular English landscapes in terms of myth, nature and history, which we find in the works of his middle period, in particular *Remains of Elmet* (1979), which celebrates the area of Yorkshire which was once part of the ancient Celtic kingdom of Elmet. I try to reconstruct something of what Elmet meant to Hughes and to show how foregrounding this work suggests a reading of his oeuvre in terms of a dialectic between the perception of landscape as remnant and absence and the vision of Nature as completeness.

***Dr. Fiona Tomkinson** is Associate Professor in the Graduate School of Humanities at Nagoya University, where she has taught since April 2017. She also teaches part-time at Nanzan University. Prior to that, she lectured in the English Department at Yeditepe University, Istanbul (1997-2017), and also gave occasional*

*Philosophy classes at Yeditepe and Boğaziçi Universities. She holds a B.A. and M.A. in English Language and Literature from Oxford University and an M.A. and Ph.D. in Philosophy from Boğaziçi University. She has published widely in the areas of literature and philosophy, and is currently researching the influence of Central and East Asian religion, philosophy and mythology on British authors of the twentieth century, including Iris Murdoch, Lawrence Durrell and Ted Hughes. Email: [fgtomkinson@yahoo.co.uk](mailto:fgtomkinson@yahoo.co.uk)*

## **Slowing Down in the Age of Involution: A Case Study of the Black Box Space**

by

Tsirogianni Stavroula, Chinese University of Hong Kong, Shenzhen, China

Amidst the pervasive competition and systemic pressures prevalent in China's education and job market, urban youth contend with phenomena such as "lying flat" and "involution," engendering feelings of isolation and powerlessness. These responses to prevailing narratives of success rooted in efficiency, productivity, and acceleration, raise spiritual questions about hope and how we imagine the future. In light of these questions, this paper takes as a case study the 'Black Box' project, a student-driven initiative at the Chinese University of Hong Kong Shenzhen, which serves as an example of how participatory methodologies may open spaces for imagining otherwise (Olufemi, 2021). Drawing inspiration from the tenets of community psychology and aesthetic philosophy, as well as principles of commoning, prefiguration, and speculative design, the project employs sensorial and storytelling methodologies across two distinct realms: one fostering individual reflection and contemplation, and the other facilitating collective exchange. Opening the Black Box is a collective endeavor aimed at bringing students in correspondence with each other and the world (Ingold, 2000), and empowering them to imagine otherwise. In our presentation, we would like to delve into the temporal, sensory, and spatial conditions we tried to create within the Black Box to cultivate 'slow' and 'non-linear' contemplations on history and time as dialogic and embodied experiences. Our endeavor was to carve out a private/public space that transcends mere escapism or the pursuit of 'positive energy', instead fostering an atmospheric ambiance conducive to expanding our 'attentionality' towards alternative temporalities, processes, relationships, and struggles. We seek to share the challenges encountered and the process of cultivating practices of hope and 'slowness' (Koepnick 2014) as a means of imagining history, ourselves, and the world as ever in creation.

***Tsirogianni Stavroula:*** *After completing my B.Sc. in Psychology at the National Capodestrian University of Athens in Greece, I then moved to the London School of Economics and Political Science in the UK for my M.Sc. and Ph.D. Life brought me to China where I currently work as an associate professor in teaching Applied Psychology at the Chinese University of Hong Kong Shenzhen. I am passionate by the use of social sciences, humanities, arts, and participatory methods to catalyze transformative shifts in our habits of mind and behaviors, ultimately fostering a more socially just, sustainable, and harmonious world. As an educator*

*and a scholar, my praxis is rooted in the exploration of psycho-social and policy questions related to social values, subjectivities, and the socio-cognitive mechanisms involved in community-driven visions of the future and social change. This exploration takes place within the context of four key areas: (1) Chinese youth and social imagination (2) community development (3) science- society relations and (4) migration and identity.*

**Nature as “The Holy” in Heidegger’s Interpretation of a Hölderlin’s Hymn “As if it is a Day of Festival...” —An Approach to the Fundamental Eco-logy Based on the Holiness of Nature**

by

Keiko Ueda, Tokyo Metropolitan University, Japan,

When considering the relationship between humans and nature, we can identify at least three attitudes of humankind toward nature. The first attitude is based on human’s profit- oriented thinking. People who hold this viewpoint regard nature as a useful stockpile of materials right in front of us almost like gifts or presents, from which we can make our foods, clothes, houses, and other life-sustaining goods. This attitude is not always harmful to nature, but a relentless pursuit of human profits endangers the long-time survival of nature, including the human being itself. The second attitude is that of ecologists who seek to protect nature from destruction. The third attitude is trying to hear and learn from nature, rather than making use of it or trying to protect it. Martin Heidegger, Hölderlin, and Kumagusu Minakata are example of philosophers, poets, and scientists who hold this viewpoint. This presentation will explore the third attitude through Heidegger’s interpretation of Hölderlin’s hymn, “as if it is a day of festival...”

First, we attempt to clarify the structure of Heidegger’s own way of thinking on “Being” and “Truth of Being” as the revelation of Being through Da-sein and the corresponding role of a poet who accepts the words of the Holy and conveys them for his people. Second, we examine Heidegger’s interpretation of nature as  $\Phi\acute{\upsilon}\sigma\iota\varsigma$ , and how it is related to “nature” in Hölderlin’s hymn. Third, we look at the meaning of “Holy”, which is defined by words like “omnipresent” (allgegenwärtig), “liveliness” (allebendige), and “divine beauty” (gottlich schöne).

**Keiko Ueda:** *Part-time lecturer of modern philosophy at Tokyo Metropolitan Unibersity (2015-2024), Doctor’s Degree in Literature, Tokyo Metropolitan University (2014), Master’s Degree in Literature, Tokyo, Metropolitan University (2011), Bachelor’s Degree in Theology, Sophia University (2008), Bachelor’s Degree in Forestry, University of Tokyo (1989)*

**Topological Existential Engagements: Modern Local Identity and Postmodern Performativity**

by

Ionut Untea, Southeast University, Nanjing, China

The age-old “nature vs. nurture” debate has recently reached a new stage in the context of the treatment of the influence of the characteristics of a specific geographical space or cultural place on the coherent development of individuals. Malabou has emphasized that epigenetics, the study of the changes in the phenotype of individuals under the influence of their environment, points toward an “immediate biological translation” in the sense that the very “material shape of our brain” may be modified under the influence of “education, experiences, the encounters we make” (Malabou et al. 2017). But what are the odds of applying this dimension to the particular discussion of the influence of the geographical and cultural milieu to the very quality of living one’s identity? In short, what is the role of “place” considered as an “ontological structure,” or “event” happening in a certain “space” and time (Malpas 2022, 1,9)? By associating “place” with “home,” or “the familiar,” Scruton took this debate in a conservative direction (2015), and has directly influenced the content of the Paris Statement, a conservative view of Europe as a place of Christian civilization (2017), which he signed, alongside other intellectuals (e.g. Rémi Brague, Pierre Manent, Láncki András, Dalmacio Negro Pavón). Nonetheless, can an approach involving the influence of the place go beyond an approach that remains suspicious to accepting migrants? I attempt to go beyond any polarizing approach, by proposing to take as a key of interpretation the notion of performance. It is my hope that a better focus on the performativity of identity may help both conservative and progressive approaches reach reconciliation by getting closer to the very existential dimension of the engagement with the phenomenological potential of the place and its external expressions (performances) that give contours, color and feeling to an individual’s or a group’s attachment to a certain place. Historically, this attachment has been channeled, especially in the modern times, under the authority of the rising nation-state, for an attachment for “patria,” and later for “nation.” Still, one should not forget that the roots of “patria” (fatherland) may be found in Octavian Augustus’ act of conquering a certain land and transforming it into a province, symbolically represented as an act of raping-as-civilizing (Strijdom 2015). So, the postmodern engagement with our patriotic feelings or national identity needs to take into consideration the very aspect of the violence by which we have been forced into the engagement with, and allegiance for our (politically shaped) identities (in which we only “represent” rather than “perform” our attachment to a place). Hence it is also important to take into account Butler’s “radical performativity of identity” in the sense that identities are not given, but constructed agonistically, through social signifiers (Cooke on Butler, 2006; Butler 2000). From this perspective, it may be enquired whether performativity connected with the semiotic potential of a place (e.g. its primary iconicity, and later symbolism) offers a practical support for philosophy in the direction of the formulation of an ethos of wholeness that would make emerge more inclusive cultural and collective identities. The semioticians John Deely and Susan Petrilly, and the philosophers of intercultural relations Roger T. Ames and Alphonso Lingis have gone in this direction. I will also use their views to emphasize the material and local cultural influences on the very wholeness of an identity without the appeal to a political national allegiance, but opened rather toward transcultural and intercultural dimensions of performativity of identity.

**Ionut Untea**, PhD, Professor of Western Philosophy at Southeast University, Nanjing, China. Since March 2024, Dr. Untea is also editor of the “Ethical Issues in Public Philosophy” series of the American Philosophical Association (APA) blog. In 2022-2023, Dr. Untea has been a fellow-in-residence at the Akademie Schloss Solitude, Stuttgart. In 2021 he has been a stipendiary Visiting Professor in Cultural Semiotics at the University of Bari Aldo Moro. In 2014-2015 he has been a postdoctoral fellow in Interfaith Dialogue at the University of Geneva. Dr. Untea has obtained his French doctorate at the Ecole Pratique des Hautes Etudes (Religions and Systems of Thought), Paris.

### **Enlightenment’s “Good Mourning”: A Psychoanalytic Interpretation of the *Dialectic of Enlightenment***

by

Felix S. H. Yeung, University of Essex, UK

Adorno and Horkheimer’s *Dialectic of Enlightenment* argues that (Western) Enlightenment reason originates from and propagates the fear of nature. The perceived need to preserve oneself against a fearful, alien nature drives enlightenment to render nature regular, predictable, and controllable. Subordinating nature to reason is violent, as subjects implicated by this fearful project of ‘enlightened’ self-preservation are forced to repress their instincts, exploit nature, and persecute on social others perceived as threats to one’s kind (Fascism).

I offer a psychoanalytic reading of the Dialectic in this talk. While some interpreters of the Dialectic (e.g. Habermas and Honneth in the later Frankfurt School) accuse Adorno and Horkheimer of conflating the psychological (self-relation), social (intersubjective relations), and objective/technical (subject-world/nature relations), I argue that Dialectic’s analysis of enlightenment’s fear converges with object-relations psychoanalyst Melanie Klein’s description of paranoid anxieties. Reading the Enlightenment reason as an instantiation of paranoia has three advantages:

- (i) it offers a way of reading the account of Dialectic in seeing the Enlightenment as rooted in (psychologically-rooted) fear;
- (ii) it allows us to grapple with the psychodynamic challenges in overcoming the problems of our historical present (including the rise of populism and the climate crisis).
- (iii) it allows us to outline the necessary psychodynamic prerequisites for initiating effective social change.

For Klein, the successful overcoming of paranoia requires the paranoid subject to painfully (“depressively”) accept an imperfect reality that is out of their control, and acknowledge their guilt in paranoically attacking imperfect-but-good objects. This paves the way for a genuine reconciliation with objects. Klein’s proposal (echoing Adorno’s and Horkheimer’s call to reconcile with nature), applied to our present, is a call for us to collectively mourn our phantasies of omnipotent, rationalist control, to become responsible for the damages we have done to nature, our social others, and ultimately ourselves.

*Felix S. H. Yeung is a philosophy PhD candidate at the School of Philosophical, Historical and Interdisciplinary Studies, University of Essex, UK, and an affiliate of the Centre for Investigating Contemporary Social Ills in Essex. He is currently a philosophy lecturer in Hong Kong with a research specialization in the cultural theories of neoliberalism, critical theory, psychoanalytic theory, and the ethics of AI. His recent articles on AI and psychoanalysis appeared in peer-reviewed journals such as the American Philosophical Quarterly, AI and Society, and Constellations.*

### **The Metaphor of Messiah's Chair from the Perspective of Modernity**

by

Zhao Sikong, Institute of Philosophy, Shanghai Academy of Social Sciences, China

In her *A Theory of Modernity*, Agnes Heller writes, "We are sitting around the table of modernity. One can see all chairs occupied by the things of the present (and the future of the present). ... But one can also leave one chair unoccupied. This chair waits for the Messiah. The Messiah might come or He might not come. Yet, we will never know when He arrives or whether He arrives." The metaphor of Messiah's chair is meant to explain the difference between two propositions: one is unreflected postmodern consciousness which "does not leave an unoccupied chair – there is no place here for the Messiah to come." The other is the traditional grand narratives which "believe in the false Messiah because they claim to know who (what) the Messiah is or, even worse, they claim to know what makes the Messiah arrive."

*Zhao Sikong, PhD, Full Professor. Her research interest is in Western Marxism, Neo-Marxism in Central and Eastern Europe, Political theory and ideological trends of the transitional societies. PhD in philosophy at Wuhan University, China (2007). Postdoctoral research at Fudan University, Shanghai. She has published articles in Chinese and English and two books in Chinese about Budapest School, George Lukacs, political trends after 1989 in Eastern Europe, ideology and morality changes in China. She has recently been a visiting scholar at the University of Munich (LMU) as part of Historisches Seminar Abteilung für Geschichte Ost und SüdostEuropas (2023).*

## Colloquium Tips

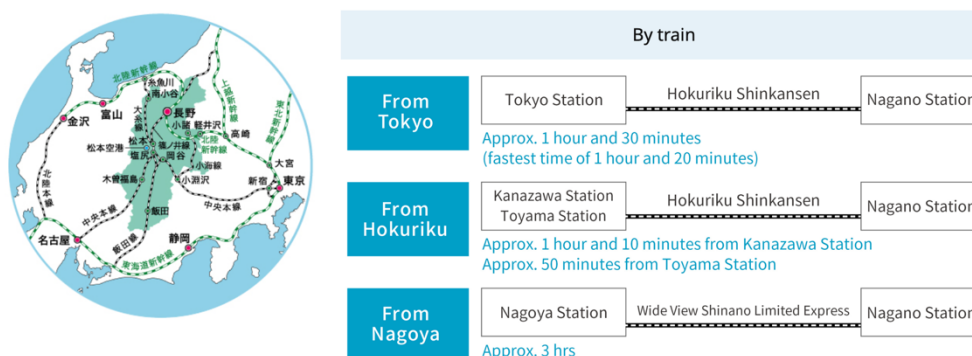
### 1 Access

#### Train transfer information in Japan

[https://world.jorudan.co.jp/mln/en/?sub\\_lang=ja](https://world.jorudan.co.jp/mln/en/?sub_lang=ja)

#### Directions to Nagano Station

#### Directions to Nagano Station



<https://www.u-nagano.ac.jp/en/about/access/>

#### From Tokyo to Nagano Station

##### 1. From Narita Airport:

##### 1.1 Shinkansen (Bullet Train):

You can take the Narita Express (N'EX) to Tokyo Station (about 1 hour) and transfer to the Hokuriku Shinkansen.

The Shinkansen ride from Tokyo Station to Nagano Station takes about 90-100 minutes.

In this case, you will be using Japan Railway (JR) only, and all tickets can be purchased at JR stations at Narita Terminal 1 or 2.

##### 1.2 Keikyu Skyliner and Shinkansen Combo:

You can also take the Keikyu Line Skyliner from Narita Airport to Keikyu Ueno Station (about 40 minutes) and transfer to the Hokuriku Shinkansen to Nagano Station.

##### 1.3 Airport Limousine Bus:

Alternatively, you can take the Airport Limousine Bus directly from Narita Airport to Nagano Station. The trip takes about 4-5 hours depending on traffic, but is cheaper than taking the train. Here are some bus companies' websites in English.

### 1.3.1 Alpico Bus

<https://www.alpico.co.jp/en/timetable/nagano/r-tokyo-disney-resort-narita-airport-nagano/>

### 1.3.2 Willer Travel

[https://willerexpress.com/en/bus\\_search/chiba/narita\\_airport/nagano/all/](https://willerexpress.com/en/bus_search/chiba/narita_airport/nagano/all/)

## 2. From Haneda Airport:

### 2.1 Shinkansen (Bullet Train):

#### 2.1.1 Monorail, Haneda via Mamamatsucho to Tokyo

You can take the Tokyo Monorail (From Haneda to Hamamatsucho, then change to JR Yamanote Line to go to Tokyo Station)

#### 2.1.2 Keikyu, Haneda via Shinagawa to Tokyo

Or you can take Keikyu Line from Haneda Airport to Shinagawa, then change to JR Yamanote Line or Keihin Tohoku Line or Ueno Tokyo Line, to go to Tokyo Station) and transfer to the Hokuriku Shinkansen to Nagano Station.

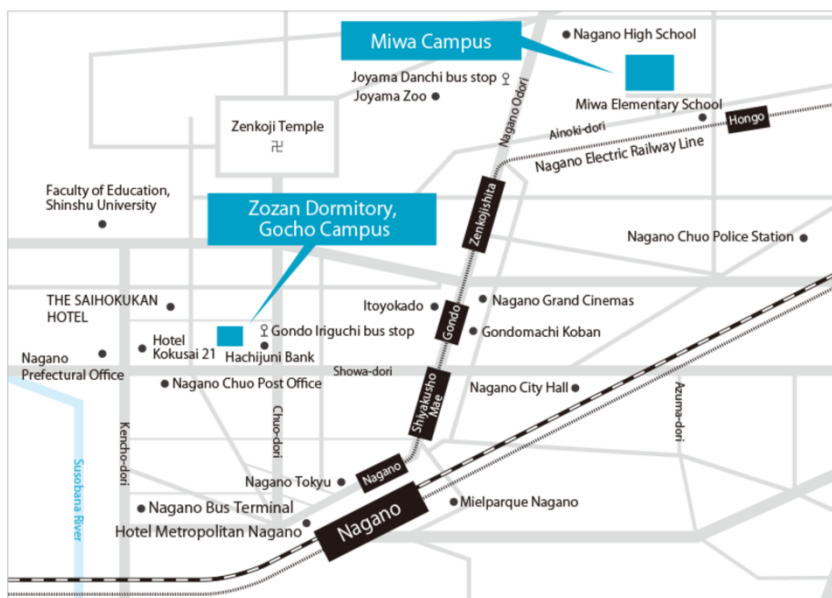
### 2.2 Airport Limousine Bus:

I could not find an airport limousine bus from Haneda Airport to Nagano Station.

Please note: You can purchase Shinkansen ticket at the ticket counter or use automatic ticket machines of each stations. For Airport Limousine Bus, tickets can be purchased at the airport or booked online in advance for added convenience.

Directions from Nagano Station

## Directions from Nagano Station



## 2 How to pay

Credit cards are accepted in convenience stores and supermarkets. Currency exchange available at Tourist Information Center in Nagano Station (For more info: <http://en.nagano-cvb.or.jp/modules/xelfinder/index.php/view/478/CurrencyExchangeMachine.pdf>)

### Colloquium Tips 3 (Hotels in Nagano)

### 3 Weather

Average temperature in June is between 20C to 26C during the day, between 10C to 18C during the night. 1<sup>st</sup> June is just before the rainy season, but it may rain during 3 days of the colloquium.

4 Free Wi-Fi

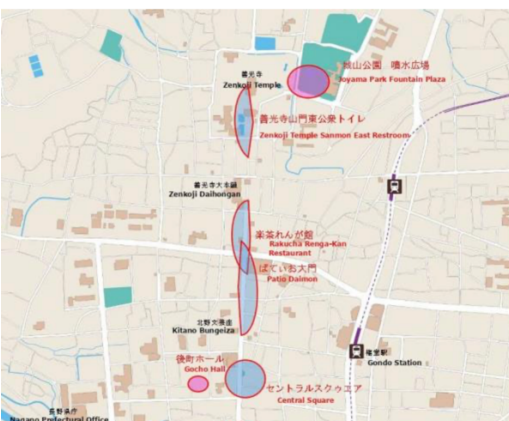
Free Wi-Fi in Miwa Campus is available for the guests.

Nagano City Free Wi-Fi is available in following areas among others.

## Around Nagano Station



## Around Zenkoji Temple



Togakushi Shrine Okusha (Approximately 1hr by bus from Nagano Station)

