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The Erasmus logo is a stylized, cursive script of the word "Erasmus" in a dark grey color.

Designing for the Pluriverse:

CONNECTING AND STORYING MORE-THAN-HUMAN KIN IN TAIWAN

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Taiwan

in partial fulfilment of the requirements for obtaining the degree of
MASTER OF ARTS IN DEVELOPMENT STUDIES

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December 2023

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List of Acronyms

CPC	CPC Corporation, Taiwan ("China Petroleum Corporation" before 2007)
DAKA	DAKA Renewable Resource Recycling Center
FANCA	Forestry and Nature Conservation Agency
FPG	Formosa Plastics Group
KMT	Kuomintang/Chinese Nationalist Party
PTS	Taiwan: Public Television Service
RP	research project
TCC	Taiwan Cement Corporation
US	the United State
WW2	World War 2

Abstract

This RP is a journey linking personal and societal matters that are essential for me. It is a self-experiment at my current life-stage to live accountably in relations on Earth, and also an experiment for challenging hegemonic systems with love and care. I explore kinning as world-making process and possibilities for the Taiwanese pluriverse with five co-creators, including humans and Earth Others. My practices of doing research, naming sensing-thinking and storying/storytelling, were inspired by feminist political ecology and decolonial thinking. Through this RP I found that more-than-human kinship may be more common than I expected, and the enunciation from Taiwanese lifeworlds could contribute to the global pluriversal transitions.

Keywords

pluriverse, more-than-human, kinship, ethics, relationality

Acknowledgement

First of all, thanks to Raya, Sra, YL, AW and JW for your trust and generosity (again); I am still receiving more than I can return. Thanks to Wendy and Farhad for your very kind support; I am so grateful to be encouraged to do this RP. Thanks to my lovely friends at ISS.

Thanks to all beings who make the birth of my first non-human child possible; and *I am very happy to have you here* 😊

Chapter 1

Introduction

1.1 Pre-birth of this RP

My research topic emerges interactively and non-linearly through interconnected layers of concerns. The story(ies) began when I joined a social movement related to the political-economic threat from China in 2014 (Hioe, 2017). My strong emotional reactions made me realized I cared about Taiwan as a social and political entity starting from my worries that Taiwan would be controlled by China in any form. But I was not clear why I *cared* and what caring meant. My focus was on “human rights”; however, I was not sure if it were exactly human rights I cared about. Something was missing. I was pushed to search more deeply into my emotions and what role I wanted play to bring about social change in Taiwan.

During those years I felt emotionally numb, but I did find being in “nature” gave me positive energy. Being with the mountainous streams and ocean in Eastern Taiwan made my mind less chaotic. I was able to pay more attention to the present rather than ruminating on depressing thoughts. I felt being healed while soaking in their waters. I began to meet people with knowledge and skills about nature. These encounters helped me to continue. There were like guiding wires in a dense fog. Reflecting on these experiences and inspired by the book *Ecopsychology: Restoring the earth, healing the mind* (Roszak et al., 1995). I clarified my non-anthropocentric position and felt (re)connected with nature. I moved from human rights to environmental issues as my primary entry point to engage with this problematic world. I decided that my life-long guideline would be freedom in search for a balance among all beings as we interact with our surrounding relations.

1.2 What is this RP (about)?

I continue this inner (re)search begun in Taiwan guided by different scholars with whom I have engaged during my time at ISS. Learning from decolonial, feminist and political ecologists (to whom I refer in detail below), I use the RP to consider how best to take up responsibilities for myself and my relations with Earth Others. I have reflected about who and where I am, as well as the space and beings with whom I link, meaning I have gone deeply into my positionality, relationality and accountability. My findings are woven in the upcoming stories where I explore how I, as a native Taiwanese¹ female human born and raised in Taipei, currently studying in Europe analyses how she is meshed in different relations and is searching how to live accountably by creating healthy, balanced, and reciprocal relations with all beings.

This RP is a humble attempt at understanding world-making. According to Michael Hathaway, “world-making suggests that all living organisms constantly *interpret and engage* their surroundings, and thus *creatively participate* in making their worlds” (2022, xx). Inspired by Hathaway I looked at how to be(come) an accountable being that is partaking *world-making*. I see writing this RP I as a personal exercise towards making a better, caring interwoven

¹ Native Taiwanese refers to early Han Chinese migrants and their descendants, mainly Hokkein and Hakka, with their own languages. Mainlanders refer to Han Chinese migrants that came with KMT regime after WW2, use Mandarin Chinese as the official language. During growing up, I perceived the ethnic tension among mainlanders and native Taiwanese from the previous two generations, but the distinction is almost invisible in my generation among peers.

more-than-human world. I start by challenging human supremacy which legitimizes the extractivist ways we treat more-than-humans. I want instead to be guided by feminist ideas of love, care, and relations, which have been oppressed by the logic of dualist patriarchal domination (Plumwood, 1993). I live in relations with more-than-human others on Earth, learn to think about the connectivity in a kinship mode (van Dooren and Chrulew, 2022).

I define myself as a researcher who is a curious and committed person trying to find subjective (possibly collective) answers. I do not wish to do mainstream *research* which exploits the researched and claims sole ownership of knowledge, and tries to produce rational, objective, exclusive facts. I wish to do a *decolonial investigation* (Mignolo, 2021) which expands the space for non-mainstream alternatives and the co-creation of knowledge. My learning and unlearning is inspired by Mario Blaser and Marisol de la Cadena's proposal that "the pluriverse as analytic is not only an abstraction: being ethnographic, it emerges from our variously mediated (yet embodied) experiences of worldings that fieldwork confronted us with, and that incited us toward a disposition to be attentive to practices that make worlds even if they do not satisfy our demand (the demand of modern epistemology) to prove their reality (as they do not leave historical evidence, let alone scientific)" (2018. p.4).

I think of this RP fondly as a non-human child that is nurtured with love and care by me and co-created with others. The RP came into being via stories about relationality in *the everyday* (Guillaume and Huysmans, 2019) and emerged through thinking and doing with more-than-human others in Taiwan. It is nurtured by these small stories intertwined with the larger economic and political scheme of the past and present. By paying attention to the small stories of relations among Earth Others the RP helps to deconstruct the dominant narratives regarding policymaking and development, which are shaped by government officials and corporations with political economic power. Like tendrils of ivy the RP climbs into the cracks of concrete buildings and shakes the main structures and opens up space for possible Taiwanese pluriversal transitions.

1.3 From where does this RP speak?

1.3.1 Brief Taiwanese colonial context

Dutch and Spanish explorers came to Taiwan in the 17th century, bringing their religions, linguistic Romanization/Latinization and trade (Chao, 2019). At the time they were mostly indigenous Taiwanese and some Han Chinese people living there in a kin-based economy with shared commons on the island (Lin, 2007, p.73). These businesses-focused Europeans cooperated and conflicted with the indigenous peoples in certain areas. Later, large population of Han migrants from Southeast China moved to Taiwan in during the Chinese regimes, Kingdom of Tungning and Qing Dynasty. In this period forestry was born², and business started to grow (ibid, p.14, 75). Feudalist, agriculture-based, human-centered, patriarchal Han Chinese culture dominated Taiwan society and economy, and indigenous animist lifestyle was gradually marginalized.

While Han Chinese built the foundation of agricultural land use, large scale development of agriculture and forestry began under Japan's colonization. During Japanese domination, a capitalist economy was established in Taiwan. Under the slogan "(modernized) agriculture in Taiwan, industrialization in Japan" from 1900 to 1930, land and forest were privatized to support Japanese capitalists. Taiwan became a base for economic agriculture for Japanese government. It means the landscape and plantation were reshaped according to the

² The first record of forestry in Taiwan: Qing-lead camphor wood-cutting and production.

authority's cost-benefit preferences. For instance, camphor trees were increased through for-
estation for a period of time, while Hinoki and Binoki that had lived for thousands of years
were cut for sell (ibid, p.18, 80-89). Japanese government policy envisioned the long-term
colonization of Taiwan, exploiting natural resources through sustainable forest preservation
and reforestation (Yao, 2004).

After Japan lost WW2 in 1945, the KMT regime (the Republic of China, R.O.C.) polit-
ically took over Taiwan. Han Taiwanese on the island first enthusiastically welcomed this
new Han regime, but soon felt disappointed by its corruption and oppressing regulation. As
tension accumulated, a severe political conflict was triggered in 1947, made the division of
native Taiwanese and mainlander become significant (Shih and Chen, 2010). After losing
Chinese Civil War, a new wave of Chinese migrants came to Taiwan with the KMT regime
in 1949, bearing an aim of regaining mainland China. Taiwan was the means but not ends
under KMT's one-party dictatorship. Social structures were shaped through the state and
state-owned enterprises which imposed political-economic power through violence, control-
ling language, education and the corporations that monopolistically led Taiwan's develop-
ment (Liu, 1992).

The KMT government was aided by US as an anti-communist ally and built economic
dependence on US and Japan, and Taiwan went through a period of rapid economic growth
and became a successful example of a developmental state (Kuo and Myers, 2012; Liu, 1992).
In this period, the biggest scale of deforestation in the history and dramatically increased
pollution was the cost paid for woods exportation, agricultural commercialization, and in-
dustrialization (Lin, 2007). The influences from the West, especially the US, grew in military
defense, political, cultural and economic aspects, knowledge and knowledge production etc.,
added another international layer of what Lee and Cho called colonial modernity (2012), or
what Shih called neo-colonialism—more specifically, “Americanism”, in Taiwanese context
(2016).

At that time, Taiwan's economic miracle was built on the “redistribution” of indigenous
land conducted by two settler regimes in the world, the R.O.C. and the U.S., without indig-
enous people's participation (Shih, 2021). As the evident political-economic inequality be-
tween native Taiwanese and mainlanders has gradually faded away over decades (Su and Yu,
2007). Native Taiwanese have begun seeking decolonial paths, but indigenous people live
continually in settler colonialism (Shih, 2016). Currently, 96.4% of the Taiwanese population
is Han, while only 2.5% are indigenous (Executive Yuan, 2023a). In this context, Han people
are the settlers having privileges within the social, political, and economic settler-colonialist
structures where settler colonialism operates on “the logic of elimination that leaves scant
room for indigenous decolonization, as colonizers replace the indigenous population to be-
come the demographic majority, through genocide, miscegenation, eugenics, assimilation,
and ethnocide” (Shih, 2021, x).

The perpetuation of unjust, stratified gender-ethnic hierarchies³ and the normalized ex-
ploitation of natural resources keep being reproduced with ongoing colonial extractive prac-
tices (Business Weekly, 2023). Under the never ceasing international marginalization and ge-
opolitical tension, Taiwan's developmental policies have been strongly influenced by our
need for security and the quest for a place in the world. Eager to be seen with dignity globally,
the current government is aiming for technological innovation and economic growth to sta-
bilize Taiwan's essential role in the global supply chain, detach from its previous economic
dependence on China, and garner support from Western countries as allies against military

³ The hierarchies can roughly be described as: male over female, white Westerners over Han
(mainlanders over native Taiwanese) over the indigenous and new immigrants from Southeast Asia
that I am not able to discuss in this paper (Shih, 2016; Su and Yu 2007; Lan, 2013).

threats from China (Tsai, 2023). Participating in the *One World* — “the capitalist, patriarchal, and colonial globalized world” (Escobar, 2020, p.9), or using the term as a verb “one-worlding”, is the priority of the current central government, and of the policy proposals from all presidential candidates in the upcoming election in 2024 (Liu, 2023; Common-Wealth Magazine, 2023).

1.3.2 What has been happening in relation to one-worlding?

Taiwan has been physical and ideological domination by different external regimes which disadvantaged existing Taiwanese human and non-human beings. Generations of Taiwanese have been struggling with self-identification, and have lacked opportunities to understand and to cultivate deep (re)connections with ourselves and Earth Others during these waves of colonization (Lin, 2007). It is crucial to notice the embedded coloniality, to open space for seeing what could be erased in Taiwan and care for this imagined entity; as Blaser and de la Cadena said, the pluriverse is a matter of care (2018, p.5). I further see possibilities for pluriversal transition through social/environmental movements and the long existing spiritual background that shows more-than-human connections.

Over more than thirty years, social movements and the gradually opening political sphere co-facilitated Taiwan’s democratic transition, with environmental movements played a leading role in the civil society (Ho 2000). Before and after martial law ended in mid-July, 1987, Taiwanese people started to find their voices after long years of oppression. The anti-DuPont movement in Lukang marked the start of Taiwanese environmental movements in 1986. Under the slogan “I love Lukang, reject Dupont” and “anti-privilege, anti-public nuisance”, local residents protested against the high pollution and fought for their hometown and livelihood. The campaign successfully stopped the high pollution industry (PTS, 2019; Ho, 2000). During the movement, local activists gathered at their belief center — Mazu⁴ temple; and they thanked Mazu with a ceremony ten days after the developmental plan was cancelled (Chiang, Chang, and Tsai, 2019). Another crucial success in the same year was the anti-Liuquing (FPG sixth naphtha cracker⁵ project) movement in Yilan; however, the factories were eventually established in Mailiao, brought the area noticeable jobs opportunities, social welfare and subsidies as well as intensive air and water pollution (PTS, 2019; FPG, 2023; Chen, et al., 2022).

Early August in 1987, the anti-Wuquing (CPC fifth naphtha cracker project) movement in Houchin began with a story that local residents received messages from Yo-ying Kong⁶ asking them to protest against the constructions of naphtha cracker. After confirmed different deities⁷ opinions, four temples cooperatively fund this movement with two million Taiwanese dollars. Local people supported each other with guidance from deities and spirits, gave birth to the first referendum in Taiwan before the Referendum Act was passed. Religious belief supported the Houchin community throughout this period before the birth of Wuquing producing a close community for over two decades (Ho, 2005; Chen, 2015). About

⁴ Goddess originally of maritime affairs—the main local deity in Lukang but also famous country-wide.

⁵ Petrochemical industries in Taiwan were under KMT regime’s control (e.g., CPC), brought rapid economic growth in the 70s. FPG got the opportunity to build naphtha crackers as a private enterprise under the trend of global neoliberalization, nurtured significant political-economic power with the state’s support in Taiwan in 80s and 90s (Fang et al., 2019; FPG, 2012).

⁶ 有應公 (wandering spirits)

⁷ 保生大帝 (deity of medicine), 神農大帝 (deity for agriculture and medical plants), and 土地公 (deity of the land— more of a local deity like a village chief)

one year later, the indigenous land-back movements emerged under their first slogan “land back for surviving⁸”, representing indigenous values that “land is our mother, land is life” (Icyang Parod, 2022, p.64). The land-back movements extended to include indigenous traditional territory movements with emphasis of the relationship between indigenous people and the land in which their culture is rooted (Kuo, 2018).

The above-mentioned movements highlighted Han Hokkein culture and indigenous beliefs and territories. The Meinung anti-dam movement, featuring Han Hakka background, is a beautiful example of non-stop actions by local more-than-human community. To guard their homeland, the young generation went back and formed Meinung People’s Association protesting against dam construction since 1992 and later created the Yellow Butterfly Festival⁹ in 1995 (PTS, 2019). This festival has taken place annually or biennially ever since. It sustains after the movement which after reaching their goals ended in 2000. It is a festival practicing traditional Hakka rituals to worship Bag-gung¹⁰ and local spiritual symbols of representing living creatures and mountain. Its central values “lie in reflecting on the sustainable relationships among human beings and their surrounding natural environments; and in achieving Meinung’s agricultural ecology based on that relationship” (Meinung People’s Association, 2023). This festival attracts more people outside of Meinung to co-create and participate with new events and workshops over the years.

Richness and resilience of relations between Taiwanese humans and non-humans as a community is illustrated by these events. They were responding to the environmental impact of rapid industrial development and economic growth. Over 90% of the environmental movements were protesting against pollution during 1980 to 1998 at a local level in Taiwan (Ho, 2005). “Development” started to be questioned more explicitly during 2000s to 2010s, along with protests against Kuokuang Petrochemical Park Project (PTS, 2019). Activists took the issue to the national level, telling people that it was not only going to impact local residents, but the whole island. The project was cancelled in Taiwan and transferred to Malaysia, where it also eventually stopped.

The Basic Environment Law was passed in 2002, which drew attention to the tension between economic growth and environmental costs, and aimed to “maintain environmental resources and pursue sustainable development Based on long-term benefits of the state, economic, technologic, and social development should all consider environmental protection. But when those development would cause serious negative damages, protecting the environmental should be prioritized¹¹” (Legislative Yuan, 2002).

Even with these protests and some successes of the environmental movement, there have been many other big scale development plans supported by the state. The current mainstream still prioritizes neoliberal development and ignores or marginalizes other-than-humans. In official documents of the state, for example, reviewing the most recent Yearly Policy Objectives of the Executive Yuan for 2024 (Executive Yuan, 2023b), I found that policies focus on development as economic technological growth are approximately eight times more than the environmental ones, and concerns for nature or Earth Others are absent. The environmental policies mostly convey neoliberalist goals, such as “practice net-zero pathway,

⁸ 為求生存，還我土地

⁹ While the local community is always the organizer of this festival, FANCA started taking part since 2018 until now.

¹⁰ 土地公 in Hakka

¹¹ 基於國家長期利益，經濟、科技及社會發展均應兼顧環境保護。但經濟、科技及社會發展對環境有嚴重不良影響或有危害之虞者，應環境保護優先

decrease warm house gas emission and enhance relevant examination and management, increase industrial competitiveness¹²” (p.18).

The National Development Plan for 2021 to 2024, claims that its core goal is to “Pursue growth in stableness, seize pre-emptive opportunities in changing situations¹³” (National Development Council, 2021, Preface, II). The focus is on finance and economy, digital technology, optimization in industry, and sustainability which can be reached through green growth. This trend also shows in the newest general budget proposal from the central government, that 15.1% of the budget is for “economic development” and 1% for “community development and environmental protection” (Executive Yuan, 2023c, p.26). The Forestry and Nature Conservation Agency¹⁴ and the Ocean Conservation Administration are the two main official units in charge of ecological restoration and conservation, for the land and the sea area respectively. Here anthropocentric narratives are dominant, presenting environmental conservation for the purpose of developing the state and its citizens (FANCA, 2022a; Ocean Conservation Administration, 2023).

1.3.3 What could “development for all” mean in Taiwan’s case?

Looking at the public sector, the FANCA does address development more critically. The National Land Ecological Conservation Green Network Construction Plan¹⁵ uses non-dualist, more-than-human concepts from the Satoyama Initiative (FANCA, 2022b; Satoyama Initiative, 2023). While neoliberal narratives are dominant, and the indigenous is marginalized in the official plan, FANCA have been collaborating with or funding civil groups for ecological projects, published open-access books and films advocating for learning from and respecting nature, and for better relationships between human and Earth-Others (2023a; 2023b).

Furthermore, there is evidence of *caring* for more-than-humans in its official Facebook fan page. There are posts introducing Earth Others and emphasizing more-than-human connections in agricultures and forests etc. (FANCA, 2023c). For example, at the bottom of a post there is a note about removing an invading species, cane toad¹⁶, saying “This is not cane toads’ fault, just that they were brought to the wrong place.¹⁷” (FANCA, 2023d). Another example is a post of an event about Atayal hunting culture and their wisdom to co-exist well with the mountains, mentioning that “Guanwu National Forest Recreation Area was once a logging site, but it was Atayal traditional territory long before that¹⁸” (FANCA, 2023e). These narratives could indicate an opening for a shift toward a more-than-human paradigm in Taiwanese officials.

Another example is the film *When World's Collide: A Formosan Black Bear's Deadly Dance with Civilization*¹⁹ (FANCA, 2023f). I encountered it at a movie screening event, and the

¹² 落實淨零排放路徑，強化溫室氣體減量及查驗管理機制，提升產業競爭力

¹³ 穩定中追求成長、變局中把握先機

¹⁴ “Forest Bureau” became “Forestry and Nature Conservation Agency (FANCA)” since August 1, 2023. I use FANCA for consistency no matter the information was accessed before or after its name was changed.

¹⁵ Also called Taiwan Ecological Network (TEN) or National Green Network

¹⁶ *Bufo marinus*

¹⁷ 這不是海蟾蜍的錯，牠們只是被帶到錯誤的地方

¹⁸ □

¹⁹ The film’s name in Chinese: 一隻臺灣黑熊之死 [*the Death of a Formosan Black Bear*]

director shared their journey during the post-screening discussion. From this documentary I could see dynamic co-work among public sectors, NGOs, indigenous individuals and tribes, farmers, etc. for saving a male Formosa black bear, numbered 568/711. The initial intention of filming was to establish and accumulate knowledge about Formosan Black Bear since there is surprisingly little known about this iconic “national” species with high public consensus of conservation (Yen, 2023).

The film records the bear coming close to “human habitats” caught by traps that aimed to catch monkeys or wild boar to protect the orchards for many times. The last time he was released in a different area far from his origin habitat; and he walked 54.75km, crossing steep mountains and valleys, tried to get back home (Chiang, 2022). “Everyone was giving their all in every moment to try to save him, with no time for reflection. The result, however, was his death, which left all of us deeply shocked”, so they rewatched the recordings and reflected on what happened. Eventually they decided to make it into a documentary and FANCA published it (Yen, 2023).

I saw the initial approach of dealing with the black bear through a scientific separation of human-nature including using anonymous identification, and avoiding direct contact between caregivers and the bear to prevent any emotional attachment. Then after rehabilitation, he was released to the forest through a scare tactic, which was meant to ensure he stays away from human habitats. Yet, he kept close. The authorities initiated expelling actions; but when realizing he wanted to return to his original forest habitat, the operation turned into a “national escort for the black bear to return home”. They consoled and cooperated with local residents along the way to calmly maintain a safe distance, and to remove traps. This showed flexible policymaking and care for the black bear.

Despite this care, indigenous hunters accidentally caught the bear in a trap. They shot him, buried him and fled due to the stigmatization of indigenous hunting culture and fear of punishment for harming a protected animal (Yen, 2023). After finding 568/711’s body, three indigenous Bunun hunters led a funeral for the bear with people involved in the project 568/711. The Forestry Bureau pushed for “non-punishment if accidentally hurting protected animals and informing the authorities”, and invented new traps that would not hurt large mammals such as Formosa black bear. It is now customary for Bunun names to be given to the released black bears for blessing (Huang, 2023; Wang, 2023). This documentary records events of human-bear relationship. 568/711 triggered explorative learnings for Taiwanese lifeworlds and policymaking.

Chapter 2

Concepts that help think through and practice better world-making

I use the notion of *pluriverse* to describe how I see the possibilities for all beings to be free in “a world in which many worlds fit”, which contrasts the hegemonic One World (Escobar, 2020). For me, co-making and co-living the pluriverse on Earth means to respectfully acknowledge different worldviews and forms of well-being, and consciously find appropriate ways to interact among differences, aiming at approaching healthy and balanced relationships as much as possible. Furthermore, I embrace Hathaway’s expansive meaning of the term pluriverse “to include the worlds of all beings (2022, p.21)”.

While aiming to explore what pluriverse means and how to co-create it in Taiwanese context through this RP, I am not setting out to define a Taiwanese pluriverse as such. I use the term to raise questions, to know by listening and doing, and to experiment how I could contribute to a pluriverse. *Kinship/kinning* (Kimmerer, 2013; Van Horn, 2021) are concepts which provide the key for my exploration. I define kinning as actions of ethically relating through senses with different more-than-human others. I see it as referring both to the undeniable predetermined relationality, as well as giving special attention and effort to take care, to maintain, and to hope for a positive common future for our *kin*. I see it as praxis of deep connections starting from oneself and one’s surroundings, then trying to love and care interactively as broadly as possible.

Conceptualizing kinship in a more-than-human way helps to dissolve the boundaries of dominant human-centric thinking, and highlights that more-than-human beings are always co-existing and co-becoming. It fosters considerations about how to treat more-than-human others better. In this sense, I use the term Earth Others (Plumwood, 2012; Morehouse and Morse, 2023), when speaking of animals, plants, fungi, soil, rocks, water, spirits, deities, etc. I will pay attention to how I relate to these Earth Others, what feelings, thoughts, behaviours, happenings that suggest processes of kinning, and will reflect on what is a health connection within and among my Earth-Other kin(s). By asking *what (can) happen through me*, I intend to investigate and elaborate how kinning could be an active participation of my RP as part of world-making for the pluriverse.

My imagination of the pluriverse is closely associated with the concept of *emergence*, which “the whole acts through its parts to achieve more than we could ever imagine from examining the parts alone. (Macy and Johnstone, 2022, p.108)”. The emergent system features interdependence and autonomy, which smaller individual units seem to separately function in chaos but can collaboratively act as a larger entity in well-matched order (O’Connor, 2021). Besides, “no one part has to have the whole answer [...] the intelligence of the whole emerges through the actions and interactions of its parts (Macy and Johnstone, 2022, p.94)”.

The idea of emergence mediates the dualist opposition between individual and collective, resonates with Escobar’s description about designing for the pluriverse:

“Historical interaction among autopoietic units (worlds, one might say) often takes on a recurrent character, establishing a pattern of mutually congruent structural changes that allows the respective units to maintain their organization (pluriversal interactions). This eventually leads to the coordination of behavior, communication, and social phenomena through co-ontogenies, resulting in all kinds of complex units (codesign); in humans, this process takes place through language” (Escobar, 2018, p.170).

Bringing together these different concepts, I experiment world-making for pluriversal co-living on Earth and specifically in Taiwan, transiting into the pluriverse together with humans and Earth Others. I see kinning as an intentional world-making practice through interactions with human and more-than-human kin. I use lifeworld to indicate “the world as immediately or directly experienced in the subjectivity of everyday life (The Editors of Encyclopedia Britannica, 2016)”, the phenomenological world on the move. I propose that by paying attention to kinning human and more-than-human conversations, a small and vibrant pluriverse in Taiwan can be created which my storytelling helps to bring it into being.

Chapter 3

Research Questions and Methodologies

3.1 Research questions

Main question

What lifeworld(s) can be co-created through kinning among humans and Earth Others in Taiwan?

Sub-questions

How can concepts from feminism, political ecology and decoloniality inform an analysis of possible Taiwanese lifeworlds?

What can self-reflection about relations in Taiwan lifeworlds contribute to an understanding of the pluriverse?

3.2 Methodologies and Methods

I began with an intuitive list of five people I would love to cooperate with, whom I call co-creators²⁰. These five people have been engaging with Earth Others in ways I admired, and I felt comfortable to explore with them my ideas of kinning and the pluriverse. I later thought that working with more than humans would be important. I selected two waterfalls, which I call JW and AW, to be my non-human co-creators because I thought they were the starting point for me to (re)connect with “nature”²¹. I also wanted to reciprocate their earlier help to me (as explained above) and to reconnect and heal.

What was common among them was their relationality with me, and their sincerity, caring and generosity. I wanted to deepen our connections by learning with them. I sent invitations to the five humans in early May with brief explanations of the main concepts of the paper and my intention to explore kinning and Taiwanese pluriverse with them for my master thesis. I asked if I could participate in their life in any way they would like to, and emphasized the whole plan would be co-created through our interactions and discussions. Two of them were not able to join while Raya, Sra, and YL agreed. I could not explicitly get consents from JW and AW beforehand, but when self-questioning about the ethics and process of including the waterfalls as co-creators, my mind received *“Our voice is always there, you just need to find ways to hear and understand us. We’re happy to share”*.

Raya and I are neighbours living in the same community in Taipei for almost 15 years. It is a building-based community but not relationship-based; residents are relatively disconnected. I started to interact with her in recent years after she had become close friends with my mother. She is Han, semi-retired, cultivating a small piece of land in a hill nearby with her husband. Sra is an indigenous Pangcah, we met in 2016 and our friendship was formed gradually overtime. He resigned from the army and moved back to Fanaw tribe, Hualien in 2019, then built a house and officially started running a tribal cultural initiative, NaoXin the

²⁰ I chose the term “co-creator” at the beginning when this RP was open to possibilities of co-creating new materials with them except for the content/text of the academic paper. It also signifies that I cannot produce my thesis without learning with them; however, I am the sole author of this thesis.

²¹ During this research, I realized my reconnection with nature could be traced back one year earlier to my experience in Mongolia.

next year. YL is also Han, now working as an anthropologist, an associate professor, and also does small scale eco-friendly rice-farming in Yilan. I worked with her for over half year as a research assistant for her multispecies ethnography RP just before coming to ISS. JW and AW both locate within Nanao; the former is in Jinyue tribe, mainly populated with indigenous Atayal, and the latter is in the Rgayung tribe, with mainly indigenous Atayal, and some Truku.

The methodology is intentionally designed to be integral to my personal experiences as I do not see this type of research as separate from my personal life. I tried to let things happen naturally and be attentive to the present. I did not conduct audio recording or structural research methodology since these obviously deviated from our daily life. I took photos and made sure my co-creators are willing to let me use these pictures in my thesis. I later noticed my habit to avoid saving images of what I intuitively linked with human-caused negative influences on Earth Others would be something I need to face for this RP, so I consciously adjusted that when visiting the waterfalls. The photos represent the gaze of a learner. Written notes are my main data. I took notes according to my memories after the happenings, with help of photos and reconfirmations with my co-creators, and further translated all information, including my observation and our conversations into English.

My exploration and practices of research methodologies were inspired by feminist political ecology and decolonial thinking. These methodologies can challenge the dominant way of doing research, which features unjust knowledge extraction and production through power relations generated by the setting of researcher and the researched, and devaluation of intelligence out of the frame of rationality. It is also part of the everyday of a researcher who wants to minimize the reproduction or reinforcement of the One World. It is particularly important since I engage with Taiwanese colonial context, in where I should do my best being an ally with the long exploited more-than-human others under the operation of the One World. The methodologies I choose also represent my stance for punctuating embodied experiences, senses and emotions as source of information, for listening to non-mainstream lifeworlds, and for voicing together in harmony.

I try to stay with the trouble and make the troubles explicitly (not only) during doing research, reflect on “Whose work are we reading and citing? With whose thoughts are we thinking through our research questions? Which stories do we centralize and how do we tell those stories? How do we reflexively work through our privileges and multi-fold positionalities and how they affect our research and relationship? (van den Berg et al., 2022, p.294)” By this I usually find more puzzles than answers, but it is also how my life keeps rolling, guiding me through one puzzle after another; clarifying them step by step I see my world unfolding itself in front of me, telling me where to go. For myself, these methodologies are fundamentally a personal choice for an integrated living, to see the interconnections among things look separated.

I primarily *sense-think* to collect data I need for this RP. Sensing-thinking has been part of my life before I knew it resonates with *sentipensar* (Escobar, 2020). “It means integrating our physical and mental, even spiritual senses, as well as the received information, during interacting with more-than-humans (Wu, 2023)” to fully engage with the world I am in. While sensing-thinking is my praxis of balance of (larger than) mind and body in wholeness, it presents “a dynamic of knowing by caring, loving by knowing, and caring by loving (Wu, 2023)”. I was mindful as much as possible about the associating between happenings and me senses/feelings, translate them into language, and refined my translation or interpretation when similar feelings occur. I am also aware that the processes of translating and refining would simplify the complex senses and feelings. Therefore, in many cases, I may not cognitively understand the hidden information, and information kept revealing itself through new life experiences.

Through sensing-thinking with more-than-human beings I encountered in different worlds, we storied together, and I write down my part of that co-created story by leaving out what I thought did not respond to my question of kinning and pluriverse strong enough in the next chapter. Storytelling/storying is a way to challenge the overgeneralized, dominant narratives through different forms of knowledges and make/return more space for the marginalized and erased (de Nooijer and Sol Cueva, 2022; Nagar, 2013). New stories are to be found and told in a transiting world to metabolize the old stories which have been causing too many harms and are already ineffective for making a co-vital world (Escobar, 2018).

Storying can be metabolization for a healthier interrelated entity for a world that many worlds fit. My intention of writing, in this case, is to “promote understandings of embodied, relational, contingent ethics (Rose, 2013. p.9)”; but meanwhile, I am writing from within the old stories that constitute the current dominant system, “both as contributors to it (and) as objects of its process (Rose, 2013, p.3)”. Here I need to emphasize I think of this paper as my first non-human child, and we will shape each other while growing together.

When being with my human co-creators, I participated whatever they did as much as possible and had conversations whenever we could²². I went gardening with Raya on July 20 and 21 afternoons, helped digging bamboo sprouts, harvesting or trimming some other vegetables, and selecting better/edible parts or processing them after harvesting. From July 31 to August 4, I stayed in NaoXin shared a short period of tribal life preparing for Komolis²³ and Ilisin²⁴ with Sra. Except for daily routines, I dig sasalim²⁵ in the hills, and went to the venue of Ilisin to help with “women’s job”, meaning cleaning and preparing food for everyone in the tribe. Sra planned to take me to the river where Komolis would take place, but I eventually did not go because other people concerned about gender taboo. Later, due to the planned rice-packing was rescheduled, me and YL simply chatted while having dinner and a walk together, and then I stayed overnight on August 6 on her couch as before.

To be more prepared for listening to Earth Others, my trip to Nanao took place on August 23 to 25 as the last stop; my best friend Jyun came. We went to the waterfalls when feeling appropriate, eventually stayed with the waterfalls for about three hours each. I tried to communicate with my Earth Others co-creators through senses and acted according to what I felt right. What I did including snorkeling or just soaking in the water, sitting or lying down on rocks, observing and playing with Earth Others there.

There are some inevitable limitations of my research. Firstly, I selected very (self-)contextual co-creators, left out many other kinds of worlds I could or could not imagine in Taiwan. Regarding these, my strength is being self-aware that I’ll never be able to physically engage with all worlds in depth, and I chose to experiment world-making with relatively supportive surroundings in this RP. Secondly, I noticed tensions between being with co-creators and collecting data. When concerning about what questions to ask, and how to remember information or keep records on our interactions and conversations for the thesis, I could not concentrate on experiencing the moments with them, which contrasted my intention of kinning.

Then, translations and transcriptions influence storying, since there are gaps in memories and happenings, and gaps among different sources of information, naming spoken languages including Mandarin Chinese (the main language in all the conversations I had with my co-creators), Pangcah, Taiwanese Hokkein, Taiwanese Hakka, and non-spoken body languages,

²² See Annex

²³ 捕魚祭 (fish-catching ritual): takes place annually; this year on August 4

²⁴ 豐年祭 (harvest festival): takes place annually; this year on August 5~7

²⁵ 魚藤 (*Millettia pachycarpa* Benth.)

senses or feelings. Sometimes I gave up interesting contents because I could not find precise English translations for them. I noticed how a non-native speaker trying to write an English paper ethically, to truly express in English/Western education system would be seriously constrained by the linear, qualitative clock-time that dominantly overwrites natural rhythm of various lifeforms and inter-reinforcing each other with capitalism (Estrada, 2020).

Further, I was slightly surprised by the fact that, for social phenomenon I thought was obvious in Taiwan, I could find scattered informal sources, but I was often not able to find academic papers such as racism/ethnicity hierarchy, and its link with occupational categories. The initial possibility is that my assumption does not hold true. However, if my perception is accurate, then my challenge in accessing local academic literature might stem from limitations in my digital resource access, the scarcity of available digital resources, or the overall scarcity of existing resources. Lastly, I shared the complete draft paper with YL, but I was unable to write a Chinese version for Raya and Sra to read. Instead, I conveyed my thoughts and written content to them verbally. Although before submission I was able to have the final conversations through text or speech with each of my human co-creators, I am not able to organize further reflections in the paper.

Chapter 4

Co-storying

4.1 Raya

I heard from my mother that Raya had considered giving up farming or even sell the land several times due to the needed time and physical load. She did not do so because it is the last piece of land of her father's. Raya's father got the lands due to "Land Rights for Tenant Farmers"²⁶ policy by KMT in 1950s and became a local landlord. Many of his father's land were sold to builders or expropriated by the government to build schools and District Administration Building, etc. Where she farms now is the last piece of her father's land. He bought it with the compensation of land expropriation in 1995. Raya paid to get the land ownership in 2019 to prevent it from being sold by other family members, "my dad would be sad if that happens".

"Paddies were everywhere when I was a child. I helped farm work until the age of 13, and my mom used to ask me to pick up wild vegetables from the field. Life was harder back then. As I remember, we did not use pesticides", Raya told me. She has lived most of her life in the same area since being born here, grown up seeing the landscapes dramatically changed. When being ask how she thinks or feels about the changes and development in this area throughout her life so far, she said: nature is very powerful. I was slightly surprised because I expected the answer might be about modern development. I asked why nature, and she said because there were all bench terraces here on hills, but if landslides happen, everything would be gone.

Raya never thought about farming before she bought the land, "I thought I will be enjoying lots of spare time at this age, who knows I would be so busy now!" She does not use pesticides, mostly chooses what are easy to grow or sometimes try growing what she is interested in. She "thanks nature for every little bit of harvest", and often says "let's just leave these fruits for monkeys, birds and squirrels; we are not able to eat these all after all." Her husband takes care of this farm/garden together. He built pathways, watering system, a gazebo and a small tin-sheeted house, also carefully maintain the facilities and equipment, "most people do not clean the equipment every time after use, but in this way, they can last longer". Many of the furniture here were discarded but still in good quality, brought back by Raya's brother from where he works.

²⁶ 耕者有其田

Everyone heard sounds of clangs and flutter when we arrived. A Formosan blue magpie was caught in a trap cage when we got there, and Raya's husband quickly set it free. That trap was for catching squirrels that always "do mischiefs", damage many plants in their garden not for eating, but for fun. Raya said they try to scare these troublemakers away by keeping them for one or two days, "it worked last time! Perhaps the released squirrel went back telling its kin that 'the people here are mean, do not come!'"



A part of Raya's garden/farm



Digging bamboo sprouts

The first thing I did with them was bamboo sprouts harvesting — the harvest season is late spring to summer. They planted bamboos by burying segments in soil and explored how to take care of these bamboos by themselves, "See, you need to pile soil in proper height, to make sure you see the tips of sprouts pops out just at the time they have the best taste. Also, bamboo sprouts grow faster after rain; if we do not come fast enough, they would become bitter and hard. We leave some sprouts that are already too old to be eaten, let them grow into bamboos for the next year, but some would be cut since we do not want here to become a bamboo forest".

"Usually, we do not plan beforehand what to do in the garden. By just walking around, we can see endless things to be completed." I followed Raya to check other vegetables, see what we can collect as food and what kind of care they need, for instance, remove those that are too old or 'taken' by other animals, in order to make more space for fresh ones to grow. Without pesticides, many of planted vegetables would be shared by other animals. Raya joked that she sometimes feels giving out her true heart in vain, when putting lots of efforts but getting little harvest in return, "my brother suggested me to use chemicals, but I do not want that", "this (eating vegetables we grow by ourselves is) cleaner and healthier! My digestive system is sensitive, I could easily feel sick eating outside". Seeing many insects' eggs and what they called



"Stinky bugs" on sweet chilis

“stinky bugs” on sweet chilis, Raya told me just leave them.

The second day, she invited my mother to come together. They had a great time chatting since the beginning and I felt hard to join, so I went sit several meters away near the edge of the farm while Raya’s husband was mowing. In front of me was a world where Earth Others sang. As wind blew through trees, various birds and butterflies were dancing. Mom and Raya’s talks and laughter flew behind me, first with the mechanical singing from the mower and then karaoke. I felt being at the border of two worlds. Focusing on the front one calmed me from worrying about not learning enough from Raya.

4.2 Sra

I met Sra when he was still a soldier. After being “caught” as komod —the leader of an age-based class in the tribe — by the upper tribal class, he decided to resign from the army, went back home to engage with his culture more deeply in 2019. Sra shared a video²⁷ of “catching komod” in Kiwit tribe, told me it explained 90% of his feelings and cultural context. Tribal knowledge, practices and responsibilities are passed down according to age-based hierarchy/classes. Being a komod means taking the life-long responsibility to serve the tribe, means honor, as well as heavy workload and stress. Other than NaoXin and tribal affairs, he currently does formwork with his parents in Taoyuan several days a week and helps with any works in his tribe.

The afternoon I arrived at Fanaw tribe, Sra drove A-Wei and I into a hill passing many orchards with our car windows open, and pointed out the plant we were going to search for while driving. The air smelled bad, I asked why. Sra said that should be some farmers not covering chicken manure with soil, which is illegal²⁸. We walked through orchards to find sasalim. He pointed out several and I spent no more than ten minutes to confidently recognized the right plants; they grow at steep slopes, “we have to take risks if we want to catch fish more easily”, Sra reminded us to be cautious not falling off from the cliff. He pointed out several sasalim and tested whether I could recognize; I did well. We first looked at the leaves, and then dug out the roots. The roots may look similar with other kinds of vines grow nearby; to distinguish them we need to check several things: sasalim is with bulbous roots and milky-white sap, smells like burdock; but if the roots contain more toxins, it has a slightly fruity aroma, which I really like.

²⁷ <https://www.youtube.com/watch?v=Vplo74oqNL0>

²⁸ I noticed afterwards that chicken manure is also a big issue in Taiwan; see: <https://www.news-market.com.tw/blog/category/columns/chicken-dropings-farmland/>



Usually they use tafokod²⁹ for Komolis, but tribe members decided to poison fish since they worried about too little catch this year due to the previous typhoon may had washed fish away; the tribe always makes decisions via group meetings. Hence, we needed to dig out sasalim's roots and extract their toxic liquid. When I heard "poison fish", hesitation flashed through my mind: *Is this ethical? Are we treating fish fairly? What are humans' relationships with "preys" here?* Meanwhile, taking roots means we need to pull up the whole plant. "Always plant them back after taking the roots, otherwise there will not be enough growing when we need them next time" Sra reminded; although I was doubting if they really will survive if we re-planted so roughly.

We did not pray before entering the mountain for collecting plants the first day; but when going out for breakfast before work the next morning, a car almost bumped into us, so Sra prepared cigarettes, betel nuts and rice wine the second time we went. "We should have greeted and prayed especially because this is others' territory. There was almost an accident earlier, it should be a sign reminding us to do this. You can say anything, just tell who you are and what you are doing here, and ask for blessing/protection from our ancestors." Sra further shared another story about signs: seeing snacks means "do not keep going" — "the first two times can be warnings, but if you ignore and continue what you are doing, then after the third time something bad would happen. Once, three of them went into hills to collect something, only his mother saw snakes. The first time she kept going, and soon she saw the second snake. Therefore, she turned back and the other two kept going".



Standard setting of simple (Amis/Pangcah) ritual

Feeling weird to talk to their ancestors, I chose to talk to Earth Others in this area, telling them I am here not only to collect sasalim but to ask and learn for Taiwanese pluriversal transition. I thanked them in advance as they will teach and support me. Due to my

²⁹ 八卦網, a kind of fish web

impressions that animals would be willing to sacrifice themselves to be preyed in some context (e.g., Harvey, 2013), I asked whether Pangcah would ask Earth Others' will before hunting or collecting, and how they decide to whether and when the rituals should take place. Sra said Cikawasay³⁰ should be the one leading since they can connect and communicate with Earth Others, but there is no one left in Fanaw except for an old lady refused to take the role. Without Cikawasay, the date of Ilisin is now decided by Tapan³¹ considering tribe members' agriculture or other life situations, the amount of fish catch required for Komolis depends on how many tribal elderlies they have to provide fish to, and people read prayers in mind during tribal rituals according to their current religions.

“It'd be too difficult, probably impossible for everyone to return to our indigenous animist belief”, Sra said. Being born in a Catholic family, he went to church in childhood — because priests and nuns were nice — until priests and nuns he knew were gone. He said his animist consciousness has become more explicit since focusing on “non-capitalist” tribal culture; being asked what the main difference is, he answered, “I'd remember to take no more than what we need”. He also refused to apply for fundings from the government to avoid tagging his culture as “cultural capital”. Hearing about and seeing their modern attempts to revive, to preserve, or to modify “traditions”, I was thinking: *could this also be a chance for indigenous people to explore and define spirituality without necessarily following certain rules from the old society, which might be not that different from my context?*



Gugu's garden (someone else's private land)

During digging sasalim, Sra half-joked, “if you really cannot recognize it, just eat; when your lips become paralyzed and swollen, you know that it is”. “Pangcah are ‘grass-eating’ people. We know plants by trial and error, then tell each other what are edible and what are not,” he also said, “there is a joke about going into mountains: if someone walks directly up to the mountain top, that would be Bunun, because their legs are strong; when seeing someone going to the top in Z shape path, that would be Atayal, because they are smarter (to save their energy); if you obvious see a clean track appeared towards the mountain top, the plants aside were all gone, that would be Pangcah/Amis eating grass while walking.” I asked why Atayal is smarter, “because they told the joke”.

In daily reality, it took me a while to understand when people in Fanaw said “collect wild vegetables”, it meant harvesting what they planted. I was imagining having a walk somewhere and see what we could get. I found the fact out when arrived at Gugu's³² garden. She often repeated that the vegetables she grows are without poisons and fertilizers³³. A-Sin and Sra told me that women in the tribe preserve and grow native vegetables wherever they can, could be in their yard, on others' uncultivated private land or state-owned land. They garden

³⁰ Pangcah shaman

³¹ leader of Matoasay (age group 43~60 years old)

³² Gugu means “aunt” on the father's side in Chinese, I called her Gugu following Sra

³³ 「姑姑種的菜，沒有消毒，沒有灑肥料！」 Sra 和 A-Sin: 「沒有營養！哈哈哈哈哈！」

as long as no one takes the land away/back. Amis/Pangcah gardens contains interactions and co-living of knowledge, humans and plants, and form power against homogenization of the One World (Lo and Hu, 2022). I was told that these native vegetables require lots of care and efforts, “especially the climate has been changing, sometimes they can hardly survive”. Each garden could have different wild vegetables; plant species are shared or exchanged dynamically along with individual or collective lifeworlds of tribal members.

Vegetables from the garden often appeared in our meals, which I never seen in Taipei. I ate almost every meal at A-Sin’s place with people worked together each day. “As you enter the tribe, you are part of our family”; kinning seems part of their daily life. It also showed in that they were not shy to give me tasks to do and taught me when I worked with tribal women in the venue. One afternoon while working in the venue, a man asked me to buy an LED light for the venue when going in town. Thinking there was no hurry to deliver the light, I took my time. Gugu was unhappy and complained that I should have brought the light to them as soon as I arrived at the tribe. No one in my family would give negative feedback to a relative’s friend directly, so I thought maybe she did not like me.

Not until I went say goodbye to Gugu did I realized I was kinned — she cajoled in a reject-to-accept-the-fact tone mixing Chinese and Pangcah, saying I should stay until Ilisin and requested me to give her my train ticket, saying she had not prepared vegetables from her garden for me to bring back to Taipei and there was nothing in the fridge that she could give. I thought her reactions were very cute. I kept seeing myself as an outsider while they already treated me as a kin member — yes, such interactions would happen within kin in my context.

I also never experienced anyone who brought a friend (who never met the deceased) to a relative’s funeral. Sra’s uncle just passed away several days ago, I went to the bereaved family with him. In their culture, tribal members should support the bereaved family by checking if any help is needed, bringing groceries/food or cook for everyone there, or just accompanying each other. Two male elders were cleaning fish when we arrived, so we joined. While we were taking the guts out and scrape the scale off from fish, someone brought bamboo sprouts that are as big as half of my leg. This is *Mipaliw*, a concept and praxis highlighted by both Sra and A-Sin as an essential part of tribal culture. *Mipaliw* is translated as “reciprocal exchange of works” (Atolan Style, 2021; Fanaw, 2023), referring to human-focused practices that tribal members should unite and help each other.

Regarding *Mipaliw*, Sra said “If someone says ‘thank you’, I would say ‘do not thank me, you have to return when I need’”. This reminded me of “return the favor” that said in my family. I have somewhat negative intuitive perception of both, since I have felt unwillingness and pressure of paying off debt in such narratives and practices. He replied that many tribal members also feel such pressure and even therefore avoiding contacts. I’ve been pondering about reciprocity, and tried to always bear in mind and practice as a researcher. As the first step entering the tribe, I brought siroopwafels I bought in Den Haag and pineapple-cakes, a Han dessert, from a famous store in Taipei, since I had no better idea. A few days later, other friends of Sra’s came. They brought betel nuts wrapped like Ferrero Rocher as a surprise. When seeing this, I realized even though I had the knowledge that they like beer and betel nuts, I did not think of these options because gifting these would be inappropriate in the context I am used to.

4.3 YL

I contacted YL after reading the appealing stories about her research with golden snails (2019a & 2020). Through emails in late 2021, I explained my background and interest and asked for her advice regarding possible job or any learning opportunities. I became an

assistant for her multispecies ethnography RP just before coming to ISS. Thanks to her, last year I stepped in a paddy for the first time, helped fill the vacancies by new seedlings, and remove weeds, apple snails and their eggs. In the end of March, rice seedlings were already transplanted, but farmers need to frequently replenish the damaged seedlings. To prevent the powerful apple snails — the famous alien species from South America spread all over the island, also the main character of YL’s research (e.g. Tsai, Carbonell, Chevrier, and Tsing, 2016) — from eating up the crops, I was supposed to crush the eggs with hands, and pick up the snails and also crush them with boots; but without boots, I did not do the last part.

While trying to follow the instructions, I was thinking about my relations with them, why and how I did or avoid killing. The fields were very watery with an uneven layer of mud beneath. In bare feet, I could feel the gentle water flow when standing still and gradually sinking into the mud until I reached the concrete bottom with every step. It was not very easy to keep perfect balance while walking on the narrow way between the crops. I was quite worried to fall down and damage them, but I was told the crops would be fine even if I fall. My nails turned brown after several hours working and it took several days until the color was gone. I had similar hesitations and puzzles in mind as when removing another invading species *Polypedates megacephalus*. With frogs I was even more tender, used both hands to hold them carefully not to squeeze these soft, slippery living bodies to death, even though I knew their destiny after being caught.



My first time in the paddy

YL’s research interests on invading species and connections with Earth Others are significantly influenced by her experiences as a farmer. When first time helping farm work, she could not distinguish spring onions and rice seedling, neither knew how apple snails look like (Tsai, 2011). YL and other three lesbians officially initiated Land Dyke in 2012, practicing farming as a gender movement and as kin-making (Lin, 2014; Land Dyke, 2023), to challenge the traditional patriarchal agricultural setting. Other than that, she intended to contact with the land and to make her life flow following the seasons through farming, “otherwise, I can hardly feel time moving as a scholar”. While doing research is always her primary passion, YL is given a secondary role of an activist as people see her power to speak up. Instead of discussing our RPs, *what roles we should/can take* turned out to be the center in our conversation this time, mainly because my activist mind is primary, and my academic interest comes from that. I was emotional, and she reacted calmly: “take your time searching”.

Walking among paddies at foot of the mountains after dinner, YL mentioned the recent controversy about euthanasia of stray dogs: whether zero-killing policy should be changed. There are almost 160 thousand stray dogs in Taiwan, and they are officially included as invading pieces in 2022 (Lin, et al., 2023; Catalogue of Life in Taiwan, 2023). Cases of wildlife, including endangered species being attacked by stray dogs and cats have been increasing (Ministry of Agriculture, 2023). I thought of my never concluded puzzles about how to position and interact with so-called invading species in my thinking and doing. I also do not believe there would be one answer for the whole categorized group of Earth Others. *How do I “love the difficult” (Sandilands, 2022)?*

We talked about what roles and responsibilities humans should take in this as we have been creating the situation of stray companion species which are threatening native species. *How do we co-live with better balance? Do we have the right to end their lives?* As there is mainstream dualist thinking that aliveness is good/positive and death is bad/negative in Taiwan, we thought the problem is: *how to properly recognize/show/make the meaning and dignity of killing/death?*

Killing and death is inevitably part of the life circle. Mentioning about indigenous hunting culture, which rituals/procedures before and after hunting show respect and for the killed (e.g., Xiao, 2021; Scott, 2013), we questioned if there are ways for ecological policy (implementation) to emphasize the necessity and full meanings of intervention.

4.4 JW and AW

Seeing indigenous children and teenagers playing freely is the most vivid impression about JW. Before this, I had never seen anyone close to (what I once regarded as) wilderness. I jumped from the top of a waterfall for the very first time there following the example of indigenous people, even though I was slightly afraid of water and not a good swimmer. I remember being awed by the beauty and tranquillity of water body AW. The turquoise water was so clean that I could clearly see two meters deep to bottom of the pool. My senses of friction and depletion was appeased the calmness of AW. That scene was the only safe space I can recall during those days when I felt my world collapsing.

I only revisited JW and AW once again. I was implicitly avoiding the potential changes and loss. I went to AW for the second time in 2017 and was disturbed by the fact that I could not recall the road to the waterfall. An Atayal teenager led me to the water fall and welcomed me and my friend. He knew the place with his mind and body. He quickly climbed through the slippery, rocky cliff to the top of the waterfall and jumped into the pool from there. I did not go with him because it was too challenging for me. Before we left, he gave us his contact information and invited us to come again, said that he would bring us to the even more stunning upper stream; but he also told me he will join the navy soon. I unsuccessfully tried to contact him once after that.

Never planned to go to JW again, my second visit in 2021 was spontaneous, just because my friend was going to be late, and I felt I could visit JW before her arrival. When I got to the entrance, the first things I saw were scooters, trash bins, and people. I immediately felt overwhelmed by the noisy crowds and trash. I thought about picking up garbage but did not act. I quickly walked to the waterfall that was relatively quiet, dipped myself in the water and left. I was sad below my annoyance at the noise and trash.

I meant to accept that everything is constantly changing as we live, learn about world-making on a damaged planet (Tsing *et al.*, 2017) by revisiting them again for this paper. I need to experience the present as moving towards the next and learn what could be a better direction. Jyun joined me in Nanao this year. She arrived earlier than me, texted me when I was still on the train that a local person said there were Asian hornets in the area of JW, and someone got stung recently. My plan was going to JW in the first afternoon and then visit AW the second day. The news swayed me. I felt accountable for Jyun's safety, so we agreed not to go immediately.

The next morning, we headed south to AW. Riding a scooter, I always remember to thank mountains for letting me in to their bodies when passing through the tunnels, and sometimes apologize for my species drilled big hollows through them. The road to AW seemed more familiar this time, but I was surprised by a garbage dump near the entrance. I parked the scooter and took a photo of the dump without getting closer. Then, I went to a stone alongside the riverbed next to the entrance, to greet the Earth Others here. I brought some vodka I bought in



Garbage dump near the entrance

Mongolia nine years ago instead of the most commonly used alcohol for praying in Taiwan, red-label rice wine, since it represents my tracing back of (re)connection with nature. This was the first time I did a ritual without anyone else's lead.

I knelt down, tried to focus on sensing and communicating; but I was disturbed by feeling shy and even unable to use language in my mind since there were two strangers around who could see us. I filled Mongolian vodka in the tiny bottle cap, spread one drop to the sky, one drop to the land, and several for all the Earth beings. I began with a self-introduction, and then sent the message similar as the below: *Hello again, AW. Thank you for preserving a piece of my memory about love and peacefulness. I might be someone without any traditional path to follow, but I wish to create my own way of connection, I wish to learn from you, I wish to escort Taiwan and move towards a better-balanced future with you; and now I am entering your space, I hope to receive what you are willing to convey.*

I did not sense the same energy as in my first visit when walking on the track to AW. I promised Jyun that we could get into water when we arrived at the first pool. In 2017, I only passed by this pool without climbing down here, but I already thought it looked different than I last saw it: it was less beautiful. And now after six years, had changed. When we reached the pool, several water pipes were very obviously exposed. It was not easy to link the scene with the secretive shiny wonderland I came across in 2015. However, when I swam to the other side of the pool and reached a rock, I suddenly remembered that was exactly where we rested peacefully eight years ago! I also remembered the relative waterline to this rock was different. I did not even know such specific memories exist before the moment I stood up on the rock.



The rock I recognized at JW



Exposed pipes at AW

A similar thing happened in the next morning when I went to JW. At the moment I leaned on a rock, a sense surged, telling me that it was the same rock which sheltered me when I tried to escape from the noisy crowds and garbage in 2021. *I know you with my mind and body unconsciously! I kept our connections in me without knowing I did!* I appreciated the fact that important things can be preserved automatically and be awakened when we contact again, even though we have been changing.

JW showed me a completely different experience this time. Jyun and I finally visited there on the third morning. While approaching JW, I felt the Asian hornets were guarding this area; I had never seen so few cars and scooters near the entrance. There were three posts at the entrance, warning about the hornets and telling everyone not to go. I stepped in and

chose a flat rock to start the entry ritual, and paid attention talking to hornets: *Hi Asian hornets, thank you for guarding here. I come back because JW helped me, but I have not done anything in return. Sorry for being so late. I wish to know how to contribute to a good balance with all the Earth Others here. I want to be your human alliance. I am now entering this space. I will do my best if you accept and allow me to learn.*

After praying, I felt settled and headed to the waterfall alone since Jyun was still nervous about the hornets. The pathway from entrance to the stream was surprisingly quiet and clean, I felt peaceful. My mood was lightened when seeing almost no garbage at the stream, unexpectedly. There only three small groups of people who were not noisy. I passed them moving towards the waterfall via rocks. I was the only human embraced by the space around the waterfall. It was like enjoying an immersive musical created by Earth Others. About fifteen minutes later, a guy came and told me that a local person asked me to move the scooter, so my time with the waterfall ended. I thought about going again but more people came. *“We’ve spent time intimately together, only us! Now it’s time to share the space with others”* appeared in my mind, so I didn’t go up again.



Entry ritual at JW



AW



JW

In contrast, there was a hubbub of voices on the track from the first pool to AW, and the number of people was more than my last two visits. I chose to walk to the other side of the stream, almost the farthest from the track. I stepped on rocks and in water toward the waterfall. The waterfall was still as beautiful as I remembered, and I was glad to sense its energy remains. An eye-sore broken lifebuoy reminded me about manmade wastes.

I picked up some garbage at both waterfalls this time. At JW, I was able to throw the collected trash into the trash bins at the entrance. Those bins were overwhelmed by a small garbage hill when I last saw them, but they were neat this time. On the other hand, the closer to the entrance at the midstream of AW, the more trash to collect. Eventually, I had to face the ridiculous situation that it was impossible for me to deal with the whole garbage dump

at the entrance. The trash we took from the upper stream was left at the dump. Heading back through the ash-grey bumpy path, we came across many trucks at the corner turning into the main road; not until then did my recently stronger awareness about mining issues and intention of strengthen a reciprocal relationship with AW intrigued me: *what has been happening up there?* From the landscape I should have guessed there is a cement mining field nearby, but I had never thought about it until now.

In the end of our visit to JW, one Asian hornet came when Jun and I were back at the entrance and about to get on the scooter. He first flew around Jun, but she wasn't aware. "Don't move", I reminded softly. And then, he flew around my head. I saw his beautiful yellow legs (might be *Vespa velutina Lepelletier*); I felt he was patrolling and greeting us — like an acknowledgement that we can be in alliance. Hornets and JW let me in and welcomed me with steady energy this time, expressed constant change and hope. Visiting both waterfalls three times respectively, they showed me tranquility, human-caused chaos, and good relationship with humans in turn.

4.5 Stories grow

My original plan was to explore and experiment the pluriverse in Taiwan, with multiple intentions including investigating (data collection), writing this paper as an action (world-making), and strengthening the connections (kinning) with my co-creators. After being with Raya, Sra, and YL, I realized kinning was the method I wished to follow, and I perceived my co-creators were without the same activist urge as mine. We are all practicing what we *feel* important for us, and our overlapping care or concerns enhanced the existing connections. All my co-creators arouse my curiosity to explore further, including more conversations among us and doing more research myself.

Raya and her husband were born and grew up in native Taiwanese farming family, and stopped being farmers in their generation; they were used to agriculture without pesticide in childhood. This reminds me of "retro the organic farming"³⁴ (Tsai, 2016, p.48), meaning that so-called conventional farming became prevalent after the 60s in Taiwan, and eco-friendly sustainable agriculture can be relearned from experienced elder farmers. I later wondered whether Raya had experienced "farming odd kin" which combines spirits and non-blood-relation human kinship in Han Chinese farming context (Tsai, 2019a), but have had the chance to clarify. What I knew with slight astonishment is that Raya and her husband both have strong ties with their human kin and ancestors, still put much effort on worshiping ceremonies several times a year according to the lunar calendar. The meaning is to sustain kinship and show gratefulness to their ancestors.

Without self-defining as actors for changes, their daily life is mostly filled by taking care of their deceased and living human family and their garden, which I conceptualized as their more-than-human kin. They learn and cultivate the land through embodied experiences. They cherish and sustain materials even though they can afford new ones. The couple also constantly showed respect and thankfulness to the land and to nature; while having a sense of land ownership, they share food and space with Earth Others. However, when knowing them caught and prisoned naughty wildlife in their farm, my first reaction was feeling doubt and confused.

Soon I was quite amazed when noticing that they bear some kind of implicit ethics in mind to evaluate what could be proper punishment as a form of negotiation with other species which I do not have. This reminds me of my puzzle about how to ethically treat invading

³⁴ 復古做有機

species; and even further, my puzzles about how to know and love each part of Earth I locate. I thought the most devoting way for this may start from attentive, deep, slow observations, then I would become more aware of my entanglement with Earth Others and develop my own embodied, emplaced, relational ethics in order to appropriately act (Fleischner, 2022; Sandilands, 2022). By only imagining it I already feel extremely difficult; it will be learning with no end. Besides, I found that I tend to be overly concerned or protective. I thought of other species, for instance, rice seedlings, frogs and sasalim as too fragile. While caring, I should trust Earth Others' strength as a self-reminder for repositioning and decentralizing human species — just like world-making by mushrooms taught me (Hathaway. 2022).

Regarding land ownership, Sra and I talked about indigenous traditional territories. He said he has doubts about some indigenous people argue for charging entry fee, because he does not think they “own” the land. I replied, “my understanding of traditional territories is that humans and a certain area of land know and take care of each other”. He smiled and said, “you explained it well!” According to my experience in Fanaw tribe, as well as Lo and Hu's observation in 'Atolan (2022), Amis/Pangcah people plant and collect vegetables with ambiguous, inconsistent sense of land ownership. I like seeing the playfulness and disobedience of it. The term "wild vegetables" on the surface refers to edible plants, usually taste bitter and astringent, grow naturally in the fields without human cultivation in the past, Amis/Pangcah just keep the term although they grow those plants now; and the classification and naming of plants by indigenous people are simple and practical, not as detailed and precise as in the field of botany (Wu, 1999).

One day after a typhoon had just passed, I encountered Raya, asked whether she had gone gardening recently. She said she was too busy taking care of her grandson, but her husband went to check how their farm is after typhoon. A sense of shame flashed, because I was not concerning about the farm but my investigation. I noticed again the tension between my attempt of kinning and writing a thesis. I then tried to bear in mind that kinning should be my priority before visiting my second co-creator, Sra. Yet, when I entered the Fanaw tribe, I felt being sucked into a space where people are more of a collective. I saw their community as like a river and I was brought to interact with different people with its flow (van den Berg and Rezvan, 2022). For instance, Sra brought me to his relative's house to eat lunch right after I arrived and then met and worked with his other friends. The Fanaw tribe is a community which are woven together in close relationships, and boundaries between individuals are more blurred than what I am used to.

While I really appreciated their hospitality, I was slightly stressed when the elders welcomed me by pushing me to drink and requested me to wear long-sleeves and pants, and I hesitated whether to eat even when they warmly invited me for meals but using disposable chopsticks and plastic containers. Instinctive judgmental thoughts appeared in my mind regarding the amount of garbage being created during the whole process of tribal ceremonies, but I could imagine why they used disposal utensils right after. Dishwashing would be an unnecessary increase of work as the ritual preparation and Ilisin itself are already intense. It is already not easy for them to gather for several days — many had to ask for work leave, travelling back from different cities. My discomfort indicates that I am not embedded in the same world with the same priorities with them. Self-questioning what (not) to do regarding my uneasiness intersected with my activist mind wanting more care for the environment, and my role as a non-indigenous friend feeling I could not really be contributive. From my conversations with several people in the tribe, I perceived their thinking to be more tribe/human-centered, actions beginning the tribe and then extend to involve Earth Others.

In the tribe, stress accumulated as I did not have enough personal space to reflect and release. One afternoon after drinking beer, I felt tears welling up while taking a nap on the floor with others, so I quietly walked out of the house to Gugu's garden alone. I tried to connect with a buffalo in the neighboring field while crying. My gaze was watery while perceiving the buffalo's non-judgmental gaze which seemed subtly caring and curious. He took a few steps closer every time I moved hesitantly to leave. He stopped getting closer when I felt calm enough and prepared my thoughts for going back to human life. When feeling restless in Raya and Sra's worlds, I resonate with Rezvani who said, when "I can tune into what other-than-human kin are saying and doing: this is a space of comfort" (van den Berg and Rezvan, 2022).



One thought I had to settle before going back was about clothing: on one hand, I want to keep wearing little in the warm weather and deliberately expose myself in risks in the ecosystem; but on the other hand, there is the care from others that I should wear long-sleeves and pants to self-protect from potential harms by Earth Others, such as sunburn and insect-bites. Similar clothing issue not only happen in Fanaw tribe but also happened when I previously worked with YL and with Raya, and I always turned out to put on clothes they lent me. The pressure to conform to certain clothing instructions and my resistance to it were stronger when I was in the tribe.

Inspired by Plumwood reflecting on almost being killed by a crocodile (2012), I behaved similarly as van den Berg trying to accept mosquitos (van den Berg and Rezvan, 2022). Nevertheless, I became more aware that thinking and doing ethically as a relational being is much more complicated, since I am never within only one system of relations. This tiny reoccurring tug-of-war made me realized I have more space negotiating for exposing skin because I had not been bothered by Earth Others so much in my world as they have experienced. I finally wore long-sleeves top and shorts as an answer to myself, which I felt comfortable and adequate. I made that decision through rethinking my relationality with humans and Earth Others, and taking tribal women's caring intention, which was according to their daily experiences, together with my wish not to be an outsider into consideration. I later clarified that my resistance was partly a residue from my previous family experiences, where I felt forced to kin with humans, or to obey elders without questioning in the context of human kinships.

Ironically, despite all my thinking about Earth Others, I was unbelievably slow-witted to realize the waterfall I love was very close to mining fields. I searched for more information about mining issue in Aohua after visiting the waterfalls this time, and found that there was a protest about TCC cement kilns, with the slogan "We support Taiwan Cement Corporation, we reject waste-burning" (Story-Circle, 2023; Mayaw and Puljaljuyan, 2023). TCC DAKA³⁵ is portrayed as a great example of sustainable development which takes care of the environment and the local indigenous (TCC, 2021). I actually went to DAKA after leaving from AW because of the novel *The Sea Breeze Club* (Wu, 2023) without being aware of the situation beforehand.

³⁵ "Daka" means "looking out over a wide area" in Truku



TCC was first a state-owned company formed by KMT with the existed cement factories established during Japanese domination, and then became a private business in 1954. As the cement resource in Western Taiwan was almost all mined, the state decided to move the cement industry to Eastern Taiwan in 1984, and TCC was the first company acted in cooperation with this policy (Hoping Industrial Port Corp., 2022; Chang et al., 2002). Over half of the mining areas overlaps indigenous traditional territories in Taiwan, and many local residents works in mining industry. Mining significantly influences economical structures and the landscape (Citizens of the Earth Taiwan, 2023). Similar situations have been happening all over the world that people either expelled from the lands they know for generations or be forced to build dependence on industries that are exploiting the lands they once bonded with (e.g., McCreary, 2005; Martinez-Alier, 2014; van Luijk, et al., 2020).

Two weeks later, I contacted the Nanao Township office to inquire about the disposal of garbage near the streams and any related regulations or fines. They redirected me to the Township's Cleaning Squad. When I spoke to the lady at the Cleaning Squad, she mentioned that they only act on specific instructions from their supervisors and had no information about relevant institutions. She recommended contacting higher authorities step by step. However, I could not help thinking that merely collecting garbage is a futile effort if we don't address the root cause of waste generation. The issue of non-industrial waste is on the rise in Taiwan, leading to overloaded waste-burning facilities and pollution (Ministry of Environment, 2023; Liao, 2023).

The above were my feeble attempts to do something for AW and JW in return. By reflecting on these situations, I realized that reciprocity is actually about sustaining and broadening good relationships. I had been used to the narratives that reciprocity is conceptualized as, or at least closely linked with “debt”, which I felt pressure to pay back as soon as possible, and even try not to be in debt to others by not accepting help or care. Now I think reciprocity is that when feeling I receive more than I can return, I should respond with gratitude in mind/heart, try to gift back even it takes long for me to do so, and to remember to share the kindness to others. Connectivity extends through these processes.

Being with my co-creators I felt being taken care of. I accepted their gifts with appreciation, and kinning happened as we shared work, meals, positive and negative experiences together, instead of me one-sidedly getting benefits. Considering responsibility, consent, reciprocity as three qualities of kinship that generate care and responsiveness (Whyte, 2022, p.35), I think the point is to constantly sense-think and try to act accordingly so that healthy

relationships emerge from both sides, and thus responsibilities would not only be linked with stress or burden.

Kinning has a spiritual dimension. During this RP journey, I explored my rituals to ask for consent from, to express my gratefulness to and wishing to give back to Earth Others. My prayers were not created through thinking but through sensing. I delivered what I felt right. In the prayers, I was naturally a tiny, ignorant, vulnerable but sincere being, knew with a sense of safeness that who I was sending messages to would generously give me consent at the right time. My simple and profound rituals were orienting towards those who make my life possible on Earth, in Taiwan, and guided me through my inner path (Hall, 2022). I know that Raya and her husband, YL, and Sra also practice small gestures or rituals with similar orientations, connecting Earth Others that support and accompany them.

Reciprocity is also about accepting and giving gifts, believing we deserve to be gifted and kindly gifting others intentionally or unintentionally. Preparing good intentional gifts requires observation and thinking from the receiver's perspective, requires care and effort. I really admired that Sra's friends brought betel nuts in Ferrero Rocher's wrapping paper as a gift into the tribe. The meaning of ritual and spirituality is embedded in the written word of "gift" in traditional Chinese³⁶, so maybe meaningful gifts, ritual and spirituality have always been intertwined in the culture I origin from.

My co-creators reminded me to rethink some personal experiences I did not particularly value. For example, I hold negative attitudes towards trading favors as reciprocal interactions or narrating reciprocal interactions as debts, patriarchal structure within more-than-human kinship, and following the instructions for ritual without knowing their meanings etc. I never paid much attention on our habit to stop and greet deities when passing by temples because I thought greeting is a nice thing to do anyways. I talked to my ancestors in front of altars in my grandparents' houses because I was requested to do so and I felt natural doing so, too. And not until the recent years I started to deeply appreciate the true reciprocity and care that my mother and her parents were always practicing for their human friends and family.

Throughout this RP journey, feminist political ecologist and decolonial concepts help me stay critical to the mainstream narratives and to my own thoughts and actions. With these concepts the analysis could reveal or produce new angles to see and to make more space for stories of Taiwanese lifeworlds that are not situated at the center. In other words, this kind of analysis is generative; it offers alternatives and possibilities for the past, present and future. A generative analysis, in collaboration with self-reflection on relationality, in this case, has made the omitted traces and connections more visible, pointing to worlds beyond the One World. These traces can serve as practical clues to make the pluriverse more conceivable.

In sum, thinking through what kinning and pluriverse could mean within Taiwan, I realized more-than-human kinship and reciprocity are actually embedded in social norms which I sensed in my earlier life experiences but never bonded with. I always dislike the intertwined power structure and opportunism, and I was very critical of following traditions or norms blindly. Unexpectedly, while I intended to connect with my co-creators during this RP, I actually started to reconnect with a broader Taiwanese spiritual and cultural context. My initial expectation was to explore different worlds within Taiwan and see how harmonious connections could be established among these worlds, and to imagine a pluriverse in the same range; but the outcome led me to envision how Taiwan, as a unique entity, could potentially speak for pluriverse transitions in a global scale.

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Chapter 5

Conclusion

5.1 Taiwan's self-expression for pluriversal transition

This RP had linked me with the need to know the broader Taiwanese cultural, economic, and spiritual context. I faced methodological limitations of translation, difficulties of finding suitable context-specific academic resources, which drew my attention towards the locus of enunciation and decolonial epistemology (Grosfoguel, 2007; Mignolo, 2009). *Taiwan has been blocked! Taiwan is not able to freely be itself and speak!*

I was so excited to read Shih (2003, 2016) and Tang (2016, 2018) near the end of my RP journey. They argued why it is necessary to research Taiwan and what are the possibilities for *Taiwan theory* and where to find it. Taiwanese have not been able to speak easily in academe and in the global political arena about ourselves. This related to the fact that it has not been easy for Taiwanese to deeply know ourselves due to waves of colonization, as I mentioned earlier. Taiwan has been at the margin of both Eastern and Western imperialism, and thus at the margin of theory production (Shih, 2016).

The Taiwanese position can be valuable for reflecting on the One World, and for rethinking the concept of coloniality equals to modernity equals to Western modernity; “modernity entangled since emergence” (Tang, 2016; 2018, p.331). Moreover, not being acknowledged as a formal nation-state by the world can also be provide a good chance to reflect on the concept of the state and sovereignty (Tang, 2018), to reconsider what it is to be an imagined socio-political-economic entity. As Taiwan seems to be always in transit and in between, its articulations from borders as such is by default de-centering and blurring the hegemonic systems, as well as revealing the pluriverse.

In Taiwan, the dominant Han Taiwanese beliefs is a combination of Confucianism, Taoism and Buddhism, with the practice of worshiping ancestors, wandering human spirits and spirits in nature, and witchcraft. The original meaning of worship includes awe, respect, fear and gratitude towards the land, the sun, water, trees, etc. (Lin, 1991; Yang, 2013). Although Han Taiwanese belief has become increasingly opportunist, human-centered, and individualized over time (Yang, 2013), such spiritual beliefs have strong hold in Taiwan, and had drawn more people to events than political parties for local environmental movements (Chiang, Chang, and Tsai, 2019). Regarding the Taiwanese indigenous, the current mainstream religions are said to be Catholicism and Christianity, but the practices are actually merges of Western, Han, and indigenous religious culture containing worship of ancestors and nature (Bali Nangavulan, 2020; Goo, 2020).

The above means that Taiwanese spiritual practices are not so removed from the idea of connecting with more-than-human others, and more-than-human kin was the tradition and social norm. Although I might have thought of myself as too significant starting with the intention of *world-making*, and I did not perceive this concept as active as expected during being with my co-creators, but near the end of my thesis journey, this RP is telling me that *worlds could make themselves in coherent with your set intentions*. I have been involved with what

Fisher called *lifeworld decolonization*³⁷ as a descendant of early Han Chinese settlers in Taiwan, and with the process of reconnecting the modern fracturing reality of Psyche, Nature, and Society I see as healing (2018).

I personally feel healed through this RP with enhanced connections with my co-creators and the re-emerged connections with my cultural background. From the more-than-human kinship in lifeworlds I first imagined, I look forward to more possibilities in further research. I can imagine that, by knowing, rethinking and developing the essentials within the existing praxis for living a loving relational life, an *emergence* within Taiwan which creates an interconnected more-than-human entity woven by care, generosity and gratitude may appear. It could alter the structures of the One World.

5.2 An islander's poem

The dark tide of the ocean continues to surge.

Ancient land rose from the sea cliffs, and after drying up, golden-white pebbles swept over, masking the original complexity with a single hue; when the scorching sun shined directly, the entire world was burned.

A young island carries condensed collective memories, emerging from the sea surface between the ebb and flow of water levels. Evolving through the leaps of time and space, it presents a transitional point.

The island's remnants and forgiveness, rigidity and regeneration, chaos and tranquility come together in a narrow passageway. The world converges, passes through, and then unfolds into a new, more balanced pluriverse.

November 4, 2023, Ting Yi Wu³⁸

5.3 More imaginations as final conclusions

Imagine Taiwanese lifeworlds develop themselves for healthier, more-than-human prosperity. Imagine prosperity means to live attentively in response to our essential needs and deep joy, and in consideration of our surroundings from the past and toward the future. Imagine prosperity by respectfully facing open-ended circulation of flourish and decay, living and death of bodies. Imagine such lifeworlds spread hope to more worlds just by living and expressing themselves, and being respectfully listened — do you also foresee gifts and thankfulness singing and dancing here? Imagine policymaking builds on place-based praxis and knowledge, aiming at facilitating voices of wisdoms that have been long covered, at taking the responsibilities to rebalance the political and ecological systems. Imagine development as a matter of care (de la Bellacasa, 2017).

³⁷ Fisher used the term to distinguish with *indigenous decolonization* for making explicit the ongoing settler colonialism.

³⁸ Translated from a Chinese poem I wrote on October 22, 2022

Annex

My co-creators

Co-creators	Raya (Han)	Sra (indigenous Pangcah)	YL (Han)	AW (Earth Others)	JW (Earth Others)
What I did with the co-creators	<ul style="list-style-type: none"> - Collected/ picked/ processed bamboo sprouts and some other veggies. 	<ul style="list-style-type: none"> - Collected sasalim - Went to “the very cold stream at the bottom of the central mountain range” as afternoon break. - Helped doing “women’s work (kitchen work and cleaning)”. - Had meals with whoever in the tribe I shared work with. - Went to the bereaved family. 	<p>(Since Land Dyke rescheduled rice packaging, we simply spent time together)</p> <ul style="list-style-type: none"> - Prepared and had dinner together (food sharing), and a walk after that. 	<ul style="list-style-type: none"> - Entry rituals to greet them and to ask for permission. - Swam/snorkeled in the water. - Walked and took naps on rocks. 	
Methods	Mainly dialoguing (with informal interviewing) and observing; randomly photographing.			Quietly sensing and observing; more deliberately photographing.	

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