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| Title of the work**(see important guidance below!!!) [[1]](#endnote-2)** | *Human-animal entanglement in extinction:* |
| Subtitle | *Forms of maintenance and disappearance in the Paiwan relationship with the clouded leopard (likulau) and the mountain hawk-eagle (qadis).* |
| Suggested book series[[2]](#endnote-3) | Environment and Society in Asia |
| One-line summary (20-50 words max.) | This research focuses on the complex relationship between the Austronesian Paiwan of Taiwan and two disappearing animals: the clouded leopard, which has been declared extinct, and the mountain hawk-eagle, which is classified as endangered. |
| 150-word blurb for the back cover | After conducting fieldwork for over two years, I realized that the presence of the leopard is more complex than the simple binary of being alive or extinct. This complexity urges us to consider the emotions and personal perceptions surrounding the animal, highlighting the interconnected world of humans, spirits, and animals. This fieldwork gradually led me to understand that relying on scientific classifications—such as endangered, extinct, or living specimen—neglects other kind of ontologies drawing on special connections built between humans and animals. We gain a richer understanding by analyzing the feelings that render the leopard present or absent, allowing it to live on regardless of its extinction status. Ultimately, rather than focusing on extinction as en ending; this research observes the leopard’s enduring influence on the world and the emotions and actions it inspires in people. The belief in the presence or absence of the likulau (clouded leopard) shapes its existence. It is part of the performativity of narration and emotion. |
| Table of Contents(list of chapters & sections only) - content description below | **Preface by Professor Lin Yi-Ren****Introduction (40** pages **/ 18 000 words)**A deep human-animal bonds, the Paiwan, *likulau*, and *qadis*.Literature review, indigenous people and conservation policies.**Part 1: Thinking of the animals: Systems of classification as a tool of nature management**.**(46** pages/ **21 000 words)**Chapter 1 The Paiwan vernacular categorization of animals.Chapter 2 Ambiguous animals at the border of the realms.Chapter 3 When sciences categorize human-animal interactions.**Part 2: Ontological tensions on wildlife management (**68 pages **/31 000 words)**Chapter 4 Indigenous hunting practices under governmental supervision.Chapter 5 When *qadis* feathers culture makes the fur fly.Chapter 6 Exerting human biopower on an extinct animal: The clouded leopard case study.**Part 3: Deconstruction extinction: Ghostly presence and survivance (66** pages **/30 000 words)**Chapter 7 How do we study an animal in a situation of extinction?Chapter 8 Paiwan conceptions of death and extinction.Chapter 9 What form of disappearance in species extinction?Chapter 10 “Survivance” and ghostly presence....**Conclusion (10 pages /4 500 words)****References (20 pages/ 8 000 words)** |
| Keywords (please supply 3-5, in correct spelling) | *Please choose keywords that* ***are NOT also in the title****.*1. Human-Animal Entanglement2. Conservation Project3. Indigenous Ontologies4. answering Anthropocene disappareance5. |
| Monograph or Edited Collectionor another type of publication (please specify) | Monograph |
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| [ ]  invited papers | [ ]  conference papers | [ ]  other |
| Primary language[[3]](#endnote-4) | english |
| Other significant language(s) used |  Paiwan |
| Number of **words** incl. notes, references, abstracts, and index[[4]](#endnote-5) | 112.500 | NB: maximum is 115.000 words incl. tables and without figures (subtract 200 words per figure when ½ page, 400 when full page)[[5]](#endnote-6) |

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| Agathe Lemaitre, a doctor in Anthropology from National DongHwa University Taiwan (July 2023), has began post-doctoral research since July 2024 with a fellowship from the Chiang Ching-Kuo Foundation (Taiwan). She is affiliated with the Lab LISE (CNAM-CNRS) in Paris.2023, “Afterlives of *likulau* heirlooms in Paiwan culture: The ghostly presence of the extinct clouded leopard” *Humanimalia*, vol 14 (1).2021, Yung-Kun Huang, Agathe Lemaitre, Hsin-Ju Wu, and Yuan-Hsun Sun, “A Sacred Bird at the Crossroads of Destiny: Ethno-Ornithology of the Mountain Hawk-Eagle (*Qadis*) for the Paiwan People in Taiwan”, *Journal of Ethnobiology JoE, 41(4): 535-552*. |
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| \*\*please detail which parts of the manuscript have been published and where these have been published | This book is a revised version of my PhD dissertation, presented at National Dong Hwa University in June 2023 under the supervision of Professor Lee Yi-Tze from the Department of Indigenous Studies. The dissertation is titled "Human-Animal Entanglement in Extinction: Material, Spiritual, and Bodily Forms of Maintenance and Disappearance in the Paiwan Relationship with the Clouded Leopard (likulau) and the Mountain Hawk-Eagle (qadis).”.I have not made my dissertation publicly accessible in the university database to prioritize publishing this monograph. Three articles based on my doctoral research have been published, comprising about 25% of the book's content:1. 2023, “Entanglement in Endangered Situations: Paiwan Social Changes and Qadis Conservation,” *International Journal of Taiwan Studies (IJTS)*, accepted for publication (discussed in part 2).
2. 2023, “Afterlives of Likulau Heirlooms in Paiwan Culture: The Ghostly Presence of the Extinct Clouded Leopard,” *Humanimalia*, vol. 14(1) (discussed in part 3).
3. 2021, “Les représentations de la panthère nébuleuse à Taïwan: Usages et résilience dans les débats contemporains,” *Mousson Revue d’Asie du Sud Est (Varia)*, 38: 203-227 (discussed in the introduction).

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| Although the main content of this book derives from my dissertation, it requires revision and enhancement for publication. The literature review in the introduction is yet to be written. Parts 2 and 3 are mostly complete but need further editing to connect them and strengthen my arguments. Part 1, also taken from my dissertation, requires deeper editing and additional writing. The conclusion has not been written yet, so approximately 60% of the book is complete. I aim to finish writing the first draft by May 2025 and complete the editing by the end of July 2025.While my dissertation covers the entire relationship between the clouded leopard and the mountain hawk-eagle, the book will be more concise, focusing only on specific aspects. During my oral exam, I received feedback that my research was too broad with many repetitions. Therefore, this book will exclude the material aspects of the human-animal relationship and concentrate on the entanglement of beings in conservation contexts. I will revisit aspects from my dissertation, closely linking each element to my main arguments. The core theme will be animal disappearance and its impact on human-animal interactions over time. I intend highlight more clearly the innovative aspects of my research. I will notably look to question the usual correlation made between Anthropocene and disappearance (extinction), by showing the complexity of such phenomena and the ability of maintenance and resilience embedded into species and culture extinction. In the dissertation, I dedicated a chapter to the literature review, covering human-animal anthropology, wildlife management, indigenous people, and ethnic identity construction. In the book, this theoretical reflection will be integrated into the introduction, with a focus on indigenous people and conservation policies, allowing for deeper discussions and avoiding excessive breadth.The introduction and conclusion will be completely rewritten to align with the book's perspective. The book aims to present a clearer, more cohesive approach, enhancing the connections between chapters for a smoother reading experience. Additionally, I will improve the presentation of informants, integrating their observations and remarks more effectively to provide a clearer understanding of the fieldwork. Unlike in my dissertation, where informants were anonymized with letters, this book will better highlight their presence and ethnographic details. |
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| **1. Brief Description** This research focuses on the entanglement between the Paiwan people and two disappearing animals: the clouded leopard, declared extinct, and the mountain hawk-eagle, classified as endangered. These animals hold special significance in Paiwan society, where their skins, teeth, and feathers are used to create unique artifacts. Conserving animals embedded in local cultures is challenging because conservation efforts often impact local beliefs and cultural practices. In Taiwan, this issue is particularly interesting as indigenous hunting rights gain prominence while government environmental policies are strengthened. Furthermore, in time of Anthropocene, species extinction and their conservation has been at the center of global debates. Engaging with the academic reflection on multispecies ethnography and anthropology of human-animal relationship, this research proposes to analyze those connections between beings in time of Anthropocene. For this I will draw on scholars working on conservation projects in indigenous localities (Nadasdy, 2003; Goldman, Turner and Nadasdy, 2011; Carpenter, 2020), on animal extinction (Van Dooren, 2016; Rose, 2011; Parrenas, 2019; Sodikoff, 2012; Heise, 2016) and on reflection about beings entanglement in the contemporary world (Tsing, 2015; Haraway, 2008; West, 2016; Kohn, 2013; Stepanoff, 2021). starting from this scholarship this book investigate in deep the bonds between the Paiwan, clouded leopard and hawk-eagle in time of transformations and disappearance. This research focuses on three main aspects:1. Cultural significance: Exploring the (changing) roles and meanings of the clouded leopard and mountain hawk-eagle in Paiwan culture.
2. Conservation challenges: Analyzing the difficulties in wildlife management within the context of local cultural practices.
3. Policy implication: Examining the intersection of indigenous hunting rights and government conservation policies.

 First, all along my research, I constantly wondered about the way people conceptualize and thus categorize their reality, but also how different kinds of categorizations come in tension when they do not match. Cultural categorizations allow us to organize and think about the world. Though, no matter whether it is natural science, social science, or indigenous people's own categories, none of them is dominant compared to the others, since they are all representation, partial, and ground into a specific ontology. To classify animals, to see them as endangered, extinct, taboos, or sacred, is always to use a specific ontology. I discuss the ideas of classification itself, to better unveil the multiplicity of worlds, which are constantly interfering with and encountering each other. My research unceasingly discusses those questions of categories, and the discordances amongst them to reflect on the usual distinction made between scientific and vernacular categories, which in fact is not so simple. To solve those tensions, I observed from the outside those systems of classification, their encounter, interaction, and communication. Secondly, I discuss the situation of extinction as an arena of power negotiation between various actors, both human and nonhuman. Clouded leopards, mountain hawk-eagles, and the various projects surrounding them generate different perceptions of how humans can act on the environment and various positions of the implied actors. Through wildlife management, animals are constantly produced and invented in different actors’ discourses, perceptions, and imaginations. Human action on biodiversity and its preservation is set into a social conception of the natural world, which differs depending on social groups and people. Therefore, managing wildlife is never neutral and induces ontological tensions when actors’ realities diverge. Examining actual hunting issues for the Paiwan allows us to understand the complexity of the human-animal relationship in the context of social transformation. Thirdly, I review extinction studies research by thinking about species disappearance, which is linked to the idea of death in the Paiwan culture. Death and extinction are related aspects, and examining concepts of death helps us to understand how disappearing beings still preserve a form of presence. Extinction is at the core of this research, with a continued reflection on what disappearance of animals means for local cultures related to those animals. Realities enacted by extinction are not singular and lead this research to explore the structure of the human-animal connections. The bonds to the clouded leopard and hawk-eagle raise many paradoxes related to their liminal position in the Paiwan culture. While extinction leads to disappearance, it does not signify an emptiness but an ambiguous present absence which will be explained throughout my book. This dissertation delves into the interaction between Paiwan and animals: starting with the difficulty to deal with various ways to categorize the world; passing by the issues of hunting practices in contemporary times; and finally analyzing the liminal presence of the clouded leopard, that maintains a curious form of presence despite its declared extinction. Disappearance is at the core of my research while I analyze the process of transformation and continuity in a world threaten by cultural and environmental modification. Extinction has a process of fading away impacting our human and non-human animal and material realities.**2. Theoretical reflection** When investigating human-animal interaction, I take anthropological research on this subject into consideration. I reflect specifically on recent theories such as multispecies (Kirskey and Helmreich 2010; Kirskey, 2015; Haraway, 1999), and new ontologies (Descola, 2005; Blaser, 2019; Kohn, 2007, 2013; Ingold, 2000; Latour, 1999, 2011; Tsing, 2005). While I do not entirely agree with the approach that seeks to place all kinds of beings on a symmetrical basis, I find these propositions intriguing for their efforts to dissolve the distinction between the study of humans and the study of the environment they engage with. Although anthropologists cannot fully understand animals or plants and the impact of their relationship with humans (Guillo, 2015; Manceron, 2016), it is instructive to observe the mutual effects of this connection between beings, rather than solely focusing on human influences on other creatures. My conception of human-animal interactions evolved during my research. Readings on animal studies, extinction studies, and new ontologies pushed me to deconstruct my approach to human-animal bonds and find my own perspective (Viveiros de Castro 1992; Van Doreen, 2013). New ontologies made me repeatedly reconsider my fieldwork experience, questioning how I could move away from a human-centric focus towards a more neutral approach to all the agents involved. Though I could not fully resolve this question, I developed my own perceptual understanding of how humans interact with, perceive, and relate to nature and wildlife. Extinction studies often narrate the story of ongoing or completed extinctions, meticulously describing the mutual influences between humans and other beings. My first encounter with this subject was through Marie Genese Sodikoff’s The Anthropology of Extinction: Essays on Culture and Species Death (2012), a book I frequently revisit. Gradually, I explored other scholars working on these issues, notably Deborah Rose's Wild Dog Dreaming (2011), which provides a profound philosophical reflection on the meaning of extinction for the entire web of life. Thom Van Dooren’s work, particularly his 2014 book on species extinction, has also influenced my research. Van Dooren examines various animals and trajectories of disappearance, emphasizing the complexity of the term "extinction," which does not correspond to a single, clearly defined reality. Instead, it encompasses a range of situations: from animals gone for many decades, visible only in old photographs and natural history museums, to those enclosed in conservation centers to save the species. As I followed the tracks of the *likulau* and the stories of the *qadis*, I continuously pondered the notions of presence and absence and the boundaries between them. When does presence end, and where does absence begin? In extinction studies, I sought these stories that link humans and animals in the intricate path of disappearing and preserving. While humans impact the disappearance of animals, they also exert their biopower to maintain them through various means.The evolution of anthropology theories concerning how humans perceive and relate to the world of living beings and things has spurred many new reflections. In my research, I employ theories such as multispecies and new ontologies to enhance the analysis of the human-animal connection at the heart of my fieldwork. These theories also allow for a discussion of the identity-building process in relation to the entanglement between beings in the postcolonial context of Taiwan.**3. Chapter Outline/Table of Contents****Introduction** In the introduction I will present and contextualize the research, and actors at the core of my discussion, that is the Paiwan, clouded leopard, and mountain hawk-eagle. I will describe the bonds linking the Paiwan to those two animals and their importance in the past social organization of the society. I will give an overview of fieldwork, my methodology and my informants. The second part of the introduction will reflect on literature to ground my analysis on the relationship between indigenous people and conservation policies, and to develop the human-animal anthropology framework that underpins my entire research. I will draw on scholarly literature of anthropology of human-animal relationship (Descola, 2005; Govindrajan, 2018; Odgen, 2011; West, 2016) to discuss the tensions arising from encounters between divergent realities regarding natural resource utilization and rights. Indigenous people worldwide face laws enacted by governments that restrict their historical bonds with local ecosystems. Using these materials, I will highlight the case of the indigenous people of Taiwan and the issue of hunting rights.**Part 1 Thinking of the animals: Systems of classification as a tool of nature management**. This chapter aims to reflect on the way concepts and classification schemes are continually conflicting with others, from local actors’ perceptions of wildlife to the scientific internal categorization strategies. I will show the complexity of navigating between those various systems drawn to organize different worldviews (worldviews of the Paiwan, the scientists, and the majority non-indigenous population of Taiwan) and to find dialogue when the same element can refer to various conceptualizations. Classifications are often problematic because they are generally based on the partial logic of organizing things within a system of similarities and differences. In dictionaries, the concept of classification is defined as a “systematic arrangement in groups or categories according to established criteria”. My question has been how to deal with those conflicting categorizations of wildlife when some are made more powerful than others through legitimacy given to them by a scientific label. I review natural scientists and social scientists' ways to talk about animal species, and especially using concepts such as conservation, extinction, and endangered species. I draw on scholars' reflections to show the elasticity of classification systems, and their inadequacy to hold for a global homogenous reality.**Part 2 Ontological tensions on wildlife management** This part discusses the Paiwan people’s relationship with the clouded leopard and the hawk-eagle within the contemporary context of wildlife conservation. In Taiwan, although many indigenous people were hunters in the past, national legislation has restrained their rights to freely hunt and imposed a framework of rules that do not always fit their practices and conceptions. In the context of species extinction and anxiety about biodiversity, many projects worldwide intend to protect animals and plants against practices seen as endangering them. In Taiwan, hunting rights are a prominent point of contention between indigenous people and the government, animal protectionist groups, and conservationists. Despite efforts to better understand indigenous cosmologies and their intimate knowledge of local ecosystems, there are still intense conflicts between the dominant scientific perception of environmental problems and the indigenous understanding of their lands and practices (Nadasdy, 2003; Lorimer, 2015). This part highlights those conflicts of perceptions about the proper management and relationship to establish with local wildlife and the difficulty of reaching a more open dialogue when there is a misunderstanding between various groups and actors. It will be pondered to what extent indigenous practices and bonds with wildlife can be maintained in the present context of scientific conservation. I will also investigate how wildlife management brings about divergent conceptions of the connection between humans and animals, as well as debates on how this connection is and ought to be developed. Finally, this part observes how animals are constantly produced and invented through wildlife management issues in the discourse, perception, and imagination of the different actors. Using two examples with very different logics and strategies, I analyze how such conservation projects can become not just a zone of conflicts between ontological perceptions but also a zone of mutual incomprehension, doubt, and mistrust.**Part 3 Ghostly presence and survival** In this part, I will talk about the ghoslty presence of the *likulau* and the ambiguous boundaries between absence and presence, death and life. I will first analyze how the leopard is reenacting its presence through narratives, stories, and objects that make it an ambiguous ghostly presence, never fully graspable. It is obvious that the Paiwan still have a lot to say about the clouded leopard, and even if they generally begin by saying they do not remember much about it, they often have stories to tell. Some people still believe in the existence of the feline in the Taiwanese mountains, some people say they have seen it or heard about people that have seen it. Some hunters’ stories talk about catching a leopard in the past or seeing it at night in a remote place. The narratives about the leopard constantly reenact its presence and maintain a collective imagination of this animal. Between absence and presence, life and extinction, memory and legend, the likulau continues to generate discourse. Looking at the concept of death in Paiwan culture can help us to better understand my informants’ conceptions about species extinction and disappearance. The question of death in Paiwan culture is closely related to the spirits and shows the close entanglement between the natural, human, and spiritual worlds. When the Paiwan people die they return to Dawu Mountain ( 大 武 山 ), their traditional territory. It is a place of spirits. The dead become spirits and continue to watch, act, and influence the living. Death is not the end, but a passage and transformation. Thinking about the Paiwan’s specific conception of death is helpful to understand their perceptions of animal extinction, which can vary from that of scientists and leads them to deal with the leopard’s disappearance in a different way. I will then further the discussion on death and extinction by looking at how anthropologists have worked on the idea of species extinction and relate it to the actual ambiguous presence of the *likulau* in Paiwan life.… |
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| The work set within the tradition of scholarship on the topic(no more than 350 words; such as what is most important about it, what special contribution it makes to your field and/or what features make it particularly useful or attractive) |
| This book contributes to environmental anthropology and extinction studies by deconstructing key concepts in wildlife management, such as conservation, extinction, and endangered species. It reconsiders the ontological tensions inherent in encounters between indigenous people, local wildlife, scholars, government agents, and conservationists. Using the case study of the Austronesian Paiwan of Taiwan and two animals—the clouded leopard, declared extinct, and the mountain hawk-eagle, classified as endangered—the research examines human-animal entanglements in the context of disappearance, considering social, political, economic, and environmental factors.While previous research has addressed wildlife management, indigenous relationships with the environment, and cultural transformations in Taiwan, this book uniquely combines these elements to explore the intersections of conservation policies, environmental changes, and socio-cultural transformations linked to colonial impacts and national integration. Unlike many studies focusing on conflicts in conservation projects, this book emphasizes the complex dialogue between actors with differing ontologies. It highlights the fluidity of ontological perspectives, which individuals may adopt based on context, needs, and moments.The analysis delves deeply into the emotional, cultural, and symbolic significance of human-animal bonds and their evolution over time. By exploring the concept of disappearance, the book offers a nuanced reflection on continuity and transformation. It deconstructs common concepts like extinction to reveal their complexity and examines beings in states of transformation and conservation, looking at animals as living beings, symbolic manifestations, and spiritual presences, and their transitions from objects to subjects.This research highlights the paradoxical nature of human-animal connections, showing how entities can transition from dead to living, material to ghostly, and disappearance to continuation. It provides a fluid and detailed analysis of these transitions, shedding new light on the impacts of cultural and environmental changes on human-animal relationships. |
| Three key or distinguishing features of the work |
| 1. In this research, concepts related to wildlife management are deconstructed to reveal the plurality of meanings associated with seemingly simple concepts, notably the idea of extinction and the perceptions surrounding it.2. This book views ontologies as fluid rather than stable, enabling a deeper understanding of how individuals navigate between different ontological perspectives.3. A key contribution of this research is rejecting a universal understanding of the world and embracing the complexity of fluctuating realities. |
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| West, Paige. 2016. *Dispossession and the Environment: Rhetoric and Inequality in Papua New Guinea.* New York: Columbia University Press. | ISBN: 9780231178785 |
| Salazar Parreñas Juno. 2018. *Decolonizing Extinction. The Work of Care in Orangutan Rehabilitation.* Duke University Press. | ISBN: 978-0-8223-7077-2 |
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