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Name of abstract: Historical Consciousness and “Timefulness”: Reflections on “Time” and History Education in the Anthropocene

Andreas Hübner / Sebastian Barsch

Historical Consciousness and “Timefulness”:

Reflections on “Time” and History Education in the Anthropocene

In the past years, the Anthropocene has led to veritable eruptions in the field of history and in history education, not least because disciplinary notions of time, time practices and knowledge of time are being fundamentally called into question. History education in particular faces the challenge of rethinking the category of time and, in result, of rethinking the core dimensions of the historical consciousness. Against this background, the proposed paper stresses the importance of discussing the relationship between historical consciousness and time, temporal practices and temporal knowledge. Accordingly, we argue that it might be worthwhile to look beyond disciplinary boundaries and to consider – among others – geological concepts of time in history education and in the history classroom. In this, the paper will consider concepts of authors such as Bernadette Bensaude-Vincent, Marcia Bjornerud, and Dipesh Chakrabarty.

CVs

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Rui Damaceno

Universidade do Minho

Name of abstract: Environmental and History Education in the Era of Industrial Revolution: Connections for Understanding and Mitigating Climate Change

Between propositions of a transition from the Holocene to the Anthropocene geological period; between the abandonment of the "old distinction" between natural History (Chakrabarty, 2009) and human History and between a generation with an increasingly significant awareness of agency, this debate seems to be vital in the present for the future. History Education can be a bridge between this very divisive topic and a historical reality that allows for a profound and critically sustained interpretation that can lead to courses of action. With this in mind, and within the scope of a qualitative, descriptive and interpretative study carried out in Portugal, involving a total of 75 students with an average age of 13, it was proposed to rethink the Industrial Revolution, taking into account its consequent influence on the global environmental panorama in different time segments, in a search for a meaningful historical understanding and construction that would enable the development of historical thinking that would contribute to the complexification of their Historical Consciousness (Korber, 2011). This research study sought to explore the degree of humanity's collective and individual agency in the face of our boiling world, as well as to assess how students' thinking and Historical Awareness (Nordgren, 2014) developed through the intersection of these themes proposed in paper and pencil tasks using various historical sources. It was observed that at an early stage, stereotypical descriptive ideas of inevitability predominated, and towards the end, some students' ideas seem to have become more sophisticated in line with explanations in causal networks using historical evidence and multiple dimensions of the realities under study in different time segments.

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Karlstad University, Department of Engineering and Chemical Sciences

Name of abstract: Can conversations about visions give people hope for the future?

Times are gloomy. Democracy is declining at the same time as populism in politics is advancing. Global warming continues, leading to natural disasters and human suffering. People are becoming increasingly pessimistic about the future, including young people. The strong youth movement wanted to alert politicians and other decision makers to scientists' warning signs regarding global warming. This movement has weakened. The Corona period was one obstacle to engagement and attention.

This article highlights the idea of gathering people and discussing visions for a future, for the good and sustainable society. The goal is to encourage people to take part in social development by adult education. In study circles, a *vision flower* can grow, based on a number of questions as: What is a good life? What does it mean to be human? What does bildung mean? To ask questions, to listen and comment on other people's questions is a useful part of the conversation.

Certain concepts in the vision flower, such as justice, can become problematic given the three dimensions of sustainability. For ecological reasons, energy use must be reduced and fossil fuels phased out. At the same time, we know that 20% of the world's population uses 80% of the energy. It can then be considered fair that countries with low energy use for their development should be able to increase this and also be allowed to use more oil.

Creating vision flowers can contribute to a livelier conversation climate and more positive people. Some want to get involved in politics or join a people's movement. Others are content to regularly gather in a ring in the square, as the Rebel mothers do. Even such an activity challenges other people. Steps in the change are taken in the spirit of Mahatma Gandhi.



Nathalie Popa

Karlstad University

Name of abstract: Teaching and learning virtues for survival:

This paper explores what Howard Gardner's approach to "Educating the Three Virtues" can offer as possibilities for renewing ideas of Bildung in the Anthropocene. Gardner (2012) conceptualizes the purpose of education as the aspiration for truth, beauty, and goodness. Each three of these virtues "encompass an abstract realm of experience" (2012, p. x), respectively verbal propositions, evocative experiences, and relations that involve ethics of roles. Through this trio, he offers an intrinsically multidisciplinary perspective on education (p. 18) that is compatible with lifelong learning (p. 161). The three virtues, he argues, provide guidance in what to focus on in education, how to convey it, and how to determine whether that education has had its desired effect, which is especially relevant in times of crisis such as the climate crisis. However, Gardner's trio of virtues is not conceived around education for impending ecological challenges and uncertain futures. Therefore, this paper suggests adapting the three virtues framing to recent interdisciplinary Anthropocene debates that are prompting calls for a paradigm shift in thinking about what it means to be human and about our place and agency in the world. Specifically, I am interested in how it can relate to Common World pedagogies for the Anthropocene, which offer an approach to learning, that is based on a more than-human relational ontology and thus involve learning 'with' nonhuman others rather than 'about' them and 'on their behalf' (Taylor, 2017). By suggesting ways to make Gardner's virtues converge with Common World pedagogies, the paper thus intends to spark a conversation about how educational humanist principles of education, particularly the Bildung tradition, need to be challenged and reconsidered in light of tensions that emerge from this convergence attempt.



Kristian Petrov

Karlstad University

Name of abstract: Part of the problem, or part of the solution? Philosophical and historical reflections on the humanities subjects in the Anthropocene

In recent years—in light of climate change, species extinction and the covid pandemic—both the very concept of *Bildung* (education) and humanities generally and the humanistic school subjects (history, classical and modern languages, literature, rhetoric, art) specifically, have taken on a distinctively new meaning. It is no longer possible to comprehend human health, the ecological system or the survival of the planet, without referencing culture, thus recognizing that these questions are intimately connected to ethics and lifestance, existential self-understanding, the role of creativity and humans' place in history and the universe. Regardless of what lessons can be drawn, there is, however, a deeper problem in Western culture, not least reproduced within the field of humanistic knowledge, namely *anthropocentrism*—the idea of humans' elevated position. Drawing on Nietzsche, Latour and Byung-Chul Han, philosophical and historical reflections are here presented on the limitations and possibilities of humanities and the humanistic school subjects during the Anthropocene. Are there a new humanities beyond humanities—and a human beyond the human?



Frederikke Dybdahl Bilenberg

VIA

Name of abstract: Co-creation with nature in an educational setting

By Yonatan Schwartzman, Birgitte Woge and Frederikke Dybdahl Bilenberg, VIA University College, Denmark

Through a cross educational research project, we are exploring how education in sustainable development can be developed in co-creation with nature. We wish to research how education can enhance and stimulate an ecological awareness, which clarifies the connectedness between human and non-human. What happens to our understanding and being in the world, if we try to approach nature and be in the nature on the premises of nature and let nature educate and form us?

Through preliminary studies of the outdoor camp during VIA's Summer School for SDG's and the outdoor camp for the SDG's ambassador corps, we and the students will research on what makes the connectedness to nature more profound based on 'interspecies' design and Lo-TEK (Traditional Ecological Knowledge). The pedagogy and didactics are formed through transformative entrepreneurial didactics, where we together with the students experiment, deduct and shape different possibilities of learning.

In this workshop we will share some of the theoretical knowledge the project is based on and some of our preliminary findings from previous out door camps. These introductions of theory and findings lead up to a dialogue with the participants on both theory, findings and what our next best steps could be.

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Alexis Stones

UCL Institute of Education

Name of abstract: Disciplinary knowledge for what ends? The values dimension of curriculum research and interdisciplinarity in the Anthropocene

Disciplinary knowledge for what ends? The values dimension of curriculum research and interdisciplinarity in the Anthropocene

David Mitchell, UCL and Alexis Stones, UCL

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Drawing on an article that emerged from collaboration with the Knowledge and Quality across School Subjects and Teacher Education (KOSS) network, funded by the Swedish Research Council (2019-24), we make the case for repositioning values and ethics as central to understanding how curriculum knowledge can be educationally powerful. Disciplinary knowledge can help individuals make sense of the present, explore alternative futures and participate in society, making ethical choices about how to live. This, however, depends on particular relationships between curriculum, disciplinary knowledge, values and ethical perspectives, that are both implicit and explicit in *Bildung* and a capabilities approach. We argue that the recent research agenda exploring disciplinary knowledge underplays the values dimension in how curriculum knowledge is constructed and used. We begin with an overview of the recent thrust of curriculum debates in Geography and Religious Education subject education communities, placing this in some historical context. Here, we recognise the need to make a robust case for school subjects and their important relationship with disciplines. We go on to examine some arguments around the role of knowledge in curriculum and ask whose knowledge, when and why? Taking the concept of the Anthropocene, and from our perspectives as Geography and Religious Education educators in England, we propose a focus on ethical disposition and interdisciplinarity to make the values dimensions of curriculum knowledge more visible as the complex epistemological and moral challenges of the Anthropocene become clearer.

Mitchell, D. and Stones, A. (2022) 'Disciplinary knowledge for what ends? The values dimension of curriculum research in the Anthropocene'. *London Review of Education*, 20 (1), 23.

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Gustav Tøstesen

Høgskulen på Vestlandet

Name of abstract: Friluftsliv as a part of the school - A potential for sustainable human-nature relations?

This presentation aims to investigate how posthumanist theory can contribute to new understandings of Bildung, sustainability and environmental awareness within the teaching of friluftsliv in the Norwegian school. In the context of Karen Barad's (2007) theory, I will try to rethink the concept of Bildung and student's formation towards sustainable human-nature relations.

Vetlesen (2015) highlight how the technological development in late modernism implies a basic disconnection from nature as a physical place where man is separated from the rest of nature. This creates alienation from nature and has consequences for how we experience it (Faarlund, 2015; Hverven, 2018; Næss, 1989). By reducing human cognition of phenomena and concepts from their material reality, a certain loss of meaning occurs in our understanding of nature and its inherent diversity of all living things (Vetlesen & Willig, 2018).

In the presentation, I want to demonstrate how a posthumanistic Bildung can offer alternative entrances for didactic practice. A posthumanist Bildung introduces new ontological, epistemological and ethical dimensions of how teaching outside the classroom can articulate a potential for students' formation for sustainable behaviour and environmental awareness. This has consequences for how students understand and interact with nature and non-human agencies, as well as how sustainable behaviour and environmental awareness develop. A posthumanist Bildung is about seeing the student's nature experiences as dynamic nature-cultural interactions without any separation between man/nature, animal/man and thought/action. From a posthumanist perspective, these interactions entail a specific ethical responsibility for non-human creatures and nature as a whole. This is expressed as an educational concept of 'ethics-in-relation', which emphasizes the student's relational encounter with other creatures and organisms in nature.



Ola Uhrqvist

Linköping University

Name of abstract: Mega-games to support bildung in the Anthropocene

As argued by an overwhelming majority of researchers and institutions, like the IPCC and IPBES, our societies will encounter transformations due to mitigation of negative social and environmental stress or due to the consequences of not taking appropriate action in time. Originating in Earth System Science, the Anthropocene is increasingly used as a concept to frame a new understanding of the world as a complex system where humanity has become one of the major geological forces governing the dynamics of the planet. However, the ability to grasp the implications of this new geology-scale role and non-linear dynamics is only slowly entering the narratives that humans use to guide our knowledge, desires, and practices. New ways to learn, know and act together are needed to engage responsibly with each other and the glocal environments.

Here I want to present our research on using Mega-games as a method to let up to 80 participants with different roles and preconditions collaboratively explore ways to transform the region where they live, from its present state into a sustainable and fair society. A special focus is put on how serious games provide different kinds of *Narrative space* in such explorations; i.e. how different futures become possible to imagine given the design of such games.

Serious games are becoming increasingly common in today education and the epistemology of the Anthropocene promote interdisciplinary systems perspectives and instability. Since games require participants to develop strategies and act upon a combination of incomplete data, values, and with limited resources the format can provide valuable learning experiences. Knowing how games help as well as restrict learners to engage with such learning experiences brings a valuable contribution to understanding education and Bildung in the Anthropocene.

(Can't present 10-12 26/1, hope that works.)



Gabriel Bladh

Karlstad University

Name of abstract: Rethinking geography education in the Anthropocene – exploring some key issues

This paper aims to discuss the implications of the anthropocene challenges for geography education and the current school curriculum. Research on human interventions in the Earth system have increasingly found evidence that humans are profoundly changing the ecology of the planet earth, and have become a geological force. The relationship between "nature" and "culture" has been a central component in the constitution of geography as a science as well as a school subject. It can be argued that geographical knowledge has considerable educational potential to explore and make sense of relations and interconnections in the context of a complex anthropocene world and a dynamic earth system. However, scientific specialization have made the links between disciplinary knowledge and the holistic idea of geography challenging. The intellectual history of the subject of geography illustrates how difficult it is to escape dualistic thinking. In a geographical context, the challenges of the Anthropocene lead to a revisiting and rethinking of ideas about the relationship between humans and nature. This includes complex issues on ontology and epistemology, which also have a bearing on school geography.

A key challenge for Geography education is to consider how to approach the relationship between people and the environment from different temporal and spatial scale perspectives. This comprises issues as deep time and future thinking or the experienced landscape and place contra the science based knowledge of the planetary "hyperobject", the earth system. Further, a geography curriculum for the Anthropocene will have many "wicked problems" to handle, which need a more grounded position on ethics as well as an expanded deliberative repertoire for teachers' work in the classroom. Here, different kinds of exemplary cases can be used as a way to make complex relations and entanglements visible.



Caroline Bhowmik

Karlstads Universitet

Name of abstract: (Revised) perspectives on Bildung in light of the Anthropocene in the context of Geography: A comparison between Sweden and Germany

The coining of the term “Anthropocene” (Crutzen, 2002; 2006) for describing the enormous, existential challenges related to the effects of human activity on the environment, has set off a wide-ranging scientific discourse in different parts of the world about the role of education and *Bildung* in the urgent need to acquire sustainability. In this discourse, both the potential and limitations of the Education for Sustainable Development (ESD) framework, as well as the responsibility and prospects of individual school subjects have been discussed. As the ‘science for sustainability’, Geography has traditionally been connected to environmental education and devoted to draw a holistic picture of global challenges and the impact of human activity on the natural environment. This underlines the relevance of the subject in equipping students with the necessary tools and competencies to actively contribute to a sustainable future. However, the representation and scope of the subject differs widely across Europe. The present review therefore aims to shed light on the current international scientific discourse regarding the (revised) role of *Bildung* in light of the Anthropocene with a focus of the subject Geography. Moreover, a comparison between Germany as the cultural context from which the notion of *Bildung* has originated and Sweden as a representative for a Nordic Country is conducted and both countries are put into a wider international context. Finally, the potential and responsibility of the subject in equipping students with the necessary skills to combat the effects of this existential crisis will be discussed.



Patrik Möller

Karlstad university

Name of abstract: The facts don't speak for themselves: Bildung as an antidote to the production of ignorance in the Anthropocene

The concept of the Anthropocene can be seen as an attempt to give a holistic understanding of the world as it poses a new antithesis in the dialectics of Man and Nature. As such it seems only possible to analyse from the tradition of Bildung. But the dialectics persist. On the one hand, there is growing understanding of the self-reflection and humility needed in order to act responsibly in this new world; on the other, there is resistance to the fact that Man alters the world in catastrophic ways and to the realization that we have to let this insight, in turn, alter humanity in a fundamental way. The facts are clear. Human activities are causing accelerating global warming, deforestation, a disastrous mass extinction of animals and plants, etcetera. But facts do not speak for themselves. Facts are, in fact, fragile. They need to be trusted in order to have any relevance. And one way to resist the facts is to spread doubt about them to undermine public trust. As long as there has been knowledge production on the calamitous effects of Man's actions in the Anthropocene, there have been campaigns to spread doubt on this knowledge. This doubt-mongering amounts to nothing else than *Agnotology*, the strategic production of ignorance. The only way to expose and overcome this devious resistance to the facts I will argue, is through the knowledge, judgement and critical interpretation skills developed through Bildung with the help of the concept of Agnotology.



Marianne Leth

Via University College

Name of abstract: Imagining exchange and reciprocity concepts in history didactics.

This presentation tries to search answers to the question: How is it possible to expand historical horizons of orientation and cognition to include and recognize the relations between planetary, global and local levels, being capable to imagine and point out possible futures (Chakrabarty: 2009, 2021)?

The concept of historical consciousness as an interpretive orientation in the broad anthropological sense (Nordgren: 2019) is one well known and contributonal answer, because of its capacity to incorporate complementary and multiple perspectives on human practice in time and space.

An anthropological perspective on the relations between the planetary, global and local levels in understanding human practice could be to study the most common human practice: Being social, being interdependent, placed in between nature and society, all humans share the dependency of communities, the relations in communities and interrelations with other species, symbols, nature ect. (Hastrup: 2015).

This presentation tries to explore developments and transformations of the originally anthropological concepts of exchange and reciprocity into possible didactic interpretation tools for re-thinking human histories as integrated with the histories of nature and the rest of the planet. The concepts of exchange and reciprocity, originally developed in field studies among some of the peoples who were categorized as indigenous natural peoples (Mauss: 1922, Malinowsky: 1925, Levi-Strauss: 1963, Sahlins: 1972) were transformed into analyses of complex and late modern societies (Polanyi: 1968, Sahlins: 1985, 2000, Bourdieu: 1977, Hornborg: 2003, Hastrup: 2013, 2015, 2018). The presentation will focus on possible openings for multi-perspective interpretations of the past via empirical examples, and discuss uncertainties and challenges of these concepts in history didactics.



sofia wijkmark

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Name of abstract: Reading the Region: Teaching for a Sustainable Development

This paper presents part of the result of a comparative project on subject specific upper secondary education in literature and history. The project has explored the use of regional, place-oriented fiction and poetry within a framework primarily based on a combination of bioregionalism and theories on place and literature (Buell 2005; Lynch, Glotfelty & Ambruster, 2012) and the idea of powerful knowledge (Gericke, Hudson, Olin-Scheller & Stolare 2018). According to the philosophy of bioregionalism a region must be defined not by political borders, but by topography and biogeography and thus, the respectful coexistence of humans with the environment and other species becomes central. Essential for our project, however, is that the bioregion is also defined as a cultural phenomenon: local culture, local solutions and a local knowledge are considered as powerful ways to approach global environmental issues. Central is also the pragmatic and action-oriented perspective of bioregionalism, encouraging citizens to explore the nature and culture of their own backyard more deeply.

In this paper, we present the participant teacher's understanding of the concept of place and their transformation of the theoretical perspectives into practice.

With a focus on the teaching of literature and history, our aim has been to develop an in depth understanding of the region and thereby creating an incentive to act for sustainable development. The background is the need for new ways to think about sustainable development in the subjects of humanities, since education on environmental issues and climate change has mainly been regarded as a task for the science subjects. Our main research question has been: In what ways can we adapt the teaching practice and curricula of literature and history to support the understanding of the local and regional, both from a historical point of view and in relation to the future?