

## Note for closing panel at the EBAN-conference 2024

Dear Participants,

This is a note concerning the closing panel of the EBAN-conference 2024, where we after an ultra-brief introduction intend to send you out to breakout rooms to give some comments on what could be called a draft for an extended EBAN mode. This note presents the background for this exercise, we will also briefly present the main points at the panel but hope that you will have time to read the note before the conference.

### Background: the extended EBAN-model

We have partly inspired by the last EBAN conference 2022 been working on an expanded model of the original EBAN-model (see Appendix; for a more elaborated presentation of the original model, this webpage <https://www.kau.se/en/node/188671> ).

The original model is, as you can see, oriented towards helping to reflect on the dynamic relations between the horizon of the Anthropocene, (new forms of) Bildung, and 'subject didactic,' or broader conceived didactics related to specialized forms of knowledge. The 'triangulation' is intended to help considering education and pedagogics in the Anthropocene. The concrete reflections obviously depend on context, are we for example talking about 'schooling' for children, or education for adults, which 'form' of education, formal and informal education, theoretical and cultural presuppositions and views of education, and last but not least also how one relates to the challenges of Anthropocene.

These different presuppositions for the pedagogical reflections were also in play at the last EBAN-conference, but without being explicitly thematized in the original EBAN-model. We for various reasons think it is important to build in some of these aspects into, what might be called an extended EBAN-model, we will here only mention three, termed R1, R2, and R3.

### Dimensions and draft of the expanded EBAN-model

R1:

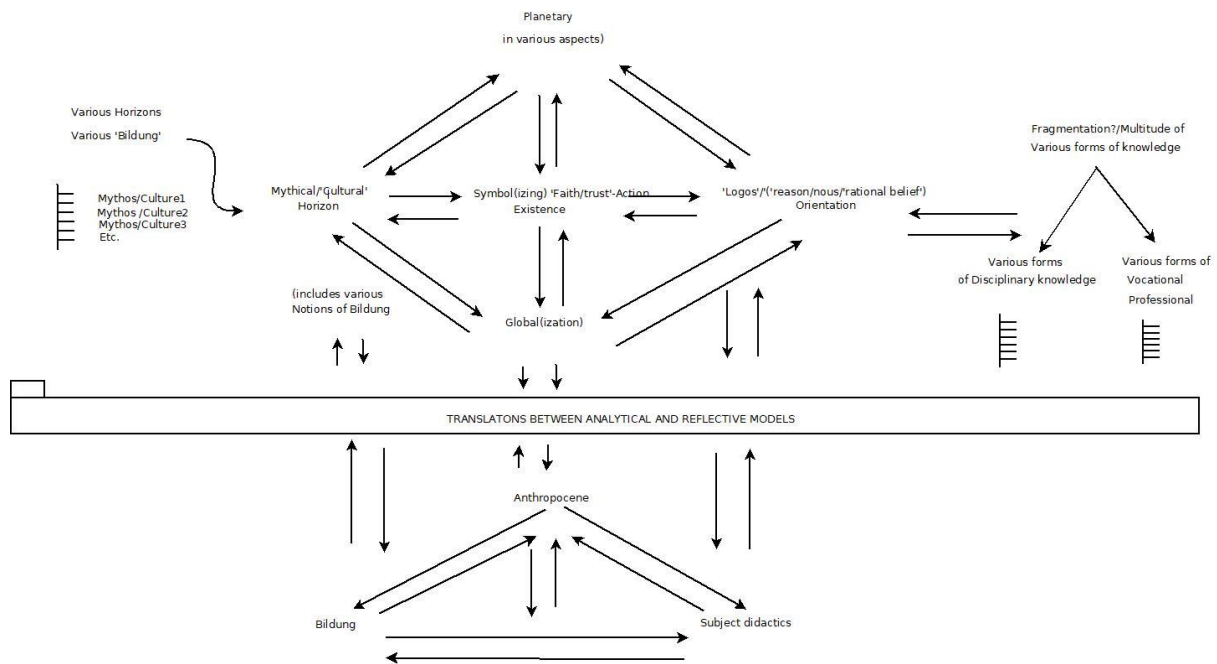
Example1: if we look at the Anthropocene 'top' at the original EBAN-model, then there is a wide spectrum, from focusing at human-human relations, as understood in for example an intergenerational human perspective (as is the case with the notion of Sustainable Development in the Brundtland report, or with Chakrabarty, the human and political aspects of globalization) and at the other hand, expanded the research field into human-non-human relations, which again can be understood in many

(often contrasting and conflicting) ways, and degrees (for example as extending the human perspective to perspectives of life (Critical Zones of Life, Chakrabarty's Heidegger inspired notion of Earth, and for example Buddhist inspired focus on 'sentient beings' and Daoist notions of the Way of nature) to a focus on non-living aspects (the Anthropocene as a geological idea, and the 'darker' aspects of the Anthropocene, in for example speculative realism, or Chakrabarty's notion of the planetary aspects of the Anthropocene). It is rather obvious that the various understandings of the idea of the Anthropocene leads to various forms of pedagogical reflections, and this means that we have to give more room for unfolding the various understandings of the notion of the Anthropocene than the original model did.

R2 and R3: regarding the horizontal axis in the original EBAN model in the appendix, then it is obviously oriented towards education (in its various dimensions mentioned above). However, starting in the left side of the horizontal line, if we operate with a broadly formal notion of 'Bildung,' as somehow relating to a dynamic understand of a 'person' (or 'a person, which is not a person' to paraphrase some East-Asian modes of thinking), then 'Bildung' should not only be seen in the light of pedagogics but also in light of culture; varying however not only across cultures, but also historically. One can likewise make relating to the right side of the model, make a distinction between various form of specialized forms knowledge as these develop over time (and in various cultures), and didactical, pedagogical, and educational dimensions somehow related to these forms of knowledge. The model should therefore explicit address not only the educational level in the original EBAN-model, but also a more general analytical level (R2) which both can reflect that there are various interpretations of the Anthropocene condition (R1), and (R3) explicitly address the dynamic interaction between the more general societal level, and more specific educational level.

You find a first draft of such an extended EBAN-model at the next page.

*Draft of an extended EBAN-model:*



Hopefully you can see the connection between the model and our remarks above!

We have attempted to keep this model as formal as possible, as we are interested in hearing your comments too it according to the questions presented below. There are a few residues of how we understand the content of the model: at the *vertical* axis (the before mentioned notions by Chakrabarty of the 'planetary' and the 'global' and implicitly also 'Earth'). At the *horizontal* axis, the notion of symbolizing, myth and/or culture, and logos, referring to the somewhat contrasting but also complementary philosophies of Cassirer and Panikkar regarding ideas of what it means to a 'person' (thereby also opening up for further developments of the idea of Bildung).

However, we will here not elaborate in more details on our own considerations regarding how we understand the model, as we are more interested in *your* comments on the model, especially regarding some of the questions raised below, which you also can choose from, when you are sent out in breakout rooms at the closing panel.

Questions which would like you to reflect on, also perhaps before the conference:

- 1) The hermeneutical-dialogical perspectives of the model (possibilities)
  - a. Can you point out where you will place the areas you are working with regarding education in the Anthropocene in the field the model establishes at the analytical level (the upper part of the model)?
  - b. How do *you* understand the models various dimension sense of the model itself (forcing you for a moment to accept the model)?

- c. Can the overall model be helpful in your own position and reflection upon dynamic relation between education and 'society' at large in the Anthropocene?
  - d. Discuss these three questions (, which you might or might not have considered your own take on before the conference) with the people you are in breakout room with. Do you encounter different perspective or not, at the extended model helpful (at all)?
- 2) Critical perspectives (limitations)
- a. After you have tried to make sense of the model, according to point 1 now discuss its limitations, and if these limitations are a problem, or simply points to the fact that model (as all models) has its limitations (of course be very explicit, regarding the why regarding this question)?

Looking forward to seeing you at the conference, and this panel, and to hear your comments

Kenneth and Jesper

*Appendix: the original Eban-Model*

**The original EBAN model:**

*Tensions between the Anthropocene, Bildung and subject didactics education.* Arrow A: The Anthropocene problematises Bildung as a modernistic division between culture and nature but can also renew thinking beyond an anthropocentric worldview. Arrow B: Subject-based education can offer powerful knowledge with which to understand and explore the Anthropocene but also epistemic traditions that hinder such explorations. Arrow C: The relationship between Bildung and subject education exposes tensions and interdependencies between educational goals, as well as between formal and informal education. Arrow D: The Anthropocene challenges fundamental ontological and epistemological bases for education and Bildung; on the other hand, knowledge regimes frame understandings of the Anthropocene.

