

Engelbert Fellingner, HKU University of the Arts Utrecht (The Netherlands)

The role of art in critical pedagogy

Visual arts, theatre, music, story and play are powerful tools to question, investigate and change the world around us. These give a separate space in which (for a moment) everything is possible with the power of imagination, which has its own rules and which is outside of the observed reality. No wonder certain regimes and organizations want to control these resources to safeguard their interests. In an educational context, the aforementioned creative disciplines can help pupils and students explore the world around them and ultimately change it with each other. Our climate is changing, our environment is polluted and biodiversity is declining sharply. All this thanks to human action. To investigate and (partly) solve the observed problems, artistic production processes, game principles and expressive working methods can be used. One example of this approach is the concept of the educational game 'Deck of Frames'. Deck of Frames is a deck of cards that help to comprehend the complexities in the relationship between sustainability and design, concepts, ideas, business plans. Each card offers a perspective or frame to analyze and explore. The cards are a tool to analyze design, concepts, ideas and business plans in regards to sustainability and responsibility. Works also great as exam preparation, conversation starter and to guide research and creative projects. This educational game is in the development phase. These are early sketches.

The workshop is part of the research project

Surviving the Anthropocene,
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Project partners

Institute for Philosophical Studies at the Science and Research Centre of Koper (Slovenia) www.zrs-kp.si
and Institute for Educational Science, University of Innsbruck (Austria) Research Hub Education-Generation-Life Course www.uibk.ac.at/bgl/

Organizer

Dr. Reingard Spannring, reingard.spannring@uibk.ac.at



Surviving the Anthropocene: Eco-Philosophy and Eco-Pedagogy for a New Age

Invitation to public lectures

Online Veranstaltung

am 17. April 2020, von 13:00 bis 17:00 Uhr

Bitte um Anmeldung bei reingard.spannring@uibk.ac.at

Prof. Dr Lenart Škof, Science and Research Centre of Koper (Slovenia)

From »Pneumatische Wasserheilkunde« to New Environmental Thinking

In the beginning of this lecture I will briefly present my recent work in the newly invented field of respiratory philosophy – as presented in the monograph *Ethik des Atems* (Herder 2017) and in the edited collection *Atmospheres of Breathing* (coedited by L. Škof and P. Berndtson, SUNY Press 2018). The overview of some main theses and arguments for a reintroduction and revitalization of the breath within the philosophical field will then enable me to focus on an analysis of the environmental relevance of the breath in Ludwig Feuerbach's radical critique of theology and speculative philosophy. As emphatically proposed by Feuerbach in *The Essence of Christianity* (1841), the aim and contents of his philosophy can be best designated in a newly invented atmospheric and hidrologic key with the designation "pneumatische Wasserheilkunde". In *The Essence of Religion* (1846), Feuerbach also already wrote that the nature is the first object of religion, and, even more importantly, that (wo)man is "a being who does not exist without light, without air, without water". Alongside breath and air, it is therefore also water, that, according to Feuerbach, represents "the readiest means of making friends with Nature". In this lecture I will thus read and interpret Feuerbach's philosophy as the first example in the Western philosophical history in which a new respiratory-aquatic environmental and 'ecophilosophical' impulse has been proposed and analysed in a most serious manner.

Dr Shé M. Hawke, Science and Research Centre of Koper (Slovenia)

Becoming Eco-fluent: Being with Nature

The once-neon reef
Bubble wrapped and bleached
Asks to be seen

Heidegger is not concerned about the fact that pollution for example, has destroyed all animal life in the Rhine. What does concern him is that the river has been put to man's exclusive *service* (Ilya Prigogine 1984, 33)

Through two themes, this paper addresses anthropocentric recklessness that has, at least since the Industrial Revolution, regarded nature primarily as a commodity to be exploited for human commerce. Firstly, let us consider how we became so disassociated from our source (life-sustaining physical environment), that a series of global ecological

disasters has called us to wake up. The will-full damage caused by human enterprise falls uneasily on the ledger of sustainability (both cognitively and materially) and calls for a re-vision of how and what we think we know. And what is it that we know? What has the past taught us? Vicky Kirby (1997), suggests that nature knows much, and is articulate. First Nations Indigenous pedagogy and ontology has spoken this way for thousands of years. Why then do some branches of humanity still struggle to decipher signifiers beyond their immediate world and thresholds, and divide the world according to nature and culture oppositions rather than seek confluences? There are many questions. Here I aim to gesture towards conceptual and physical meeting places, where eco-fluency might thrive through a spectrum of complex entities and relations, in which all players are recognised as intelligent, and in which 'becoming and being with', matter? Secondly, let us consider how, in real terms, we might now be of *service* to the rivers and waters that sustain life. How we listen, observe and act more inclusively and conscientiously, is part of the future we are creating now, and how we educate for the future, now. This discussion is critical as we witness great shifts that are already changing the face of an earth that we have bubble-wrapped in plastic.

Dr Helen Kopnina, The Hague University of Applied Science (The Netherlands)

Education for the future? Critical evaluation of education for sustainable development goals

Ecocentric education includes conservation, education for deep ecology, post-humanist education, animal rights and animal welfare education. This education focuses on unity between environmental ethics and sustainability. In this context, the presentation will address the following questions: What is the prevalence and characteristics of ecocentric education? Does EE/ESD positively influence environmental knowledge and attitudes in schoolchildren and help develop competencies and skills necessary for transition to a sustainable society in students of higher education? What are the most effective forms of EE/ESD taking environmental sustainability as an ultimate goal? How can context-specific studies of EE/ESD contribute to the scholarship of social change that contributes to environmental sustainability? Understanding how complex variables such as national and institutional context, ideology and ethics (e.g., ecocentric orientation) and pedagogical skills (e.g., didactic qualities) can be supported to ensure a sustainable future, represents a high-reward objective. Research reported in the articles needs to focus on nationally contextualized studies on the nexus of education, environment, and sustainable future by examining how a wide range of educational programs have influenced the students' worldview and raised particular moral concerns in relation to the environment and our common future.