



Book of Abstracts

**Living together
for a sustainable common future**

8- 9. JUNE 2026
Campus Bergen



Western Norway
University of
Applied Sciences



Dear participants

We are delighted to introduce you to the abstracts of the seminar.

The presentations are ordered chronologically - according to the program set-up. Each abstract is accompanied with the when & where of the presentation or workshop, as well as the affiliation of the author(s).

We hope these abstracts help you create your own pathways through the seminar program.

Seminar's Organizing Committee

Gunn Helene Engelsrud

Siri Smith

Espen Hoff Dyngeland

Suzanne Lundvall

Lars Edvin Gjelstad

Thale Jacobsen Åsli



Monday 8 June

Room: E121, K1

Moderator: Lars Edvin Gjelstad

11:30 - 11:55

Catharina Christophersen

Education in a Planetary World:
Rethinking Living Together

Catharina Christophersen

Professor of Music Education at HVL

Education in a Planetary World: Rethinking Living Together

In recent years, discussions about sustainability and the future of life on Earth have increasingly turned toward relational understandings of the world. Philosophers and theorists such as Achille Mbembe and Édouard Glissant offer conceptual frameworks that move beyond human-centered perspectives. Mbembe's notion of the Earthly community emphasizes the shared condition of all living beings on a damaged planet, while Glissant's concept of Totalité-monde highlights the entangled, relational character of the world and the ethical implications of living within it.

These perspectives raise fundamental questions for education. If human existence is embedded in a planetary web of relations, what does this imply for educational practice and responsibility? Can educational practices meaningfully address planetary challenges, or do attempts to frame education as a solution to global crises risk overstressing its scope?

I would like to contribute to the conference an exploration of these questions by bringing Mbembe's and Glissant's thinking into dialogue with debates about education and sustainability.

Rather than approaching education as an instrument for solving planetary problems, I would like to examine the tensions between educational practice and planetary scale. Educational practices are inherently local, situated, and relational. Their effects are mediated through institutions, traditions, and everyday interactions, which makes it difficult to translate them directly into planetary outcomes. From this perspective, the challenge is not simply to "scale up" education to the planetary level. Instead, the task may be to rethink how educational practices participate in and sustain the material and cultural arrangements that shape the conditions of life for future generations. Planetary perspectives thus function less as goals for education and more as reflective categories through which educational practices can be critically assessed.

While such perspectives are increasingly discussed in philosophy and the humanities, they have so far played a limited role in educational debates. By situating educational responsibility within broader planetary relations, the presentation invites discussion about the possibilities and limits of education in the face of ecological and societal transformations.

References:

Glissant, É. (1990). *Poetics of relation*. University of Michigan Press.

Mbembe, A. (2021). Thoughts on the planetary: An interview with Achille Mbembe. In J. Barnard-Naudé (Ed.), *Decolonising the neoliberal university: Law, psychoanalysis and the politics of student protest* (pp. 122–136). Birkbeck Law Press.

Mbembe, A. (2022). *The Earthly Community: Reflections on the Last Utopia*. V2_Publishing

Monday 8 June

Room: E122, K1

Moderator: Espen Hoff Dyngeland

Eirin Annamo

Associate Professor

Faculty of education

Department of Pedagogy, INN

11:30 – 11:55

Eirin Anita Annamo

Why do I insist on a pedagogy of N/nature?

Why do I insist on a pedagogy of N/nature?

Through the concept (and reality) of the pedagogy or N/nature's pedagogy I explore the possibility of developing pedagogy that show us a way out of "business as usual" higher education towards what Sharon Stein & Vanessa de Oliveira Andreotti speak about as repurposing the University (Stein & Andreotti, 2025, 120). Stein & Andreotti take as their vantage point that we live in a world of accelerating social and ecological breakdown and that universities are both affected by the breakdown as well as a root cause to it.

Synergetic to Stein & Andreotti, Jonathan Rowson speaks about the metacrisis as our felt sense of the modern world falling apart and no longer making sense to us (Rowson, 2023). Common to Stein, Andreotti and Rowson is that they speak about the breakdown as something we can approach in an emancipatory way – what is breaking down is a world that has come on the cost of both people and nature, through colonial exploitation and violation. So how can we navigate in ways that support the breakdown, heal the past and the present and guide us to a better future?

In her beautiful book *The Democracy of Species* (2021), Robin Wall Kimmerer invites one of the native elders to tell us that our way of understanding sustainability is still about taking and not about giving to Mother Earth (Kimmerer, 2021, p. 53). A N/natures pedagogy will explore how we can shift our "taking and stealing" way of being in the world to a giving and caring way.

A N/nature's pedagogy explores how to relate to all living things – nature, humans, texts and material objects – in a devotional, caring, resonant and loving way and how to shift our pedagogy from 'learning by problem solving' to 'learning by loving the world'. It also explores how we can become aware of the "colonial mindset", of which we are all both victims and executors of, to take into consideration that the metacrisis is shaped by the same mindset that colonized nature, land and peoples. Further on it aspires to repurpose and re-enchant the person, the community, the educational system and the human-nature relationship and to create shared spaces for purposeful human meetings and unfoldment of communal, creative, cheerful, compassionate and caring human powers.

References

Kimmerer, Robyn Wall (2021). *The Democracy of Species*. Routledge.

Rowson, Jonathan (2023). *LIVING IN THE METACRISIS*. <https://www.youtube.com/watch?v=ljOQB608yIQ>

Stein, Sharon & Andreotti, Vanessa de Oliveira (2025). Repurposing the University in Times of Social and Ecological Breakdown: From the Ivory Tower to the Nurse Log. In *Canadian Journal of Education*, 48 (1) (p. 120-144).

Monday 8 June

Room: E121, K1

Moderator: Lars Edvin Gjelstad

Hanne Riese

Institutt for pedagogikk / Seksjon for
universitets- og høyskolepedagogikk,
Universitetet i Innlandet

11:55 - 12:20

Hanne Riese

A pedagogy of sustainability through (re)visiting
and (re)interpreting concerns

A pedagogy of sustainability through (re)visiting and (re)interpreting concerns

Education for sustainable development (ESD), often framed in a competence-based approach (Redman & Wiek 2021), is criticized for contributing to limited epistemic assumptions and overlooking deeper ontological issues of relevance to the current threats to sustainability (Duvvuri 2025, Kopina 2020, Kahn 2010, Kohl 2025). Urging a renewed attention to embodied experience, relationality, and being-together, and potentially challenging dominant societal orders, the concept of conviviality may meet some of the critique of ESD and prove important to a pedagogy of sustainability.

The paper situates conviviality within a broad critical tradition, foregrounds the need to take ontology seriously and to question epistemic beliefs. It argues for the value to a pedagogy of sustainability, of acknowledging the insights provided by the different engagements with the concept. Following Illich (1973), conviviality operates as a critique of technological dependence; with Gilroy (2004), it becomes a critique of nationalistic fantasies of homogeneity; and in Fuchs' analysis (2021), it responds to a diminished sense of bodily being-in-the-world. Yet conviviality itself is not without controversy, having been criticised for reproducing colonial assumptions when relationality is universalised or detached from its political conditions (Hernando-Lloréns 2023).

The paper proposes that a pedagogy of sustainability valuing the insights provided by the idea(s) of conviviality, should start by engaging students' own experiences and concerns about their lives, futures, and relations to the ongoing socio-ecological crisis. The case of a sustainability course in education where students were invited to understand their embeddedness within intersecting structural, existential, and relational dynamics, by engaging with the concept meta-crisis (Stein 2019), illustrates the argument. The course aspires to allow students work on their own concerns, (re)visiting and (re)interpreting these to gain deeper understanding of the causes for the concerns, as well as to understand and experience their convivial embeddedness in the world. We argue that such work requires theoretical scaffolding capable of supporting imagination, emotional and sensory awareness, and creative collective agency. To this end, we propose that a set of ontological understandings of the human-human and human-nature relationships can support their explorations. Examples include bell hooks' understanding of love as a transformative, ethical practice (2000), Edith Stein's concept of *Einfühlung* as participatory, embodied understanding (1989), and relational cosmologies articulated by Kimmerer (2021) and others.

Literature

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Gilroy, P. (2004). *After empire: Melancholia or convivial culture?* Routledge.

Monday 8 June

Room: E122, K1

Moderator: Espen Hoff Dyngeland

**Bernt Rydland Olsen, Jostein Rønning
Sanderud and Marianne Presthus Heggen**
*All employed at IIKN, HVL in Bergen and
Sogndal.*

11:55 - 12:20

**Bernt Rydland Olsen, Jostein Rønning
Sanderud & Marianne Presthus Heggen**
Network

Network for conviviality

Building sustainable communities means creating spaces where conviviality is not just an idea but a core value; communities that are just and equitable. We believe that education can be a starting point, or the piece of puzzle that holds the key to a sustainable future by connecting people with place and the natural world. We suggest a network for those that believe we need a new approach to learning aligning with these ideas.

The offset for the network is that we are many educators that take our students outdoors, but our reasons for doing so and how we view the natural world differ greatly. This may lead to different perspectives on outdoor learning. Schools and pre-schools that emphasize and have outside activities and classes highlight the importance of being outside. However, this is often coupled with sensory experiences and practical learning. We would like to expand this understanding. For us, part of the answer to why we should be outdoors is to reconnect and reestablish relationality with our natural surroundings. We would even go as far as saying that re-establishment of connection is crucial to a much needed reconciliation.

With this in mind, we propose a session, or open conversation, at the conference to discuss these, and aligning ideas. As motivation, we will host a small introduction presenting insights from the ci:tmæxw Environmental Community school showing that being outdoors is only a part of the picture: the student's presence, interest, participation, sense of responsibility, care and inclusion emerged as quite conspicuous qualities, and the preconceived idea of the importance of just being outside was challenged. Students at ci:tmæxw Environmental Community has themselves interestingly identified critical thinking as a significant quality. They undoubtedly recognize the value of outdoor settings, but they understand there is more to their learning experience. Perhaps not surprising since ci:tmæxw Environmental Community hardly mention outside or outdoor in their principal values; 1) *Place and Community*, 2) *Nature, Ecology and Sustainability*, 3) *Inquiry and Possibility*, 4) *Interdependence and Flourishing* and 5) *Imagination and Integration*.

At the session, we will explore together how a network working with such ideas might look like and discuss matters like organization and purpose. Are you interested or curious? Come along and see if this network may be something for you.

Ingerid Straume (1), Annelie Ott (2),

Eirik Hasvik (3)

(1) Professor, Department of Pedagogy, Religion and Social Studies, HVL

(2) Postdoctoral Fellow, Faculty of Education and International Studies, Oslomet

(3) Associate Professor, Department of Educational Science Faculty of Humanities, Sports and Educational Science, USN

11:30 - 11:55

**Ingerid Straume, Annelie Ott,
Eirik Hasvik**

Conviviality in the 21st century. Perspectives inspired by Cornelius Castoriadis and Murray Bookchin

Conviviality in the 21st century. Perspectives inspired by Cornelius Castoriadis and Murray Bookchin

This symposium brings together different perspectives on conviviality, with a special focus on education. It opens with introductory papers and invites participants into a discussion about what conviviality can mean for educational practice. We draw on two thinkers, Cornelius Castoriadis and Murray Bookchin, to explore key dimensions of conviviality and to consider possible risks and limitations within the concept. At the same time, we highlight how the philosophers we think with, shape the ways we understand both conviviality and education. The first paper examines how bodily capacities and our relation to the past can serve as resources for conviviality in a technology-driven world. The second paper, also inspired by Castoriadis, addresses potential shortcomings and pitfalls in uncritical uses of the concept. The third paper turns to Bookchin's social ontology to question aspects of Castoriadis's philosophy, arguing that normativity is an essential part of conviviality, and that Bookchin offers a valuable starting point for developing this claim.

Imagineries of conviviality in education, Ingerid Straume

This paper explores imaginaries related to conviviality in line with a 'magmatic' ontology where the world cannot be studied in its entirety but only elucidated "in fragments" (cf. the title *World in Fragments*, Castoriadis 1997a). According to Castoriadis's magmatic ontology the world's reality consists of irregular layers of historical meaning, or magmas, that 'lean on' each other, where nature is the first, irreducible stratum whereupon everything 'leans'. Even though Being as such is meaningless (Chaos) for Castoriadis, the human world consists of layers of imaginary, social-historically instituted meaning. This meaning can be studied in terms of 'imaginaries' where representations, desire and affect are 'bound in a form' (Castoriadis 1997b, 343).

The first imaginary of conviviality to be considered here concerns embodiment, or rather the lack thereof. In a time where unlimited information is near at hand – literally, in tablets and cell phones -- young people growing up will miss many chances to experience the process of building their own competence, and to gain confidence in their own bodily capacities and capabilities. Rather than needing to practice and be frustrated by the resistance offered by materials, young people are led to believe that everything is already "out there" as ready-made knowledge to be acquired in an instance rather than developed and created over time. This lack of connection to one's own embodied experience and capabilities is a form of alienation from the self and the natural world.

The second imaginary of conviviality connects to the past and to more 'convivial' ways of living together. The term 'post-casting', as a parallel to future-casting, is explored as an educational resource and as a source of tapping into notions of commonality (Muñoz-Sueiro & Kallis 2024). Taken together, bodily self-relation and post-casting are discussed as paths to conviviality leading beyond states of alienation and – in extension -- to more political life-forms than today's tech-driven individualisation and its arguably anxious life-forms.

Foundational Questions of Conviviality for Education and Beyond, Annelie Ott

This paper draws on Cornelius Castoriadis to examine three concerns regarding conviviality: the relation between ontology and ethics, the risk of cooptation by right-wing political discourses, and the role of the political sphere.

Conviviality and ideas of living in harmony with nature are sometimes grounded in relational ontologies and conceptions of humans as capable of affect, empathy, and solidarity. Castoriadis (1997a), however, rejected the notion that social forms can be deduced from nature or ecological outlooks. Societies, he held, lean on nature and other strata, yet, are created. Conviviality, therefore, cannot be reduced to ecological logic. Besides, for Castoriadis (2003), ecology is not about harmony with nature. Rather, ecology demands self-limitation: the collective capacity of a society to set limits to its own expansion. Appeals to harmony with nature risks obscuring this political dimension.

Further, shallow notions of conviviality and harmony with nature have historically been intertwined with racist, exclusionary and oppressive politics. This raises the question of who is included in a convivial community and who is excluded. Also, posthuman scholarship tends to emphasize kinship between humans and other living beings. Yet, this perspective risks dissolving alterity into continuity and, not least, opening up a dichotomy between valued forms of “living nature” (kinship) and devalued or neglected spaces such as toxic landscapes. Castoriadis (1997a), by contrast, stressed the irreducibility of otherness. The ethical and political challenge, from this point of view, is not to erase difference through claims of kinship or harmony, but to engage with alterity without domination.

Finally, conviviality is often framed as an ethical concept. Castoriadis (1997a), however, argued that ethical questions cannot be addressed independently of the political sphere. Ethics requires institutional forms through which values are collectively reflected, enacted, and contested. Conviviality, therefore, cannot be meaningfully discussed without attention to the societal structures that make it possible and subject to discussion.

But was Castoriadis correct? Is it a fallacy to deduce ethics from ontology? Do shallow forms of conviviality risk cooptation? Do appeals to harmony with nature overlook the political dimension of limits? Are there any pitfalls in an approach grounded in self-limitation? And, ultimately, is it feasible to talk about the ethics of conviviality without touching upon politics?

Education as Emancipation, Eirik Hasvik

This paper uses a social ecological perspective to challenge a Castoriadian framework for understanding “social imaginaries”. Where Castoriadis posits Being as meaningless Chaos underlying irregular “magmas” of social meaning, social ecology asserts nature’s developmental directionality toward increasing complexity, subjectivity, and mutualism. Human society constitutes a “second nature”—an evolutionary continuation of the natural world—whose rationality and sociality is rooted in evolution and history (Bookchin 1995). To grasp this requires more than disconnected layers of meaning atop meaningless substrate.

We need new imaginaries, but education as emancipation requires grasping the totality of human experience, not merely navigating arrays of optional worldviews: our imaginaries must be dialectically rooted in an understanding of history and evolution. Human emancipation—our conscious struggle to free ourselves—is simultaneously an expression of natural creativity and an elaboration of human distinctiveness. The idea of living in harmony with the natural world, or even within human society, represents not simply a magmatic fragments but nascent potentialities: our essence and destiny as beings who fulfill themselves through sociality and reason.

Education is the ultimate normative project, and as such crucial to develop conviviality and community, a project with distinct social, cultural, and political dimensions. New technologies pose daunting challenges for human beings and human society. Yet, questions of technology are secondary to questions of political embodiment: where, today, can we exercise and cultivate human freedom? How can our societies be reintegrated with the natural world? History may be self-creation, as Castoriadis argued, and we may need new social imaginaries to discern our prospects for social change: yet, I would argue that these nonetheless must be rooted in history understood as a meaningful trajectory.

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Monday 8 June

Room: E122, K1

Moderator: Suzanne

14:30 - 15:50

Christian Gaum, Alexander Ratzmann, Eric Vater

Democracy in Shared Movement: Exploring Embodied Conviviality and Democratic Experiences

Christian Gaum (1), Alexander Ratzmann (2), Eric Vater (1)
(1) Ruhr University Bochum, Department of Sport Pedagogy
(2) Paris-Lodron University of Salzburg, Department of Sport and Exercise Science

Democracy in Shared Movement: Exploring Embodied Conviviality and Democratic Experiences

Following the CfP Conviviality refers to a primary connection with the living environment, conveyed through our own sense of aliveness and embodiment. Connection and contact with, and sense of belonging together with living beings form the basis for an attitude of care and commitment towards living beings. From a phenomenological perspective, the lived body (Leib) constitutes the starting point of relational experience and social meaning. Human movement is the embodied medium that gives access to the world. More recent contributions suggest that shared movement may open experiential access to democracy-related dimensions of social life as a possible form of “connecting with democracy” (AECED, 2026) and, moreover, can make a fundamental contribution to “Bildung towards democracy” (Ratzmann et al., 2026; e.g. Ratzmann & Gaum, 2024; Gaum & Gissel, 2023). Rather than assuming a predetermined connection between movement and democratic learning, this workshop adopts an exploratory perspective. Democracy is not treated as an outcome of movement, but as a horizon of meaning that may become perceptible within embodied interaction.

Dewey (1997, p. 67) conceptualizes democracy as a “mode of associated living, of conjoint communicated experience”. From this perspective, democracy is not merely a political system, but a lived social practice. This understanding aligns with contemporary notions of conviviality, which foregrounds the embodied, affective, and relational dimensions of living together (e.g. Fuchs, 2025; Koulaxi, 2021), where joint and shared movement can play a crucial role. Conviviality in movement can phenomenologically be understood as an intercorporeal phenomenon (Merleau-Ponty, 1966) emerging through embodied coordination, resistance, and mutual attunement. From this perspective, democracy is not applied to movement; it can be explored as something enacted within it.

In this workshop participants will engage in selected movement-based tasks and reflect on the social and democracy-related experiences that may arise while moving together. The workshop does not aim to demonstrate that movement produces democratic learning. Instead, it creates experiential situations that allow participants to explore how democracy-related relations – such as participation, exclusion, coordination, and conflict – can become tangible in shared movement. Drawing on relational dimensions in movement described by Sherborne (1998) and Funke-Wieneke (2010) we will discuss how these movement experiences might foster “Bildung towards democracy” (Ratzmann et al., 2026) and how they could be designed in didactical settings.

[Video - Theoretical background](#)

Literature

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Wolfgang Weiser

Doctoral student at the Swedish national Research School SMOVE (Sustainable Movement Education in Preschools and Schools)
Doctoral student at the Department of Food and Nutrition and Sport Science, Research Group SCOPE (Sports Coaching & Physical Education), Gothenburg University

**Monday 8 June****Room: E132, K1**

Moderator: Siri

14:30 - 15:50**Wolfgang Weiser**

Moved to Be Moving:
Exploring everyday micro-movement in relation to sustainability

Moved to Be Moving**Exploring everyday micro- movement in relation to sustainability**

By practically understanding the way micro-movements are adjusted and adapted, this workshop aims to explore a sustainable movement practice based on principles that can be taught and learned to be sensible to. Sustainability is here understood as the human organism's process to maintain its potentialities in the sense of long-term viability, where movement has an intrinsic value, always present in a continuous participation with the environment.

The workshop builds on the PhD project, Moved to Be Moving, where the knowing of (me) moving is explored in relation to sustainability. In its initial part-study the project looks at concepts of embodied movement learning in physical education over time, seeking a common ground to possibly diminish confusion of similar conceptualisation as i.e. Bodily Learning (Bjerke et al., 2021), Embodied Language Learning (Jusslin et al., 2024) or Mindful Movement (Eddy, 2016). Theoretically the study relates embodied movement practice to Gumbrecht's account of presence as the production of space (Gumbrecht, 2004) and Sheets-Johnstone's recognition of movement as a generative source of spatial concepts (Sheets-Johnstone, 2011).

At the projects central part stands a long-term classroom ethnography in a rural school in Sweden (children aged 6-12 years), methodologically proposing a hermeneutics of regarding as a way of interpreting momentary movement in classroom. It is a mindful inquiry, retraceable and continuously reforming in a rearranging process. To regard contains the ability to pause, listen and follow.

This workshop explores therefore the correspondence of momentary movement in and in-between human beings and matters, whilst regarding the notion of micro-movements where movement responses are on-going, mostly unnoticed and ignored, influencing e.g. kinesthetics and balance in individual and often normative ways. Participants will at the end of the workshop hopefully have gained new ideas and experiences about balance, habits, co-ordination and movement. Regarding the abilities of the participants, we will explore balancing whilst moving with or without objects.

This workshop intends to deepen knowing in embodied movement practice and not to accumulate more and more information about movement learning. It regards the continuous ongoing process of practical enactment through a co-ordination of perception and action as an essence of skill, a coupling of substantial flows and sensory awareness in a world of materials. This way "materials think in us, as we think through them" (Ingold, 2011) and knowledge becomes as in Ingold's philosophy, open-ended and exploratory (Mol, 2021).

Keywords:

Micro-movement, embodied movement practice, sensory notion/awareness, momentary movement,

References

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Tuesday 9 June

Room: E122, K1

Moderator: Espen

Irene Velten Rothmund

Associate professor in dance at Kristiania
University College of Applied Sciences, Department of
Performing Arts, Film and Media

10:00 - 11:30

Irene Velten Rothmund
Standing into falling into ...
dancing together

Standing into falling into ... dancing together

Being grounded is a central theme in contemporary dance, which can be worked with through for instance focusing on breathing, alignment, release of tension, and relation to gravity - by giving in to a fall to the ground or pushing away into a jump. Being grounded is an important part of a contemporary dancer's skills. In addition, dance researcher Ann Cooper Albright emphasize how this also might have more far-reaching meaning: "Taking the time to release into the support of the earth enables us to feel how gravity gives meaning to our lives – grounding our intentions, supporting our actions, and even strengthening our will" (Albright 2019, 109). She also connects being grounded with being together, stating that: "revitalizing our connection to gravity provides an internal support for engaging with the external world." (2019, 137). Even though dance training is often considered individualistic, emphasizing the single dancer's expertise, learning dance is also about engaging with others – with the teacher and peers: By seeing, hearing, touching, coordinating, supporting, figuring out, and dancing together.

In this workshop I will investigate the concepts of being grounded and being together through two approaches: First by leading the participants through basic movement explorations. We will work with different ways of relating to gravity, from standing, into falling, and into moving through space. We will explore different ways of embodied communication and interaction, using embodied awareness as a starting point for being and dancing together.

In the second part of the workshop, I will invite the participants to share and discuss their experiences, based on the following questions: What does the concrete work with relation to gravity and bodily awareness do with our interaction with each other? As a starting point for the discussion I will briefly present some of my own research based on interpretations of students' experiences with contemporary dance. Here I will especially look at Fuchs and De Jaegers discussions on intersubjectivity, which "means entering a process of embodied interaction and generating common meaning through it" and the concepts participatory sensemaking and mutual incorporation (Fuchs and De Jaegher 2009).

Bio: Irene Velten Rothmund holds a PhD in Theatre studies from Stockholm University (2019), and a MA in dance studies from NTNU (2009) and is educated as a dancer and dance teacher. She is employed as an associate professor in dance at Kristiania University College of Applied Sciences, Department of Performing Arts, Film and Media, where she teaches contemporary dance and dance research. She is a board member of the Nordic Forum for Dance Research, NOFOD.



Tuesday 9 June

Area: Outdoor

Meeting point: Outside F118
Moderator: Gunn H. Engelsrud

10:00 - 11:30

Ahmed Khateeb, Bernt R. Olsen, Bjørg O. Hallås, Lykke H. Alara Guanio-Uluru, Marianne P. Heggen, Yudu Zheng

Outdoor teaching as an arena for supporting conviviality: Didactic examples from the education program

Ahmed Khateeb, Bernt R. Olsen, Bjørg O. Hallås, Lykke H. Alara Guanio-Uluru, Marianne P. Heggen, Yudu Zheng
Educators in the in-service teacher education program Uteundervisning for utforskertrang (Outdoor Teaching for Exploration and Curiosity, UTE), Western Norway University of Applied Sciences (HVL)

Outdoor teaching as an arena for supporting conviviality: Didactic examples from the education program “Uteundervisning for utforskertrang”

This workshop explores how innovative didactic practices in outdoor teaching may support (or hinder) conviviality – our way of living together for a common future. Drawing on our experiences as educators and researchers in outdoor teaching, we investigate how students connect with place and the natural surroundings through perspectives from ecocriticism, embodied knowledge and sustainability education. We ask how outdoor teaching can be a site for transformative, sensorial, and relational learning where nature is more than a passive backdrop or resource but positioned as an active co-educator. We also ask how such pedagogical approaches may contribute to humans’ felt kinship with the more-than-human world.

Using examples from the education program UTE we will illustrate how subject content from Norwegian, Natural Science and Physical Education shape our choices of teaching methods. A key framework for the workshop is Ecocritical Dialogues, which draws on ecocriticism and dialogic theory to “enhance critical thinking and collaborative competency, and to enable environmental awareness”, through both verbal dialogue and “non-hierarchical forms of sensory explorative exchanges between humans and the natural environment” (Goga et al., 2023, p. 1437). Based on this framework, we invite workshop participants to engage with outdoor teaching that connects humans and a more-than-human world (Abram, 1996).

The embodied dimension of ecocritical dialogues will be supported by meditative outdoor teaching, a didactic practice based mainly on Daoist ecowisdom (see e.g. Bai et al., 2021; Zeng et al., 2025) that invites participants to attend quietly and openly to their bodily movements and experiences that unfold in the present moment encounters with themselves and the surrounding environment.

After this, we invite participants to join verbal ecocritical dialogues to reflect critically and collaboratively on “how is the concept of ‘nature’ understood?”, how do we position ourselves in the environment? (Goga et al., 2023, p. 1438), and what do we feel and notice in the process of participating in meditative outdoor teaching?

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Tuesday 9 June

Room: E121, K1

Moderator: Birgit Nortug

Birgit Nordtug

Professor of psychology,

University of Inland, Lillehammer, Norway

12:30 - 13:00

Birgit Nordtug

“They are not of the world, just as I am not of the world” (John.17:16). Lacan and Levinas on charity

“They are not of the world, just as I am not of the world” (John.17:16).

Lacan and Levinas on charity

In his seminar, *The Ethics of Psychoanalysis*, the French psychoanalyst Jacques Lacan (1901-1981) gives attention to the socialization of the Christian maxim «Thou shalt love thy neighbor as thyself» (Lacan, 1999, p.76). Lacan analyzes how the child during socialization internalizes this transgenerational maxim, which then becomes a part of conscience. For many of us, this maxim has been related to an Almighty God, who punishes those who do not follow his will. Thus, it has become a master sign, which gives meaning to other signs in the meaning-making. Lacan (1988) highlights the function of the master sign in his famous statement: «The definition of a signifier [e.g. fear of not doing enough for the neighbour] is that it represents a subject not for another subject [the neighbour] but for another signifier [a master sign]» (p. 94). This charity approach differs from that of Emmanuel Levinas' (1906–1995) to responsibility to the other. Levinas' (1999) describes this responsibility as an ethical anarchy: a singular moment that is freed from 'memory and desire' to cite the famous statement of Wilfred Bion (1967), which Levinas relates to his idea of saying, which undoes the said in the unlimited responsibility for the other. In *Otherwise Than Being or Beyond Essence*, Levinas emphasizes that the relationship with my neighbour is “anarchically a relationship with a singularity without the mediation of any principle, any ideality” (Levinas, 1997, p.100). Thus, in the frame of Levinas, ethical anarchy seems to be a kind of relationship to the other that signifies beyond our conscience and habitual way of being in relations and society. In order to make things better for the future, is this a desirable way to be together? Lacan's and Levinas' diverse perspectives on subjectivity are used to explore the question.

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Tuesday 9 June

Room: E121, K1

Moderator: Birgit Nortug

Tobias Werler UiO
Åshild-Berg Brekkhus HVL
Frédérique Brossard Børhaug VID

13:00 - 13:30

**Tobias Werler, Åshild-Berg Brekkhus,
Frédérique Brossard Børhaug**
Negotiating Degrowth: Convivialist Learning and
Student Meaning-Making in Norwegian Upper
Secondary Education

Negotiating Degrowth: Convivialist Learning and Student Meaning-Making in Norwegian Upper Secondary Education

Our address addresses a central question for education in times of ecological crisis: how do young people experience and negotiate ways of living together within school systems that simultaneously promote cooperation, democratic participation, and competitive achievement? Anchored in the theme Living together for a sustainable future, the study explores how students in Norwegian upper secondary education make sense of tensions between convivial, relational forms of learning and growth-oriented expectations of performance, employability, and individual success.

Nordic schooling has historically been shaped by Bildung-oriented ideals of holistic formation and democratic community (Tröhler, 2021; Tahirsylaj & Werler, 2021). However, it is increasingly influenced by neoliberal policy frameworks emphasising measurable outcomes, accountability, and economic competitiveness (Slagstad, 2018; Hansson & Sjøberg, 2020). Simultaneously, ecological crises and critiques of growth-based societies challenge education to rethink its underlying assumptions about progress and success (Kallis et al., 2018; Schmelzer et al., 2022). Degrowth scholarship questions the centrality of economic expansion and calls for institutions oriented toward sufficiency, care, and collective wellbeing (Demaria et al., 2013; Jones, 2021). Within this landscape, conviviality, articulated by Illich (1973) and further developed in the convivialist manifestos (Convivialist International, 2020; Les Convivialistes associés, 2025)—offers a relational paradigm centred on interdependence, limits, and the control of hubris.

Empirically, the chapter draws on a qualitative study using Interpretative Phenomenological Analysis (IPA) (Smith, Flowers, & Larkin, 2021; Larkin, Watts, & Clifton, 2006) of semi-structured interviews with upper secondary students. This methodology foregrounds lived experience and meaning-making, enabling close analysis of how students describe collaborative learning, mutual support, achievement pressure, and future-oriented anxiety. Rather than evaluating the implementation of Education for Sustainable Development - often criticised for limited transformative impact and for leaving growth logics unchallenged (Huckle & Wals, 2015; Curnier, 2017) the study investigates how students themselves embody and negotiate contradictory educational expectations in everyday school life.

In other studies students frequently value cooperation, belonging, and shared understanding, (Berg-Brekkhus & Werler, 2024). At the same time, they describe strong pressures related to grades, assessment, and future employability, often internalising growth-oriented norms (Frønes et al., 2020).

Hence, we ask if conviviality may also emerge not as a fixed pedagogical model but as a fragile, situational practice, enabled in moments of dialogical engagement (Freire, 1998) yet constrained by competitive performance structures?

The paper advances conviviality as an analytical lens for understanding educational experience in the context of ecological crisis. By centring students' voices, it contributes interpretive knowledge about how schooling might cultivate solidaristic and relational orientations necessary for living together in a sustainable future. WE hope that our paper can contribute to shifting the focus from policy implementation to the lived meaning of learning, belonging, and shared existence within planetary limits.

Tuesday 9 June

Room: E122, K1

Moderator: Suzanne Lundvall

Hilde Rustad

Professor, Kristiania University College
of Applied Sciences

13:00 - 13:30

Hilde Rustad

Dancing outside



Dancing outside

In the autumn of 2025, I participated in a 6-day dance workshop at the coast of Bretagne, France, close to the Chapelle – Notre Dame – de - Tronoën. We, the 15 participants lived together in cottages hidden in bushes and hedges planted against the wind, in the barren, flat landscape. A fifteen minutes' walk away was the wild Atlantic Ocean. We were dancing outside, on the grass, in the fields, on the beach and in the water. To me the situation was unusual as I normally dance inside in rooms made specially for dancing. Moving dancing in and with this particular environment, in this to me previously unknown circumstance, sharing dancing and living with this particular group of people made deep impressions and affected me in unforeseen ways. In my presentation I will investigate the what's and how's of my experiences in Bretagne in dialogue with phenomenology and Thomas Fuchs' (2025) understanding of the concept 'conviviality'. - Does dancing outside in this way bring me (and others) closer to an understanding of being a bodily being 'participating together with' - and as part of nature? – Does dancing outside have the possibility of changing thoughts and ways of behaviour in life? Is it possible to understand the experience of dancing outside, and artforms, as inspiration/trajectories/openings to ways of living leading to a more sustainable future, - or are such ideas mere wishful thinking?

Biography

Hilde Rustad works as professor at Kristiania University of Applied Sciences in Oslo and teaches within dancer- and theatre- education. She is educated dancer and choreographer at the School for New Dance Development/Amsterdam School of the Arts and did her PhD "Dance to your own music; an analysis of contact improvisation and dance improvisation as tradition, interpretation and lived experience" [Dans etter egen pipe?] at the Norwegian school for sport sciences. Rustad focuses on artistic and academic research; her research is mainly on professional contemporary dance, dance and age, improvisation, contact improvisation, and dance in physical education and teacher education. Email: hilde.rustad@kristiania.no

Tuesday 9 June

Room: E121, K1

Moderator: Birgit Nortug

Maren Seehaver

Associate Professor of International
Education and Development,
MF Norwegian School of Theology, Religion
and Society

13:30 - 14:00

Maren Seehaver

Notions of sustainability and conviviality: How
much can we take vs. what can we give?

Notions of sustainability and conviviality: How much can we take vs. what can we give?

This sustainable development sounds to me like they just want to be able to keep on taking like they always have. ... You go there and tell them that in our way, our first thoughts are not 'What can we take?' but 'What can we give to Mother Earth?' That's how it's supposed to be (Algonquin Elder quoted in Kimmerer, 2013, p. 190).

This paper aims firstly at contributing to scholarly critiques of the UN's 2015 Sustainable Development Goals (SDGs), particularly those that critique the SDGs as narrow and exclusive of Indigenous cosmologies. Secondly, the paper seeks to contribute to discussions of whether and how to operationalise "sustainability" in a post-SDG era. To do so, I revisit the 1987 Brundtland commission's definition of sustainability on which the SDGs are based: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs". I undertake a Bacchi (2009)-inspired What's the problem represented to be (WPR) analysis of the Brundtland report and its definition of sustainability. In the paper, I present, and build on, main findings of this analysis. Although the analysis is still ongoing, one emerging finding is that the Brundtland definition of sustainability is anthropocentric. While nature and natural resources are found important to preserve, this preservation is understood as means to advance human wellbeing on planet earth, rather than the wellbeing of planet earth itself. The aim of meeting the needs of "future generations", is understood as meeting the needs of future human generations.

Building on the analysis, I contrast this anthropocentric definition of sustainability with Southern African and Sámi perspectives. These perspectives recognise the interconnectedness of all creation, understanding humans are a part of, rather than dominant over, nature. I argue that because it is anthropocentric, the Brundtland definition of sustainability ultimately reinforces unsustainability. I then engage with existing literature on different pathways for the post-SDG era. I discuss that if societies wish to retain the concept of "sustainability", not only specific goals and targets but the very definition of sustainability itself requires revision. A revised definition should build on both indigenous and so-called Western perspective and aim toward planetary wellbeing and conviviality. In conclusion, I reflect on whether the concept of sustainability would better be replaced by the concept of conviviality.

Tuesday 9 June

Room: E122, K1

Moderator: Suzanne Lundvall

Sayna Etminan

Senior executive officer

Division of Student and Academic Affairs

University of Bergen

13:30 - 14:00

Sayna Etminan

Helse som relasjonell praksis: En vending fra sykdom som objekt til pasient som subjekt

Beyond Disease as Object: Toward a Relational and Subject-Centred Understanding of Health

While quantitative metrics and clinical measurements yield valuable diagnostic insight, it is within the embodied, sensory, and environmental terrain that illness ultimately takes shape. This presentation shifts the analytical gaze from disease as object to the patient as subject, with the aim of advancing forms of health research that remain grounded in lived experience and attentive to the patient's first-person perspective. The central premise is that illness in general, and eating disorders in particular, cannot be fully localized, delimited, or reduced to discrete pathology; rather, it emerges through relational channels between the body and its environment. Drawing on empirical material from my master's research, theories from sensory anthropology, and personal experience with anorexia, the presentation explores the importance of attending to the patient's own narrative of illness, wherein disease is understood not in isolation from the world, but in inexorable relation to the environments through which it is lived and constituted.

By background, I am a social anthropologist and patient representative. The presentation seeks to examine the relational dynamics from which eating disorders arise, integrating both theoretical inquiry and lived patient experience.

Keywords: Sensory anthropology, materiality, lived experience, anorexia, embodiment studies, subjectivity, autonomy, and bodily liberation.



**Living together
for a sustainable common future**



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