

Cultural Resilience in a Post-Digital World: Towards Collective Transformative Learning and Education for the Anthropocene

Wisdom and the Future of
Global Education Transformation in Anthropocene

Shanghai/online, Sept. 21-23 2024



Introduction

1) Education for Sustainable Development (ESD) ↔ Sustainability thinking as a part of general educational theory

2) „Post-digital Culture“ encompassing material, energetic, and infrastructural, but also the sensorical, communicational, social and cultural aspects

3) Intangible Cultural Heritage (ICH)
Traditional Ecological Knowledge (TEK)
Indigenous Ecocriticism

Resilience as „futurability“

„futable mutualism“ (Handoh/Hidaka 2010)

intergenerational equity & care (Saijo 2024)

Handoh, I. C./Hidaka, T. (2010): On the timescales of sustainability and futurability. In: Futures 42, S. 743–748.

Saijo, T. (2024): Futurability, Survivability, and the Non-Steady State in the Intergenerational Sustainability Dilemma. In: Politics and Governance 12, S. 7749.

Resilience as „futuresability“

culture: the foundation for the continuation of life

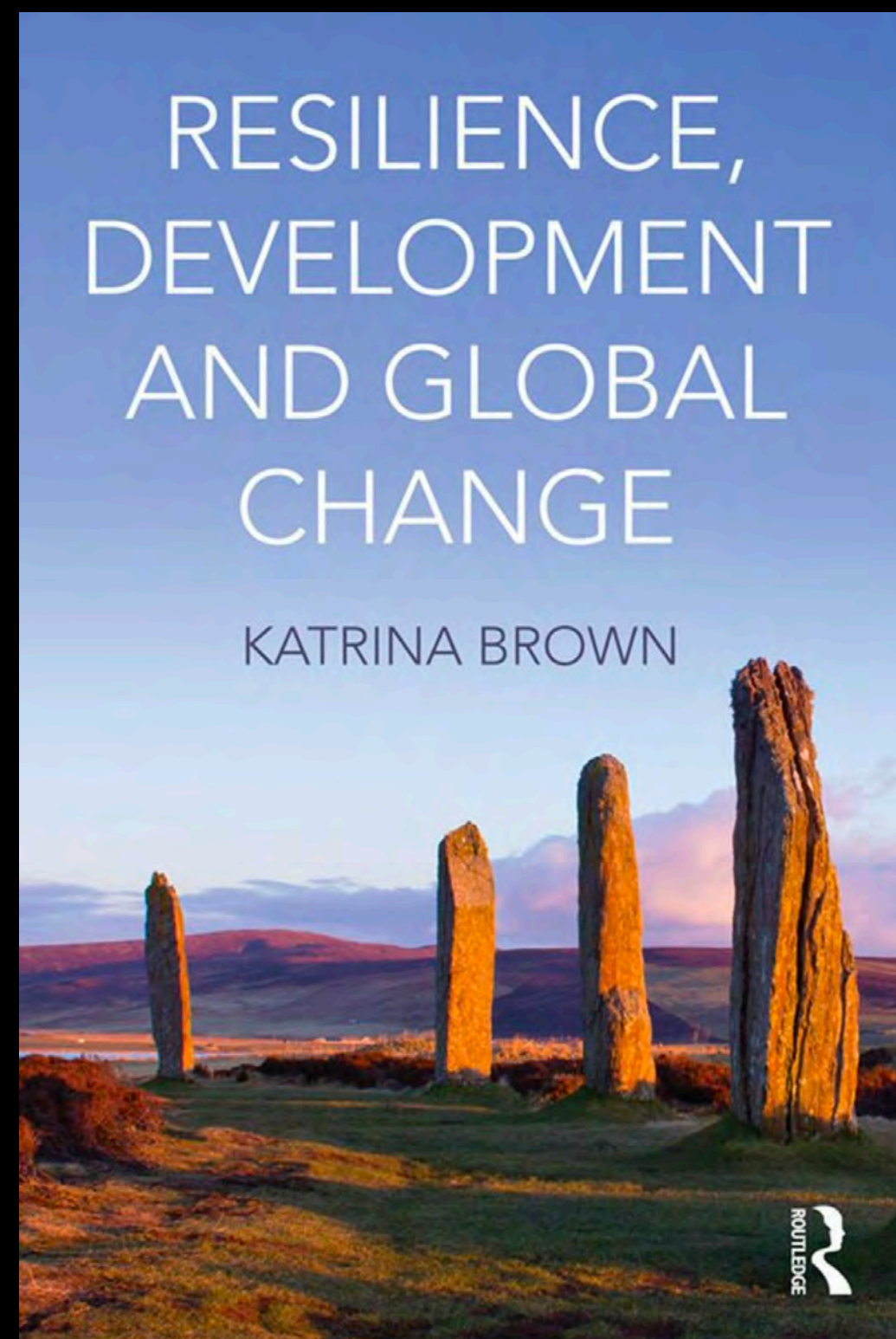
life: the foundation for the continuation of culture

Education := particular complex of cultural institutions and
dispositions which takes care of futuresability

Mollenhauer, K. (1983): *Vergessene Zusammenhänge. Über Kultur und Erziehung*. Weinheim: Juventa.
translated: Mollenhauer, K. (2013): *Forgotten Connections: On culture and upbringing*. Routledge.

**„Resilience“ as culturally graceful
and meaningful change**

„Resilience“ as culturally graceful and meaningful change



rootedness

place, identity, and belonging
dynamic relation of care

resourcefulness

innovation, social learning & social capital
reimagining & rearranging networks

resistance

creation of resistive structures (e.g. NGOs)
strategic negotiation: preservation vs. change

Cultural Resilience as the Cultivation of Planetary Dissensus: The case of "Never Alone (Kisima Innitchuᅇa)"



[http://
neveraloneygame.com](http://neveraloneygame.com)

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NEVER ALONE
< K I S I M A I N N I T C H U N A >

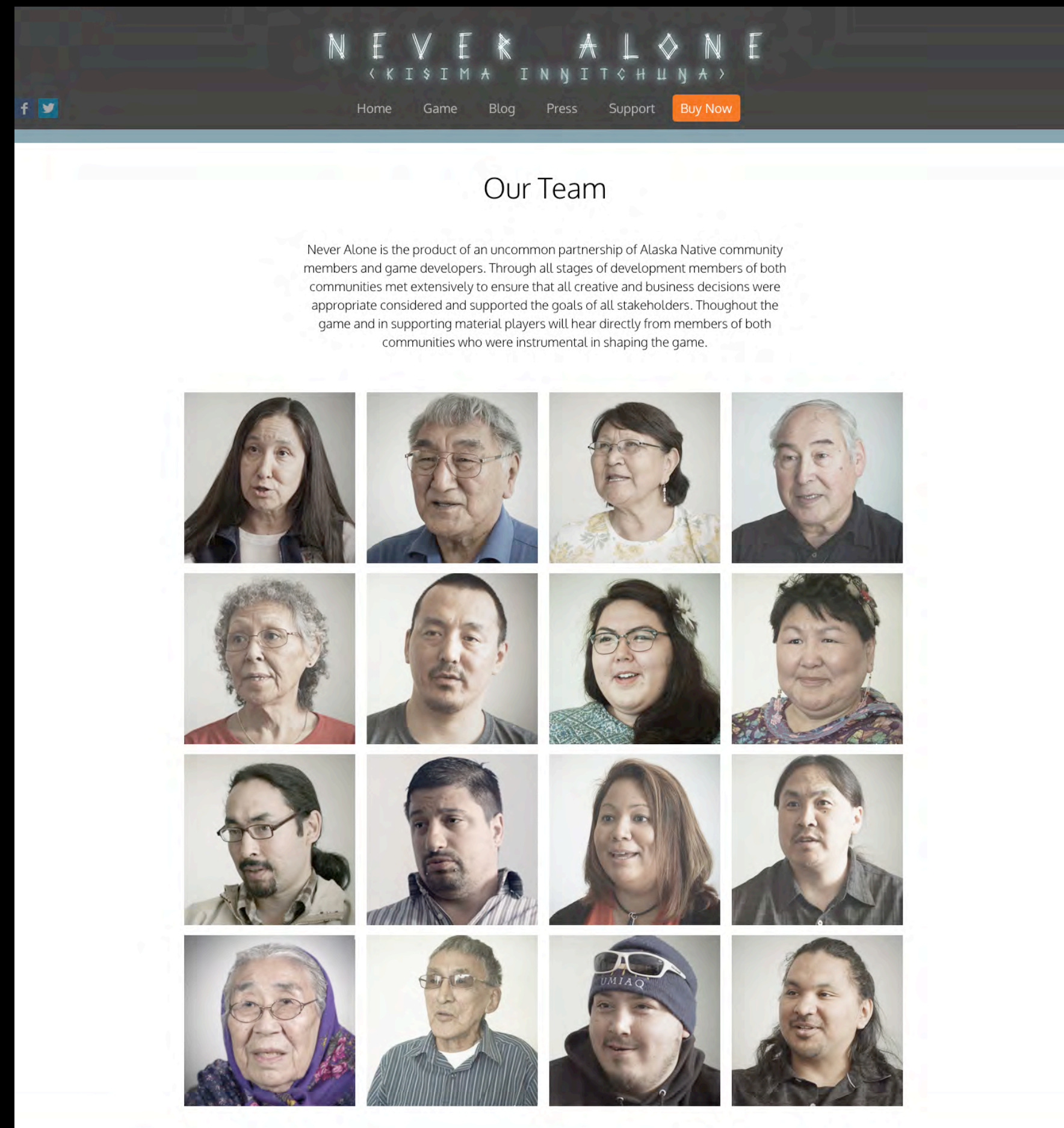
Cultural Resilience as the Cultivation of Planetary Dissensus: The case of "Never Alone (Kisima Innitchuᅇa)"



NEVER ALONE
< KISIMA INNITCHUᅇA >

266 | Teilen | Clip | Speichern

Cultural Resilience as the Cultivation of Planetary Dissensus: The case of "Never Alone (Kisima Innitchuᅇa)"



The screenshot shows the website for the game "Never Alone (Kisima Innitchuᅇa)". At the top, the title "NEVER ALONE" is displayed in a stylized font, with the Inupiat name "KISIMA INNITCHUᅇA" below it. Navigation links for Home, Game, Blog, Press, Support, and Buy Now are visible. The "Our Team" section features a grid of 16 headshots of the game's developers and community members. Below the grid, a paragraph explains that the game is a product of an uncommon partnership between Alaska Native community members and game developers, with all creative and business decisions being inclusive of all stakeholders.

It is said that a boy and his parent lived alone without any knowledge of anyone nearby. The son, whose name was Kunuuksaayuka, was old enough to hunt and had grown capable of doing many things. They were not in need of food. The son was able to hunt and there were many caribou. Thus was the life of the woman and her son.



One winter day, as they lived in their usual manner, eating caribou as before, there came a blizzard. The weather did not clear up as one blizzard was followed by yet another blizzard. It is said that with each gust of wind, the powdery snow blew in every direction. Following that, it stopped briefly and then became windy all over again.

It was difficult to see anything in the blizzard. The woman's son was unable to hunt caribou. They began to run out of food. Although Kunuuksaayuka was a good hunter during clear weather, the blizzardy weather simply was not a time to hunt. It was dangerous to travel at any distance. All one could see was a mass of white swirling snow.

Kunuuksaayuka waited day after day for the weather to clear until finally one day, he wondered, "What, oh what, is causing the weather to be like this?" Saying this, he dressed himself properly and went outside. He walked, facing the wind, and began to walk upriver along the bends and steep undercut sections of the riverbank. Meanwhile, the wind blew the snow strongly in the blizzard.

He continued on his way up the river and he hadn't gone far when he noticed a spot further up the river that wasn't as blizzardy. It was rather bright and the weather appeared to be clear beyond it. He approached this spot and saw that for some reason, the blizzard seemed to be originating from a small tundra meadow. He looked around carefully as he walked closer to it because he was curious to know what might be causing it. Since light seemed to be filtering through the swirling mass of snow, he grew even more curious and as he looked carefully around, he found what looked like a person, a man, apparently working hard on the flat tundra. He noticed that the man was indeed working hard. It is said that the man used something to mash the snow until it was loose, then he shoveled it off the ground. Each time he did this, a gust of wind came and blew the loose snow in the direction of Kunuuksaayuka's home. Kunuuksaayuka saw this and said to himself, "So that's the one who does it." He had found the source of the blizzard.



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"This particular emergence of the story within Never Alone is new; it is one more step in a longer series of art evolutions for the Iñupiat - from scrimshaw carvings on whale bone to ink and paper illustrations, oral stories to written then printed books - now digital media."

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Discussion

building shared knowledge systems
through collective, distributed learning and education
= distributed transformational learning

Conclusion

reframing educational processes as
fundamentally relational and distributed

education as a process of relational transformation that spans human
and nonhuman actors, media, materialities, and infrastructures

shift toward initiating, composing, and directing
human-nonhuman learning collectives