



climate 2010 existence

November 1–3, 2010
Sigtuna, Sweden



CSD Uppsala.
Centre for sustainable development







What are the existential aspects of the climate crisis?

What do our values and visions have to do with the current crisis?

Who are we as humans in this age of environmental crisis and what is our responsibility?

Do we need to change the way we perceive nature and our role in society?

climate 2010
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About the conference

On November 1–3, 2010, CEMUS/CSD Uppsala at Uppsala University along with The Sigtuna Foundation are welcoming you to a conference dealing with the underlying moral, existential and psychological aspects of human and societal responses to climate change. This will be a follow up conference to a similar successful venture held in Sigtuna in 2008. The conference is running for 3 days and during that time we will not only be listening to inspiring keynotes and participating in rewarding workshops but also be listening to poetry, music and enjoying social events.

Background

Today, most of us know that climate change poses a real and serious threat to our societies. Information reaches us in the shape of numbers and facts in new scientific reports and in media coverage of political meetings and international summits. The message: we need to make deliberate changes in the way we live our lives in order to minimize our environmental impact.

But the changes proposed are often focused on the implementation of economic or technologic solutions and a lot of emphasis is being put on the physical and infrastructural aspects of this new challenge humanity faces. Very little is said about a need to challenge our minds, mindsets and lifestyles to respond to climate change or the moral, ethical and psychological aspects of the changes needed.

We are very excited to have you all here with us for this wonderful venture and adventure - Climate Existence 2010. I want to encourage you all to take the opportunity to meet new people, perspectives and ideas. Also, don't forget to have fun!

Sincerely yours,

Malin Östman, Conference coordinator, Cemus

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conference website: www.climateexistence.se

Sigtuna Foundation: www.sigtunastiftelsen.se

Cemus/CSD Uppsala: www.cemus.uu.se



You are what you eat

My grandfather was 70% water
He was 70% the stream
that trickled past his farm
he was the 30%
the sheep that grazed on his mountain
he was the fish swimming in his lake
he was the cow eating
in his field
he was the stream, he was the grass,
the mountain and the lake

I am not 70% water
perhaps 15% mineral water
the rest is beer and coca cola

I am italian pasta, swiss cheese
danish pork and chinese rice
american ketchup
runs through my veins

you are what you eat
I am a miniature of the world

no

I am a miniature of Bonus

Andri Snaer Magnason, Bonus Poetry

Monday, November 1 – day programme

- 08.00–09.15 *Registration & coffee*
- 09.15–10.00 Welcome & introduction
Alf Linderman, Director of the Sigtuna Foundation
Eva Friman, Director of Cemus, Uppsala University
Malin Östman – Conference coordinator, Cemus

Introductory address
Daniel Mossberg, Director of Studies Cemus
- 10.00–10.30 *Coffee*
- 10.30–12.00 Keynote 1: The Most Important Number On Earth: Science, Values and Human Solidarity in a Moment of Unprecedented Crisis
Bill McKibben, researcher, ecologist, writer and activist
- 12.00–13.00 *Lunch*
- 13.00–15.15 Parallel sessions (*including coffee break*)
- Sigurd Bergmann – Religion and art in climate change: some glimpses into creative adaptation
 - Bengt Gustafsson – A role-play game
 - Per-Ingvar Haukeland – A nature walk
 - Niclas Hällström - What Next? 30-year scenarios of the future and their existential implications
 - Anita Goldman – Modernitetens explosiva moral och natursyn: Är atombomben det moderna projektets yttersta konsekvens?
- 15.15–16.45 Keynote 2: A Changing Climate of Mind
David Abram, cultural ecologist, philosopher & artist
- 16.50–17.30 Nature, Human Health and Wellbeing, and Design of the Built Environment
Stephen Kellert, prof. em. in social ecology & senior research fellow, Yale University

Monday, November 1 - evening programme

- 18.30 You are welcome to the lounge and music will be played by musician Alan AtKisson from about 18:30.
- 19.00 Dinner will be served (all food included in the conference fee). After dinner, the bar in the lounge will be open, so you can buy something to drink if you like. There will be live music playing.
- 21.00 “Fire show” in the courtyard (accessible from the lounge and dinner area) with Li Engla Molnar Kronlid.
- 21.30 Alan AtKisson will continue to play.

Insights, ideas or new questions...

Tuesday, November 2 - day programme

08.45–09.00 Morning address

09.00–11.30 Parallel sessions (*including coffee break*)

- Per-Ingvar Haukeland- The deep joy of being-in-place: an ecosophical approach
- Bill McKibben - Religion and organizing in the climate movement
- Lars Norberg – Sweden's and Norway's handling of the transborder reindeer herding: a history of violations of the sami ancestral right to freely move their reindeer in their homeland unhindered by national borders
- Sigridur Thorgeirsdottir - Will women save the planet? Not alone!

11.30–12.00 Discussions

12.00–13.00 *Lunch*

13.00–13.50 Meaningful public engagement – what is it and how do we achieve it?

Barbara Evaeus, Climate Communicator, WWF Sweden

14.00–15.30 Keynote 3: Climate Change, Cultural Practices and Civil Society

Harald Welzer, head of the Research Group "Interdisciplinary Memory Research" at the KWI Essen

15.30–16.00 *Coffee*

16.00–17.30 Panel discussions with keynote speakers

Moderator: Bengt Gustafsson, prof. em. in theoretical astrophysics, Uppsala University

Tuesday, November 2 - evening programme

- 18.00 You are welcome to the lounge where music will be played by musician Johan Älvgren.
- 18.30 Dinner will be served (included in the conference fee). Poet Henry Bowers will visit you during the dinner. After dinner, the bar in the lounge will be open, so you can buy something to drink if you like.
- 21.00 Local Musician Matilda Bådagård will play in the lounge from about 21.30.

Insights, ideas or new questions...

Wednesday, November 3 - day programme

- 09.00–09.15 Morning address
- 09.15–11.15 Parallel sessions (*including coffee break*)
- Petra Hansson & David Kronlid – The Climate is changing, what about education?
 - Lars Rydén – Management and change
 - Daniel Mossberg – After Copenhagen – Redefining Climate Change Leadership
- 11.15–12.00 Paper presentations and discussions
- 12.00–13.00 *Lunch*
- 13.00–13.55 Continued presentations
- 13.55–14.40 Dreamland: thoughts and poetry
Andri Snaer Magnason, poet, writer and filmmaker
- 14.40–15.00 Concluding address
Eva Friman, Director of Cemus, Uppsala University

Insights, ideas or new questions...







Monday parallel sessions

Religion & Art in Climate Change: Some Glimpses into Creative Adaptation

Sigurd Bergmann, prof. in Religious Studies, Trondheim, and chair of the European Forum for the Study of Religion and the Environment

The current discourse about global climate change is dominated by propositions for technological and economic problem solutions. However ecologically informed and sustainable some of the proposed strategies are, they are shaped by the limits of contemporary mechanistic and economy-oriented worldviews that tend to externalise nature and to simply engineer it.

Why can “religion” contribute to the discourse about climate change? How is religion at work in the sociocultural process of mitigation and adaptation?

The majority of the world’s inhabitants are practicing religious believers. A deeper understanding of impacts of climate change must therefore include the religious dimension and its “aesth/ethical” and political ambiguities. Faith congregations in different world religions and different regions of the planet have mobilised their believers. Albeit without a strong voice in decision-making bodies, local, especially indigenous, communities are the most suffering among the victims of carbon-based overexploitation by the rich. Faith systems offer a rich variety of socio-cultural resources to develop and catalyze creative adaptation in environments in dramatic change.

The workshop will offer some glimpses and explore how climate change changes religion and how religion might make a change. It will furthermore offer some insights into contemporary art processes (J. Beuys, “Klimakapseln”, G. Steinmann) which provide a fresh eye on our limitedness as well as on our capacity to mobilise “the spiritual in arts” for the best of our common future. Can arts and religion balance reductionist and technocratic approaches to climate change? What can they contribute to creative adaptation?

Modernitetens explosiva moral och natursyn

Anita Goldman, renowned Swedish author.

*This session will be held in Swedish. Är atombomben det moderna projektets yttersta konsekvens? frågar sig författaren Anita Goldman, som talar utifrån sin prisbelönta dokumentärroman *Om jag så måste resa till Los Alamos*.*

A role-playing game

Bengt Gustafsson, prof. in Theoretical Astrophysics, Uppsala University.

Lisa has been offered a new a better job. Accepting that will lead to an increase of the emission of greenhouse gases by the family. How should the "life puzzle" be laid? Which priorities should be allowed to be important? In a role-playing game we investigate how the questions can be related and get acceptable answers.

A nature walk

Per-Ingvar Haukeland, researcher within the field of Telemarksforskning at the National Research Institute in Norway.

A nature walk in the area around the foundation - maximum 15 participants.

What Next?

Niclas Hällström, Climate expert and organizer of the What Next Network.

A discussion on 30-year scenarios of the future and their existential implications



Tuesday parallel sessions

The deep joy of being-in-place: an ecosophical approach

Per-Ingvar Haukeland, researcher within the field of Telemarksforskning at the National Research Institute in Norway.

A climate friendly future must "take place", and this focus on place is the main theme of this lecture. What does being-in-place mean as opposed to being-out-of-place, and how can we build a sense of place in an increasingly fragmented world? How can we contribute to greater wholeness between nature, culture and self wherever we are at, including places we call home? We need to train ourselves in how to live more ecosophically sensitive to place, to be attentive and aware of our ecoregions, in order to enhance a climate friendly future. Deep joy is the underlying force of change, to see one's ecosophical Self co-evolve with place. The lecture will draw on examples from my home in Telemark and the norwegian ecosopher Arne Naess and his sense of place at his cabin Tvergastein.

Religion and organizing in the climate movement

Bill McKibben, Researcher, ecologist, writer and activist (also keynote speaker).

More information available on site.

Sweden's and Norway's handling of the transborder reindeer herding

Lars Norberg Swedish diplomat and writer.

Sweden's and Norway's handling of the transborder reindeer herding: a history of violations of the sami ancestral right to freely move their reindeer in their homeland unhindered by national borders.

Will women save the planet? Not alone!

Sigríður Thorgeirsdóttir, Professor within the Humanities - Faculty of History and Philosophy, University of Iceland

In this session, led by philosopher Sigríður Thorgeirsdóttir, issues around gender, crisis and climate change will be discussed. It is almost a common place that masculine domination is made responsible for the climate and the financial crisis. It is also not uncommon to claim that women are the ones that can save the planet. What ideas lie behind such generalizing statements? A differentiated view is needed if we do not want to replace old stereotypes about the sexes with new ones.

wednesday parallel sessions

The Climate is Changing. What about Education?

Petra Hansson and David Kronlid, both researchers within the field of Climate and Education for Sustainable Development at the department of Didactics, Uppsala University.

Education in Climate Changing Times. The IPCC and the Stern-report estimate that the number of climate change refugees will be as many as 150-200 million people in 2050. Already today, too many people are forced to leave their homes due to climate change. This “displacement problem” raises questions of dignity, love, work and maintaining hope of life. Despite this, climate change has been and still is commonly regarded as an issue for climate change science. This is not enough. One important aspect within the climate change discourse is therefore climate change education and climate change education research. How can education respond to climate change challenges? This workshop focuses on climate change education and the participants will be given the opportunity to test tools for ecocritical climate change readings and ethical climate change reflection.

Management and change

Lars Rydén, Prof. em. at Uppsala Centre for Sustainable Development, Uppsala University.

Climate change is a symptom of a deeper problem, the over-use of material resources of our Earth. To this symptom we may add several others, such as decline of fishing, water scarcity, topsoil loss and deforestation. These all describe consequences of exploitation rather than wise management of the many productive environments of our planet. This unwise management undermines future possibilities to care for our societies and its inhabitant, sometimes in a very short perspective and certainly in the long term. In the workshop we will describe the most severe of these cases of exploitation and attempt to understand why these occur. Possible explanations refer to economic and financial mechanisms, moral choices, denials, including climate denial, and simply the fight for survival. Some of the better paths for resource management will be discussed, and good cases described. Land management and soil preservation as well as forest management will be given extra weight as these critically influence climate change.

After Copenhagen – Redefining Climate Change Leadership

Daniel Mossberg, Director of Studies at CEMUS & CSD Uppsala, Uppsala University and SLU.

The Copenhagen meeting in December 2009 was a complete failure of leadership in achieving an international treaty for mitigating of climate change. Although the lowering of emissions has been helped by the economic crisis, the strategies and international negotiations concerning mitigation has all but reached a point of no return, where the divide between newly industrializes countries as China and previously industrialized countries as the United States cannot be bridged.

So how can a redefined climate change leadership, on both the global and local level, be achieved after Copenhagen? What aspects and strategies are lacking the present initiatives? And how can different leadership strategies be developed in a new situation of economic crisis and austerity concerning mitigation and adaptation?





Abstracts

Health and the Environment in southern Africa

Dermot Farrelly, Cemus/CSD Uppsala, Uppsala University

This essay examines the link between health issues in southern Africa and the environment. Southern Africa is considered one of the most vulnerable regions in relation to climate change. However, it is already, in the form of HIV/AIDS, coping with a health crisis which has a significant impact on the environmental resilience of the region. There is an estimated 22.4 million people in sub-Saharan Africa living with HIV, with the highest rates of infection in southern Africa (UNAIDS 2008). By reflecting on this, and outlining potential future crises, I will show that southern Africa's experience with the HIV/AIDS pandemic could be a significant contribution to pointing the way forward in dealing with environmentally-driven health crises and also health-driven environmental crises. The educational and social capacity response to ongoing pandemics will be examined to assess its impact and future usefulness in dealing with the potential consequences of climate change in a region which has the least responsibility for the causes of climate change. The essay will use, as a primary source, the research and publications emanating from the region to support my argument, and will be based upon the author's experiences in southern Africa during 2010, a period which has enlightened the author on southern Africa perceptions and perspectives on environment and sustainable development.

The need for a mental evolvement

Göran Hjort, member of The Academy for Sustainable Development

The present economic and monetary ideology fosters greed and a concentration of privately owned wealth and power of unprecedented magnitude and is largely due to men's self imposed right to define economics without letting women play a part. This masculine mentality has so far subdued and ruled out the feminine aspect and has caused unsustainable conditions in our way of living. We are now moving towards a foreseeable disaster with increasing speed.

Our fate depends on enhancing the balance between male and female power. We must, among other things, design a humane monetary system ensuring prosperity to all and define a sustainable economy worthy of both women and men. However, this requires a transformation and evolvement of mans' mental awareness and willingness to see the reality. The key questions are whether man can reach sufficient spiritual maturity and what the odds are for a necessary development.

Climate Existence 2010

Felix Peniche, Master Student in Sustainable Development, Uppsala University

Today we see Slavoj Zizek at the left and Allan Greenspan on the right quiet when it comes to the articulation of solutions to our social problems and what our future will look like. We also know that in the face of crisis people will chose identity politics and conflict to structure or exploit traumas/fears (Kaldor 2004). This silence is sustained by the fact that we simply do not have yet the conceptual tools and methodologies to analyze complex social phenomena (Dover 2000).

The aim of the paper is present an interdisciplinary and holistic analytical framework and theory for cultural analysis. It compares postmodern and contemporary positivist approaches with semiotics. Sets the political context vis-a-vis role of academia. Then builds on recent work in cognitive science, social psychology and neuropsychology to build an operational model. The fundamental contention of this paper is to settle the epistemological and methodological differences and change the reductionist and minimalist approaches in the social sciences. Who are burdened with the task of analyzing the most complex system that exist. In so doing changing the assumptions and dynamics which render our political culture with hardcore science. This paper builds on the work of Noam Chomsky biolinguistics, which best breaks the Christian methaphysics (dualism of mind and body) that most contemporary social theory still works under. Then the paper theorizes the quality of universalist cultural grammar i.e. rules and limits structuring culture as biosemiotic phenomenology (like Marc D. Hausser thesis of a human moral faculty). Further-

more the point of this endeavor is the following: that by understanding the grammar of culture (as is dually structured by cognitive psychology and social psychology), by understanding the cultural syntax (cultural legacy or memory), the pragmatics (use) and by being able to model the processing of new information; we are faced with possibility to model complex social behavior (as meteorologist do the weather). The applications for the possibility to model complex social phenomena are many and profound (so far only championed by neuromarketing and military war games). Regarding issues of sustainability in the midst of a social and economic crisis we see that the biggest obstacles at every level of policy development and implementation come back to issues of governance (China/MRV) and cultural consumption. The development of this approach promises to put to use the latest science and technology to make paradigm change possible.

I believe this paper goes a long way to give a scientific fundament to the intuitions of people who work for sustainability /social justice. And further goes provide some hope for some of the hardest questions we face.

Responsibility, ideology, democracy in a university context

*Peter Söderbaum, professor emeritus, ecological economics
Mälardalen University, School of Sustainable Development*

Just as Corporate Social Responsibility (CSR) is discussed intensively these days in some circles and there are many codes of corporate conduct we may similarly ask how to continue a dialogue about University Social Responsibility (USR). In both cases there are many options of escaping responsibility. For business corporations (joint stock companies) there is a limited responsibility doctrine as starting point for debate and similarly there may be a dominant idea of limited responsibility for research, education and other activities at universities. Becoming more conscious about the present state of affairs and about available escape mechanisms or paths is a first challenge.

Traditional ideas about ‘the scientific method’ in terms of positivism with its features of objectivity and value-neutrality may play such a role of reducing responsibility in a university context. Positivism certainly has a

role in scientific research and education but exclusive reliance upon positivism becomes a problem. I will discuss monism versus pluralism concerning three aspects of research and education:

- Theory of science
- Paradigm in economics
- Ideological orientation

Among social sciences, I will emphasize economics since this particular discipline plays an important role in the contemporary policy debate. It is very relevant, for example, to discuss and assess the kind of mental map (with respect to economics) that was dominant among influential actors in the Copenhagen conference, December 2009, about climate change.

Within the scope of positivism it is generally believed that economics is just science. Following Myrdal (1978) I will argue that values are always with us in research and education. Mainstream neoclassical economics that holds a monopoly position at Departments of Economics in Sweden and at many places globally, is science in some sense but also specific in terms of ideological orientation. This scientific monopoly which at the same time is an ideological monopoly cannot continue in countries that claim to respect democratic values and imperatives.

Democracy suggests that only pluralism is a reasonable position at all three levels of theory of science, paradigm and ideological orientation. Alternatives to dominant theory of science, dominant paradigm in economics and predominant ideological orientation will be briefly discussed (Söderbaum 2008). In terms of theory of science, an 'actor's perspective' will be suggested where there is focus on the subjectivity of influential (and other) actors or stakeholders. Similarly, institutional ecological economics is suggested as alternative to neoclassical economics. Among alternatives to dominant neo-liberalism as ideology, different more or less radical interpretations of sustainable development can be discussed. The idea is to open up Department of Economics for dialogue and pluralism, not to enter into a technocratic role of dictating some new paradigm as the only correct one.

The failure in Copenhagen can be discussed in many ways by many actors with different experiences. In my case, I suggest that it is rewarding to



focus on the combined dominance of positivism, neoclassical economics and neo-liberalism among explanations. As ideology, neoclassical economics is close to neo-liberalism and has contributed to its alleged legitimacy.

As actors within universities we are all – and not only neoclassical economists – responsible for the present state of affairs. A change from monopoly to pluralism at University Departments of Economics may sound as a very modest and indirect policy change but may turn out to be among the more important steps toward a sustainable society.

Emphasis on democracy suggests that we should listen to many voices and encourage a public discourse that involves many arenas. How do individuals as actors interpret sustainable development (in relation to the issue of climate change, for example)? How does this interpretation affect their behavior and practice in professional roles and a total life-style? How do they perceive their personal responsibility? How do they understand the role of economics in the present policy debate?

I have pointed to actors within universities and universities as collective entities because this is where I feel at home myself. As I see it, too many actors within universities play innocent and act as if a business-as-usual (BAU) idea of development is OK: “We are all dealing with sustainable development at this university”, “What more do you expect?”....

Other actor categories are of course as relevant such as politicians, civil servants, journalists, actors connected with Civil Society Organizations, churches, business leaders etc. But again many of these actors get their ideas about the meaning of economics, efficiency etc. from their university background and present relationships with universities. Studying university actors is therefore always a relevant option.

References

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Thinking Creatively to Face the Climate Challenge We Created

Mona Betour El Zoghbi

As we enter into this new era of globalization, technological innovation, and industrial and economic development, climate change remains a powerful reminder of the need for humans to safeguard their humanity. There can be no humanity in the absence of humans, and humans cannot exist in the absence of the values and principles that distinguish them from other living beings. Hence, responding to the rising threats from climate change will ultimately require humanity to take up a challenge. This challenge must be based on a rational commitment and conscious desire to return to our roots, embracing the values, principles, and practices that have long safeguarded our natural and human environment. So far, the focus on technological and economic solutions alone has proven to be incomplete (GHF, 2009). Facing this climate challenge will require a vital element of human contribution as powerful and real as the initial contribution that helped create the crisis. As "the climate problem is ultimately one of values, not efficiency" (Gardiner, 2004, p.575), current prevalent mindsets of a material-driven future and environmental exploitation must be comprehensively challenged. Shifting mindsets & lifestyles towards a 'healthier' engagement with our natural environment requires fundamentally creative action at the personal, social, and political levels. At the personal level, it requires a transformative vision of our current perception of nature and the value of natural resources. We must be able to view nature with a new light, achieving human flourishing through sustainability rather than at the expense of it. This personal growth can be better achieved through adequate social support systems. Creative employment of the different agents of socialization, especially family, education, media, and civic engagement are vital to this necessary "paradigm shift in ethics" (Gardiner, 2004, p.552). In particular, the role of education is pivotal not only as a means for informing people but also for change, through "personal enlightenment and cultural renewal" (UNESCO, 2002, p.8). This social growth cannot be achieved without a supportive and collaborative political system (UNFCCC, 2007). Policies must specifically address the degeneration and materialization of humanity's value of the environment, and implement strategies that promote and capacitate original human contribution to facing climate change. The importance of youth engagement within this climate challenge is key

(UNFPA, 2009), capitalizing on their learning opportunities, action-oriented nature (YF, 2009) and essential creativity. Aims: This essay will aim to a) reflect on the ways social, cultural, and moral aspects shape our perceptions, values, and overall engagement with climate change, b) explore the role of socio-economic and political contexts in influencing engagement, and c) highlight the role of creativity in education, religion, art & media, and social norms, especially among the youth, in helping to retrieve the basic principles of harmonious living with nature while promoting sustainable development and healthy lifestyles.

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Contributors to the programme

David Abram is a cultural ecologist, philosopher, and performance artist, is the founder and creative director of the Alliance for Wild Ethics. He is the author of *The Spell of the Sensuous: Perception and Language in a More-than-Human World*, for which he received the international Lannan Literary Award for Nonfiction. More information at www.wildethics.org

Alan AtKisson has been working at the forefront of sustainability initiatives since 1988 as an author, consultant, speaker, and musician.

Sigurd Bergmann is professor in Religious Studies, Trondheim, and chair of the European Forum for the Study of Religion and the Environment.

Henry Bowers is a poet from Uppsala.

Matilda Bådagård, born 1984, is a singer born and raised in Stockholm, Sweden. During her career in music, she has sung and composed jazz music as well as pop and folklore. Matilda will be performing along with a guitarist.

Barbara Evaeus, Climate Communicator, WWF Sweden

Eva Friman is Director of Cemus, Uppsala University.

Anita Goldman is a renowned Swedish author.

Bengt Gustafsson, professor in theoretical astrophysics and now professor emeritus at Uppsala University.

Petra Hansson is a researcher within the field of Climate and Education for Sustainable Development at the department of Didactics, Uppsala University

Per-Ingvar Haukeland is a researcher within the field of Telemarksforskning at the National Research Institute in Norway.

Niclas Hällström is a climate expert and organizer of the What Next Network.

Stephen Kellert is professor emeritus in social ecology & senior research fellow, Yale University.

David Kronlid is a researcher within the field of Climate and Education for Sustainable Development at the department of Didactics, Uppsala University

Li Engla Molnar Kronlid has a long experience with fire dance shows. She will bring a group of friends to join her for the show.

Alf Linderman is Director of the Sigtuna Foundation.

Andri Snaer Magnason is a poet, writer and filmmaker from Iceland.

Bill McKibben is an American environmentalist, author and founder of 350.org, an international climate campaign. His first book, *The End of Nature*, was published in 1989 by Random House after being serialized in the New Yorker. It is regarded as the first book for a general audience about climate change, and has been printed in more than 20 languages. More information at www.billmckibben.com

Daniel Mossberg is Director of Studies at CEMUS & CSD Uppsala, Uppsala University and SLU.

Lars Norberg is a Swedish diplomat and writer.

Lars Rydén is professor emeritus at CSD Uppsala, Uppsala University and founder of the Baltic University Programme.

Sigríður Thorgeirsdóttir is professor within the Humanities - Faculty of History and Philosophy, University of Iceland.

Harald Welzer is head of the Research Group for Interdisciplinary Memory Research at the KWI Essen. He teaches social psychology at the universities of Hanover and Witten-Herdecke. More information at www.uni-bielefeld.de.

Johan Älvgren works as course coordinator at Cemus and plays in the blues band Fem Blå Bröder.

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About the Sigtuna Foundation

The Sigtuna Foundation is a private cultural foundation whose principle aim is to inspire human thought and reflection as well as to stimulate and facilitate dialogues, encounters and bridge building relations.

Founded in 1917 it grew out of a student movement that sought to revitalize both the Church of Sweden and society at large by fostering a creative and fruitful exchange between believers and secularists, between religion and science, culture and the arts.

The statutes of the Sigtuna Foundation specify that it shall establish and operate educational institutions and programs thus its activities include seminars, conferences, a Library and a Clipping Archive.

The Sigtuna Foundation in collaboration with the K&A Wallenberg Foundation is involved in running a secondary grammar school, Sigtunaskolan Humanistiska Läroverket (SSHL), and also Sigtuna folkhögskola, a Folk High School in cooperation with the Church of Sweden and the Youth Church of Sweden.

A meeting place

The Foundation offers a neutral ground to people of different backgrounds, traditions and/or viewpoints who wish to meet, interact and learn from one another in an atmosphere of mutual respect.

Our emphasis on dialogue is rooted in Christian humanism which strives to protect each individual's rights and dignity and also understands human existence as including spiritual values and dimensions. From the outset, the founders tried to bring together people who would not otherwise meet in dialogue. Initially they focused particularly on ecumenism and the struggle between classes; two burning concerns of their times.

Today's emphasis lies on interfaith and intercultural dialogue as well as on issues related to the environment and media. In order to serve effectively as a neutral meeting place between faith, society and culture, the Sigtuna Foundation has remained as an independent self governing institution.

www.sigtunastiftelsen.se

About Cemus

CEMUS is a part of Uppsala Centre for Sustainable Development, CSD Uppsala, at Uppsala University and the Swedish University of Agricultural Sciences, SLU, and serves as an academic centre and forum for students, researchers and university teachers with an interest in sustainability, environment, development and other global issues. The centre focuses on interdisciplinary research, education for sustainable development, ESD, and creating contacts between students, researchers, and society at large.

CEMUS Education focuses on a wide range of global sustainability issues. The courses are developed, planned and executed in close collaboration with researchers, teachers and students at Uppsala University and SLU, bringing together guest lecturers and students in a creative and inspirational educational setting. The first course was initiated by students in 1992, and today we offer eighteen different course and on undergraduate and advanced level, with a total of over 150 full time students per year.

CEMUS Research Forum, CEFO, offers an interdisciplinary research environment with PhD courses, seminars and conferences for researchers. CEFO was formed in 2002, and joins together individual researchers, research projects as GloPat, and PhD students in different forms.

CEMUS Arena arranges student-initiated activities, seminars, international conferences and general contacts with society at large. Our library serves as a meeting place where students can study and have informal discussions.

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