

Rethinking Environmental Consciousness



NIES X / ECOHUM I
Mid Sweden University, Sundsvall
5-8 December 2014

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Research Symposium, Mid Sweden University

Sundsvall, 5–8 December 2014

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NIES X / ECOHUM I Research Symposium

Rethinking Environmental Consciousness

Mid Sweden University 5–8 December 2024

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The Nordic Network for Interdisciplinary Environmental Studies (NIES) is devoted to interdisciplinary environmental studies, with a particular ambition to promote work in the environmental humanities. The network is supported by NordForsk.

Since its founding in 2007 NIES has grown to include well over 100 researchers based at dozens of colleges and universities in five Nordic countries. Environmental questions are addressed within the network's activities and outputs from numerous disciplinary angles; the fields of literature, history, anthropology, archaeology, philosophy, linguistics, geography, art history, architecture, landscape studies and cultural studies are well represented in the network.

NIES has organized numerous international symposia and workshops on specific environmental research focuses since 2006, a number of which have resulted in peer-reviewed volumes published by international academic publishers / university presses. NIES works actively with other leading humanities-focused environmental studies associations and research environments to foster theoretical advancement and to build capacity in interdisciplinary humanistic environmental studies and is a charter member of the European Environmental Humanities Alliance.

The network also cooperates closely with the Global Human Ecodynamics Alliance (GHEA) and the North Atlantic Biocultural Organization (NABO) as part of the Integrated History and future of People on Earth (IHOPE), a core project of Future Earth.

For more information on NIES's initiatives and activities visit the website:

www.miun.se/nies

ECO HUM

In 2014 Mid Sweden University launched the Eco-Humanities Hub (ECO HUM), an interdisciplinary profile area linking multiple disciplines engaging in the environmental humanities. This effort has been helped through strategic support from the office of the Vice-Chancellor and grant support from Riksbankens Jubileumsfond.

ECO HUM helps to coordinate new educational initiatives, environmentally oriented research and scholarly exchange, while cooperating on national and international activities with institutional partners and networks in the field. ECO HUM is a charter member of the European Environmental Humanities Alliance (EEHA) and anchors the Nordic Network for Interdisciplinary Environmental Studies (NIES), funded by NordForsk.

ECO HUM promotes collaboration among scholars engaged in environmental humanities research, study and teaching, and stimulates new environmental-study initiatives through seed funding and coordination efforts.

Among the initiatives launched in 2014 are pilot projects (research and curriculum development), visiting residencies by international scholars, publishing support for the academic book series Studies in Environmental Humanities (Brill), organization of the research symposium "Rethinking Environmental Consciousness" and coordination of an international doctoral course that ran for two weeks in Iceland in August 2014 "Environmental Memory and Change in Medieval Iceland."

For more information on ECO HUM contact the profile coordinator, Professor Steven Hartman, or visit the website:

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www.miun.se/ecohum

Rethinking Environmental Consciousness*

FRIDAY 5 DECEMBER / SYMPOSIUM PROGRAM

- 10.00 Symposium Opening and Welcome to Mid Sweden University
Jonas Harvard, Head of Department of Humanities, Mid Sweden University
- 10.15 INTRODUCTION TO DAY 1
Anders Olsson, Mid Sweden University
- 10.30 Education, Sustainability and Environmental Consciousness
Presentations & Roundtable
Chair: Mark Luccarelli, University of Oslo
Steven Hartman, Mid Sweden University
The Formation of the Eco-Humanities Hub as a Broad-based Educational Project
Inga Carlman, Mid Sweden University
Erik Grönlund, Mid Sweden University
Morgan Fröling, Mid Sweden University
Ecotechnology at Mid Sweden University – 30 Years of Education in Environmental Consciousness and Entrepreneurship
Þorvarður Árnason, University of Iceland
Roundtable participant joining the presenters above
- 12.30–13.30 Lunch
- 13.30 Transnational Environmental Consciousness I
Paper Presentations
Chair: Hannes Bergthaller, National Chung-Hsing University, Taiwan
Masami Yuki, Kanazawa University, Japan
Organic Food Movement, Locavorism and Transnational Food Consciousness
Þorvarður Árnason, University of Iceland
Natural Aesthetics of Þórbergur Þórðarson and Johannes Sveinsson Kjarval

- 14.30–14.40 Break
- 14.40 Sustainability Studies
Paper presentations
Chair: Anders Olsson, Mid Sweden University
Erik Grönlund, Mid Sweden University
Different Perceptions of the Relation 'Man vs. Nature'
Viewed according to Different Applications of the Ecosystem Concept
Inga Carlman, Mid Sweden University
Social Scientists and the Strong Sustainability Perspective
Morgan Fröling, Mid Sweden University
To Really Do What We Know We Need to Do: Can Humanities Help Where Natural Sciences and Engineering Have Reached the End of the Road?
- 16.10–16.40 Coffee
- 16.40 Transnational Environmental Consciousness II
Paper discussions
Chair: David Farrier, University of Edinburgh
Nuno Marques, Mid Sweden University
Building a Dojo in California: Gary Snyder's Syncretic Place
Respondent: Werner Bigell, University of Tromsø
Werner Bigell, University of Tromsø
The Universal Language of Eco-Globalism
Respondent: Nuno Marques, Mid Sweden University
- 18.00–18.10 Break
- 18.10 Keynote Lecture
Mark Luccarelli, University of Oslo
Across Borders: The Limits of Environmental Convergence and the Role of the Environmental Humanities
Introduction: Anders Olsson, Mid Sweden University
- 20.00 Dinner

* All paper sessions and keynote lectures will take place in the same lecture hall throughout the symposium, room O102 in the "O" Building. Registration will take place in the atrium public space adjacent to this lecture hall. Lunches will be served very near the program venue on the Sundsvall Campus—in the general dining area of the "N" building on the weekend and at another nearby location (TBA) on Friday and Monday. The dinner venue throughout the symposium is the restaurant Tant Anci & Fröken Sara in central Sundsvall, Bankgatan 15, tel. +46 (0)60 - 785 57 00.

- 8.45 INTRODUCTION TO DAY 2
Christian Hummelsund Voie, Mid Sweden University
- 9.00 The Anthropocene I
Paper discussions
 Chair: Dominic Hinde, University of Edinburgh
Astrid Bracke, University of Amsterdam
 Fire and Ice: Narrating the Anthropocene in Post-Millennial British Fiction
 Respondent: Reinhard Hennig, Mid Sweden University
Reinhard Hennig, Mid Sweden University
 No Future and No Past?
 How the Anthropocene Changes Environmentalist Narratives
 Respondent: Maria Elevant, Stockholm University
Maria Elevant, Stockholm University
 Narrating the Anthropocene in Oryx and Crake
 Respondent: Astrid Bracke, University of Amsterdam
- 11.00–11:30 Coffee
- 11.30 Material Ecocriticism(s) I
Paper discussions
 Chair: Lena Christensen, Lund University
Peter Degerman, Mid Sweden University
 The Word and the World: The Material Eco-poetics of David Vikgren
 Respondent: Ashleigh Harris, Uppsala University
Ashleigh Harris, Uppsala University
 Mutation and the African Present: Lauren Beukes's *Moxyland* (2008) and Nnedi Okorafor's *Lagoon* (2014)
 Respondent: Peter Degerman, Mid Sweden University
- 12.50–14.00 Lunch
- 14.00 Transnational Environmental Consciousness III
Paper discussions
 Chair: John Parham, University of Worcester
Hannes Bergthaller, National Chung-Hsing University, Taiwan
 On Ruins and the Laws of Nature: Volney, Marsh, and Liberal Ecology
 Respondent Adriana Méndez Rodenas, University of Iowa

- Adriana Méndez Rodenas*, University of Iowa
 On the Trail with Humboldt: Mapping the Orinoco as Transnational Space
 Respondent C. Parker Krieg, University of Oregon
C. Parker Krieg, University of Oregon
 Environmental Memory and Historiographic Metafiction: William Vollmann Writes North America
 Respondent Hannes Bergthaller, National Chung-Hsing University, Taiwan
- 16.00–16.30 Coffee
- 16.30 Keynote Lecture
Ursula Heise, UCLA
 The Anthropocene and the Reimagination of the City
 Introduction: Heather Sullivan, Trinity University
- 17.45–19:00 Video Documentary Installation
Anders Birgersson, Zoopeople
Steven Hartman, NIES & ECOHUM, Mid Sweden University
Peter Norrman, Zoopeople
 Exhibition of Bifrost 1.0: Developing the Environmental Humanities Including wine and cheese reception, public space adjacent to room M106
- 20.00 Conference Dinner



- 9:45 INTRODUCTION TO DAY 3
Reinhard Hennig, Mid Sweden University
- 10.00 Religion, Ethics and Environmental Consciousness
 Presentations; Chair: Mae Kilker, University of Notre Dame
Jörgen Magnusson, Mid Sweden University
 New Light on the Historical Jesus in View of Environmental Consciousness
Maths Bertell, Mid Sweden University
 Conversions to Christianity in the Nordic Countries from an Ecological
 Perspective: the Change of Values and the Relationship between
 Humans, the Landscape and its Resources
Torbjörn Skytt, Mid Sweden University
 What Is it Like to Be a Tree?
- 11.30 -12.00 Coffee
- 12.00 Keynote Lecture
Gísli Pálsson, University of Iceland
 Housekeeping, Oikos, and the Anthropocene
 Introduction: Eva Friman, Swedish International Centre of Education for
 Sustainable Development SWEDES, Uppsala University
- 13.10-14:00 Lunch
- 14:00 Material Ecocriticism(s) II
Paper discussions
 Chair: Richard Kerridge, Bath Spa University
Ursula Lang, University of Minnesota
 Environmental Consciousness in and through Everyday Embodied Affects
 Respondent: Heather Sullivan, Trinity University
Heather Sullivan, Trinity University
 The Dark Pastoral: Material Ecocriticism in the Anthropocene
 Respondent: Mae Kilker, University of Notre Dame
Mae Kilker, University of Notre Dame
 Environmental Memory of the Fens: Lived Experience and Intertextuality
 at Crowland Abbey
 Respondent: Ursula Lang, University of Minnesota

- 16:00-16.30 Coffee
- 16.30 Transnational Environmental Consciousness IV
Paper discussions
 Chair: Masami Yuki, Kanazawa University
Peter Mortensen, Aarhus University
 Greening Happiness East and West
 Respondent: John Parham, University of Worcester
John Parham, University of Worcester
 A Transnational Romance: Eco-Cosmopolitanism,
 Anime, Romantic Narrative
 Respondent: Peter Mortensen, Aarhus University
- 17.50-18:00 Break
- 18.00 Keynote Lecture
Richard Kerridge, Bath Spa University
 Material Ecocriticism and the New Nature Writing
 Introduction: Astrid Bracke, University of Amsterdam
- 20.00 Dinner

8.45	Welcome Address: Anders Söderholm , Vice-Chancellor, Mid Sweden University	15.00-15.30	Coffee
9.00	INTRODUCTION TO DAY 4: Steven Hartman , NIES & ECOHUM, Mid Sweden University	15.30	The Anthropocene III <i>Paper discussions</i> Chair David Farrier, University of Edinburgh Margaret Tedford , University of Belfast Dominion and Caretaking: Unpacking Environmental Consciousness in Some Old English Saints' Lives Respondent: Dominic Hinde, University of Edinburgh Dominic Hinde , University of Edinburgh Building Common, Local Futures: Establishing a Normative Ethics of Ecomodernity Respondent: Margaret Tedford, University of Belfast
9.10	Keynote Lecture Sophia Perdikaris , Brooklyn College, CUNY "The Sea Will Rise, Barbuda Will Survive:" The Role of Time and Context in Environmental Consciousness in the Anthropocene Introduction: Steven Hartman, Mid Sweden University		
10.20-10.50	Coffee		
10.50	Keynote Lecture Kari Norgaard , University of Oregon Revisiting Living in Denial; Climate Change, Emotions, and Everyday Life Introduction: Þorvarður Árnason, University of Iceland	16.50	Concluding Remarks
12.00-13.00	Lunch	17.15	End of Symposium
13.00	The Anthropocene II <i>Paper discussion</i> Chair: Adriana Méndez Rodenas, University of Iowa Michaela Castellanos , Mid Sweden University Marine Parks as Risky Business: Negotiations of Anthropological Difference in Contemporary US Activist Documentaries Respondent: David Farrier, University of Edinburgh David Farrier , University of Edinburgh Animal Detectives and 'Anthropocene Noir' in Chloe Hooper's A Child's Book of True Crime Respondent: Lena Christensen, Lund University Lena Christensen , Lund University The Socio-Ecological Dimensions of the Anthropocene: A Reading of Barbara Kingsolver's Flight Behavior Respondent Michaela Castellanos, Mid Sweden University		



Keynote Lectures

Ursula K. Heise, UCLA

The Anthropocene and the Reimagination of the City

My lecture explores different interpretations of the Anthropocene as a narrative of decline or as an optimistic turn in environmentalism. It shows how the concept is often associated with themes and narrative strategies from speculative fiction, especially terraforming. The most advanced kind of terraforming in recent science fiction as well as environmental nonfiction is the city, the major future habitat of humankind according to recent analyses by the WHO and UN. I will show how recent speculative fiction and poetry, in this context, seek to re-imagine the city not as an antithesis to nature, but as a novel kind of ecosystem; the argument will focus in particular on Kim Stanley Robinson's *2312* and Harryette Mullen's *Urban Tumbleweeds*.

Richard Kerridge, Bath-Spa University

Material Ecocriticism and the New Nature Writing

I will ask what the consequences of new materialist ideas are for literary form. What kinds of narrative subjectivity can be used to express and explore the forms of 'distributed agency' that new materialist thinkers have begun to describe? There is a danger that these ideas will remain (paradoxically enough) confined to the medium of abstract theory unless new literary forms are developed for them, or old forms adapted to them. My lecture will discuss some examples of how British and American non-fiction nature writing has begun to make these adaptations. Underlying this question is the new materialist idea – and the idea from ecocriticism more generally – that a changed idea of selfhood might emerge as a response to ecological crisis. In the new materialist version it is a concept of selfhood that has much in common with an idea that has been proposed over the last few decades by post-structuralist criticism. What is advocated is a shift of emphasis in the way we imagine the self, from the self as an atomised individual with hard boundaries to a self always already in the process of producing the world and being produced by it; a self through which the world flows; a self that is as conceptually inseparable as it is materially inseparable from the larger ecosystem that sustains its physical body. Ecological perception dissolves unifying notions of selfhood and strong dualistic separations between culture and nature, subject and object or human and nonhuman. Instead of these hard selves and boundaries, we have shared ancestry, co-evolution, system, process, energy flow, hybridity, actor-networks, post-humanism, symbiosis, biosemiotics and the continuous mutual constitution of self and world: the system of relationships that Timothy Morton calls 'the mesh' and New Materialist theorists call 'distributed agency.'

Mark Luccarelli, University of Oslo

Across Borders: The Limits of Environmental Convergence and the Role of the Environmental Humanities

This lecture will critically examine the role, current and potential, of the environmental humanities in addressing the ongoing environmental crisis. The central question is how do we arrive at an effective and sustainable environmentalism and what role or roles can the environmental humanities play in this? Specifically I will consider the idea that a rising environmental awareness can successfully address the environmental crisis. Environmentalism, the movement, consisting of organizations like Greenpeace and Friends of the Earth and bolstered by the work of natural scientists, has succeeded in making public the growing evidence of anthropogenic changes in the biosphere and in developing a global (or globalizing) environmental consciousness meant to operate "across borders" as a global discourse shaping a transnational public. In this new environmental discourse, the underlying assumption has always been that the greater the depth of understanding of anthropogenic change on the part of decisionmakers and publics, the greater the chance of rectifying environmental destruction. Constituted as such, environmentalism can accomplish certain limited goals/projects. But to deepen these limited successes, assertions of environmentalism are in the process of being reframed to address publics and elites that are involved in the decisionmaking process in various spheres including technologies of energy development and urban and regional planning. It is useful and necessary to examine examples of the language being used to translate the environmental problematic into projects of environmental remediation. A question that arises, then, is how an environmentally sustainable future is being imagined? Second, what are the potentials and limitations of popular environmental discourse? Finally it is important to point out that a rich tradition in the humanities in cultural, urban and political theory exists and is very useful for understanding the linkages between environment and social/political organization that are absolutely essential to broadening and deepening the process of environmental change.

Kari Norgaard, University of Oregon

Revisiting Living in Denial: Climate Change, Emotions and Everyday Life

Global warming is the most significant environmental issue of our time, yet public response in Western nations has been meager. Why have so few taken any action? Most studies of public response to climate change have focused on information deficit approaches. Many in the general public or environmental community have also presumed that the failure to engage is a function of lack of concern about climate change. Instead, the research on which my study *Living in Denial* was based revealed how for the highly educated and politically savvy residents of "Bygdaby" global warming was both common knowledge and unimaginable. I begin by sharing interviews and ethnographic data from a community in western Norway during the unusually warm winter of 2000–2001 to

describe how knowledge of climate change is experienced in everyday life. I describe “the social organization of climate denial” through multiple levels, from emotions to cultural norms to political economy. Disturbing emotions of guilt, helplessness, and fear of the future that arose when people were confronted with the idea of climate change were normalized through deployment of conversation norms and discourses that served as “tools of social order.” This lack of response is an active process that I call “socially organized denial.” The primary research from Norway was supplemented by comparisons to the United States, telling a larger story behind the public paralysis in the face of today’s alarming predictions from climate scientists. The lecture will update the original work with a discussion of how climate denial has developed in the past ten years.

Gisli Palsson, University of Iceland
Housekeeping: Anthropology, Oikos, and the Anthropocene

This lecture discusses the notion of the Anthropocene and its implications for anthropology and environmental discourse. On the one hand, I will explore the usefulness of notions of the *Oikos* and ‘house economies,’ documented in many historical and ethnographic accounts, for discussions of the challenges of the Anthropocene. On the other hand, I shall argue that the concept of the Anthropocene can be broadened, along the lines of house models, for the purpose of understanding the relations between the macro-world of the globe and the micro-world of bodies and life itself. Environmental theory has been busily zooming out, emphasizing global ‘anthropocenic’ signatures, but these concerns are rarely connected to the organismic level. The aim of the lecture is to contribute to what might be called the ‘entanglement’ of environmental discourse and to explore what it might mean in terms of environmental politics. This involves developing extended notions of the anthropos and crafting new avenues for governance.

Sophia Perdikaris, Brooklyn College CUNY
The Sea Will Rise, Barbuda Will Survive: The Role of Time and Context in Environmental Consciousness in the Anthropocene

Human-environment interactions are a complex web of cause and effect, forming our environment and society into what they are today. Perspectives on why, how and what environmental consciousness is vary across nations and peoples of the globe. As anthropologists we find out how cultural groups and societies come to think and make meaning of their local environments due to specific histories and experiences, thus making local context a key in understanding environmental consciousness for local populations. In this lecture I will turn our focus on environmental consciousness to the small island of Barbuda of Antigua and Barbuda in the Caribbean. Extensive research finds that Barbu-

dans perceive environmental changes in less urgent ways than those found in Western society. An uncertain economy based on tourism and land tenure schemes, an identity shaped by colonial oppression, and exposure to Western ideals of self have contributed to a specific local environmental consciousness that is especially concerned with the quandary of how to move forward with the climate challenges of the Anthropocene. With Western projects that have come and gone, Barbuda has experienced both the “boom” and “bust” of development and the reclamation of those ventures by nature, which in effect returns the land back to Barbudans. Because of these economic considerations, Barbuda’s environmental consciousness has a different temporal process. This alternative relationship to time introduces a new parameter for consideration, “time consciousness,” one among many ways people can be environmentally conscious. Considering local perspectives, such as those in Barbuda, can provide us with additional insights of value into broader, larger, global climatechange and sustainability initiatives.

Symposium Papers and Presentations

Þorvarður Árnason, University of Iceland
*Speaking Stones, Smiling Stones – The Natural Aesthetics of Þórbergur Þórðarson
and Jóhannes Sveinsson Kjarval*

The writer Þórbergur Þórðarson (1888–1974) and the painter Jóhannes (Sveinsson) Kjarval (1885–1972) were both born in Southeast Iceland on opposite sides of Öraefajökull, a large glacier-covered volcano. Kjarval was in his time – and indeed probably still is – Iceland’s most influential landscape painter. He is often credited with creating a new “view of nature” through his work, especially because of his emphasis on foreground details (typically rocks, lava fields, moss and the like). Kjarval also published a number of written works, some of which deal with nature, that have received much less attention than his paintings. Þórðarson was an early pioneer of what is now commonly termed autofiction, a literary genre which was neither recognized nor properly understood during his lifetime. His influence has however been steadily growing over the past few decades. While he was not a nature writer per se, Þórðarson’s last work, a four-volume set about his childhood in Suðursveit (the South County), includes many references to the diverse and beautiful nature surrounding the farm where he grew up. Both Þórðarson and Kjarval had a particular fondness for stones and both of them wrote and spoke about them in ways which seem to indicate a shared view of some sort of “lifeforce” or “aliveness” in inanimate nature which was not common among their contemporaries. My intention in the paper is to present examples of such statements and thoughts by the two men, compare them, and discuss what interpretations may be drawn in the light of environmental ethics and aesthetics.

Hannes Bergthaller, National Chung-Hsing University
On Ruins and the Laws of Nature: Volney, Marsh, and Liberal Ecology

In *Man and Nature* (1864), George Perkins Marsh singled out two primary causes for the environmental degradation that he observed during his time as a US ambassador in the Mediterranean: “Man’s ignorant disregard of the laws of nature” and “civil and ecclesiastical tyranny.” With this explanation, Marsh echoed the Comte de Volney’s *Les Ruines* (1791). Both authors viewed the ruins of ancient civilizations as raising questions about the relationship between the political and the natural orders. The lesson they drew concerned the necessity for self-limitation of state power: A good government recognizes and aligns itself with the natural course of events by allowing the citizenry to pursue their en-



lightened self-interest. Their texts thus point to a close link between ecological thought and the tradition of classical liberalism. The aim of this paper is to explore this connection and its resonances with contemporary environmentalism.

Maths Bertell, Mid Sweden University

*Conversions to Christianity in the Nordic Countries from an Ecological Perspective:
The Change of Values and the Relationship between Humans, Landscape and Resources*

The conversion of Scandinavia saw a change of living on several levels. The indigenous religions, the Old Norse and the Saami, had a close relationship with the landscape and its supernatural inhabitants. The sacred and cultic places were placed in the landscape according to mythological legends of encounters with the otherworld. Burial sites were placed in the close vicinity of the Old Norse inhabitants' farmsteads and along the migration routes of the Saami. The landscape had a significant role and was to some extent sacred. Christianity offered a new idea: The holy country was far away, and the cultic sites were in a fixed place, decided on by authorities, as were the burial sites. Nature was created by God, but with man given the right to supervise the creation. In an indigenous idea, man is part of creation and needs to stay at peace with it. My paper will discuss landscape, nature, and religion and how this relationship was crucial for religious change in Scandinavia as well as how it also influenced the relationship between the power of the state and its inhabitants.

Werner Bigell, University of Tromsø

The Universal Language of Eco-Globalism

Environmental problems are often framed in a universal language derived from fields such as science (Anthropocene), law (anthropocentrism), and economy (sustainability) with the aim of creating a global consciousness. The problem with assuming a global "we" is that it downplays class distinctions and that it ignores or overrides the level of the national state, reproducing a neoliberal vision of globalism. This is problematic since environmentalism is structurally linked to aspects of the nation state such as social relations, transformative practices, mythological narratives, and social imaginaries, as well as state institutions regulating the environment. This paper shows the unintended consequences of universal language (at the example of Gary Snyder's poem "Mother Earth: Her Whales") as well as its blind spots, consisting of national and regional environmental conflicts that cannot be framed in universal terms.

Anders Birgersson, Zoopeople Media Arts Collective

Peter Norrman, Zoopeople Media Arts Collective

Steven Hartman, NIES

Bifrost is a unique collaboration undertaken by documentary filmmakers / video artists from the Zoopeople media arts collective and scholars affiliated with Nordic Network for Interdisciplinary Environmental Studies. The *Bifrost 1.0* installation exhibiting at NIES X / ECOHUM I, titled "Developing the Environmental Humanities," was produced in partnership with the Sigtuna Foundation and it premiered in 2011 at NIES V in Sigtuna. This multimedia work was the first in a series of documentary installations to explore the environmental humanities as a domain of growing significance. Scholars interviewed for this installation included ecocritics and historians of science, technology and environment James Fleming, Ursula Heise, Greg Garrard, Sarah Elkind, David Nye, Donald Worster and Hannes Bergthaller. The second iteration of the project, produced in 2012, included new materials and case studies drawn from interviews with more than two dozen scholars. The next iteration of the project, involving new interviews and visual materials, is expected to result in a whole new documentary installation, focusing on climate change. It is expected to exhibit in conjunction with the Paris climate summit in autumn 2015.

Astrid Bracke, University of Amsterdam

Fire and Ice: Narrating the Anthropocene in Post-Millennial British Fiction

This paper explores two types of contemporary narratives of nature: the popular and culturally dominant narrative of climate change and the more recent, though no less significant, narrative of polar exploration. Indeed, I'll propose that post-millennial novels that draw on these narratives provide more productive ways of engaging with environmental crisis than traditional apocalyptic works hitherto have done. Discussing climate change and polar fictions in tandem highlights the extent to which these narratives express similar contemporary concerns, yet also offer unique and different ways of reshaping our relationship with the nonhuman natural world. Moreover, exploring the storytelling and discursive dimensions of our imaginations of nature – both in literary and cultural as well as in scientific and political contexts – leads to greater understanding of the role and function of narratives in a time of environmental crisis and demonstrates the significance of novels in the Anthropocene.

Inga Carlman, Mid Sweden University

Social Scientists and the Strong Sustainability Perspective

Since the 1960s environmental problems have played a significant role both in the scientific community and the political debate. International declarations (e.g. Stockholm 1972,

Rio 1992) and the IPCC-reports all underline mankind's dependence on the carrying capacity of ecosystems. Mankind is today in transition between the old paradigm – business as usual – and the new one based on sustainable development. Solving environmental problems has mostly been entrusted to natural scientists and engineers. Environmental decisionmaking must rest on a solid basis in the natural sciences, but social science and humanities are necessary for steering peoples' behavior and securing the needs of present and future generations. However, what has been the focus for social scientists and for humanists? Has the new paradigm created a problem for their theories? This paper elucidates the reluctant attitude of social scientists towards applying a strong sustainability perspective and the resulting consequences.

Michaela Castellanos, Mid Sweden University

Marine Parks as Risky Business: Negotiations of Anthropological Difference in Contemporary US Activist Documentaries

Placing the human at the center of global ecological crisis, the hotly debated idea that we are living in the Anthropocene inspires questions about the impact of homo sapiens on nonhuman animals. This paper examines how the categories "human" and "animal" are negotiated in contemporary US documentary films critical of dolphinariums and similar marine mammal parks and argues that in *The Cove* (2009) and *Blackfish* (2013) these fixed categories recede into the background while a concept of personhood emerges that is not always limited already to the human. I connect this rhetorical move to the increasing impact of risk as a shaping power on the cultural imagination, which makes extrapolations of human impact on the planet and conceptualizations like the Anthropocene possible in the first place and acts as a driving force behind narrative strategies that lend textual shape to such restructurings.

Lena Christensen, Lund University

The Socio-Ecological Dimensions of the Anthropocene: A Reading of Barbara Kingsolver's Flight Behavior

Recent developments in global change research and debate suggest a move towards integrating the study of the natural and social dimensions of life in the Anthropocene. This development is reflected in much contemporary fiction. In this paper I read Barbara Kingsolver's novel *Flight Behavior* as an investigation into the rethinking of the structures of social, economic and cultural capital that has both contributed to and been an effect of the technocratic logic of the Anthropocene. Kingsolver's novel allows for a reading of the social construction of subjectivity in relation to the larger socio-ecological system. *Flight Behavior* offers an example of a process of coming to terms with and historicizing the devastation that humanity has wreaked on itself and on its co-species. My reading is inspired

by an intersectional analysis of subjectivity and stresses in particular the gendered and classed inflections of climate change in the Anthropocene.

Peter Degerman, Mid Sweden University

The Word and the World – The Material Eco-poetics of David Vikgren

This paper focuses on two collections of poetry by the Swedish poet David Vikgren, *Folkmun* and *Skogen, malmen, vattenkraften*, and reads for the ways in which the poems voice the issues of materiality and how they may shape 'narratives of matter' reflecting the world in the word and the word in the world. Conceptualizing language as matter in the poetry of David Vikgren, the study aims to explore the unstable boundaries between human and nonhuman, between garbage and commodity, and between the local and the global. The concept takes as its point of departure the two predominant depictions of the landscape of Northern Sweden in 20th century literature: as exotic wilderness and as early industrial site of exploitation. The material impact of these literary texts can be examined in social, economic, and ecological terms, as shaping the landscape as well as being shaped by it. In relation to these traditional texts the poetry of David Vikgren is perceived as part of the discursive practices shaping society's physical and cultural transformations. The paper thus addresses questions concerning the possibilities of reading young contemporary poetry in the context of the traditional literature of Northern Sweden as well as of examining ways in which environmental issues are present in this kind of poetry. Is it possible to detect a specific 'choreography of matter' in the contemporary poetry using the Northern landscape as a trope?

Maria Elevant, Stockholm University

Narrating the Anthropocene in Oryx and Crake

This paper considers Margaret Atwood's novel *Oryx and Crake* in relation to its presentation of narratives of the Anthropocene. Although this narrative essentially acts as an almost silent backdrop, it is adjusted to fit with the biotechnological world-view advocated by the character Crake. Amongst other problems, this adaptation leads to a perception that environmental destruction lies within the biological make-up of the human species – a perception that when followed to its logical conclusion entails human extinction. In relation to this, the protagonist Snowman/Jimmy is positioned as a "word-person" to counteract this view. He finds, however, that he is unable to provide an adequate alternative and instead resorts to narratives reminiscent of religion. Thus, in showing the danger of Crake's narrative and Snowman's failure in counteracting this perception of the Anthropocene, this paper argues that *Oryx and Crake* does not only critique the future of biotechnology but also brings to light the failure within the humanist tradition to provide a narrative that challenges the biotechnological world-view.



David Farrier, University of Edinburgh

Animal Detectives and 'Anthropocene Noir' in Chloe Hooper's A Child's Book of True Crime

In a recent lecture, Deborah Bird Rose posited the emergence of 'Anthropocene noir.' "We, human beings, are all criminals, all detectives, and all victims." In contrast to conventional crime fiction, in the Anthropocene there is no single body, culprit, scene or event which definitively identifies the 'crime' of the current extinction crisis. Delocalized in its causes, incalculable and potentially irredeemable in its effects, this crisis is a compelling example of what Ulrich Beck calls global risks, anticipated catastrophes which cannot be delimited spatially, temporally or socially. Via a reading of Chloe Hooper's novel *A Child's Book of True Crime* as an instance of ironic crime fiction which characterizes ecological crimes as at the same time incalculable and urgently in need of recognition, this paper will examine what sort of crime fiction can account for the nature of ecological transgression and its detection in Beck's world risk society, in which the time and scene of the crime cannot be limited to a particular moment or location.

Morgan Fröling, Mid Sweden University

To Really Do What We Know We Need to Do – Can Humanities Help Where Natural Science and Engineering Have Reached the End of the Road?

Globally, we need to significantly increase human well-being for a large part of the world's population. However, if this is done wrong, the potential to worsen global environmental problems and overburden planetary boundaries is significant. Technically mankind has at its disposal much of what is needed to solve these problems, but we don't seem to be able to use available options in effective ways. System effects resulting from human behavior often counteract the results of previous efforts when attempts to achieve this dual goal are made. One description of such a problem is the so-called Rebound Effect. To handle these issues we must go outside the sphere of understanding problems and of finding technical solutions to these problems; we need to find ways to change ourselves, our wants, and what we value. This paper investigates the need for humanities research for sustainability from the perspective of natural science and engineering.

Erik Grönlund, Morgan Fröling and Inga Carlman, Mid Sweden University

Ecotechnology at Mid Sweden University – 30 Years of Education in Environmental Consciousness and Entrepreneurship

1983 marked the starting year for an interdisciplinary and sustainability-oriented educational program at Mid Sweden University. In this paper the different versions of the educational program over the past three decades are examined with a focus on students' environmental consciousness. In 1983 the educational program's slogan was: "Ecology,

Economy, and Technology in Cooperation for Sustainable Development." In the first decade of the new millennium the educational program adopted a more international focus, attracting students from countries all over the world. A Master's level was added and the first graduate students received their Ph.D. degrees during this period. The latest development has been to split the Bachelor's program into three "sister" programs to complement the "old" Ecotechnology students with Ecoengineers, who are pursuing a slightly more traditional engineering focus that is however still interdisciplinary, and with Ecoentrepreneurs, who pursue a stronger focus on social entrepreneurship. Will the next interesting step be to increase the interdisciplinarity even across the faculties, more in the direction of the humanities?

Erik Grönlund, Mid Sweden University

Different Perceptions of the Relation 'Man vs. Nature' as Viewed according to Different Applications of the Ecosystem Concept

Environmental consciousness in the general public and the development of ecology went hand in hand during the 1950s and 60s. In the 1970s a major paradigm shift occurred within the science of ecology, especially its terrestrial branches. A reductionistic ecology became dominant and the new paradigm abandoned the ecosystem concept for at least a decade. The connection to the public environmental movement was also substantially weakened during this period. However, the older paradigm – holistic ecology – did not die, and a few ecologists have continued to develop the ecosystem concept. Systems science and new suggestions in the field of thermodynamics have been influential in addressing complex ecosystems far from equilibrium. This has created new perceptions of the ecosystem concept which over time may come to influence the nature of environmental consciousness. The new perceptions will be illustrated mainly by the works of the systems ecologist H.T. Odum.

Ashleigh Harris, Uppsala University

Mutation and the African Present: Lauren Beukes's Moxyland (2008) and Nnedi Okorafor's Lagoon (2014)

Contemporary African fiction has an important role to play in critically describing the consequences of the new global scramble for African land and natural resources on contemporary African lives, communities and ecologies. The novels discussed in this paper are concerned with the material consequences of resource-colonialism of African oil, water and biofuels while African bodies and ecologies suffer these losses alongside an intensification of global waste and pollution. This unidirectional flow of resources out of, and waste into, African spaces is presented trans-corporeally in these novels via a variety of mutations: both bodily and socially. I argue that these novels may be understood as

material eco-interventions on the African present and as critical ruminations on the sophisticated strategies of mutation required to survive the post-nature present.

Steven Hartman, Mid Sweden University

The Formation of the Eco-Humanities Hub as a Broad-based Educational Project

The ECOHUM profile formed within the Department of Humanities at Mid Sweden University within the past year in response to several needs and challenges, both local and societal. The wider implications of this development have yet to be gauged more fully, as the process of becoming established will take time. However, several signs and trends have emerged already during ECOHUM's first year that may offer some useful perspectives on the environmental humanities as a timely and necessary educational project, not just at this university, but in Swedish society and also in a wider international context. This talk will introduce a number of perspectives on the Environmental Humanities as a field now coming into its own and will suggest some of the ways in which the Eco-Humanities Hub, as part of this emerging field, can help to meet urgent societal needs and challenges.

Reinhard Hennig, Mid Sweden University

No Future and No Past? How the Anthropocene Changes Environmentalist Narratives

Cultural criticism since Jean-Jacques Rousseau's time is usually characterized by a triadic structure: (1) It criticizes its own present. (2) It refers to a reconstructed, idealized past. (3) It searches for alternatives in order to create a better future. This structure has also been characteristic of most environmentalist narratives since the 'ecological turn' around 1970. At this time, the future seemed still to be open, so that solutions to environmental problems would be achievable in time. Today, however, the insight that irreversible, human-induced environmental change on a geological scale has already taken place – that the Holocene has ended and we are now living in the 'Anthropocene' – fundamentally challenges the triadic structure of both environmentalist fiction and nonfiction. Based on recent examples from literature and film, I will therefore illustrate how the Anthropocene and its implications change not only environmental consciousness as a whole, but also contemporary environmentalist narratives.

Dominic Hinde, University of Edinburgh

Building Common, Local Futures: Establishing a Normative Ethics of Ecomodernity

The Scottish philosopher Alasdair MacIntyre in his groundbreaking analysis of contemporary ethics, *After Virtue: A Study of Moral Theory*, asserted that modernity was devoid of



a unified moral system. This observation has been noted by, among others, the ecophilosopher Arran Gare. The apparent paradox of the Anthropocene – that we understand the environment better than ever but seem increasingly unable to utilise this expanded knowledge – is potentially resolvable using MacIntyre’s applied theory in rhetorical terms. MacIntyre’s insight provides hope of a new, multi-faceted and pluralistic ecomodernity which recognises the situated nature of environmental argumentation over a uniform global ethics. Using case studies from 20th century Sweden and the articulation of different ecomodernities, this paper explores and speculates on how to engineer normative conceptual change and argues that many of the necessary components are already in place but are underutilised by environmentalists.

Mae Kilker, University of Notre Dame

Environmental Memory of the Fens: Lived Experience and Intertextuality at Crowland Abbey

The understanding of the East Anglian Fens during the Middle Ages as a place where the natural, supernatural, and human are indistinguishable, transcorporeal elements relies upon the medieval audience’s resource-dependent relationship with nature, a perspective our posthuman intra-action increasingly recognizes as vital to survival. The textual tradition of the Guthlac narrative at Crowland Abbey, England – starting with Felix’s Latin prose *Vita Guthlaci* (late 8th century), translated into both Old English poetry and prose (8th–11th century), then recrafted as images on the Guthlac Roll (c. 1200) – exhibits the wetlands’ decreased importance as a physical space to Guthlac’s sanctity, changing as medieval English society became more urban. While this quasi-agency of the wetlands demonstrates Jane Bennett’s definition of actant, Stacey Alaimo’s insistence in *Bodily Natures* on the interwoven relationship between humans and the environment, “the ways in which nature, the environment, and the material world itself signify, act upon, or otherwise affect human bodies, knowledges, and practices,” more accurately reflects the earlier paradigm, an alternative orientation to space that could reorient our ethical commitment to the natural world.

C. Parker Krieg, University of Oregon

Environmental Memory and Historiographic Metafiction: William Vollmann writes North America

This paper examines the transnational environmental consciousness in two recent works by the US author William T. Vollmann. I argue that Vollmann’s use of historiographic metafiction and metafictional historiography re-writes what Lawrence Buell calls the “environmental memory” of North America and brings its heterogeneous geographical and cultural past up to speed with contemporary spatial consolidations under neoliberalism. Vollmann’s discontinuous encyclopedic narratives explore the material and imagined environments of North America, viscerally illustrating the connections and conflicts

that transect borders. By avoiding the false abstractions of the local and the global, he recomposes a hybrid history at the level of the continent. I argue that Vollmann provides an example for scholar-critics in the environmental humanities in that he metafictionally interrogates this production of a new transnational memory in his “attempt to become a better-informed citizen of North America.”

Ursula Lang, University of Minnesota

Environmental Consciousness in and through Everyday Embodied Affects

There has been longstanding interest in the question of how place, practice, and conceptions of environment come to be meaningful in terms of how we live with our more-than-human surroundings. Within this context, this paper takes up the question of how to conceptualize environmental consciousness beyond dominant visions of more sustainable urban futures, which often try to quantify environments and environmental experiences into reductive metrics and best practices. Through an ethnographic examination of contemporary everyday lived experience in front and back yards in Minneapolis, MN, the paper shows some of the ways people inhabit and cultivate everyday urban domestic landscapes. Not surprisingly, people experience their domestic landscapes through social relationships with neighbors. However, experiences also entail complex understandings of time, rhythm and the past; stewardship and property; as well as expertise and skill – all of which reverberate with inflections on environmental consciousness beyond conventional narratives from dominant policy and advocacy projects.

Jörgen Magnusson, Mid Sweden University

New Light on the Historical Jesus in View of Environmental Consciousness

Religious transformation often leads to a shift in consciousness and worldview. This paper broadens an issue I have published on previously by addressing an environmental dimension. When trying to detect who the person Jesus of Nazareth was, we need to interpret New Testament texts as they would have made sense for persons of rural Galilee in the third decade CE. The expression “forgive us our debts” (Matthew 6:12) is taken from legal texts of the Hebrew Bible (Leviticus 25 and Deuteronomy 15). There it is stated that the land of Israel and the Israelite people are God’s possessions. Therefore, every Israelite slave would be released every seventh year, the favorable year. All debts would be cancelled and if you had lost your land, it would be returned to you. Moreover, the land itself had the right of rest every seventh year and for this reason would lie fallow. In this paper I aim to describe the economic background that at the time of Jesus resulted in rules making it possible to ignore legislations of the favorable year. As a result one could own a fellow Israelite, exploit the land, and keep it for himself. Moreover, in the urban environment outside of Israel, where the legislation of the favorable

year was not an issue, the expression “release our debts” became reinterpreted as “forgive us our sins” (Luke 11:4).

Nuno Marques, Mid Sweden University
Building a Dojo in California: Gary Snyder's Syncretic Place

Current ecocritics such as Heise, Tsing and Nixon argue that the rhetoric of place hinders ecocriticism's ability to address the transnational implications of the environmental crisis. Heise's reading of Gary Snyder's work as an example of this regional environmentalism in particular considers that the poet “sees the transnational and global realms as supplements to locally based identities rather than as a possible positive alternative to them” (Heise, 2008:44). However, Snyder defines place as an experience of correlation, impermanent and ideally unmediated. Cultural identities are also the result of a dynamic relation between local environments and human communities, each if which is dependent on the other. As a consequence, the interrelation between different local cultures in transnational regions is Snyder's environmental and cultural project. Regional cultures exchange specific knowledge and practices, mirroring flora and fauna migrations within regions or energy transference between the elements of an ecosystem. This paper investigates what contribution/s Snyder's concept of place can offer to more recent waves of ecocriticism.

Adriana Méndez, University of Iowa
On the Trail with Humboldt: Mapping the Orinoco as Transnational Space

Humboldt and Bonpland's South American journey (1799-1804) is paradigmatic of the late eighteenth-century scientific voyage. This essay first reviews Humboldt's contested status in hemispheric environmental studies. It then reconsiders Humboldt's self-fashioning as scientific explorer in a key passage, Humboldt's trail through the cataracts of the Upper Orinoco in the summer of 1800, a challenge to his constructed traveling persona. The Orinoco appears as a transnational space criss-crossed by the texts of European explorers. Humboldt the map-maker, his “discovery” of the Cassiquiare channel and his claim to cartographic knowledge, are built on the accumulated archive of Amazon exploration as well as on indigenous informants. Historians and literary critics credit Humboldt for joining science and imagination, measurement and art. Yet the written and spatial accounts of the Orinoco river journey mark a gap in the Humboldtian “scientific aesthetic.” Humboldt's relevance to the environmental humanities is appraised in his later *Views of Nature*.

Peter Mortensen, Aarhus University
Greening Happiness East and West

What is happiness, and how does human well-being relate to the state of the natural environment? Economists have traditionally assumed that a country gets happier as it gets richer and that humans experience more well-being when they consume more goods. Yet we have valuable cultural resources – concepts, narratives, genres, traditions – for connecting happiness and the natural environment in ways that might strengthen the work for sustainable development. In this essay I explore two cases that link politics and literature, rich and poor countries, Eastern and Western cultures. My first case is the concept of Gross National Happiness (GNH), which is rooted in Mahayana Buddhism and has been the linchpin of social policy in the small Asian country of Bhutan since 1972. My second case is the French writer Jean Giono's novel *Joy of Man's Desiring* (1935), which advances an eco-centered understanding of human flourishing that contests the dominant happiness ideologies of the twentieth century but resonates strongly with still-emerging 21st-century paradigms of understanding.

John Parham, University of Worcester
A Transnational Romance: Eco-Cosmopolitanism, Anime, Romantic Narrative

Mired in ideology, a contradictory ‘green popular culture’ nevertheless utilises its forms towards environmental consciousness. An example lies in transnational media. Texts generated in specific places, harbouring ecological ties, interact with the genres or narrative modes of global media, fostering an ‘eco-cosmopolitanism.’ Joanne Hollows argues that romantic narrative conventions are deployed throughout popular culture. Indeed, the fluctuations of romance might equate to an equivalent discordance of ecological relations – our dual affinity with/estrangement from other species; the complexities/compromises of social ecology. Isao Takahata's *Only Yesterday* melds rural nostalgia and disillusion with capitalist modernity via Taeko, an office worker re-evaluating her life during a summer working on her brother-in-law Toshio's family farm. In Taeko and Toshio's hesitant romance and her tentative decision to stay the film explores a parallel highlighting the uncertain, provisional nature by which we commit (if at all) to both nature and romance alike.

Torbjörn Skytt, Mid Sweden University
What Is it Like to Be a Tree?

Can human beings ever imagine what it is like to be a tree? Is there such a thing as ‘being’ a tree? We use empathy to put ourselves into the position of other humans or even into that of animals, plants, or things. This empathy can follow Arne Næss' ecosophy, high-

lighting the intrinsic value of nature, thus making us conclude that there are too many human beings on earth. G H von Wright says the idea that nature needs to be protected from man is the result of comprehensive environmental anthropogenic degradation; ancient man was not environmentally conscious. In this paper I argue we need to develop an environmental consciousness; at the same time, we intellectually need to ethically separate a tree from a human being, thereby preventing a non-human environmentalism. Every generation and every human being needs to be environmentally awakened, while at the same time learning to accept to live in a world of contradictions.

Heather I. Sullivan, Trinity University

The Dark Pastoral: Material Ecocriticism in the Anthropocene

In the newly termed era of the Anthropocene, we seek narratives, structures, and new or updated terminology to address the large-scale, unprecedented human or anthropogenic impact on the planet. I propose the “dark pastoral,” which builds on Timothy Morton’s notion of “dark ecology.” As Morton notes in his *Ecological Thought*: “Dark ecology puts hesitation, uncertainty, irony, and thoughtfulness back into ecological thinking. [...] There is no metaposition from which we can make ecological pronouncements. [...] The ecological thought includes negativity and irony, ugliness and horror” (16-17). The dark pastoral shares the darkness, irony, and lack of metaposition with Morton’s dark ecology, and it utilizes Ursula Heise’s “eco-cosmopolitanism,” rejecting the artificial delineation of local and global, of cities here and rural countryside there, as if they were independent of each other in the Anthropocene.

Margaret Tedford, Queen’s University

Dominion and Caretaking: Unpacking Environmental Consciousness in Some Old English Saints’ Lives

Recent concerns over the global ecological crisis have spurred a re-evaluation of the relationship between the physical world and human spirituality among many theologians and philosophers. This shift has typically been seen as a complete departure from earlier Christian viewpoints that asserted man’s dominance over nature (Gottlieb 2006, 3-8). This paper seeks to examine various Anglo-Saxon saints’ lives with reference to Lynn White’s seminal essay “The Historical Roots of Our Ecological Crisis”, which viewed medieval Christianity as a proponent of an exploitative ethos where all creation existed to serve man and his needs, as Glotfelty and Fromm noted. It will investigate how various saints demonstrate control over their natural environment alongside an attitude of care-taking and husbandry towards it, providing a subtle challenge to White’s assertion that all the interactions with their natural environment of the Christian saints before St Francis served to re-assert the dominance of man.

Masami Yuki, Kanazawa University

Organic Food Movement, Locavorism, and Transnational Food Consciousness

A major focus of my discussion will be on a curious difference in the perception of food safety between the United States and Japan. In the States, organic foods are regarded as safe, whereas in Japan locally-grown produce tends to be more valued. This difference can only be explained in part as cultural. The organic food movement in the States has its roots in the counter-culture movement of the 1960s, which inspired anti-machinery, anti-chemical, and closer-to-nature attitudes to life. In Japan, on the other hand, value has been placed more on community-oriented consumption of locally-grown produce, with an emphasis on the importance of an intimate network between farmers and consumers. Despite their apparent differences, however, American organic food movements and Japanese locavorism have been cross-pollinated as well. Mapping contacts and conflicts between notions of food safety in literary and cultural representations, I will discuss transnational negotiation in food consciousness.



Notes on the Contributors

Þorvarður Árnason has a Ph.D. degree in multi-disciplinary environmental studies, focusing mainly on environmental philosophy and politics, with earlier degrees in biology and experimental filmmaking. His research interests include the aesthetic experience of nature, landscape analysis, protected area management, sustainable rural development, and the perception and conceptualization of global warming. Þorvarður is the Director of the University of Iceland's Hornafjörður Regional Research Centre, situated in Höfn, Southeast Iceland, and also a Specialist in environmental studies at the same university. During his career he has taught several university-level courses on a variety of subjects and supervised around 30 graduate students. Þorvarður is the Icelandic coordinator of NIES and a founding member of the Inscribing Environmental Memory in the Icelandic Sagas project. He is on the editorial board of the book series *Studies in Environmental Humanities* (Rodopi/Brill).

Hannes Bergthaller teaches at the Department of Foreign Languages and Literatures at National Chung-Hsing University, Taiwan, and is currently an Alexander-von-Humboldt research fellow at the University of Würzburg, Germany, where he is working on a book about ecological biopolitics and liberalism in the US. He is a founding member and immediate past president of the European Association for the Study of Literature, Culture, and the Environment (EASLCE). His research focuses on US environmentalism and environmental philosophy. Among his recent publications are the edited volume *Addressing Modernity: Social Systems Theory and US Cultures* (together with Carsten Schinko, 2011) and the essay "On the Limits of Agency" (in *Material Ecocriticism*, eds. Serenella Iovino and Serpil Oppermann, 2014).

Maths Bertell published his thesis in comparative religion in 2003 on the topic of the concept of the thundergod in the Nordic countries, i.e. the Old Norse Thor, the Saami Horagalles/Dierpmis and the Finnish Ukko. Leaning towards folklorist studies in his work, Bertell has continued to study mythic elements in religious change and the conversion of Scandinavia. Since 2003, Bertell has lectured at Stockholm University, Uppsala University, Harvard University and is currently at Mid Sweden University. In 2008 Bertell held a post-doc position at Harvard University's Folklore and Mythology Center.

Werner Bigell is Associate Professor of English at the University of Tromsø, Norway. He wrote his doctoral dissertation about the American nature writer Edward Abbey. His research interests include the relation between landscape and community, urban green spaces such as allotment and community gardens, Norwegian outdoor life ("friluftsliv"), and intercultural differences in the use and perception of nature.

Anders Birgersson is currently exhibiting *I Am Here*, an installation about refugees in South Sudan, at Dunkers, Helsingborg in collaboration with Peter Norrman. He is a designer, publisher and art director. Birgersson's background and training (Gothenburg Photography Academy) are as a documentary photographer, though for the past 20 years he has worked most actively as an art director, leading a variety of journalistic and publishing projects as well during this period. His magazine design work has received a great deal of attention in the Swedish publishing industry. He has been awarded Best Magazine Art Director in Sweden and the Swedish Publishing Prize (2011) for the year's best printed material, all categories included. All together he has designed more than 30 different magazines and newspaper publications.

Astrid Bracke has co-edited special issues on ecocriticism (*English Studies*) and literature and the visual arts (*Image & Narrative*), published articles in *English Studies*, *Alluvium* and *ISLE*, and contributed an invited chapter for the new *Oxford Handbook of Ecocriticism* (2014). Her research focuses on contemporary British literature, and the challenges that these texts and the landscapes they present pose to contemporary ecocritical theory. Astrid teaches English Literature at the University of Amsterdam and HAN University of Applied Sciences.

Inga Carlman holds a PhD and is Professor of Environmental Science with a background in Human Geography. She is a member of the Interdisciplinary Research Group Ecotechnology and Environmental Science at Mid Sweden University. Her present research is centered on social instruments for implementation of environmental policy goals. Over the years she has worked closely with natural scientists and engineers as well as environmental lawyers. For fifteen years she was a boardmember of the Swedish Radiation Protection Institute.

Michaela Castellanos is a PhD candidate in English literature at Mid Sweden University. She completed her undergraduate and masters studies in California and Germany respectively. Bringing together theories and methods from Ecocriticism and Animal Studies, she researches changing human-animal relations under the influence of global risk and the narrative strategies in which they find expression in contemporary North American texts. Michaela is the current webinar coordinator for EASLCE and a member of its affiliated Postgraduate Forum "Environment, Literature, Culture."

Lena Christensen is based at Lund University Centre for Sustainability Studies (LUCSUS). She has a PhD in American Literature from Lund University. She taught English at Linnaeus University and Malmö University College prior to joining LUCSUS in 2010. Between 2010 and 2013 she held a three-year research grant from the Swedish Research Council on "Literature, Ecocriticism and Sustainability" and is currently acting as Director of Studies for the MA program in Environmental Studies and Sustainability Science at Lund University.

Peter Degerman is Senior Lecturer in Comparative Literature at Mid Sweden University. Between 2008 and 2010 he was the editor of the literary monthly *Provins*, focusing on the arts of Northern Sweden and on environmental critique. He is a member of the TEPE and

NoFa networks, conducting research dealing with the fragmentation of knowledge within European education. He is also a writer of prose and poetry and has received the Arnold Röring Prize for his 1993 novel *Gränsfall*.

Maria Elevant is a Masters student in English Literature and Teaching at Stockholm University, Sweden. Her interest within literature concerns the portrayal in contemporary work of human relations with an environment that has increasingly become more toxic. Although English is her current focus, she holds a previous BA in Archaeology and an MSc in Social Anthropology from University College London, UK.

David Farrier is Senior Lecturer in Modern and Contemporary Literature at the University of Edinburgh. His research encompasses both postcolonial and environmental contexts. He has previously published books on nineteenth century Pacific travel writing and on contemporary representations of political asylum. His current research examines the poetics of the Anthropocene with a particular emphasis on time and on literary form and genre. He also convenes the Edinburgh Environmental Humanities Network.

Eva Friman is an intellectual historian and an ecological economist, with an interest in theories of science, discourses and power, and ecological economic theory development from the perspective of interdisciplinary sustainability studies. She is Director of the Swedish International Centre of Education for Sustainable Development (SWEDES) based at Uppsala University and Swedish national coordinator of the Nordic Network for Interdisciplinary Environmental Studies (NIES). Friman is on the editorial board of the book series Studies in Environmental Humanities (Rodopi/Brill).

Morgan Fröling, Master of Chemical Engineering, holds a PhD in Chemical Environmental Science from Chalmers University of Technology and is presently a Professor of Ecotechnology and Environmental Science at Mid Sweden University. Over time his research has included studies of local environmental problems and technical solutions, understanding and assessing systems and environmental systems effects, and stakeholder involvement for change. He believes that the ability to shift perspective is crucial for moving towards sustainable development.

Erik Grönlund is a senior researcher in the Interdisciplinary Research Group of Ecotechnology and Environmental Science at Mid Sweden University. His research is mainly connected to ecosystem services, sustainability assessment methods, and modeling of the environmental-economic interface in watersheds related to the European Union Water Framework Directive. He has an interdisciplinary interest and background in systems ecology, ecological engineering, ecophilosophy, journalism, and human ecology.

Ashleigh Harris is Senior Lecturer at the Department of English, Uppsala University, Sweden. She is currently working on a monograph on sub-Saharan African fiction of the 2000s, paying particular attention to the ways that contemporary economic, environmental, and health challenges are shaping the forms and styles of African fiction today.



Steven Hartman is Professor of English and coordinator of the Eco-Humanities Hub at Mid Sweden University as well as chair of the Nordic Network for Interdisciplinary Environmental Studies (NIES). Hartman's work has been supported by grants from the Swedish Research Council, the Bank of Sweden Tercentenary Foundation, NordForsk, the Fulbright Commission, and the Swedish Authors' Fund. His current research is wide ranging, focusing on environmental consciousness in contemporary literature, theoretical advancement of the environmental humanities and the tracing of environmental memory in medieval Icelandic sagas. He is on the editorial board of the book series Studies in Environmental Humanities (Rodopi/Brill).

Reinhard Hennig studied Scandinavian studies, medieval and modern history at the universities of Freiburg, Gothenburg and Bonn. His monograph *Umwelt – engagierte Literatur aus Island und Norwegen* (Environmental Literature from Iceland and Norway) was published with Peter Lang in 2014. The study combines approaches from different environmental humanities disciplines, such as ecocriticism, environmental history and environmental ethics. Currently, Reinhard Hennig is project assistant for the interdisciplinary research project "Inscribing Environmental Memory in the Icelandic Sagas" at Eco-Humanities Hub (ECOHUM), Mid Sweden University.

Ursula Heise is Professor in the Department of English and at the Institute of the Environment and Sustainability at UCLA, and a 2011 Guggenheim Fellow. She served as President of ASLE (Association for the Study of Literature and the Environment) in 2011. Her research and teaching focus on contemporary literature and environmental culture from a comparatist perspective, on the environmental humanities as an emergent matrix, on species concepts and biodiversity, and on the database as a new form of cultural imagination. Her books include *Chronoschisms: Time, Narrative, and Postmodernism* (Cambridge University Press, 1997), *Sense of Place and Sense of Planet: The Environmental Imagination of the Global* (Oxford University Press, 2008), and *Nach der Natur: Das Artensterben und die moderne Kultur* (After Nature: Species Extinction and Modern Culture, Suhrkamp, 2010). She is editor of the bookseries Literatures, Cultures, and the Environment with Palgrave-Macmillan and co-editor of the series Literature and Contemporary Thought with Routledge. She has recently finished a book called *Where the Wild Things Used to Be: Narrative, Database, and Endangered Species*.

Dominic Hinde is a Doctoral Candidate in Scandinavian Studies at the University of Edinburgh, in partnership with the Division of Rhetoric at Uppsala University. He writes about the communication of political morality in Swedish environmentalism and the communicative identities of modernity. He holds a Masters by Research on the portrayal of green utopias in Sweden and also regularly works as a journalist and commentator, founding the POST green media project in Scotland.

Richard Kerridge is a nature writer and literary ecocritic. He teaches Creative Writing and English Literature at Bath Spa University where he also directs the MA in Creative writing and co-ordinates research and postgraduate studies in the School of Humanities and

Cultural Industries. His nature writing includes *Cold Blood*, a nature writing memoir about the British reptiles and amphibians, their meanings, and his fascination with them dating from childhood, published by Chatto and Windus in May 2014, and has been published in *BBC Wildlife*, *Granta Online*, and *Poetry Review*. He received the BBC Wildlife Award for Nature Writing in 1990 and 1991, and the Roger Deakin Award from the Society of Authors for 2012. Between 1999 and 2004, he served as the Chair of ASLE-UK.

Mae Kilker is a doctoral candidate at the Medieval Institute of the University of Notre Dame. Her research contextualizes literary imagination and cultural memory through material ecocriticism. Her dissertation focuses on Felix's *Vita Guthlaci*, *Beowulf*, and the *Gesta Herewardi* as sites of environmental memory of the Anglo-Saxon lived experience in the Fens.

C. Parker Krieg is a PhD student in English at the University of Oregon. With an MA in Literary and Cultural Studies, he studies the transformation of environmental ideas under post-Fordism and neoliberalism.

Ursula Lang is a cultural geographer with research specialties in urban environmental politics, cultural landscapes and built environments, and theories of nature society relations. She is completing her PhD in Geography at the University of Minnesota, where she has studied everyday encounters with urban environments in front and back yards in diverse Minneapolis neighborhoods, in the context of emerging sustainability policies and projects. She has a background in architecture, biology, and anthropology.

Mark Luccarelli is the principal founding member of NIES and national coordinator of the network in Norway. With a PhD in American Studies from the University of Iowa, he has taught at Rutgers University and has been Associate Professor of American Studies at Oslo since 1995. Luccarelli has published a book on Lewis Mumford, regionalism, and ecology in the context of 20th century urban and regional planning in the United States; he is co-editor with P.G. Røe of *Green Oslo: Visions, Planning and Discourse* (Ashgate 2012) and co-editor with Sigurd Bergmann of *Spaces In-between: Reconsidering the Cultural and Political Implications of Environment* (Rodopi, forthcoming). Areas representing current and forthcoming publications include: Lewis Mumford, green urbanism in planning, environmental thought and aesthetics of landscape representation, the historical origins and discursive limitations of environmental writing in the United States, the future of environmental concerns in urban planning, and environmentalism as a discourse of the nation. Luccarelli is series editor of Studies in Environmental Humanities (Rodopi/Brill).

Jörgen Magnusson is Associate Professor in History of Religions at the theological faculty at Uppsala University and is employed in the study of religions at Mid Sweden University. He is head of an international project supported by the Axel & Margret Johnson Foundation aimed at translating Ancient Gnostic texts from Coptic to Swedish. His focus has been on early Christianity, Judaism and Manichaeism. He has focused on the relation between cosmogonic myths, worldview, and ethics. He is elected member of, among others, Nathan

Söderblomsällskapet, The International Association of Coptic Studies, and The International Association of Manichaeic Studies.

Nuno Marques is a PhD candidate in English literature at Mid Sweden University. After completing his M.A. with a thesis entitled *Gary Snyder's New Nature Poetic – Buddhism and Ecocriticism* at the University of Lisbon, Portugal. Thereafter Nuno began working in post-1945 North American poetry and ecocriticism. His research addresses the poetry of the Beat Generation and the geography of the Pacific Rim. He is preparing Portuguese translations of the Beat Generation's poetry and of Gary Snyder's works.

Adriana Méndez Rodenas is Professor of Latin American and Comparative Literature at the University of Iowa, Adriana Méndez Rodenas specializes in travel writing, gender, and transatlantic studies. As Fulbright Distinguished Professor of American Studies at Uppsala University, she wrote 'Picturing Eden: Contesting Fredrika Bremer's Tropics,' forthcoming in *CounterNatures* (ed. Steven Hartman). Among her recent publications are *Transatlantic Travels to Nineteenth Century Latin America: European Women Pilgrims* (2013). She is currently engaged in an ecocritical study of the Caribbean.

Peter Mortensen was educated in Denmark and the US (Ph.D. in English, The Johns Hopkins University). He is Associate Professor of English at Aarhus University, Denmark, where he teaches modern British and American literature and culture. Having a long-standing interest in environmentalism and ecocriticism, he has published a book on romanticism (Palgrave, 2005) as well as many articles on various topics. The present essay relates to his current work-in-progress, a book-length study of green lifestyle reformism in 20th-century literature and culture.

Kari Norgaard is Associate Professor of Sociology and Environmental Studies at University of Oregon. Her research on tribal environmental justice and gender and risk and climate denial has been published in *Sociological Forum*, *Gender and Society*, *Sociological Inquiry*, *Organization and Environment*, *Rural Sociology*, *Race, Gender & Class* and other journals as well as by the World Bank. Her research has also been featured in *The Washington Post*, *National Geographic*, *High Country News*, and on National Public Radio's "All Things Considered." Her first book *Living in Denial: Climate Change, Emotions and Everyday Life* was published by MIT Press in 2011. Norgaard is recipient of the Pacific Sociological Association's Distinguished Practice Award for 2005.

Peter Norrman is currently exhibiting *I Am Here*, an installation about refugees in South Sudan, at Dunkers, Helsingborg in collaboration with Anders Birgersson. Other projects include: *Parts Are Extra*, a cinema and sound project (Culturemart 2012, NY); *Retain, Terminal Convention*, cine-sculptures shown in decommissioned airport, Cork, Ireland (2011); *N. Waves*, about northerness (with sound artist Leif Jordansson, Newcastle 2011); *Scan*, public installation, Capital of Culture, Liverpool (2008); *Here Lies Love* (with recording artist David Byrne, 2010-11). He is a recipient of a STEIM residency (Holland), 4 NYSCA Media Awards, an Obie Award (Jetlag, 2000); and an Honorable Mention, Environments Category, I.D. (2004).

Gísli Pálsson (Ph.D., University of Manchester, 1982) is Professor of Anthropology at the University of Iceland and Visiting Professor at King's College, London. He is Honorary Fellow of the Royal Anthropological Institute of Great Britain and Ireland. He has written over 100 articles in scientific journals and books and published or edited 20 academic books. Among his books are *Anthropology and the New Genetics* (2007), *Biosocial Becomings: Integrating Social and Biological Anthropology* (2013, co-edited with Tim Ingold), and *Anthropologies of Life: Nature, Culture and Society* (forthcoming), all published by Cambridge University Press. Pálsson has done anthropological fieldwork in Iceland, the Canadian Arctic, The Republic of Cape Verde, and the Virgin Islands. Currently, his research focuses on the history of Danish slavery, environmental change, the social implications of biotechnology, and genetic history.

John Parham is Senior Lecturer in Media and Cultural Studies at the University of Worcester, UK. He is author of the forthcoming *Green Media and Popular Culture: An Introduction* (Palgrave Macmillan) and co-editor of the forthcoming *Cambridge History of Literature and Environment* (Cambridge UP). He co-edits the Routledge journal *Green Letters: Studies in Ecocriticism*, the journal of the UK-Ireland branch of the ASLE, the Association for the Study of Literature and Environment. He has published several works on Victorian ecology, including studies of Dickens, Mill, Gaskell and Hopkins.

Sophia Perdikaris is a Professor in Anthropology and Archaeology at Brooklyn College and the Graduate School and University Center and an environmental archaeologist with a specialty in the analysis of animal remains from archaeological sites in the North Atlantic and the Caribbean. Her early work concentrated on the transition from the Viking Age to medieval times in North Norway and how the early commercialization of the cod fisheries (AD 1200) affected the people and the economy of the area. She excavated in Norway for twelve years, in Iceland for seven years, and in Barbuda for the last nine years and takes students with her to the field in Barbuda. As a director of the Human Ecodynamics Research Center (GC CUNY) and director of the Barbuda Research Complex (Codrington, Barbuda, WI) she is focusing on a transdisciplinary approach to explore issues of sustainability in times of acute climate change, combining the natural sciences, social sciences, humanities and the arts in a collaborative research perspective that connects scientists, local communities and youth. She is interested in people-environment interactions and how heritage work can inform sustainability questions for the future. Environmental sustainability is a challenge for every community, including communities in Antigua and Barbuda. Working towards sustainability means understanding human and environmental change over time: what is changing, how it is changing, why it is changing and what we can do to mitigate change, adapt to change, or both.

Torbjörn Skytt works in the Interdisciplinary Research Group Ecotechnology and Environmental Science at Mid Sweden University. He has a long career in different areas of engineering (M.Sc. Mech. Eng.) and has been running his own consulting business for fifteen years. He has studied philosophy and ecophilosophy and his publications include *Metafysikalia* (2007), *Prototeser* (2013), and the web site www.ecophilosophy.eu. He claims

that a full understanding of our environmental situation presupposes a deeper understanding of humans' unconscious behavioral patterns.

Heather I. Sullivan is Professor of Modern Languages and Literatures at Trinity University in San Antonio, Texas. Sullivan has published on ecocriticism, material ecocriticism, the "dark pastoral," Goethe's science and literature, the German romantics, and eco-science fiction. She and Caroline Schaumann guest co-edited a volume of ecocritical essays on "Dirty Nature" in *Colloquia Germanica* 44.2 (2012), published in 2014, and she and Dana Phillips are guest co-editors of *ISLE*'s 2012 special volume on Material Ecocriticism. Her current project is German Ecocriticism.

Margaret Tedford is a PhD student at Queen's University Belfast. Her thesis focuses on Anglo-Saxon conceptions of geography and builds upon current theories of 'mapping' as a practice of spatial imagination. More widely, her research interests lie in the fields of Anglo-Saxon and Old Norse studies, particularly in intellectual culture and conceptions and uses of landscape. Her first article, published 2014 in *SELIM*, investigates depictions of landscape in Old English poetry.

Masami Yuki is Professor at Kanazawa University where she teaches environmental literature and English as a Foreign Language. She has been publishing books and articles on American and Japanese environmental literature with special focuses on literary soundscapes, toxic discourses, and food safety. Her most recent book *Foodscapes of Contemporary Japanese Women Writers: An Ecocritical Journey around the Hearth of Modernity* (the Japanese original in 2012) won the ASLE Translation Grant and will be published by Palgrave Macmillan in 2015.

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