

Reviews

Arran Stibbe (Ed.). (2009). *The handbook of sustainability literacy: Skills for a changing world*. Dartington: Green Books Ltd. 220 pp.

Finally we have a book that collects, in an accessible format, the varied and multi-faceted development of the field of education for sustainability. The challenge and the strength of the book is that it presents the field from the multiple perspectives of 32 authors, selected from a network of theorists and practitioners in the field.

The date of publication of Rachel Carson's book *Silent Spring* in 1962 has been widely referred to as the beginning of the environmental movement. Since then, a constellation of contributions—ranging from feminist to post-colonial traditions—has gone deeper to question the modernist and post-industrial model of socio-economic development dominating human societies in the West. Drawing on the work of Fritjof Capra (2000), we have been confronted with an epistemological shift in our categories of thought and our ways of knowing the world, from seeing it as disparate parts in a reductionist sense, to valuing connections and relationships in a holistic, ecological way.

This is the essence of *The Handbook of Sustainability Literacy*. In the introduction to the book, editor Allan Stibbe describes the need for learning approaches that are conducive to a critical and socio-culturally grounded analysis of a Western, reductionist worldview. Indeed, the starting point of the book, using Stibbe's words, is not the environmental problems that are threatening the opportunities for human life on Earth, but instead, "the social, cultural and economic systems that give rise to those problems" (p. 13).

The book unfolds as a series of chapters focused on particular aspects of everyday experience, such as media communication (Chapters 1 and 4), business practices (Chapter 16), and material consumption and carbon emissions (Chapters 18 and 20). Chapters are short, on average between six and eight pages, and are characterized by an argumentative and reflective tone designed to invite readers, by means of suggested exercises, to critically explore common behaviours and values. For example, in Chapter 1, Greg Garrard provides some practical questions for inquiring into the basis of our communication system. This activity is aimed at revealing the sources of cultural conditioning that shape the beliefs we hold about ourselves, our real and perceived needs, and how we can interact with the world. According to Garrard, this kind of interrogation is key to the acquisition of sustainability literacy. By means of critical reflection we can develop an awareness of the dangers of consumerism that depletes the Earth's natural resources. This theme is further considered by Paul Maiteny in Chapter 26, "Finding Meaning without Consuming," in which the author argues for the practice of personal reflection and interrogation of one's own needs and desires in order to exclude wasteful behaviours.

The handbook as a whole, however, is not designed to provide a coherent treatise on sustainability literacy. Chapters tend to be self-contained in content and

style, ranging from descriptions and exemplifications of sustainable approaches to production processes (e.g., Chapter 21 on design technology), to chapters dealing with philosophical aspects of sustainability literacy (e.g., Chapters 10 and 12). For example, Stephen Harding (Chapter 12: “Gaia Awareness”) presents readers with a theory that has, at its core, an image of the Earth as a nourishing mother, a place to be rooted. This approach moves away from the classic, Cartesian separation of subject and object, in order to value states of positive, emotional connection to the Earth and to deepen awareness of the evolutionary and ecological connections linking humanity to the Earth.

Connections can be found throughout the book and amongst the different chapters but apart from the content-based linkages, which have been used by the editor to organize the sequence of chapters, conceptual and philosophically-based connections are left to the reader to draw out on their own. For this reason, the handbook would not be core text for academic inquiry. For a reader and a scholar interested in the field, however, the handbook operates as a *tool* for action in the realm of personal reflection and pedagogical practice. The exercises given at the end of each chapter can be a resource to use with students for the purpose of drawing out the multiplicity of connections that exist between topics and ideas. Only occasionally do the authors report on their own experiences using the activities in a way that would be helpful for other practitioners. Hence, the handbook is an inspiring resource which can be best used in connection with other resources of a more organized nature and as part of an educational approach that values collective, reflective, and participatory inquiry. The vision is an enticing one: to root sustainability literacy in the very fabric of social and ecological relationships of our lives.

References

Capra, F. (2000). *The web of life*. New York: Harper Collins.

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Richard Kahn. (2010). *Critical pedagogy, ecoliteracy, and planetary crisis: The eco-pedagogy movement*. New York: Peter Lang Publishing Inc. 186 pp.

We, according to Richard Kahn, are on course for social and environmental disaster. Attributing this pending disaster to humanity’s development of an anthropocentric worldview grounded in a matrix of domination, Kahn ascribes the creation and maintenance of this worldview to three related ideas: first is a global techno-

capitalist infrastructure that instantiates and augments a functionalist, market-based version of literacy through socio-economic and cultural control; second is an unsustainable, reductionist, and anti-democratic model of science; and third is the wrongful marginalization and repression of pro-ecological resistance.

The text is his identification, reply, and entreaty of the dilemmas described above; in it he suggests that solidarity among critical educators holds the key and a measure of “real hope” for society and humanity. This hope is sustained through the widespread deployment of transformative socio-economic critique and the emancipating life practices that move us beyond the one-dimensional thinking (to borrow a Marcusean concept) of the culture industry and the state. The text draws upon a range of theoretical influences, including the critical pedagogy of Paulo Freire and Ivan Illich, and the critical theorizing of Herbert Marcuse. Kahn engages and reformulates these thinkers in ways that pushes their work toward a more ecologically-centered understanding of human liberation. Through these thinkers, Kahn offers forth the foundations for a philosophy of ecopedagogy: a comprehensive educational social movement that names, reflects upon, and acts in ways that ethically respond to the crisis he sees facing us.

Kahn’s declared objectives are:

- 1) an opening for the radicalization and proliferation of ecoliteracy, both within the academic world and within society,
- 2) to create liberating opportunities for alliances of praxis between scholars and the public, and
- 3) to foment critical dialogue and a self-reflective solidarity across the multitude of groups that make up the educational left. (pp.27-28)

Kahn’s intent is to re-align humanity with the Earth, in a relationship rooted in what he argues is an integral order of knowledge—knowledge that is imbued with physical, emotional, intellectual, and spiritual wisdom. The book unpacks how our organic relationship with the Earth is intimately tied to our struggle for cultural self-determination, environmental sustainability, social and material justice, and global peace.

The book is comprised of a Preface, an Introduction, five chapters, an Epilogue, and Afterword. The Preface, by Antonia Darder, is a fitting prologue to the text; the Introduction covers much of what I have summarized here; Chapters 1 through 5 deal in depth with Kahn’s concerns, which I touched upon at the outset of this review; the Epilogue draws from the work of Judi Bari; and the Afterword, by Douglas Kellnar, is a fitting and complementary conclusion to this fine text.

I came to Kahn’s *Critical Pedagogy, Ecoliteracy, and Planetary Crisis* already familiar with many of the critical theorists and theories appearing in its pages—my background in philosophy and political theory situated me favourably for this aspect of the text. I am, however, a bit of a neophyte in the area of ecopedagogy, and the book proved to be a wonderful leap into its sphere. This is not to suggest that the book is a text only fit for those unfamiliar with the field; quite to the contrary, if you consider the people offering advance praise for the book, like

Edmund O'Sullivan, Chet Bowers, and Sandra Harding, to be good judges. It represents an invaluable contribution to the field of not only environmental education but also critical pedagogy.

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Thom Henley & Kenny Peavy. (2006). *As if the earth matters: Recommitting to environmental education*. Phuket: Limmark Advertising and Printing. 256 pp.

Prefer to teach about biodiversity while knee-deep in pond life? *As If the Earth Matters: Recommitting to Environmental Education* is a practical resource for educators, camp leaders, and nature interpreters interested in facilitating environmental education. Framed as a response to what the authors observe to be the flat-lining of environmental education, Thom Henley and Ken Peavy share over 80 ideas on how to creatively engage youth in environmental awareness and stewardship. The book is divided into the three sections, Awareness, Belonging, and Stewardship, reflecting the sequential stages the authors consider to be integral to the development of a child's appreciation of, and connection to, the Earth. This path, they believe, will inspire youth to participate in acts of stewardship to help restore and protect the Earth.

I was interested in reading *As If the Earth Matters* because I had already found Thom Henley's *Rediscovery: Ancient Pathways, New Directions* to be a useful brainstorming tool when planning lessons for my class. Now, 10 years later, *As If the Earth Matters* is framed as a fresh look at the practice of environmental education and I anticipated new ideas reflective of current youth experiences and global environmental concerns. Instead, I was surprised to discover many activities with which I was already very familiar. While environmental educators Garth Gilcrest, Joseph Cornell, and Steve Van Matre are named on the last page as sources of inspiration for the book, I think there should be acknowledgement beyond these early pioneers that these are "tried and true" activities. As a reader, I found myself frustrated with the way Henley and Peavy failed to distinguish between the activities they created and their use of others' work. The recirculation of popular outdoor environmental education activities seems inconsistent with the authors' concern that the practice of environmental education has become a lacklustre version of its former self. In this light, should not the reader be privy to a clearer picture of the history of these activities? To what aspects of environmental education should we be recommitting? The exclusion seems to be an invitation to uncritically participate in "more of the same" environmental education.

From my perspective as an educator, the usability of this book starts off strong then begins to wane. The bonding, awareness, and introspective activities in the first half are presented in a ready-to-use format, often providing useful tidbits of

background information. The activity “Come Back Salmon” (p. 47), for example, provides the following requisite information to help frame a salmon role-play which encourages students to use their sense of smell to navigate the waters back to their spawning beds: “Every waterway has a slightly different chemical composition resulting in a slightly different odor that salmon can detect” (p. 47). I appreciate the clear layout of these activities, and the simplicity of the material requirements, which rarely go beyond string, survey tape, recipe cards, and blind-folds. Additionally, the hundreds of colourful photos of children engaged in the activities help convey spatial information on how to facilitate the activities, making this an accessible text to keep in your back pocket.

In contrast to the first section, the second shifts to a reflective look at the authors’ practice of facilitating “extended immersion” field trips. Reading more like a travelogue of their international teaching experiences, this section lacks the same pick-up-and-use appeal of the earlier activities. While the format of the case studies do not provide enough guidance to motivate anyone but the seasoned educator to generate their own local versions, the brief history and design of environmental camps in Malaysia, Thailand, Indonesia, as well as the Rediscovery Camp on Haida Gwaii do provide an interesting glimpse into the contexts within which the authors originally envisioned and developed their ideas. It is unfortunate that the contributions and influence of the Haida and of the many Indigenous peoples they met internationally are not showcased until this late stage of the book.

The last section on stewardship offers seven international examples of students taking on innovative local environmental projects, such as the research and production of manufacturing a marigold-based insecticide. While it is important to take a look at and celebrate the successes of youth Earth restoration initiatives around the world, I think the focus of this last section on stewardship could have gone well beyond taking a look at what currently exists.

The unspoken assumption throughout *As If the Earth Matters* is that the experiential teaching of environmental education should take place in wilderness contexts, outside of urban centres. Further, many of the activities suggested involve traversing varied terrain and require a substantial amount of physical fitness and ability. With the exception of the introspective activities, the authors write with the able-bodied child in mind. In *As If the Earth Matters*, the authors set out the task of reinvigorating and recommitting to environmental education. Henley and Peavy fall short of offering clearly laid out teaching resources aligned with these larger objectives. The challenge for the educator in using this resource is not in the lack of ideas or activities; rather, the challenge is addressing these issues of diversity and inclusion in their execution.

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Veronica Gaylie. (2009). *The learning garden: Ecology, teaching, and transformation*. New York: Peter Lang. 216 pp.

School gardens are currently spreading across Canadian schoolyards and researchers have documented the positive contributions that school gardens can make to students' overall academic success and social well-being (Blair, 2009; Desmond, Grieshop, & Subramaniam, 2004), in addition to providing environmental experiences. Teacher education about school gardens, however, remains under-researched and under-developed. Without adequate teacher training, school gardens will likely remain marginalized and difficult to implement.

Veronica Gaylie, in *The Learning Garden: Ecology, Teaching, and Transformation*, not only researches the history of teaching and learning about school gardens but, more importantly, explores it with her student teachers at the University of British Columbia–Okanagan in the context of a small campus school garden she founded. Her central questions, “How does a garden teach? What is the role of environment and community in teacher education? How does learning to teach in the natural world influence how a student approaches the role of ‘teacher’?” (p. 1), led Gaylie to the realization that teaching and learning in a garden can transform learners to become more ecologically aware. In addition, gardens can also radically transform our understanding of education and move us away from “an industrial, transmission model that emphasizes learning ‘products’” (p. 3) to eco-centred, community-based education and curriculum.

Three central metaphors lie at the heart of *The Learning Garden* and provide its content and structure: garden as environment, garden as community, and garden as transformation. While the three main chapters overlap somewhat in their exploration of the three metaphors, different student cohorts' experiences and voices play a central role in carrying these garden stories. Moreover, Gaylie's own voice and reflections form an integral part of the narratives. Far from presenting herself as an expert, she models—through her teaching, poetry, and journal reflections—her own learning and *unlearning* inspired by the garden and her students. Woven within these chapters are also indigenous teachings, particularly from local Okanagan learning traditions.

The Learning Garden concludes with two additional chapters: practical matters and a photo essay. Since gardens should ideally be discovered experientially, and their uniqueness cannot entirely be captured by the written word, the photo essay provides added richness to Gaylie's exploration of garden-based learning. The practical matters chapter, which contains a list of activities and Internet resources that act as starting points for teaching and learning in gardens, seems out of place. These activities and resources may have been included to appease lesson-plan oriented teachers, but they contradict Gaylie's central message to learn from the garden, from place, and from community. While these activities may be useful food for thought for busy educators with little background experience in gardens, I question their appropriateness for this particular book.

Overall, however, *The Learning Garden* goes beyond a “how-to” guide to teacher education in school gardens and provides examples of powerful principles

Gaylie and her students developed while working in the garden. The principles of rotating stewardship and its related concept of the garden as a gift are two that move learners from a standardized, commodified relationship with the land and learning to one based on community, democracy, and sustainability. As Gaylie frequently makes clear, it is important to develop new metaphors and narratives for ecology-centred curriculum. For instance, through rotating stewardship, the students recognize that they do not own the land and that assessment and evaluation are meaningful only when based on principles of ecological design. Moreover, students discover the parallels between rotating stewardship, gardens, and their future roles as teachers: “Part of the wonder of the garden was that, in the end, it was not their own. It was a gift” (p. 66).

The Learning Garden is a philosophical, historical, practical, and beautiful exploration of school gardens and education. While the book suffers from some repetition and an over-reliance on two sources (the excellent *Ecological Literacy: Educating our Children for a Sustainable Future* and *Ecological Education in Action: On Weaving Education, Culture and the Environment*), its approach to teaching and learning in school gardens is unique, thoughtful, and thought-provoking. Throughout the book, Gaylie roots her narratives and theoretical explorations in the very practical ground of the garden:

The Learning Garden exposed the new teachers to a concept of the land as both a physical space and an experiential learning process, concepts involving responsible land management, ecological justice, risk taking, community commitment and, ultimately, transformation. *But the garden was also a garden. After we pulled weeds, they always returned.* (pp. 2-3) [italics added]

Considering conventional stylistic traditions in academic writing and the lack of ecological literacy amongst many urban intellectuals and teachers, to talk about weeding and manure in *The Learning Garden* is quite radical, and I applaud Gaylie for initiating conversations about teaching and learning in school gardens grounded in their complex and messy realities.

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Andreas K. Hellum. (2008). *Listening to trees*. Edmonton Alberta, NeWest Press. 119 pp.

Hellum has written a book that is rich in describing his world-wide experiences with forests since the 1950's. This 60 year span of work as a forester and as a consultant in forestry has provided Hellum with a unique perspective on the changes in global forestry. Sadly, his perspective has changed from one of pride in being a forester to that of despair in a forest industry that today "harvest forests so rapidly that some [forests] cannot survive the pressures" (p. 33).

As I began to read Hellum's book, I was concerned that this was another tome on the ongoing world-wide destruction of forests. Not that raising concerns about the continuing loss of forests isn't important—it is. Simply, there are many books already published that have brought this issue to our attention. Indeed, Hellum references many of these writers in his extensive, up-to-date reference list. What Hellum really writes about is the decline of personal experience of the forest and the resultant negative ramifications for sustainable forestry. He believes we have lost "our sense of place in nature, and this alienation affects the management of all our natural resources" (pp. 10-11). Moreover, he believes that the road to sustainably managing forests is to "feel in our hearts that forests are living ecosystems with innumerable, interdependent individuals living within them" (p. 30), and that it is only through experiencing forest communities that one can develop this necessary emotional connection with trees in the forest.

From a specific environmental education perspective, that of hands-on learning, Hellum makes a strong argument for the importance of experience in the forest during his training as a forester. Laying the foundation of this argument, his first chapter offers insight into his experiences in forestry in the early 1950's in Norway and the value of these experiences to his learning. This is an interesting chapter to read as it describes the felling of trees by saw and axe, the dragging of the scaled logs by horse, and the stacking of the logs at the riverside where they would be rolled into the river in spring. Readers learn about his personal satisfaction from hard physical work, the camaraderie of his fellow foresters, and the respect for the older men's hard earned wisdom of the ways of the trade. You can almost smell the coffee as its preparation is described in detail as "an event in and of itself" (p. 22). Hellum writes about this particular time and place in forestry with a great deal of nostalgia and it is not difficult for the reader to let the romance of the era make them forget that trees were still being cut and forests fragmented. To be fair, Hellum does acknowledge that the spring log drives on

the rivers “probably caused severe ecological damage” (p. 20), causing him to admit, “I hate to think what this did to the ... life in it” (p. 20). What Hellum really offers the reader in his chapter about forestry in Norway during the 1950’s is an appreciation of the value of embodied experience in developing a respect and understanding of the complexities of nature. He also offers his first-hand narrative of the transformation from labour with saw, axe, and horse to the introduction of mechanization through chain saws and trucks, a transition which resulted in significantly greater exploitation of the forest.

Subsequent chapters in the book continue the theme of Hellum’s experience with forests and forestry, describing several failures and some successes in forestry. These experiences come from Hellum’s work as a forester in various locations, including Norway, Guyana, Vietnam, Bhutan, Alberta, Thailand, British Columbia, and North Borneo. Ultimately, his emphasis on failures in forestry, and colonial acts carried out by people and institutions that lacked experience in forests of the region they logged, again underlines the important experiential theme of *Listening to Trees*. The style of writing also facilitates the book’s message as Hellum shares very personal stories that offer the reader more than dry, objective examples of poor forestry practices. His compelling stories are full of emotion and insightful self-reflection and metaphor.

As a book that is rich in the author’s personal stories, *Listening to Trees* is interesting to read and flows relatively well. Overall, the strengths of this book are its experiential base and the passionate perspective from which Hellum writes.

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Marcia McKenzie, Paul Hart, Heesoon Bai, & Bob Jickling (Eds.). (2009). *Fields of green: Restorying culture, environment and education*. Cresskill, NJ: Hampton Press. 374 pp.

It is not uncommon to hear environmentalists suggest that we need a change in the ways that we understand our environments. Such understandings are based in our cultural “imaginaries,” which have been defined by Rosi Braidotti as “an image of thought . . . a habit that captures and blocks the many potential alternative ways we may be able to think about environment and ourselves” (cited in McKenzie, Hart, Bai, & Jickling, p. 1). Consequently, *Fields of Green: Restorying Culture, Environment, and Education* daydreams its way across diverse fields, including poetry, indigenous thought, environmental ethics, social justice, and curriculum studies, in pursuit of new and changing imaginaries.

The book opens with a forward by renowned ecofeminist Vandana Shiva and an introduction by the editors, that is followed by the compelling chapter, Primer: Alphabet for the New Republic by Rishma Dunlop. Dunlop mixes imagery, poetry, and fragments of text to create an “open text” dialogue in an attempt to help open the reader to the different imaginaries that follow. In keeping with the primer,

the rest of the book consists of essays intermingled with creative pieces, such as poetry and photographs.

The volume is divided into four parts: I: Complicated Conversations; II: The Sensuous; III: Waves, Hybrids, and Networks; and, IV: Geographies and Place Making. However, the complex interrelated nature of this diverse group of contributions defies easy classification into thematic sections and the reasoning behind placement of chapters is not always clear.

Part I: Complicated Conversations deals primarily with the underlying assumptions of education and environmental education. The authors in this section delve into issues of understanding the identities of environmental education, the internationalization of environmental education, and various discourses that effect practices of environmental education. As the title of this section indicates, the arguments dealt with here can become quite complicated. This may be—as the editors imply—an important way to access previously unthinkable points of view. The complexity of the writing, however, particularly in the beginning sections of the volume, may prove challenging for readers without an appropriate background in environmental philosophy.

Part II: The Sensuous is about the role of emotion in environmental education and examining the roots of the rational, reductionist, mechanistic worldview that dominates modern Western discourse. Pat O’Riley and Peter Cole begin this section with a playful conversation between Coyote and Raven about environmental knowledge and curriculum. The authors of this section also explore the benefits of encouraging the sensuous—including emotional, experiential, and embodied ways of knowing—for a new environmental education.

Part III: Waves, Hybrids, and Networks continues the arguments of the previous sections by looking more deeply at alternative ways of knowing and alternative approaches to environmental education. Concepts such as intersubjectivity, systems theory, feral sociality, and network theory are offered as examples of possible lenses through which to view environmental education. Many of the authors in this section also appear interested in encouraging social/environmental action that is ethical, situated, intentional, and based in an understanding of self and of intersubjectivity.

Part IV: Geographies and Place-Making pulls themes and ideas from the preceding parts into arguments for the importance of place and of “home.” The intertwining of place and culture occurs as a theme in many of the essays in this section, but it is most beautifully expressed in a dialogue between Derek Rasmussen and Tommy Akulukjuk about the loss of understanding and experience of environment that comes with translation from Inuktitut to English. Additional highlights of this section include Lucie Sauvé’s exploration of educational approaches to encourage “Being Here Together” (p. 325) and Yuill Herbert’s look at how activist communities with a deep connection to place can create change.

In the Conclusion to the book, the editors suggest that “we are called to think more deeply about educational possibilities with environment in mind. If we can do that and then begin to actually account for our thinking in terms of actions it may produce, we might make a difference” (p. 347). They end the conclusion

in the same way they started the introduction, by asking more questions about which daydreams and stories we should live by.

The rave reviews on the back of the volume about the important contributions *Field of Green* makes to our understandings of environment and culture, as they relate to education, are not exaggerated. Despite the weight and density of some of the arguments made, I found the ideas working their way into my thinking and into my own environmental education teaching practices before I had even finished reading the book.

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Scott Slovic. (2008). *Going away to think: Engagement, retreat, and ecocritical responsibility*. Reno: University of Nevada Press. 245 pp.

Going Away to Think is a collection of essays that discusses the importance of environmental literature and ecocriticism for thinking about our relationship to nature. Scott Slovic is qualified to discuss these themes as he is a professor of literature and environment and is the editor of the journal *ISLE: Interdisciplinary Studies in Literature and Environment*. While the essays assembled in this book represent works that were previously published for disparate purposes, they nonetheless support a common thesis: “ecocritical responsibility requires both social engagement and reflective retreat” (p. xv). It is through this thesis that educators will find benefit in reading this book as it may provide a means of reflecting on the role of environmental literature and ecocriticism in environmental education.

Environmental literature is a medium that enables us to think about our relationship with nature and question a nature-as-resource perspective. Slovic writes that environmental writers help us to reconnect with nature as they “exhort us to feel more intensely, more fully, and they demonstrate the processes of sensation in a way that we can then enact more consciously” (p. 137). Environmental literature, as compared to the language of economics, provides a different vocabulary to think with and about nature. Storytelling provides a language to think of nature in terms of reverence, mutuality, and love. Such a perspective can have an effect when people discuss and formulate environmental policy, for “if the language among the people changes, the language in the law books will change” (Wilkinson, as cited in Slovic, p. 135). Slovic sees an important role for nature writers in shaping public policy through the rejuvenation of a language. I found it inspiring to learn about nature writers such as Rick Bass who writes about the Yaak Valley to create awareness about the importance of conservation. In this regard, environmental educators will gain from learning the broader benefits—of seriousness—of storytelling. In addition, this discussion also hints at the importance of the field of ecocriticism.

Ecocriticism is defined by Slovic as “the study of nature writing by way of *any* scholarly approach or, conversely, the scrutiny of ecological implications and human-nature relationships in *any* literary text, even texts that seem (at first glance) oblivious of the nonhuman world” (p. 27). The latter elucidation of ecocriticism is applied in the essay, “The Story of Climate Change,” to study how discourses on climate change act as competing narratives. Slovic examines language and rhetorical style for studying a variety of texts—such as novels, dramatic or documentary films, non-fiction, and scientific reports—that have the theme of climate change. His analysis reveals how tools of literary criticism can be applied towards understanding and contextualizing the varying voices involved in the climate change debate. Unfortunately missing from this essay are the stories and voices of the subaltern whose perspectives often represent counter-hegemonic epistemologies and who frequently live at the frontlines of climate change. Nonetheless, Slovic’s writing demonstrates the role of ecocriticism in understanding discussions as important as climate change.

A number of Slovic’s essays use the technique that he calls “narrative scholarship,” which combines “personal stories and broader philosophical and literary commentary” (p. xiv). Personal narrative can be a useful approach for making theoretical ideas accessible to readers. For example, “Be Prepared for the Worst” discusses the themes of environmental warnings, loss, regret, and nostalgia. Slovic paints a mosaic, interspersing commentary of environmental writings of nostalgia and warning with a personal account of losing his infant son. He explains that “danger has, for the most part, become a muted, abstract phenomenon, likely to reveal itself only as a vague economic irritant or as a sudden, unexpected threat—a flooding river, an avalanche, a sidewalk mugging” (p. 48). As discourses on environmental warnings can be numbing and abstract, Slovic relies on revisiting the experience of losing his son for understanding warnings, loss, and nostalgia, providing an evocative method to reflect on abstract environmental loss through intimate personal loss. I found, however, his personal narratives to be the weaker sections of this book because I was not engaged by them. Slovic’s strength as a writer appears to be when he explains and contextualizes environmental literature in a scholarly and accessible way.

While many of the ideas Slovic mentions are repeated in his various essays, environmental education practitioners and researchers who are unfamiliar with nature writings and ecocriticism will benefit from reading *Going Away to Think*. The essays in this collection effectively demonstrate how “ecocriticism and environmental writing are, intrinsically, ways of thinking through issues that are important for human society” (p. 93). Ecocriticism provides the skills to be able to critically listen to or read discourses environmentally, and for “encounter[ing] the world and literature together” (p. 28). These are important capacities that environmental educators should cultivate.

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Alan Reid, Bjarne B. Jensen, Jutta Nikel, and Venka Simovska (Eds.). (2008). *Participation and learning: Perspectives on education and the environment, health and sustainability*. Dordrecht: Springer. 345 pp.

This book captures the response of researchers associated with the international Research in Participatory Education Network to the view that participation, as a potentially radical transformative concept and practice, has often been co-opted by powerful interests and reduced to a meaningless buzzword. The authors set out to examine what critical perspectives of participatory approaches might mean to informal and formal iterations of education related to environment, health, and sustainability. Each chapter engages, in varying degrees, with four key questions: (1) What counts as participation in education? (2) What are the preconditions to participatory forms of education? (3) What processes might such participatory education involve or require? and, (4) Are the outcomes or consequences that this process might lead to always worthwhile?

It is a dense read; the book may appear small but its surprising weight is indicative of just how detailed and expansive it is in terms of its discussion of the integration of participation in environmental, health, and sustainability education. Most of the chapters are concise yet cover a substantial amount of information. Nonetheless, the book is not obtuse. Except for portions of a couple of the chapters, it is written in an accessible and clear style, and the authors provide ample tables, examples, and case studies to illustrate and summarize their key points. While there is some redundancy throughout the book, given the diversity of contexts within which participation is integrated and discussed, repetition serves readers well by allowing them to gain some familiarity with key concepts and models of participation.

If *Participation and Learning* is read in its entirety and Chapter 6, the weakest portion of the book, is ignored, the collection achieves its objectives of providing a critical overview of participation in education and the kinds of processes that lead to successful participatory learning. As a whole, the book offers a good understanding of how participatory approaches can fail to achieve their transformative and democratic learning objectives by not accounting for the inherent tensions, constraints, required supports, and context within which a learning activity is taking place. The diversity of case studies covered across the chapters, with respect to geographic location (North/South, economically well off to disadvantaged communities), learning contexts (informal/formal, elementary to adult) and types of health, environment, and sustainability projects that involved participatory learning, provides an insightful overview of the range of philosophies, designs, and experiences of participation one sees in practice. In this way, the reader is offered a complex understanding of how participatory approaches to learning mobilize particular visions of learning, sustainability, health, and society while obviating others.

Finally, as a university environmental studies professor, I find *Participation and Learning* to be theoretically rich and useful in everyday practice. Scattered throughout the book are critical guidelines for integrating participation in courses

and research, useful principles and models for course and curriculum evaluation, and creative assignment ideas.

Lorelei Hanson is an assistant professor of environmental studies at Athabasca University, Canada.

Alan Drengson & Bill Devall. (2008). *The ecology of wisdom: Writings by Arne Næss*. Berkeley, CA: Counterpoint. 339 pp.

The Ecology of Wisdom: Writings by Arne Næss is a relatively concise, but in-depth volume of Næss's thinking about a "life's philosophy," a philosophy of what it means to live well in the world. This book is an excellent choice for those who are interested in gaining a broad perspective on Næss's work, but who cannot commit to reading the whole ten-volume *Selected Works of Arne Næss* (Glasser, 2005). To provide focus in reviewing a book with broad ranging themes, I frame this review by drawing on major concepts outlined in Næss's (2002) book *Life's Philosophy: Reason and Feeling in a Deeper World* as an organizing heuristic through which to provide commentary on *The Ecology of Wisdom*.

Næss's principal message in *Life's Philosophy* is that reason is incomplete without feeling, and that dualisms such as reason/feeling or mind/body are a significant source of the socioecological (dis)ease humans are co-experiencing with many other earth-dwellers. Three points that Næss (2002) uses to elaborate on this idea is formulated as follows: (1) our world is constituted by endless possibilities, and our ability to identify and realize those opportunities is crucially connected with our sense of "feeling the world" (p. 20), a sense with which Næss would argue many humans are out of practice; (2) intellect without feeling is inadequate because feeling drives human understanding (without imbued feeling, intellect becomes a "petty rationality," useless because knowledge is disconnected from ultimate aims); and (3) an education that takes greater account of students' natural curiosities and passionate interests could lead to greater emotional maturity within societies that could, in turn, promote deeper relations with all living things. The main messages act as a thread that links together the themes in *The Ecology of Wisdom* and bring a sense of connectedness to my understanding of the many essays included in the volume. Thus, in what follows, I offer a brief commentary on each section with a view towards environmental education by making mention of my favourite essay from each section, and linking it to the key ideas from *Life's Philosophy*.

In Section 1: Places in the Real World, the editors showcase essays that will likely appeal to those working with notions of place-based education. The piece entitled, "An Example of Place: Tvergastein" resonated strongly for me as Næss outlined his relationship with the place that inspired his personal ecosophy; moreover, this essay is exemplary of possibilities for "feeling the world" (Næss, 2002, p. 20) through direct experience with natural places. This essay is a joyful call

for dwelling and learning in and through a particular place, a theme that recurs throughout Drengson and Devall's book.

In Section 2: The Long Range Deep Ecology Movement, I was compelled by the paper, "The Place of Joy in a World of Fact," which highlighted the intertwined nature of reason and feeling that can be important in the context of environmental education theory. Considered alongside *Life's Philosophy*, this essay highlights Næss's broad aim for people to reason joyfully in order to develop knowledge that is active and purposeful. For environmental educators, these ideas may be helpful in promoting joy and hope in regards to addressing human environmental crises.

While Section 3: Methodology and Systems presents perhaps the most challenging reading in the volume, it provides a compelling overview of Næss's approaches to methodology, something that he notes is often under-considered in philosophical research. The content of this section makes it challenging to draw direct connections to the significant messages of *Life's Philosophy*; however, taken as a whole, the essays call for more deeply considered methods in the "soft sciences" (p. 167), with the aim of knowing the world more deeply in terms of feeling, intellect, and passionate curiosity. A good example is the essay "The Methodology of Normative Systems," in which Næss outlines the system of norms and hypotheses that make up his Ecosophy T. Understanding Næss's methodology may be useful for environmental educators to help students develop their own ecological philosophies. It might also provide an opportunity to appreciate Næss's other writing through an understanding of his methodological leanings.

In Section 4: Nonviolence and Gandhi, Spinoza and Wholeness, I was particularly interested in the piece called "Spinoza and the Deep Ecology Movement," which outlines Spinozian ideas that underpin Næss's deep ecological thinking. Spinoza's focus on gestalt theorizing (understanding concepts in terms of whole systems) underlies much of Næss's thinking about reason/feeling interconnectedness. From the final theme area, Section 5: Problems and Ways Forward, I highly recommend the essay "Deep Ecology for the Twenty-Second Century." In it, Næss drives home the message that deep ecology is not only a movement of environmentalism, but rather a hopeful call for long-term ways of living well on the earth as demonstrated through interconnected social, political, economic, and ecological systems—a message that resonates strongly with all three key messages I have derived from *Life's Philosophy*.

To conclude, in *Life's Philosophy* Næss offers the key message that people could live in greater harmony with ecosystems if we lived in ways that demonstrated an integration of reason and feeling. The same message is omnipresent in *The Ecology of Wisdom*, and readers will find it is a thread that links the volume's essays. This book speaks to a broad audience of "students of life's philosophy" (p. vii), both long-time followers and those with new interests in Næss's work. Overall, the structure of the book allows readers to engage with Næss's ideas in a variety of ways: the whole volume, sections of relevance, or particular essays of interest.

References

Glasser, H. (Ed.). (2005). *The selected works of Arne Næss* (Vols. 1-10). Dordrecht, Netherlands: Springer.

Næss, A. (2002). *Life's philosophy: Reason and feeling in a deeper world* (R. Huntford, Trans.). Athens, GA: University of Georgia Press.

Blair Niblett is a PhD student and Contract Lecturer in the Faculty of Education at Lakehead University, Thunder Bay, Canada. His research explores the conceptual and practical intersections of activism and education.

Fumiyo Kagawa & David Selby (Eds.). (2010). *Education and climate change: Living and learning in interesting times*. New York: Routledge. 259 pp.

Education and Climate Change: Living and Learning in Interesting Times is a compilation of essays that collectively explore “the question of what more creatively and critically transformative role education might play in helping mitigate...climate change and its worst effects” (p. 5). Drawn from different regions of the world, contributors proffer thoughts and experiences from various educational fields, including education for sustainable development, adult education, anti-racist education, Montessori-based education, health education, emergency education, peace education, social justice education, and faith and interfaith education. Significantly, there are several recurrent themes, such as the need for education to: move beyond the presumption of techno-scientific solutions to climate change and towards a challenge and transformation of the dominant economic and political frameworks that have contributed to climate change, utilize multi- and interdisciplinary methods, and address climate change ethics and justice.

David Selby touches on several of these issues in his critique of education for sustainable development's underlying instrumentalist view of nature, its grounding in an economic paradigm that is ultimately destructive, as well as its neglect of climate change as a problem “arising out of the crisis of the human condition, a crisis arising from a disconnect from the web of life” (p. 38). He proposes ideas of education for sustainable contraction and education for sustainable moderation, aspects of which include alternative conceptions of the “good life,” anti-consumerism education, and emotional and ecospiritual ways of knowing.

Other contributors' discussions are similarly insightful. In their essay on faith and interfaith education, Toh Swee-Hin and Virginia Cawagas examine how various faiths share values that promote harmonious relationships with the earth, such as interdependence among all parts of the universe and the divine act of creation by a supreme deity. They explain that these faiths have “shared values and principles for inspiring their followers to live in harmony with the earth, and thereby contribute to the building of sustainable futures based on active nonviolence,

justice, human rights, and intercultural respect” (p. 176), and illustrate how faith-based communities are addressing climate change through curricular initiatives, community-based endeavours, “greening” efforts, and advocacy. In their chapter, Janet Richardson and Margaret Wade explain how climate change challenges the maintenance of physical and mental health among population groups and the delivery of health care services. They explore how health education can facilitate behaviour change that simultaneously results in healthier lifestyles and benefits the environment; for instance, promoting healthy forms of transport such as walking and cycling reduces risks of heart disease and diabetes while decreasing vehicular emissions.

Uniquely appealing are the futuristic scenarios, visualized by several contributors, of “social learning happening within contexts where the climate change threat is being somewhat ameliorated, and/or anticipated impacts of runaway climate change are well in evidence” (p. 6). For example, Richardson and Wade chillingly depict England in 2080: average summer temperature increases of 4.5°C are exacerbated by dwindling resources and unsustainable lifestyles. Population and border control policies are in place to deal with mounting numbers of environmental refugees. Many refugees “die of starvation on rafts in the open waters surrounding the UK, or are shot trying to gain entry illegally” while health and border control authorities work to “keep the waters free from decaying bodies” (p. 211). In a similar vein, Fumiyo Kagawa offers a somewhat more hopeful portrait of Japan in 2059, albeit faced with unpredictable weather conditions and emergency situations. His vision includes a Climate Change, Emergency, and Learning conference hosted by the United Nations University that facilitates the participation of non-residents through videoconferencing and prioritizes previously disregarded voices of the South.

Overall, the volume is accessible to readers, though some might find Wendy Agnew’s essay necessitates re-reading for a full appreciation of its substantive content. Peppered with poetry, metaphor, and allusion, the style of her contribution differs markedly from the other chapters. Readers should not be deterred, however, as her accounts of students’ learning experiences are interesting. An example is her account of students undertaking research on body systems, where students liken body parts and systems to nature: “Lungs are the trees of our body and trees are the lungs of the planet” (p. 218).

This collection succeeds in offering an instructive, critical, and reflective consideration of how education can cogently respond to climate change. Moreover, contributors forcefully outline how their fields can transcend education about (the science of) climate change to an education whose content and methodology supports necessary lifestyle changes, as well as the transformation of social, political, and economic systems that have historically contributed to climate change.

Therese Ferguson has taught at universities in England and Jamaica, and holds a PhD in Environmental Management.

News and Notes

6th World Environmental Education Congress, Brisbane, Australia, July, 2011

You are invited to join us in the Asia-Pacific to learn from, meet, and network with environmental and sustainability educators from around the world. The conference theme is “Explore, Experience, Educate.” Throughout the Congress, participants will explore and share new ways of thinking about environmental education, and experience new ways of doing environmental education. We aim to promote, through the Congress, the key role played by environmental education in developing and enriching individuals, communities, and societies. For more details, see < www.weec2011.org > .

Environmental Education Special Interest Group (EE SIG) of the American Educational Research Association (AERA) Conference 2011 in New Orleans

The Environmental Education special interest group invites you to the AERA Annual Meeting in New Orleans from April 8-12, 2011. The theme is “Inciting the Social Imagination: Education Research for the Public Good.” For additional information, please consult the EE-SIG website < <http://community.education.monash.edu.au/mec/eesig/home.htm> > and the AERA website < www.aera.net > or contact Program Chair, Amy Sloane < asloane@wisc.edu > . To become a member of the EE-SIG, please contact the SIG Secretary, Bob Coulter < bob.coulter@me.com > .

New Book Series: (Re)Thinking Environmental Education

Peter Lang has commissioned a new book series, (Re)Thinking Environmental Education, which will reflect the highest quality of contemporary environmental education scholarship. There are many approaches to environmental education research and delivery, each grounded in particular contexts and epistemological, ontological, and axiological positions, and this series will reflect that diversity. For more information, please contact series editors Connie Russell < crussell@lakeheadu.ca > and Justin Dillon < justin.dillon@kcl.ac.uk > or visit < <http://flash.lakeheadu.ca/~crussell/peterlangEEseries.htm> >

New Book: Engaging Environmental Education: Learning, Culture and Agency

CJEE Advisory editors Robert Stevenson and Justin Dillon have a new edited book published with Sense: *Engaging Environmental Education: Learning, Culture and Agency*. As more attention is devoted to the increasing and complex socio-ecological issues facing the planet, new insights and new ways of thinking are being sought about the learning and agency of children and adults in relation to

these environmental concerns. The contributors to this book emphasize socio-cultural approaches to environmental learning within and outside formal education in a diverse range of international contexts, including Canada, Denmark, Korea, the Netherlands, South Africa, Sweden, the United Kingdom, and the United States. For more information, see < <http://tiny.cc/3pi6p> > .

New Organization: Sustainability Frontiers

Sustainability Frontiers is a newly formed, international, not-for-profit organization dedicated to challenging the assumptions, exposing the blind spots, and transgressing the boundaries of mainstream understanding of sustainability-related education. It is concerned with formal, non-formal, and informal education that addresses the current confluence of threats to the environment and to human society globally. Members of Sustainability Frontiers welcome invitations to deliver conference keynotes, seminars, workshops, short courses, and summer schools while also running their own events program. For more information, visit < www.sustainabilityfrontiers.org > .

New Masters of Education Program: University of Saskatchewan

The Department of Educational Foundations at the University of Saskatchewan anticipates offering a course-based Masters program with a focus on environmental education beginning in summer 2011. The program is expected to be 24 months long and will be accessible through blended delivery for students at a distance. For more information, contact Marcia McKenzie < marcia.mckenzie@usask.ca > or visit < www.usask.ca/education/efdt/environmentaleducation/ > .

The Canadian Network for Environmental Education and Communication (EECOM) 2009 Awards of Excellent in Environmental Education

EECOM is proud to announce the following 2009 award winners:

- Outstanding Government Agency: Manitoba Hydro
- Outstanding Government Individual: Patrick Robertson
- Outstanding Non-Profit Individual: Robert Litzler
- Outstanding Individual: Emile Gautreau
- Outstanding EE Membership Organization: SOEEA
- Outstanding Contribution to EECOM: Grant Gardner
- Outstanding K-12: Belfountain Public School

For information on these award winners and to learn more about the awards, please see: < http://www.eecom.org/index.php?option=com_content&task=blogcategory&id=26&Itemid=50 > .

Remembered: Arne Næss

Shortly after meeting Arne Næss, I found myself hurtling down a road, running to keep up with the then 86 years old philosopher. He was using crutches to extend his stride and catapult himself down the hill at a challenging pace. I grinned, thinking that this was probably another example of the legendary playfulness he was known for, and that I was being given the rare treat of joining. I learned that the crutches were used for some activities during Arne's ongoing recovery from a broken back, sustained a couple of years earlier while sliding in the snow. The joy of play was central to his life.

Arne Næss was a friend of the *Canadian Journal of Environmental Education*. My meetings with him were arranged to work out a conversational paper that was published in *Volume 5* (2000) of this journal. This was a wonderful gift to environmental educators, and to our readership in particular. I regularly share examples from this conversation with students, colleagues, and everyday friends. Arne Næss was a mentor to many through his writing, his life's example, and for some lucky ones, through personal acquaintance.

There are many tributes to Arne Næss—the philosopher, mountaineer, and activist—that can be found searching the newspapers of the world. Rather than repeating the most celebrated aspects of his life, I'd like to share a more personal remembrance by describing four ways that he has been a mentor to me, and I expect many others. Some of this will resonate with readers and may lead some to probe additional corners in his life and spheres of influence.

One of the first important things that I learned about Arne Næss was his prodigious output for the popular press. He was a prolific academic, but he also saw the need to talk with a much wider public. For him, it was a responsibility of philosophers and academics to participate in public discourses, and even to take action on important issues. As an active citizen he is most remembered for his resistance to the occupation of Norway during the Second World War and his protests against the proposed damming of Mardal Waterfall in Norway.

Second, Arne Næss, through his work and writing, shared a “research attitude.” It is well known that as a young man he became part of the Vienna Circle of philosophers. However, it is less well known that one of the enduring legacies of this experience was not the logical empiricism they explored, but rather their approach to philosophy. In *Volume 5* he said, “You see, they invited each other to propose different formulations. It means that they were trying to help each other; there was a kind of ‘research attitude’...they had the searching minds required of insightful philosophy. They had an eminent research attitude” (2000, p. 51).

Third, when Arne Næss took up his post at the University of Oslo he believed that it was important to be a philosopher and not just a professor of

philosophy. He has acknowledged that this was easier to do in 1939, when first appointed Chair of Philosophy, than it is today. Still, this belief remains an important guidepost.

Finally, Arne Næss is perhaps most famous for coining the term “deep ecology.” As use of this term evolved, it took shape in at least three ways. In its original sense Næss wanted people to ask deeper—more philosophical—questions as a means of exploring their most fundamental assumptions about relationships in the world. Once revealed, these assumptions could be examined and acted upon. This process was something that he encouraged everyone to do and developed a “four level derivational model” to assist them. From this standpoint, Næss engaged in this process himself and arrived at his own sense of deep ecology that he called “ecosophy T.” For him, the most fundamental premise was an idea that he called “Self-realization,” an expansion of notions of self to include identifications with a larger world. Sometimes ecosophy T is referred to as deep ecology. Finally, Næss proposed an eight-point platform to characterize an emerging grassroots involvement of the early 1970s that he called the deep ecology movement, as part of a more general ecology movement.

This leads to the fourth enduring lesson that I take from Arne Næss’s work, one that underlies his personal work in deep ecology. Importantly, he was searching for a new way to frame eco-philosophy or, as he often preferred, “ecosophy.” In formulating ecosophy T, he was seeking something other than a deontological approach to ethics. By this he meant that he was looking for an approach to eco-philosophy, or ethics, that did not appeal to abstract principles and duties. Rather, he was looking for a fundamental way of discovering the world that was positive, where people would act out of joy, fondness, and empathy rather than duty or guilt. Arne Næss found joy in the world around him, in realizing that his self, or his being, was an interconnected part of the wondrous ecology—or *oikos*—in which he lived. For me, this encouragement to find joyful ethics is perhaps the biggest gift and the greatest challenge.

These four lessons—about participating in public discourse, maintaining a research attitude, being a philosopher, and seeking ethics rooted in joy—have evolved and developed over time and serve as guideposts in my own life and work and are an enduring legacy from Arne Næss. He knew, of course, that such guideposts could never be applied perfectly or consistently, and he playfully reminded me that, “It’s a high ideal to be consistent. And you will achieve it when you die—not before” (2000, p. 58). For Arne, one step at a time was always enough, “having accomplished that little step then take the next step” (p. 59).

Arne Næss died on January 12, 2009. He was 96 years old.



Figure 1. Pasquino.

Arne Næss and Pasquino

When first introduced to Pasquino (Figure 1), one of Rome's "talking statues" and focal point for political resistance, I immediately thought of Arne Næss.

Since the Renaissance, Romans have used the statue, and its base, to post criticism and dissent. Today, Romans still linger to affirm Pasquino's continued role in democratic life, and their households. His conversations still work the cracks in consent. Arne Næss has said we don't need heroes. Rather he beckons people to take small steps—to raise wild voices that resist in little ways that make society dynamic and critical.

This photograph was taken with a pinhole camera. A 75 second exposure allowed this curious photographer to enter the picture for about 30 seconds, to create an ephemeral figure at the base of the statue, reminiscent of those who have walked this path before.

This photograph is for the wild ones who pry the cracks. I also dedicate it to the memory of Arne Næss and the community of Norwegian eco-philosophers that helped inspire and nurture his ideas.

Bob Jickling, Lakehead University, Canada

Reference

Næss, A. with Jickling, B. (2000). Deep ecology and education: A conversation with Arne Næss. *Canadian Journal of Environmental Education*, 5, 48-62.

Reviewers for Volume 15

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Translator

Thank you to Yannick Bédard for his invaluable assistance with translating in this volume.

Website

Thank you to Jason Zou, Val Gibbons, Blair Niblett, and Jan Oakley at Lakehead University for their work on the website: < <http://cjee.lakeheadu.ca> > .

Guidelines for Contributors

Contributions may take the form of research articles, reports, evaluations, case studies, critical essays, practitioner reflections, and reviews. Theoretical essays or research reports should include a description of the practical applications of the ideas raised or tested, while reports of teaching practice or techniques should contain an explanation of the theoretical foundation underlying the practice or technique in question.

Manuscripts will be reviewed by at least two advisory editors or invited consultants with relevant expertise. Contributors may wish to supply names and addresses of potential reviewers. The selection of articles for inclusion in the journal will be based on these reviews. Submissions are accepted as early as September 1st and no later than October 31st of each year, allowing for a timely review process.

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Manuscripts should be clearly written and well-organized and will be edited for clarity and brevity.

Electronic submissions are now requested. Please check the following website for instructions and updates: < <http://cjee.lakeheadu.ca/> > .

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Manuscripts are accepted for publication on the understanding that they have been submitted only to the *Canadian Journal of Environmental Education* and that copyright of the published articles will be owned by the journal. Authors are responsible for the factual accuracy of their papers and for obtaining permission to reproduce text or illustrations from other publications.

The *Canadian Journal of Environmental Education* will not normally publish feature articles by the same author in consecutive issues. Exceptions may be considered in cases of contiguous work. This limitation does not apply to short analyses, response pieces, or book reviews.

Papers should not exceed a **maximum of 5000 words**. To check manuscript length we conduct a computerized word-count that includes the abstract, endnotes, references, and bibliographical sketch(es) of author(s). In exceptional circumstances a slightly longer paper may be submitted, but this should be negotiated, in advance, with the editors. It is the author(s)' responsibility to ensure that his/her paper meets these guidelines. Long papers may be returned to authors at any stage of the review or production processes. To avoid disappointment, please take care.

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Publication Manual of the American Psychological Association, 5th edition (APA), must be used as a style reference. Explanatory notes should be avoided whenever possible. Essential notes should be identified with consecutive superscripts and listed in a section entitled “Notes” at the end of the text. Papers not formatted in APA style may be returned to authors at any stage of the review or production processes.

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In text:

(Greenall Gough, 1993)

(Kurth-Schai, 1992; Merchant, 1980; Warren & Cheney, 1991)

References:

Egan, K. (1989). Individual development. In K. Egan, A. Luke, & S. de Castell (Eds.), *Literacy, society, and schooling* (pp. 243-255). New York: Cambridge University Press.

Greenall Gough, A. (1993). *Founders in environmental education*. Geelong: Deakin University Press.

Warren, K. J. & Cheney, J. (1991). Ecological feminism and ecosystemecology. *Hypatia*, 6(1), 179-197.

Canadian spellings will normally be used. However, alternative approaches to both form and spelling will be considered when integral to the “voice” presented.

Illustrations, Figures, and Tables

Only those illustrations, figures, and tables essential to reader understanding should be included.

Illustrations, figures, and tables should be provided in finished form suitable for reproduction and be no larger than 18 x 11.75 cm or 7 x 4.25 inches. Figure legends should be typed together on a separate page.

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**Call for Papers for Volume 16, 2011:
Animality and Environmental Education**

We are now accepting submissions for Volume 16 of the *Canadian Journal of Environmental Education*. We encourage submissions on a full range of research topics. Unsolicited papers in all areas of research are welcome; however, we will dedicate the first half of Volume 16 to the theme of “animality and environmental education.”

As scholarship in critical animal studies and human-nonhuman animal relations grows, and as environmental education researchers and practitioners turn attention to the question of the nonhuman animal (see, for example, Kahn & Humes, 2009; Oakley et al., 2010), we invite contributions that critically consider the nonhuman animal in environmental education theory and practice. Papers addressing topics relating to emancipatory human/nonhuman animal relations, teaching and learning against speciesism, and/or environmental education praxis that incorporates political perspectives on the nonhuman animal (e.g., via humane education, ecofeminism, posthumanism, ecopedagogy, or other forms of intersectionalist pedagogy) are welcome.

Contributions to the special theme should move us toward thoughtful human-animal relations that situate nonhuman animals as stakeholders in the world and subjects of their own lives. We especially seek submissions that move beyond either the mere anthropomorphizing or “Othering” of nonhuman animals, and which dialectically re-envision or redefine the political and pedagogical categories of “human” and “animal” for forms of environmental education that aim at social transformation. Possible topics include, but are not limited to, the following:

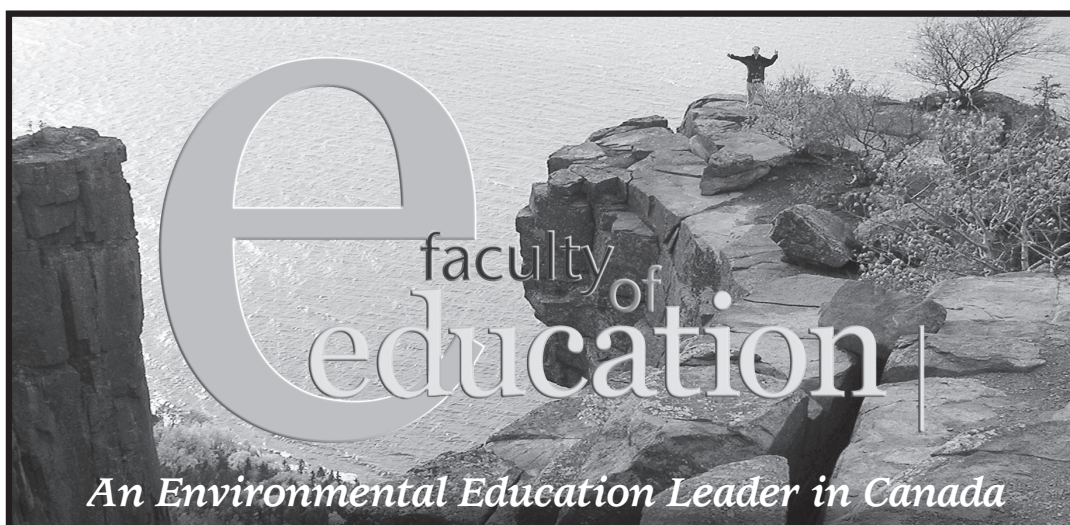
- pedagogical attempts to draw attention to the overt or hidden curriculum of speciesism and/or the needs or perspectives of other animals beyond it,
- critical or creative engagements with representations, ideologies, or discourses surrounding the “human” and/or the “animal” in environmental education theory and practice,
- nonhuman animal advocacy, activism, and/or interspecies collaboration in environmental education research: efforts to account for the complexity of nonhuman animal lives and consciousness,
- intersectional analyses of social justice movements, including responses to anthropocentric/speciesist humanism and the oppression of nonhuman animals as part of the domination of nature,

- convergences/divergences between environmental education and critical animal studies, and
- challenges to the dominant structures and norms of oppression for all life on the planet.

Questions can be directed to Jan Oakley, Lakehead University, joakley@lakeheadu.ca or Richard Kahn, Antioch University Los Angeles, rvkahn@gmail.com. Guidelines for submission can be found in this volume and on the CJEE website: <http://cjee.lakeheadu.ca>.

Kahn, R. & Humes, B. (2009). Marching out from Ultima Thule: Critical counterstories of emancipatory educators working at the intersection of human rights, animal rights, and planetary sustainability. *Canadian Journal of Environmental Education*, 14, 179-195.

Oakley, J., Watson, G., Russell, C., Cutter-Mackenzie, A., Fawcett, L., Kuhl, G., et al. (2010). Animal encounters in environmental education research: Responding to the “question of the animal.” *Canadian Journal of Environmental Education*, 15, 86-102.



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