Editorial

Removing Margins in Environmental Education

The idea for this volume grew out of work on a section in the *International Handbook of Research on Environmental Education* that focused on marginalized voices in environmental education research (Russell & Fawcett, 2013). We opened the introduction to our section with the following:

> Whose voices have been heard in environmental education research? Whose stories have been told? By whom? How have these stories been gathered? How have they been represented? To which audiences? As we ponder the history and the future of environmental education research, it is vital to consider these questions, to examine what has been happening on the margins of the field and why these margins exist. (p. 369)

The *Handbook* featured chapters that addressed the continued marginalization of gender and feminist analyses in environmental education research (Gough, 2013), the ways in which environmental justice has been taken up, and not, in environmental education research (Haluza-DeLay, 2013), Indigenous environmental education research grounded in Africa (Shava, 2013) and in North America (Lowan-Trudeau, 2013), and the need for the voice of "nature" and other animals to be heard in order to both combat anthropocentrism in the field and to strengthen intersectional analyses (Fawcett, 2013). We asserted that there were still numerous voices missing in the field, even at the margins. For example, issues of class and poverty, disability, sexuality, and body size, have barely, if at all, been addressed in environmental education (Russell & Fawcett, 2013). Calling for these voices to be heard, as well as noting that other voices likely had not even yet made it on our radar, we saw promise in intersectional analyses that could address the complex systemic issues that undergird processes of marginalization that occur even in educational fields grounded in social change movements such as ours. At the margins sometimes there are degrees of freedom not experienced by those in the centre, and we hope that this collection continues to offer just, caring, collective alternatives to the more commodified individualistic market solutions to educating and learning in the 21st century and beyond.

This volume of the *Canadian Journal of Environmental Education*, then, was envisioned as a venue to not merely open up space for, but to actively encourage voices from the margins to be heard. In this way, we hoped to move, or better yet, remove margins in the field, as well as interrogate the processes of marginalization. While we did not manage to address all the areas we had hoped, we nonetheless were pleased with the response. The papers in this volume come from a diverse group of authors, many of whom have never appeared in *CJEE* before.

In the first paper in this volume, "Whose Better? (re)Orientating a Queer Ecopedagogy," Joshua Russell observes that the two previous calls to queer environmental education have been mostly ignored. Reflecting on popular culture phenomena such as the "It Gets Better" projects and gay penguins Buddy and Pedro, and taking inspiration from queer theory and queer ecologies, hermeneutic phenomenology, ecopedagogy, and slow pedagogy, Russell advocates for a queer ecopedagogy that can both dis-orient and re-orient. He challenges environmental education to continue to trouble heteronormativity in the field, concluding that, "What we need is to foster, invite, and celebrate an attentiveness to those pedagogical experiences that are, simply put, *queer*. Perhaps such invitations really will truly make things better, by questioning whose experiences and stories are given attention in our orientation toward a shared future, for *all* beings."

In much the same way that queer theory holds possibility for environmental education, Constance Russell, Erin Cameron, Teresa Socha, and Hannah McNinch argue that fat studies has much to offer through examining obesity discourse in our field that is further complexified by considering how fatness intersects with species, gendered, classed, and differently-abled embodiment. In their paper, "'Fatties Cause Global Warming': Fat Pedagogy and Environmental Education," they not only coin the term "fat pedagogy" but offer the first analysis of dominant obesity discourse in environmental writing in general and environmental education in particular. Sharing disturbing stories of their own experiences with fat oppression in environmental, outdoor, and physical education settings, they argue that environmental educators need to critically reflect on their assumptions about weight and their use of obesity discourse. They also argue that "including fat oppression as one factor in our intersectional analyses, delving into the implications of abjection and dehumanization in our explorations of embodiment, and critically examining the save-our-children, blame-and-shame, crisis discourse associated with obesity, nature-deficit-disorder, and climate change" could be helpful for environmental education.

Assumptions about food and health are often embedded in obesity discourse, so food offers an excellent entrée for fat pedagogy. Food also offers a rich site for discussion of many other matters of importance to environmental education, which the next three papers demonstrate. In her paper, "Advancing the Boundaries of Urban Environmental Education through the Food Justice Movement," Katie Lynn Crosley urges the field to grapple with the legacy of environmental and social injustices in urban areas. While she notes that there certainly has been some work on urban environmental education, she asserts that for both philosophical and systemic reasons, it still remains at the margins of the field. Crosley makes a compelling argument that "the food justice movement can help expand environmental education's critical explorations of race, culture, economics, and politics" and thus "can help environmental education challenge and reposition itself to better meet the needs of an urban society."

Sharing an interest in food justice, Deborah Barndt argues in her paper, "Blessings on the Food, Blessings on the Workers: Arts-Based Education for Migrant Worker Justice," that the migrant labour responsible for the food that eventually appears on many of our tables exists at a variety of margins, including that of Canadian and global food production systems and of public consciousness. Seeing the potential for alliances between labour activists and food activists, Barndt shares a series of altars that were developed as part of an arts-based education project. Using insights from the food justice, food sovereignty, and popular education movements, she offers an analysis of the content, form, production, and use of these altars. Building on spiritual and social justice histories, she asks environmental educators to ponder the following question: "How do we create a food system built on *both* sustainable production and just labour?"

Turning to a quite different food issue, Joel Pontius, David Greenwood, Jessica Ryan, and Eli Greenwood assert in their paper, "Hunting for Ecological Learning," that the voices of hunters are often marginalized in environmental education. Recognizing that hunting can be a highly controversial and divisive issue, they are not surprised that it has been mostly avoided in environmental education. Using a narrative inquiry methodology, they each share personal stories of hunting pronghorn antelope. Asserting that hunting is "one possible practice, amongst many others, that can lessen the environmental impacts of eating while creating meaningful relationships with food and place," they argue that hunting can be seen as a vital place-based ecological learning opportunity.

While writing in Indigenous environmental education has been published in *CJEE* over the years, there clearly remains much work to be done to decolonize and Indigenize environmental education. The next three papers focus on different aspects of Indigenous environmental education. The first of these is Nanna Jordt Jørgensen's "'We Call Ourselves Marginalized'": Young People's Environmental Learning and Navigations of Marginalization in a Kenyan Pastoralist Community." Concerned that discussions about Indigenous knowledges within environmental education often reproduce "a discourse of victimization that overlooks the agency of the people we refer to as marginalized," she shares results of her qualitative research with young people from a Masaai pastoralist community in Kenya which demonstrates how they experience, resist, and make productive use of marginalization. As post-colonial studies have taught us, agency and resistance are active players in any educational setting, whether we notice it or not. Her findings on their environmental learning and agency in environmental conflicts "may challenge our views of marginalization, demonstrating that while the label 'marginalized' can be constraining, it can also be enabling, opening new opportunities for individuals and groups."

In the next paper with an Indigenous focus, "Eco-Literacy Development through a Framework for Indigenous and Environmental Educational Leadership," Andrejs Kulnieks, Dan Roronhiakewen Longboat, and Kelly Young describe an eco-mentorship program as well as plans for an alternative teacher

education practicum set in a learning garden. Bringing together Indigenous environmental studies, eco-justice education, Western scientific environmental inquiry, experiential and outdoor education, food, and stories, they have developed "an interdisciplinary and cross-curricular approach to environmental education and Indigenous environmental knowledge." They argue that bringing these approaches and knowledges together forms "part of the spectrum of a whole systems framework for the development of eco-literacy and environmental educational leadership."

Describing another specific initiative to Indigenize environmental education, Michael Lucas describes in his paper, "Regrounding in Place: Paths to Native American Truths at the Margins," a humanities course he teaches in his architecture program for students who are mostly members of "majority status and privilege." He shares his own personal and philosophical journey, including his realization that his own architectural education as a student had marginalized Indigenous approaches, not unlike many educational curricula. This, alongside his growing interest in phenomenology and place, fed the development of a course that emphasized Indigenous perspectives and included local field trips and presentations by Elders. One of his goals in the course is to ensure students "understand that *their* world is merely one of many, and that as educated agents they ground their emerging sense of place aware of the contradictions and complexities of the alternate place realities of others who share the same world."

Shifting focus to a different group of people who have, until recently, received scant attention in environmental education research, the next paper looks at how one might include the perspectives of young children. In "Young Voices: The Challenges and Opportunities That Arise in Early Childhood Environmental Education Research," Elizabeth Yvonne Shaw Boileau examines methodological issues that arise when conducting research with children between the ages of two and six, particularly in relation to finding developmentally appropriate research tools and methods. For her, a "mosaic approach" that includes a variety of strategies has been particularly useful. She argues that in a world dominated by adults, "it is important to truly listen to children, respect them, and allow them the same participatory rights as any other research participants." Doing so, she asserts, is empirically important: "Young children whose experiences are chronicled in environmental education research contribute a unique voice in this field."

The final two papers in this volume were submitted as general papers and, as such, were not intended to explicitly connect to the theme. Nonetheless, both resonate with ideas raised in other theme papers. Mary Breunig's paper, "Food for Thought: An Analysis of Pro-Environmental Behaviours and Food Choices in Ontario Environmental Studies Programs," for example, connects well with the three theme papers that focus on food. In this paper, Breunig shares results from case studies of five different interdisciplinary secondary school environmental studies programs. In discussions with students about their environmental and

social behaviours, Breunig found that food regularly emerged as a topic of interest. Whether this initial interest actually led to immediate behaviour change, however, varied. Nonetheless, Breunig recommends that teachers of secondary school programs consider formalizing food-specific curricula "given both the universal imperative and appeal of food, as well as the potential pro-environmental impacts."

The final paper in this year's volume, Susan Jagger's "'This Is More Like Home': Knowing Nature through Community Mapping" makes connections to place-based environmental education, as did many of the theme papers. Arguing that community mapping that "explores and represents local knowledge, visions held by community members, and relationships between spatial, physical, personal, and cultural elements of place" has much potential, Jagger describes the pedagogical benefits of a project with Grade 4 students that focused on natural, local, and First Nations histories of a park. She also brings us full circle to questions raised at the outset of this editorial when she reminds readers that "it is important for mapmakers to be mindful of privileging people and perspectives in their maps. Whose voices are included and whose are excluded? What is included and what is excluded? Community mapping projects have the potential to open up spaces and conversations, but it is important to recognize the inherent relations of power in their products and processes."

In the end, we believe that this volume of the *Canadian Journal of Environmental Education* has indeed created space for voices that have been historically underrepresented, or misrepresented, in the field. That being said, the process of removing historical margins is, not surprisingly, neither fast nor simple. All of the issues raised in this volume need keen attention, and we are cognizant that some voices are still barely audible in our field. Despite our best intentions and efforts, for example, we were disappointed that we were not able to include papers that made connections between environmental education and disability, gender, or Whiteness. We also would have welcomed a paper that explicitly focused on social class and poverty, or one that delved into the challenges of representing more-than-human voices. We thus want to end this editorial with a challenge to all readers to "remain vigilant to who and how voices continue to be marginalized and work together to (re)move the margins" (Russell & Fawcett, 2013, p. 372).

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