Reviews

Fennell, David. (2008). *Ecotourism*. 3rd ed. London: Routledge. 282 pp.

In *Ecotourism*, David Fennell reviews the various interpretations and shifting meaning of ecotourism—a concept and practice gaining popularity while becoming increasingly difficult to define. Indeed, Fennell presents a range of situations and discusses the applicability of ecotourism as a label, arguing that the term's marketability may encourage its misuse. To avoid further erosion of its core values, Fennell calls for rigorous philosophical reflection about the term's meaning and proposes a stricter definition within a range of tourism activities.

The book reads well as an introductory text: each chapter surveys a different body of literature, presents a number of case studies, and ends with a list of pertinent summary questions. Most of the topics covered (history, marketing, economics, natural resource management, policy, education, ethics) successfully introduce the reader to a variety of disciplinary angles, as Fennell builds his own unique interdisciplinary perspective that cuts to the heart of ecotourism's complexity.

What was most surprising to me was the pervasiveness of the topic: Fennell's discussion of ecotourism connected in unexpected ways with my own travelling and research interests. While I have grown up with trips to cottage country in Ontario and travel experiences across Canada and abroad, this book provided a lexicon and analysis that helped me understand, in a new way, the extent to which ecotourism penetrated my life. The book's subtheme—the search for sustainable human-nature relations—is explored through ecotourism examples from across the globe, which provided further cross-over with my interests in environmental history, cultural anthropology, and indigenous studies.

The third edition includes revised chapters, more references, and new sections on governance models, ecotourism programmes, and key issues, such as ethics. One difficulty some readers may encounter is the mismatch between the vast array of literature surveyed and the introductory nature of the discussion. Undergraduate students, for example, may find it difficult to distil or engage with the main argument when having to sift through so many references to unfamiliar works; yet readers well-versed in the literature may not find sufficient depth of analysis in their particular area of expertise.

Such mismatches nonetheless bear a refreshing interdisciplinary fruit. Despite presenting a kind of accumulated knowledge that no doubt stems from "coming to ecotourism in its earliest days as a field of study" (p. xvii), Fennell maintains an open-ended and critical passion as he continues to confront the complexity of this field. He explains: "If it is more about false burdens, vanities, artificial wants and calculative thinking, then ecotourism, I sub-

mit, will not be successful in its true meaning. If, on the other hand, it demands a values-based approach in philosophy and application, 'meditative thinking' in Heidegger's words, then it will have something to contribute to human-human and human-environment relationships" (p. 231). Such challenges and other poignant questions peppered throughout the book deliver a discussion that amounts to much more than Fennell's own description as "an elaborate definition of ecotourism"—indeed, there is an underlying passion that becomes more animated in each chapter, leaving the reader with many unanswered and inspirational questions.

Matt Feagan has a Master's degree in Canadian Studies and Native Studies from Trent University. He currently works in educational development at Ryerson University's Learning and Teaching Office in Toronto.

Henderson, Bob, & Vikander, Nils. (Eds). (2007). *Nature first: Outdoor life the Friluftsliv way.* Toronto, ON: Natural Heritage Books. 321 pp.

With a diverse collection of articles from Friluftsliv practitioners, educators and thinkers from around the globe, this book is a thorough study of the meaning, importance, and integrity of Friluftsliv as a practice, philosophy, and way of life. Organized into three parts, the book looks at Friluftsliv in the Scandinavian, Canadian, and other international contexts. Part One provides the reader with a thorough introduction to the roots of, current trends in, and modern threats to Friluftsliv in Scandinavia. In parts Two and Three, the book moves into responses and challenges to the Friluftsliv movement, as well as ways in which Friluftsliv can be, and is being, applied in Canada and internationally.

According to the book, Friluftsliv directly translated means "free air life" (p. 222) and as a practice is thought of as a "way home to the open air" (p. 179). Friluftsliv, affected in recent years by the Deep Ecology movement and by such philosophers as Arne Naess, encourages experiences in nature that recognize its intrinsic value. It requires a shift from a "vacationers superficial sensibility" (p. 150) toward the view that "nature is home of culture" (p. 14) where "the ability to develop deep, rich and varied interactions in and with nature is developed" (p. 150). As a "Norwegian tradition for seeking the joy of identification for free nature" (p. 56), Friluftsliv is deeply engrained in many of the country's social facets. It is practiced widely by the "general public," and "deeply anchored in local communities" (p. 14). It can take on different meanings for different people. Hence the book's widespread importance is evident and diverse authorship apparent.

This book provides an understanding of Friluftsliv as a way of knowing and enjoying the natural world through experience in nature. There is much that North Americans can learn from Friluftsliv. For example, it challenges the

notions of outdoor recreation, adventure tourism, and outdoor, experiential and environmental education as commodities that can be packaged and sold as a product. Friluftsliv is meant to be free from superfluous and expensive equipment and accessible to all. The accessibility could be rooted in the "eco-philosophy, allemansratt, [the] right to wander" (p. 300). Although Friluftsliv emerged somewhat independently of these disciplines, it uncannily manifests an appropriate blend of these disciplines and creates a home for positive aspects of each.

While Friluftsliv philosophy supports the notion that "play in nature is the road to understanding that nature is the home of the culture" (p. 60), the book's authors provide a home for an integrated view of experiential and ecological approaches to learning in the natural world. Such a view is needed in order to begin to address what appears to be a central question to the text, articulated by two authors, Andrew Brookes and Borge Dahle: "How can and should individuals, families and communities experience nature in the modern world" (p. x). The theory and practice of Friluftsliv so eloquently articulated in this book are a comprehensive response to this question. I found *Nature First* to be a breath of "free air" as a practical resource that brings together a multiplicity of scholars and practitioners under one sky, and as an inspiration to continue to pursue the "open-air life" the Friluftsliv way both professionally and personally. If there is one critique to be made, it is that some articles could use a final edit for typos and grammar.

W. Scott McCormack, a Masters of Environmental Studies (MES) Candidate enrolled in the Sustainability and Environmental Education Diploma at York University, is studying the role of craft knowledge in Outdoor, Experiential and Environmental Education. He is also a teacher, outdoor educator, and instructor for Outward Bound Canada.

Hutchison, David. (2004). *A natural history of place in education.* New York: Teachers College Press. 170 pp.

The book is about exploring "the intersection of place and education" (p. 1). As Hutchison says himself, the book is an overview or an exploration. His hopes are that the book will "inspire readers to forge for themselves meaningful connections between place and education. [...] These and no doubt many other educational topics are ripe for in-depth explorations from the perspective of place" (p. 7). Accordingly, Hutchison explores superficially many topics and research areas.

Hutchison starts by defining the meaning and the philosophy of place in education and by providing examples of the meaning of place in diverse education philosophies. He then addresses architecture and school design in an

historical perspective and in its relationship with different philosophies of education. Hutchison chose two other examples of the importance of place in education. He takes a look at the application of technology in classrooms to see if it boosts teaching productivity and lowers long-term costs. He also explores the importance of the introduction of private sector marketing in schools and tries to understand what impact this phenomenon might have on short- and long-term purchasing habits of students. In his conclusion, Hutchison suggests different areas of research to better understand the intersection of place and education.

The book is an overview, but I found that it tries to cover too many philosophies and movements without providing enough information on any of them. For example, Hutchison describes the importance of place in six educational philosophies and he looks at four more educational movements and their impact on school and classroom settings. I understand Hutchison wanted to show the potential and extent of studies of place in education, but it is a lot to absorb. The author does not take time to explain the philosophies and movements themselves. Although the examples help understanding, I would have preferred to get more theory and to have commonalties demonstrated to be able to get a better comprehension of the importance of place in education.

Moreover, the examples provided have not been linked to the public school system and it is sometime difficult to apply them to public schools programs and settings. First, theories chosen by Hutchison are from innovative teaching settings and methods that are interesting but not well explained in the book. Second, when Hutchison takes a look at the private sector intrusion in schools and the impact of the phenomenon on schools' landscapes, the relation with education is not clear. Hutchison emphasizes instead the purchasing habits of students.

I need to say that at the end reading the book, I came away with a general understanding of the role and importance of place in education. I can now explain how place is influenced by educational programs and the importance of changing landscapes in schools. I think the author achieved what he set out to do: my curiosity was raised and I now want to learn more about the topic.

Finally, I want to stress that the book does not directly address environmental education. Having said that, it is interesting to understand the importance of place in education and the book will make you want to find out more about how place intersects with your field of interest.

Stéphanie Beauregard has been working for Environment Canada in the education field for six years. She recently undertook part-time PhD studies in geography at the University of Ottawa. Stéphanie's research interest lies in the relation between human and nature and, more particularly, between children and nature.

Ricou, Laurie. (2007). *Salal: Listening for the Northwest understory.* Edmonton: NeWest Press. 263 pp.

Salal, by Laurie Ricou, is a delight for the senses. This book manages to open doors that may have previously been restricted to those of the scientific realm. It tells the story, almost lyrically, of the unassuming, but incredibly abundant northwest plant *Gaultheria shallon*, commonly known as salal.

This book digs deeper than simply botany and ecology, instead weaving the delicate tapestry of the existence of this hearty plant. The story introduces us to a multitude of individuals, all of whom have been touched by this ecologically important plant: workers, business owners, florists and First Nations to name a few. It manages to bring the human perspective to the biological world. This book goes beyond the Northwest, where salal grows, taking us as far as Europe to examine the impacts of our local plants in European florist shops.

As an English professor, Prof. Ricou brings an excitement and a beauty to the world of salal that technical vernacular could never possibly achieve. Quotes and prose from poems, plays and other literary works are scattered throughout, truly allowing one to step beyond the scientific mind-frame and examine the uses and impacts of salal from a completely different perspective. As the story progresses, it is inherently obvious that salal has captured Prof. Ricou; I envy the questions he is able to ask, and the incredible people that he has the opportunity to meet. Fortunately, through his book, Prof.Ricou introduces us to a plethora of people and knowledge that most of us will never have the opportunity to glean in person.

Salal sticks to the facts, taking the time to describe basic ecological principles with both accuracy and simplicity, while still managing to retain the interest of a scientific mind. It thoroughly examines issues surrounding picking, workers and global export including; unsustainable picking practices, anonymity of pickers, transportation and storage, potential effects of European salal farms and the practices and politics of distribution. For example, Prof. Ricou shares the story of a nursery owner being undercut by a competitor, not due to principles such as supply and demand, but rather because their competitor receives subsidy for hiring workers with disabilities and then uses those funds to lower their wholesale prices.

This book was an absolute pleasure; full of visual imagery and personal anecdotes, it reads like a novel, yet manages to educate and inform. It reads easily and would be appropriate for use in the classroom, particularly at the senior high school, college or university level. It has the potential not only to excite and ignite ecological passion, but may possibly even inspire those who walk only as a means to an end to stop and see the salal.

Amber Smith is an environmentalist at heart and has followed her passion for the Earth from a young age. Her post-secondary education focused on biology and

environmental studies and over the past seven years, she has become heavily involved in local stewardship initiatives. Amber is currently working as an Assistant Environmental Coordinator with the BC Public Service.

Smith, Gregory A., & Gruenewald, David. (Eds.). (2008). *Place-based education in the global age: Local diversity.* New York: Lawrence Erlbaum Associates. 408 pp.

"In contrast to conventional schooling with its focus on distant events and standardized knowledge, education conscious of place systematically inducts students into the knowledge and patterns of behaviors associated with responsible community engagement" (p. xvi).

The process leading to this edited collection was set in motion in 2003 when David Gruenewald published his influential theory piece, "A critical pedagogy of place" in *Educational Researcher*. Though they had not yet collaborated, Gruenewald cited Gregory Smith (2002) in the conclusion of his 2003 article as a direction forward or a possible next step for taking these critical place-based theories into classroom and pedagogical practice. This current collaboration between Gruenewald and Smith has proven to be a very timely and useful edited collection of illustrative accounts of educators taking local action in place-based pedagogy.

Gruenewald enthusiastically asserts (2003) that a critical place-based pedagogy could provide "practitioners with intellectual tools ready for practical application everywhere" (p. 11). While there is much to admire in Gruenewald and Smith's theories, there are still significant difficulties in applying any form of critical pedagogy in classrooms (e.g., see Kumashiro, 2001). Even Gruenewald notes in the same article (2003) some of the cautions of overembracing the theoretical as political. He states, "some ecological place-based educators have learned that over-politicizing pedagogy can be a strategic mistake" and that "we should pursue pedagogical strategies that honor a learner's developmental readiness for engaging with complex ecological themes" (Gruenewald, 2003, p. 7). Rare are the scholars whose theoretical pieces have such impact in a field (Gruenewald, 2003; Smith, 2002) but rarer still are scholars who apply their theories in an edited collection of practice/praxis stories such as this one.

There is much to be admired in this edited collection but perhaps its greatest contribution is a collection of action-based accounts of place-based pedagogy for educators working in diverse contexts from around the globe, including Alaska, Israel and Australia. The book as a whole demonstrates that the local place still exists and matters in children's identities and, conversely, teachers' educations. The diverse chapters are unified in how they reveal local places generating rich meanings, ecological lessons, and cultural capacities

for participants. Moreover, most of the chapters in the collection suggest that place-based projects can build local networks of diverse social membership through which participants engage with their neighborhoods, environments, and communities and are in return impacted through place-identity building and collective learning.

For example, Sorenson's "STAR: Service to all relations" and Barnhardt's "Creating a Place for Indigenous Knowledge in Education" demonstrate projects that work with community "funds of knowledge" (Moll et al., 1993) to extend the idea of place into strong cultural identities, where place and identity are firmly rooted in local traditions and knowledge. Other chapters, particularly Cameron's "Learning Community" and Morris's "Place in Leadership Formation," demonstrate how community and school leaders were encouraged and supported to use place-based project insights to build new social justice approaches into their everyday professional and community practices. However, some of the projects highlighted in the collection, such as those in Bartsch's "Youth as Resources in Revitalizing Communities" and Knapp's "Place-based and Curricular Models," did not clearly demonstrate outcomes and goals for working towards more socially transformative pedagogies for teachers and students and appear locked in a one dimensional culture/time/space understanding of place.

Overall, this collection of place-based pedagogical stories may inspire readers to recognize that place-based education for students, teachers and communities may provide a transformative praxis that is close to what Gruenewald and Smith have imagined in the final, insightful chapter: "What the experience of learning in place does offer is familiarity with the local—its potentials and its limitations. If taught in ways that involve collaboration and the practice of kindness, this educational approach could also strengthen human ties and encourage the practice of mutuality and democracy" (p. 357).

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Emily Root is a graduate student in the Faculty of Education at Lakehead University and is interested in decolonizing the practice of White outdoor and environmental educators.

Strauss, Rochelle. (2007). *One well: The story of water on earth.* Toronto: Kids Can Press. 32 pp.

This is a lovely book aimed at young readers ages 8 and up. At 32 pages, *One Well: The Story of Water on Earth* holds a surprising amount of information. Author Rochelle Strauss, an environmental consultant who also wrote *the Tree of Life*, does a fine job of distilling a complex topic, answering basic questions such as why we should care about water and what individuals can do to ensure that this precious resource is not harmed further. The illustrations by Rosemary Woods are warm, colourful, and work splendidly to link the water knowledge in the text with a child's imagination.

One Well accomplishes an important challenge: It reaches children and also adults. I gave the book to an avid young reader I know in elementary school. "I liked the facts about the water because it shows you how much water is in stuff," she said, and then added, "I like that it is really pretty." Her mother also read *One Well* and she, too, enjoyed it, commenting on how much she learned about water. I teach high school science and know that my students, by reading this book, would gain a deeper understanding of the interconnectivity of life and planet Earth.

One Well focuses on key environmental themes like habitat, cycles, and human impact. What makes it successful is the way it grabs an imaginative reader's attention: "Animals add water to the atmosphere by breathing, sweating, peeing, and even drooling. The water you brushed your teeth with today may have been the spray of a beluga whale ten years ago" (p. 12). Even the statistics, artfully positioned over the lively artwork, draw in the reader: "A lot of water is required to produce the food you eat. Approximately 5200 L (1375 U.S. gal.) of water is needed just to make one fast food lunch (burger, fries and soda)" (p. 17).

Although the book can be used with high school students for a quick read, its main audience will be younger children. Because it does not shy away from using numbers, *One Well* can make an interesting resource for cross-curricular lessons that combine subjects such as English, Physical Geography, Social Studies, Environmental Studies and Mathematics. Two pages are devoted to telling children what they can do to help conserve water. Practical suggestions are given, such as collecting rainwater to water plants, and turning off water while brushing your teeth. Community action is mentioned (such as painting fish near sewers). A two-page section at the end of the book is specifically addressed to parents, guardians and teachers of young children. It offers advice on how to nurture a child's interest in envi-

ronmental issues. A one-page index will help younger students develop their research skills.

Not from the gloom and doom genre of environmental writing, *One Well* emotionally connects children with water, then sets out to inform, empower, and motivate them to protect this life-supporting resource. School libraries and "green" teachers will find *One Well* very useful. Children will finish the book understanding that water is an essence of life. *One Well: The Story of Water on Earth* will also make an excellent gift for any inquisitive child who wants to make a difference in the world.

David Beedell lives in Ottawa and teaches science to grades nine and ten at Ashbury College. He is also involved in Outdoor Education.

Wals, Arjen E.J. (2007). *Social learning toward a sustainable world.* Wageningen Academic Publishers. The Netherlands. 537pp.

Social learning toward a sustainable world is a very appropriate title for this three-part compilation work edited by Arjen Wals. Under the three themes of "Principles," "Perspectives," and "Praxis," the 27 chapters cover multiple aspects of social learning theory and practice, represented in business, organizations, classrooms, formal and non-formal learning environments, to name a few. From a full reading of the chapters, it is evident that one definition of sustainability will not work in every context. Each author is able to provide a working definition that is contextualized; as Capra asserts, "Explaining things in terms of their context means explaining them in terms of their environment" (p. 13).

Part l, "Principles," provides various theoretical elucidations of the use of social learning for sustainability. Chapter 2 introduces third order or epistemic learning, which is another level of learning for sustainability that builds on first and second order learning. First order or basic learning is considered maintenance learning where "adjustments and adaptations are made to keep things stable in the face of change" (Sterling, p. 72). Second order learning enables questioning of long held assumptions and can lead to systemic changes. Third order learning is described as transformative learning, one in which there is a dramatic shift in consciousness, and involves self understanding, self-location, and ultimately, self reflexivity. It is aimed at "leading to a complete change in world view or epistemology" (Sterling, p. 72).

Part ll, "Perspectives," identifies some of the challenges faced by organizations wanting to become more sustainable. These include participatory planning processes, expert knowledge versus local knowledge, and the place of corporate social responsibility. Formal and non-formal learning are explored with emphasis on teacher and consumer education. For example, people doing volunteer work in environmental organizations are more likely to

transfer some of that learning to their personal lives. That is the self-reflexivity or shift in consciousness referred to in Part l.

Part lll, "Praxis," is perhaps the most interesting section as it clearly outlines the practical aspects of social learning for sustainability that were outlined theoretically in the previous two sections. This section demonstrates clearly the application of third order learning. Some examples are case studies of rice farmers in Japan, indigenous ways of knowing in South Africa, and farming in Ecuador. In the Ecuador example, several non-governmental organizations along with a technical advisory committee worked with farmers in a participatory manner to build a local seed system that would allow the farmers to maintain a level of crop genetic diversity that positively contributes to their livelihoods (Willemsen et al., p. 469). This model consisted of four nested learning cycles where each group of stakeholders had a role in learning and teaching about seed use and loss.

With 27 chapters from 53 contributors, there are bound to be some challenges in anthologizing social learning toward a sustainable world. One which is particularly evident is the repeated citing of materials from a few authors such as Röling and Schön. Indeed, many of these challenges are addressed by Wals in the epilogue. Unfortunately, there are numerous editorial mistakes throughout the volume, including word omissions, wrong diagram labels, and wrong acronyms which tend to distract the reader. This will likely be addressed in future editions.

Overall, the book achieves its goal of by providing some foundational knowledge, laying out challenges and providing a variety of case studies on social learning for a sustainable world. The key point that I got from this book is that self-reflexivity is a critical aspect of any kind of social learning, and each chapter, whether explicitly or implicitly, accomplishes that. The intent of the book is to "expand the network of conversations" (p. 15) and, given its interdisciplinarity and the common theme of social learning throughout, it should appeal to a wide range of readers from diverse backgrounds.

Sandra Sukhan has over 20 years of teaching experience in technical/vocational teacher education as well as apprenticeship. The focus of her doctoral research is the place for critical pedagogy in technical/vocational teacher education.

Williams, Erin E., & DeMello, Margo. (2007). *Why animals matter: The case for animal protection.* New York: Prometheus Books. 397 pp.

Why Animals Matter vividly demonstrates how Western culture often measures their relationships with animals in profits and pennies. The Western world is described as exploiting and devaluing animals through a variety of industrialized practices including pet sales, medicine, trophy hunting, clothing, entertainment, and agribusiness.

The book opens by describing how animals came to be viewed as economic resources, and how humans exploit animals as a means to support an over-zealous consumerist society. The authors state they aim to "demystify the realities of animal exploitation in modern America—to demonstrate how animal industries maximize profit…and how that causes animal suffering, environmental destruction, and human misery" (p. 17). Various examples illustrate animal exploitation, inviting readers to reflect on how they conceptualize and enact their value-based relationships with animals. In doing so, the authors hope readers might begin to recognize and value animals as sentient, autonomous beings, just as humans. Further, the authors hope these examples can help Western culture seek alternatives to fulfill human consumption, to help end animal exploitation.

However, rather than advocating for reasons *why* animals matter, the authors ask readers to consider why the *exploitation* of animals matter, and how relationships resulting from exploitation affects not only animals, but humans and the natural world in its completeness. Through these examples, the authors suggest that animal exploitation is often a precursor for, or results in, human and environmental exploitation. Reference is specifically made to domestic violence cases, where abusive adults have been found to mistreat animals in their youth; this trend is suggested to permeate into the lives of individuals, where it may have a ripple effect on others.

The last chapter provides positive, inspirational examples of human love and devotion to animals. Here, the book proposes that humans consider how consumerism translates into exploitation. By doing so, the authors hope that further debasement of animals, humans, and the natural world would cease. Further, they hope that Western culture, and quite possibly, other cultures, might shift their relationships with animals to reflect valuations of how animals can enrich human life through nourishment, companionship, aesthetics, and numerous other ways.

In closing, this book was found to provide readers with opportunities to explore how they know and value their relationships with animals, humans, and the natural world in its completeness. By engaging readers to reflect on their potentially exploitative relationships with animals may enable readers to affect change in their lifestyle choices, to acknowledge that all animals, humans, and the natural world, matter.

Courtney Hughes holds a Master of Education degree from Lakehead University. She recently returned from Namibia, Africa, where she researched children's relationships with cheetahs at the Cheetah Conservation Fund.

M'Gonigle, Michael, & Starke, Justine. (2006). *Planet U: Sustaining the world, reinventing the university.* Gabriola Island: New Society Publishers. 288 pp.

Michael M'Gonigle and Justine Starke address the challenge our environmental situation creates for universities and issue a call for leadership by these institutions with *Planet U: Sustaining the World, Reinventing the University*. The central thesis of their book is that universities should not merely adapt to the need for global change, but should be leading the way by becoming sites of practical exploration and action for social change.

Planet U is framed by the story of the fight to preserve the Cunningham Woods at the University of Victoria. This is a story of tree-sits and other protests in an effort to save the last old-growth Douglas fir stand within the university's campus core. The book covers a lot of ground between this specific story and the broad changes that M'Gonigle and Starke propose to university governance.

To my mind the most important and compelling part of the book is the chapters addressing the administration of the University, and suggesting what needs to happen with regard to how the administration is organized if real change is to take place. This section starts with an introduction to several sustainability co-ordinators on major universities across North America, and describes the extent of their jobs and the amount of autonomy and power they have in their roles to lead and enact change. The authors suggest making the person with primary responsibility for sustainability a Vice-President. While universities involve a variety of administrative structures and organizations, and there is real democracy to be found at certain levels on most campuses, it is the senior administration that sets the overall direction and mission for the university, and can most readily marshal forces to pursue these. I agree with M'Gonigle and Starke that if real change is to take place at some point it must be reflected in the actions of the senior administration, if not led by them.

However, we have to be careful not to change what universities are about in the process. Universities have more than one primary aim or role, but among these is not sustainability. Sustainability may be a necessary feature of the acceptable running and planning of universities, but sustainability itself is not the mission of the institution.

A dominant line of argument in the book is that the work of the university should be rooted in its local context or place, much like the adage to "think globally, act locally." This argument is explored through the book's description of the historical and local geographic context of the University of Victoria. While I agree that universities have a responsibility to their locales, it is not clear to me that universities should find their raison d'être there. The university is an important place, perhaps the place, to pursue our intellectual interests beyond our local cultural or geographic identity—so far as this is possible. It is the place to make the claim that knowledge is not the domain of

any group of people, and an important part of doing this is breaking down walls, so far as we can, to intellectual pursuit—be they geographic, ethnic, class, and so on.

For all its pleasure and the timeliness of its topic I found this book disappointing at times. It does not satisfactorily deal with the kinds of changes universities should be contemplating. At one end of the spectrum of changes the authors discuss are such things as improved transportation planning and building practices and energy use management. At the other is the authors' occasional flight of fantasy in imagining the possibilities were the University of Victoria to take the authors' concerns seriously. The one seems important, but not sufficient, the other Pollyannaish. There are more possibilities to be considered, but this text does not suggest them. For example, how might the various citizens of university communities initiate or carry out this change? The story of the fight at the University of Victoria over the Cunningham Woods is one important story of such change, but it is not clear what people thinking about other universities might do if initiating a tree sit is inappropriate.

Donald Kerr is an Assistant Professor in the Faculty of Education, Lakehead University and has an interest in ethical practices, and the aims and structures of our educational institutions.

News and Notes

Ecological and Environmental Education Special Interest Group [EEE SIG] of the American Educational Research Association [AERA] Conference 2009

The Ecological and Environmental Education special interest group invite you to the AERA Annual meeting in San Diego from April 13-17, 2009. The theme of the meeting is "Working the Disciplines in Ecological and Environmental Education Research." For additional information, please consult the EEE-SIG website <www.bath.ac.uk/cree/eeesig> and the AERA website <www.aera.net/> or contact Program Chair, Connie Russell <crussell@lakeheadu.ca>. To become a member of the EEE-SIG, please contact the SIG Secretary, Amy Sloane <asloane@wisc.edu>.

Safe Drinking Water Foundation Adds Environmental Education Programs to its Roster

The Safe Drinking Water Foundation, an organization that has provided environmental education programs to schools across North America since 1998, has added "Operation Water Pollution" and "Operation Water Health" programs to its roster. Operation Water Pollution is taught in science and social studies, and educates students about the various forms of water pollution, how water pollution affects the world, how it is cleaned up, and what they can do to help. Operation Water Health—the first program to be available in Cree!—provides an opportunity to investigate health issues such as waterborne illnesses and contaminated water. For more information, visit <www.safewater.org>, email <info@safewater.org>, or call (306) 934-0389.

New Journal: Indian Journal of Ecocriticism

Indian Journal of Ecocriticism is a peer-reviewed journal to be published annually by the Organisation for Studies in Literature and Environment—India. Submissions to the journal should show evidence of the application of ecological or deep ecological concepts to the subject of study. The journal seeks to promote ecocriticism, rather than nature writing or environmental studies. For more information, subscription details, and submission guidelines, visit <www.osle-india.org/journal.html>.

Green Theory & Praxis Journal

Green Theory & Praxis: The Journal of Ecopedagogy (Vol. 4, No 1, June) has been published. This peer-reviewed journal is dedicated to research at the transformative nexus of ecological politics and culture, critical theory, and sustainability education. The current issue is online at: <http://greentheoryandpraxis.org>.

Reviewers for Volume 13

Nicole Ardoin
Heesoon Bai
Anne Bell
Katherine Bell
Paul Berger
Almut Beringer
David Blades
Sean Blenkinsop
Andrew Brookes
Anne Camozzi
John Chi Kin Lee
Linn Clark
Brent Cuthbertson
Justin Dillon
Jo-Anne Ferreira
Grant Gardner
Edgar Gonzalez Gaudiano
Pariss Garramone
Annette Gough
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Website

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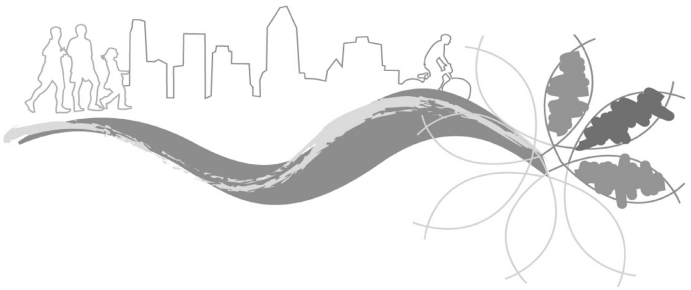

5th WORLD ENVIRONMENTAL EDUCATION CONGRESS

Earth, our common home

Montreal 2009

Welcome Friends,

It is getting hot here on earth, our common home. Forget images of gentle warming, or of tomatoes and cucumbers being nurtured in cozy greenhouses, things are really heating up. Climates are changing and our shared household—our *oïkos*—is threatened. When this common home is threatened all human and more-than-human activities are stressed, and ideas about identity, solidarity, and socio-ecological relations with all forms of life are disrupted. Many Canadians, as inhabitants of a circumpolar country, are beginning to understand this; northern regions are amongst those most affected by climate change. But, this is just one of many issues that threaten the "integrity, stability and beauty of the biotic community."

Wangari Maathai and more recently The Intergovernmental Panel on Climate Change and Al Gore have done much to heighten collective concern about socio-environmental issues—through their work, and through their receipt of the Nobel Peace Prize. They, and countless others, have helped to raise environmental awareness throughout the world. With such heightened awareness, this is an opportune moment for environmental educators. But what work must we do; what stories should we tell?

In the film *An inconvenient truth*, Al Gore departed from more common story lines to describe climate change as fun-

damentally a moral issue. Throughout the film, critical links between *eco*logy and *eco*nomy are apparent, but it is also clear that environmental issues are issues of *eco*sophy—or philosophy imbued with moral and ethical concern for our *oïkos*. And, if we want a new ethic, we must tell new stories.

As this 5th World Environmental Education Congress convenes to examine old stories and to construct new ones, I am mindful that we will be building on the work of those who preceded us. Most recently, educators and activists met in Ahmedabad, India, in November 2007, at the Fourth International Environmental Education Conference. Thirty years after the first intergovernmental conference in Tbilisi, I am inspired by a renewed commitment to environmental education and the clear sense of urgency conveyed in the Ahmedabad Declaration. "We no longer need recommendations for incremental change" it states; "we need recommendations that help alter our economic and production systems, and ways of living radically. We need an educational framework that not only follows such radical changes, but can take the lead." To develop and enact such recommendations, and to enact such radically new stories, educators will need to embrace fundamental changes in ways that knowledge is created, transmitted, and applied.

One of the benefits of gathering for World Congresses is the opportunity to talk, and share stories, with colleagues from around the world. In preparation for the 4th World Environmental Education Congress hosted in Durban, South Africa, in 2007, Heila Lotz-Sisitka stressed the importance of these dialogues. She characterized them as ways to explore meaning together, to think together, and to feel together. Rather than aiming to settle disputes, she argues that dialogue can encourage us to seek deeper meanings, and to question the implicit order—often tacit and hidden—but which structures the way we think and how we do things. In order to strengthen dialogue at this 5th World Environmental Education Congress we pose three questions:

How can environmental education add meaning to our lives?

How can environmental education contribute to social innovation?

How can environmental education contribute to political

innovation and influence public policies?

We have vital work to do together. I look forward to your companionship, insights, and creativity as we continue work already begun in shifting collective consciousness towards new stories for gracefully inhabiting our common home. It is with much optimism and excitement and that I welcome you Montreal.

Bob Jickling
Associate Professor
CoChair 5th World Environmental Education Congress
Faculty of Education
Lakehead University

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The vision for this World Environmental Education Congress is "Earth as our common home." This is the "Oïkos", or shared household, in which all life exists and in which all human and more-than-human activity rests.
This Congress will examine environmental education at a critical period in Earth's history, when we need to profoundly and urgently realign human endeavour and ask:
How can environmental education add meaning to our lives?
How can environmental education contribute to social innovation?
How can environmental education contribute to political innovation and influence public policies?
Information about this Congress can be found on the Congress site: www.5weec.uqam.ca.
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