

Education for Environmental Citizenship

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Link to yesterday's presentation on green republican citizenship

Outlining education for such form/s of active citizenship

Cultivating the habits, practices and forms of knowledge for such forms of citizenship

Cultivating character and virtues

The Pope's Encyclical *Laudato 'Si*

“The climate is a common good, belonging to all and meant for all. .. Humanity is called to recognize the need

for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it. ...The problem is aggravated by a model of development based on the intensive use of fossil fuels, which is at the heart of the worldwide energy system....

The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to causes related to human and social degradation.

Environmental education now includes... a critique of the “myths” of a modernity grounded in a utilitarian mindset (individualism, unlimited progress, competition, consumerism, the unregulated market)” (2015, section 210).



LAUDATO



SI'

POPE FRANCIS ON CARE FOR OUR COMMON HOME



Comfort the troubled, and trouble
the comfortable.

— *Dietrich Bonhoeffer* —

Numeracy and statistics

“Statistical thinking will one day be as necessary for efficient citizenship as the ability to read and write.”



H G Wells
(1886-1946)

“He uses *statistics* as a drunken man uses lamp posts—for support rather than for illumination.”

— Andrew Lang



Conflict management and transformation skills

Democracy as non-violent disagreement

Pluralism over causes and solutions to 'actually existing unsustainability'

Non-violence forms of direct activism – NVDA

Tactics and ethics of civil disobedience alongside effective use of existing representative democratic institutions and electoral politics

Conflict Transformation

If, as indicated yesterday, from a green republican citizenship perspective, achieving sustainability is a choice to live in a different type of society (and not simply a low carbon, resource efficient version of the current one), this will inevitably produce disagreement, debate and 'winners and losers'

Skills of identifying and resolving sources of conflict that could lead to violence and /or serious social division

But also seeing non-violent disagreement around the transition from unsustainability as positive – agonistic democratic politics and creativity and innovation from a 'clash of ideas'

Sustainable development as positive for peace building

Justice and conflict transformation, beyond 'win-win'

8

NOT about searching for 'win-win' solutions – given the distributional /injustice focus of a republican approach

Policies or strategies which take from the wealthy to give to the poor are permissible

Direct challenge to the conservative ideological logic of the 'Pareto principle' – putting distributional justice at heart of sustainable development

And move from 'economic growth' as the solution (and 'trickle down economics') to sharing and 'fair shares for all'

From economic growth to economic security (Barry, 2012) and beyond orthodox GDP, consumerism to human flourishing

Education in and awareness of what produces and maintains human flourishing

Democratising work...and education

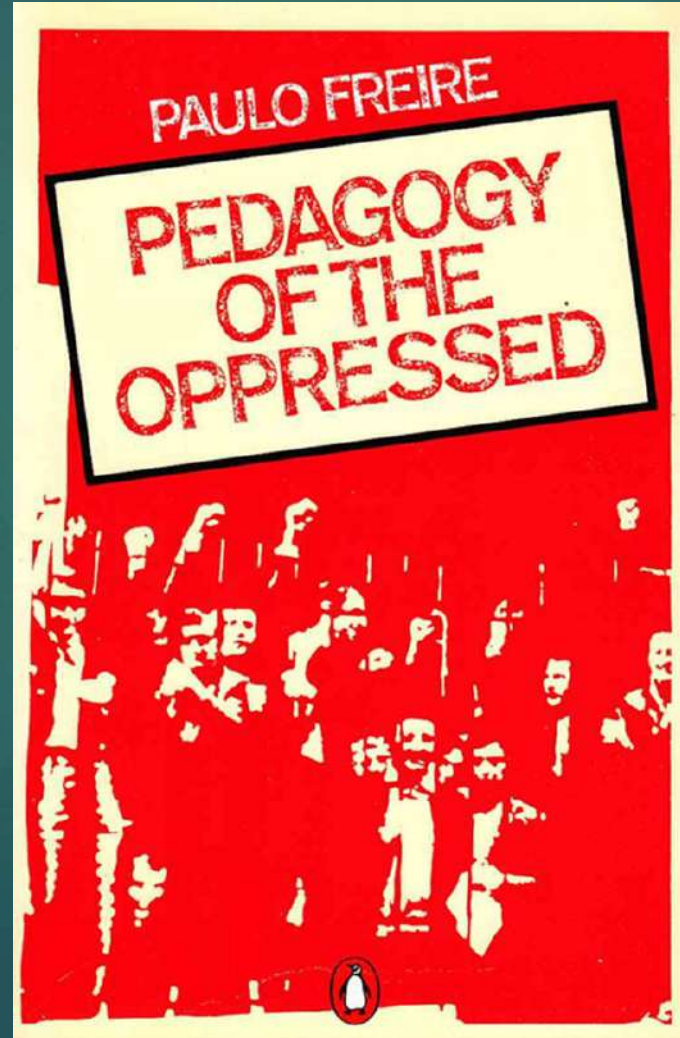
Why should democracy and the practices of democratic citizenship end at the factory gate? Office door? Seminar room door?

“in the 20th century the democratic movement crashed headlong into the locked factory gate. This is why my democratic totem is that of a worker cooperative, since the expansion of democracy into workplaces, and throughout the economy more generally, represents the next major step in the expansion of human freedom. The old fight for the franchise continues today in the form of the struggle for economic suffrage and economic citizenship.” (Malleon 2013)

And also in the sphere of education, co-producing knowledge, giving learners ‘voice’ and ‘vote’ in what and how they learn

Education as a the 'practice of freedom' – Paulo Freire

10



Beyond the 'industrialised banking' mode of education

11

"The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world" (Paulo Freire)

Critical pedagogy – providing the conditions for students to not only understand how power works but also enables them to become critical agents who actively question, critique systems-

To inculcate in students a healthy scepticism about power (including our own as teachers).

Education as something students do, not something done to them

Students as co-creators of knowledge

Example - A plea for pluralism and debate in teaching economics

Why is the teaching of economics dominated by one form of economic thinking – neoclassical economics ?

Which obscures/hides/occludes its normative assumptions and presents itself as 'objective, disinterested and value-free' ?

Troubling in context of knowledge bases/disciplines that there is one dominant school of thinking which 'crowds out' others

Despite there being many other schools of economic thinking

Thus removing the possibility of critical dialogue between these different forms of political economy



The purpose of studying economics is not to acquire a set of ready-made answers to economic questions, but to learn how to avoid being deceived by economists.

— *Joan Robinson* —

We should, as teachers,

“prepare [students] in advance
for the task of renewing

the common world...the problem is
simply to educate in such a way that a
setting-right [of the world] remains
actually possible, even though it can, of
course never be assured”.

Hannah Arendt

