


argues that these 'others' interpret the term differently from many environmental educators and have managed to co-opt the term for their own (impure) purposes. For Huckle, a major error of Sauvé's paper is this equation of 'all education for sustainability with the promotion of the dominant discourse' (1999, p. 39). Rather than supporting the status quo, education for sustainability, Huckle claims, always 'seeks to expose contradiction, ideology and politics' (1999, p. 40).

Sauvé proposes the notion of education for the development of responsible societies instead of education for sustainability. This is a preferable goal for environmental education because it 'involves nothing less than the reconstruction of the system of relationships among persons, society and the environment' (Sauvé 1999, p. 11). This kind of environmental education, she argues, is a way forward because it promotes an ethic of responsibility and will transform us into responsible beings (1999, p. 28). However, the term responsibility is no less complex than sustainability. Sauvé, therefore, problematises the notion of responsibility by distinguishing between 'deep' and 'shallow' responsibility. With 'shallow' responsibility individuals feel obligated to follow laws, however, with 'deep' responsibility there is a sense of responsibility which sees 'a union of subject and object, of humans and nature ... between being and doing' (1999, p. 29). Deep responsibility is what can be promoted through environmental education, she believes. For Huckle, however, Sauvé's call for education for the development of responsible societies is nothing more than education for citizenship. He suggests that such an approach could be seen to be as contentious and problematic as sustainability as a focus for education. He states: 'We all know what the political right means by education for responsibility and indeed human rights education is partly a response to schooling as a means of social control' (1999, p. 42). Rather, education for citizenship is about both rights and responsibilities. While Huckle acknowledges that the notion of education for sustainability is complex and is used differently in various contexts, he argues that Sauvé is mistaken in thinking that the term needs to be divorced from its 'economic' readings.

It is impossible, he argues, to separate environmental and social issues from economic issues (1999, p. 36). For Huckle, Sauvé misses the point entirely by grounding her discussion in debates over modernity and post-modernity and ignoring the central role that capitalism has and does play in the global environmental crisis. Furthermore, he argues that the critical theory that underpins education for sustainability encourages 'discursive democracy' which in turn acts as a control on the economic and political spheres. For him, education for sustainability is 'underpinned by critical theory and pedagogy and linked to community and citizenship education' (1999, p. 38).

In his defence of education for sustainability, he argues that it is more holistic and inclusive than environmental education. It is more than nature studies and incorporates both the natural and social sciences. It is driven by and promotes, he argues,

'values that should lie at the heart of education as a process of enlightenment' (1999, p. 38). While Huckle believes that critical theory and pedagogy are at the heart of education for sustainability, Sauvé sees sustainability as a reductive concept that should not act as a basis for educational theory. She, therefore, argues against sustainability as the 'ultimate value and finality of education' (1999, p. 48).

These papers by Sauvé and Huckle, along with the others in this volume, provide a lively introduction to the debate over the nature, purpose and place of education for sustainability in contemporary environmental education. 

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Sheridan Bartlett, David Satterthwaite, Roger Hart, Ximena De La Barra, Alfredo Missair 1999, *Cities for Children, Children's Rights, Poverty and Urban Management*, Earthscan, ISBN: 1 85383 470 X Paperback, 305pp, £18.95 UK

This publication was commissioned by the United Nations Children's Fund (UNICEF) and draws a range of authors together to provide a comprehensive and cohesive document. The complexity of the subject matter is dealt with in three clearly framed parts, Part 1 provides a backdrop addressing the convention of rights of the child, child development and families, Part 2 explores in practical detail what these rights mean in day to day life and guidelines for upholding those rights and Part 3 focuses on governance for children's rights.

Bartlett sets the scene by stating that almost half the world's population live in cities, some twelve million children per year die of preventable causes and even in the world's largest economy, the USA, a quarter of the children live in poverty. She makes a case that economic development has taken precedence over recent decades and social development including the welfare of children has been overlooked. We have a moral obligation to meet the basic rights of children and in the long term, this makes economic sense also.

The current Convention on the Rights of the Child was adopted in 1989 and, in contrast to earlier conventions, it was designed

to be legally binding. The convention has had rapid acceptance and as of 1997 only two countries, Somalia and USA, were not signatories. Bartlett makes no comment as to why the USA has not signed, an irony given the extent of child poverty in USA previously noted.

The convention is described in detail including the underlying principles and rights to care, provision, protection and participation. The case is made here and elsewhere in this publication that children's rights are not just about basic needs for food and shelter, they are about promoting the total development and well being of children in all respects. Bartlett also raises questions about related issues such as parents rights, different cultural perspectives on rights and the linking of women's rights and children's rights. In identifying the obligations of local government Bartlett states 'only when systemic inequities are acknowledged and addressed, can children's rights be genuinely achieved'. This is not cause for total despair as the publication provides guidelines and numerous examples of positive action.

It is refreshing to read an account of child development in a text not designed for teachers or childhood specialists. The author includes this chapter in the hope that an understanding of child development and the uniqueness of each child will bring about a change in attitude about the needs of children. The evocative language Bartlett uses to describe play 'as a passionate engagement driven by a thirst for experience' ensures that no government official is left in any doubt about the importance of play in children's development. Part 1 concludes with a discussion about stable families and the implications of instability for the rights of the child. Governments have a role to play in many areas including housing, finance, employment, health, transport and protection to maintain stable families, so that children may be nurtured.

Part 2 consists of nine chapters which explore in depth the implementation of children's rights in daily contexts from prenatal and birth to child care, school, work and juvenile justice. Each chapter includes guidelines, recommendations and examples and where appropriate, cross references. Throughout Bartlett emphasises a participatory, consultative and integrated approach to addressing the rights of children in their immediate environment.

The rights of the child begin with the prenatal healthcare of the mother. In the developing world pregnancy and birth is a risky process for both the baby and mother and has significant implications for later well being. Awareness of the issues, education of men and women and adequate specialised healthcare are suggested as important remedies. After birth children require safe, sanitary and secure housing to provide both a physical and emotional base. It is noted that children are disproportionately affected by environmental stressors such as pollution, violence, overcrowding, disease, traffic and poor water quality to list just a few.

Bartlett suggests that the health problems of the urban poor are the result of inequities in living conditions. The urban

poor suffer the traffic and industry of the urban rich and lack access to the centralised, highly technical, expensive healthcare. To combat some of these inequities the focus should be on local, economical, primary health care which is integrated across services and acknowledges the traditions of particular communities. In addition, adequate nutrition and health care education are significant factors in maintaining children's health.

The notion that children's well being requires more than basic needs is reinforced by the chapter entitled 'Neighbourhoods for Children'. As children grow they explore beyond their immediate home and in too many neighbourhoods this exploration results in feelings of fear, anxiety and insecurity. Children have a right to live in a neighbourhood where they are supported, they have space to play and they can participate freely in community life. Positive neighbourhood experiences can have implications far beyond the individual child as evident in the Children's Movement for Peace in Columbia which gained sufficient momentum to turn an entire country around.

In approaching the topics of child care and schooling Bartlett's focus is clearly on the whole child relative to his or her community, not just their cognitive needs. This is evidenced by the range of care options described to meet needs, the inclusion of minority groups, elimination of curriculum stereotypes, locally relevant curricula and an emphasis on child centred education for life. In addition, implementation should be supported by health care, a well designed physical environment and teaching resources.

Working children, street based children and juvenile justice are singled out as issues relating to children's rights in urban settings which require specific discussion. For example, working children is a difficult issue which is inclusive of everything from child prostitution to factory work and unpaid labour in the home and often involves several stakeholders. The rights of the working child include protection from exploitation and hazards and work that interferes with their education and development. Inequity arises again, this time as a cause of child labour. Work is a means of survival for many children and governments need to address not only child labour per se, but provide alternatives for children e.g. schools, play spaces, and identify the reasons why children are working. While governments need to support those children working for survival, particular attention should be directed to the eradication of hazardous and exploitative work and work for very young children.

In the final part 'Governance for Children's Rights' Bartlett indicates that governance is a complex matter involving both local and higher levels of government, as well as the varied community or institutional organisations, that in some way impact on children's lives. It is imperative that the Convention of the Rights of the Child underpins the actions of all these levels of governance and that they are implemented in a co-ordinated way.

Whilst this publication is not obviously directed at environmental educators, the implications are clear. In recent times, environmental educators have become aware that environmental education is not just about environmental issues but also social and economic issues. This book is at the crossroads of these issues for children. To address the rights of the child is also a step forward for environmental education.

The guidelines in this publication make it very clear how children's rights should be acted upon for the well being and total development of children in this and future generations. The detailed resources, bibliography and index make this a user friendly publication and essential reading for those involved in the governance of children's rights.

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Mark Manuel, Barrie McElroy and Roger Smith 1999, *Environmental Issues*, Cambridge University Press. ISBN: 0 521 42623 5, 201pp.

Designed to encourage students to consider a variety of natural environmental issues from an Australian and global viewpoint, this textbook is part of the 'Our Future Our World' series from Cambridge which includes the titles 'Coastal Conflicts', 'Tourism' and 'Hazards'. For those teachers who are familiar with the series this book is similarly structured with the use of key questions as a focus for student learning. Primarily written as a textbook for Geography students, the questions follow a sequence which identifies the issue, who is involved, where it is occurring, the conflicts involved, how the issue developed, responses to the issue and how the issue could be resolved.

The book is well presented with a good mixture of clear visual material (coloured maps, photographs, graphs and diagrams) and informative text. This is combined with a variety of suggested learning activities for students to complete. These activities require students to process and analyse the information presented in a variety of ways, as well as research the issue further by suggesting websites for the students to investigate.

Some of the topics of a particular interest to teachers of environmental studies would include an overview of atmospheric issues (the enhanced greenhouse effect and the reliance on fossil fuels, photochemical smog, the smoke pall from the fires in South-East Asia in 1997), soil degradation and water resource/management issues. There is also an interesting chapter at the beginning of the book which defines the environment and examines how we value it (which may be of value to teachers of Outdoor and Environmental Education). The book would have limited value to teachers of the new Environmental Studies course because of the humanities approach to the topics. It could however be useful

to take some of the case studies and examples used and develop them further by building in the relevant scientific detail and background.

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Jim Sinatra & Phin Murphy 1999, *Listen to the People, Listen to the Land*, Melbourne University Press. RRP \$29.95, ISBN: 0-522-84861-3, 201pp.

The publication *Listen to the People, Listen to the Land* offers a rare and genuine glimpse of the spiritual and emotional significance of the environment. While it can be easy to dismiss some accounts of love, wonder and awe at nature as spiritual guff, this book describes the relationship of people with the land in a raw and real way, using people's own accounts of their experiences. As such it offers environmental educators precious insights for exploring and developing an appropriate environmental ethic.

Debate may rage at the fore-front of thinking about Environmental Education on a number of fronts between advocates of a liberal approach to education for the environment and those advocating a socially critical approach, however they do agree on at least one point. They share an ecocentric view that insists that nature has intrinsic value (Fien 1993, p. 64). From this view it follows that the protection of the world's ecosystems should be unconditional and should be assured independent of their utility to people.

Such a view is easily ridiculed, and thus presents a major challenge to Environmental Educators. Professor John Passmore describes as 'mythical rubbish' 'the cry ... for a new morality, a new religion, which would lead us to believe that it is intrinsically wrong to destroy a species, cut down a tree, clear a wilderness' (cited in Charlesworth 1990). Many other writers assert that nature only has value due to the resources and perhaps aesthetic pleasure it offers people. Such a utilitarian position is not uncommon, and such arguments are useful in fighting for environmental causes, but is not generally regarded as an adequate point around which to build an environmental ethic. So it falls to the Environmental Educator to encourage the adoption of a value that the wider population may regard as peculiar and mockable.

It is very difficult to build an objective argument for the acceptance of nature as having intrinsic value. Certainly, one may be built upon a religious view of nature, but such arguments suit only a limited audience and are neither universally applicable nor convincing. Our language of morality, including terms like duty, right, obligation and justice, has been traditionally restricted to describing relations between people. This has made it difficult to speak of nature as having rights that must be respected. Value is made even more difficult to ascribe to nature due to the dominance of the