Environmentalism, Environmentality and Environmental Education

Team Bibliography 2013

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1. ENVIRONMENTAL EDUCATION:

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(ii) **ANALYSIS OF ENVIRONMENTAL TEXTBOOKS AND CURRICULA**


(iii) **Environmental Pedagogy**


(c) ENGO EDUCATION PROGRAMS

2. ENVIRONMENTAL NGOS


3. ENVIRONMENTALISM AS SOCIAL MOVEMENT


4. **Environmental Consciousness/Awareness**


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**a) ENVIRONMENTAL CONSCIOUSNESS/AWARENESS – RELATION TO PRACTICE**


Prawaba-Sear, K. and Baudains, C. 2012. ‘Asking the participants: Students’ views on their environmental attitudes, behaviours, motivations and barriers’, *Environmental Education*, vol. 27, no. 2, pp. 1 – 10.


5. **Environmentality**
6. **Environmental Citizenship**


Kennedy, Emily Huddart, 2011. ‘Rethinking ecological citizenship: the role of neighbourhood networks in cultural change,’ Environmental Politics, vol. 20, no. 6, pp. 843-60.


7. **Gender and Environment**


Dema, S. 2008. ‘Gender and organizations: The (re)production of gender inequalities within development NGOs’, *Women’s Studies International Forum*, vol. 31, pp. 441 – 448. [Note: not about environmental NGOs]


8. **Politics and the Environment**


9. RELIGION AND THE ENVIRONMENT


10. SOCIAL JUSTICE AND THE ENVIRONMENT


11. PROTECTED AREAS


Watson, A. E. 2013. ‘The Role of Wilderness Protection and Societal Engagement as Indicators of Well-Being: An examination of change at the Boundary Waters Canoe Area Wilderness,’ *Social Indicators Research*, vol. 100, no. 2, pp. 597-611.

12. **Natural Resource Management**


13. **Environmental Discourse Analysis**


SECTION TWO
ENVIRONMENTALISM, ENVIRONMENTALITY AND ENVIRONMENTAL EDUCATION:
ASIA AND INDONESIA

1. ENVIRONMENTAL EDUCATION

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(i) ENVIRONMENTAL EDUCATIONAL MATERIALS


b) ENVIRONMENTAL EDUCATION - FORMAL


(i) **Education for Sustainable Development / Sustainability**


Including:
- Nirarita, Ch. E., and Helvoort, B. E. V. ‘Wetlands teacher's kit: an experience and approach toward developing environmental education in formal education in Indonesia’, pp. 417-428;

(ii) ANALYSIS OF ENVIRONMENTAL TEXTBOOKS AND CURRICULA


(iii) ENVIRONMENTAL PEDAGOGY

Adventures of Wayan and the Three R's. 1995. A short video about a boy who learns to reduce, reuse and recycle. (Filmed in Bali with Balinese actors, seems to have been used outside Indonesia – e.g. on Sesame Street.) <http://www.videoproject.com/adv-192-v.html>


c) ENGOs EDUCATION PROGRAMS:


Including:

Rute Pendidikan Lingkungan (REPLING)—“Environmental Education Route Program” (Indonesia)
- Asia-Pacific Environmental Innovation Strategies (APEIS) and Research on Innovative and Strategic Policy Options (RISPO) Good Practices Inventory
- REPLING aims to increase the knowledge and awareness of children and the youth, as well as their teachers and parents, on environmental problems and biodiversity conservation.

2. **ENVIRONMENTAL NGOs:**


3. **ENVIRONMENTALISM AS A SOCIAL MOVEMENT**


Di Gregorio, M. 2012. ‘Networking in environmental movement organisation coalitions: interest, values or discourse?’ Environmental Politics, vol. 21, no. 1, pp. 1 – 25.


PEACE 2007. Executive Summary: Indonesia and Climate Change: working paper on current status and policies.

4. **Environmental Consciousness/Awareness**


5. **Environmentality**


6. **Environmental Citizenship and Ecological Nationalism**


7. **Gender and the Environment**


8. **Politics and the Environment**


PEACE 2007. Executive Summary: Indonesia and Climate Change: working paper on current status and policies.


9. RELIGION AND THE ENVIRONMENT


Inside Islam website - blogs and posts:


10. **Social Justice and the Environment**


CDM Solar Cooker Project Aceh


Accessed 1 Nov 2011, Document saved. This was a pilot project to reduce deforestation and carbon emissions, promote health (eg cut down respiratory diseases from wood smoke) and alleviate poverty (the latter is through a. pays for itself in 4 months, b. helps small industry, e.g. fish-drying for sale.


11. **Protected Areas**


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13. **BACKGROUND MATERIALS**


SECTION THREE

METHODOLOGIES

1. METHODS OF CONDUCTING RESEARCH


a) PARTICIPATORY ACTION RESEARCH


2. **EXAMPLES OF METHODOLOGICAL APPROACHES**


Prabawa-Sear, K. and Baudains, C. 2012. ‘Asking the participants: Students’ views on their environmental attitudes, behaviours, motivations and barriers’, *Environmental Education*, vol. 27, no. 2, pp. 1 – 10.


3. **POTENTIAL SCALES, MEASURES, CRITERIA, QUIZZES, SURVEYS, QUESTIONNAIRES.**


1. The most important role of national parks is to:
   a) serve as a place for people to have a spiritual experience with the natural world;
   b) serve as a place for quality outdoor recreation and tourist opportunities;
   c) serve as a place for the animals and plants to live free and undisturbed;
   d) serve as a place for environmental stability and maximum natural biodiversity.

2. The most important role for environmental education is to teach:
   a) an understanding of ecological communities, including the perspective that humans are part of those communities;
   b) an understanding of nature's magic, myth, and spiritual vitality;
   c) techniques of wise resource use and protection, so that the resources are available for human use and recreation;
   d) an appreciation of nature's role in advancing human spiritual and ethical growth.

3. My personal relationship with nature can best be summarized:
   a) as a pioneer or adventurer. I go to nature to feel freedom, independence, and to relive the adventure of the explorers;
   b) as a conservationist. Nature is for human benefit and enjoyment, but I care that nature and natural resources will be available for future generations;
   c) as an intuitive oneness with the natural world;
   d) as a community of humans and the non-human. Science shows that 1) maximum biodiversity makes for a healthy ecosystem and 2) humans are not exempt from the rules of these ecosystems.

4. I would purchase fewer material goods and lead a simpler lifestyle if I was sure that it would:
   a) protect the ecology of wetlands, rainforests, and other natural communities;
   b) protect the rights of the earth's plants and animals;
   c) contribute to a more careful and more sustainable human use of natural resources;
   d) contribute to a more wholesome, moral, and spiritually rich society.

5. Endangered species should be protected because:
   a) it is humanity’s role, even its destiny, to be the protector of all things on earth
   b) all living things have value to human beings. The loss of a species means it is not available for humans to use and enjoy.
   c) all species have an inherent right to exist
   d) each species contributes to the biodiversity and ecological balance of the planet.

6. The primary reason for preserving wilderness and wild areas is that:
   a) these places provide ecological stability;
   b) these places are the rightful homes for plants and animals;
c) these places supply quality recreation and are a depository of natural resources for future generations;
d) these places represent humankind's adventurous spirit and are a source of spiritual rejuvenation.

7. I would willingly pay more money for a pair of shoes if the additional cost:
   a) enhanced the culture, the spirit, the quality of life of people in the country where the shoes were produced;
   b) meant using recycled materials freed natural resources for other useful products;
   c) meant no animals were harmed or killed in the production of the shoes;
   d) meant no ecosystems were damaged as a result of making the shoes.

8. I would be most likely to donate money to an organization dedicated to:
   a) the study and the protection of wetland ecosystems;
   b) the rehabilitation of injured owls and eagles, and their release to the wild;
   c) scientific research that would help to maintain a local natural resource-related industry (e.g., logging, fishing, small-scale farming);
   d) the connection between nature and the world's great religions.

For questions 9, 10, 11, and 12, there are two questions for each number. Answer only the question that best matches your interests and/or philosophy.

9a. "Small family farming," especially with small dairy herds, are a dying industry in the US. The dairy industry is moving toward large industrial scale operations with hundreds to thousands of cows at each facility. The demise of small dairy farms is a tragedy because:
   a) it is the slow death of traditional culture in many rural communities;
   b) small dairy operations provide a stronger foundation for the local economy, based on the wise use of natural resources, than do industrial scale farms;
   c) small dairy farmers are more likely to be sensitive to the needs of individual species that share their land;
   d) small dairy operations have less negative impact on the overall quality of local ecosystems.

9b. Commercial fishing is a dying industry all over the world. The once rich oceans have been over fished, and fish populations have been slow to recover. The demise of the fisheries is a tragedy because:
   a) it is the slow death of a traditional culture in many fishing villages;
   b) it is the destruction of a humanly useful and economically significant renewable resource;
   c) it is further evidence of human injustice inflicted upon fellow species;
   d) it is a serious imbalance of a large marine ecosystem.

10a. I include pork, beef, and lamb in my diet because:
   a) the human role in the ecosystem is as an omnivore;
   b) although I feel part of the natural world, killing animals for food is philosophically consistent with that view;
   c) it is a concentrated source of protein/ it is a food source that helps feed the population of earth;
   d) my religious doctrine and/or cultural heritage eats meat.

10b. I do not eat meat (pork, beef, or lamb) because:
   a) the raising of domestic animals leads to unnecessary destruction of natural ecosystems;
   b) animals are spiritual entities and should not be used as food;
c) of health reasons. Also the belief that eating lower on the food chain provides more food for the rest of the world;

d) my religious, spiritual, or cultural roots tell me it is wrong.

11a. I oppose hunting as a recreational pursuit, because:
   a) the advancement of humans as a enlightened species moves us away from such uncivilized actions;
   b) the management of wildlife for human benefit and enjoyment is best served by banning hunting;
   c) I feel that humans are part of nature, and therefore, we should not kill our animal brothers and sisters for food or sport;
   d) a science-based policy that has humans as stewards for the community of earth is inconsistent with hunting.

11b. I support hunting as a recreation pursuit, because:
   a) the challenge of hunting can lead to moral growth; it is reliving the history of humankind;
   b) the management of wildlife for human benefit and enjoyment is best served by hunting;
   c) hunting makes us spiritually equal to the prey; we are truly one with nature;
   d) hunting is a logical extension of humans as part of the community of nature.

12a. I favor the use of nuclear energy because:
   a) science has shown that nuclear energy's impact on ecosystems is less destructive than fossil fuels;
   b) intuitively I feel that the life force of the planet is not compromised by the use of nuclear energy;
   c) science and technology have shown it to be safe to humans, and it provides a more concentrated source of energy than other fuels;
   d) uranium was put on earth for human use; it contributes to fulfillment of the human potential.

12b. I oppose nuclear energy, because:
   a) science has shown that nuclear energy has the potential to disrupt or destroy entire ecosystems;
   b) intuitively I feel that nuclear energy is a threat to the life force of the planet;
   c) science and technology has shown nuclear energy to be potentially dangerous to humans;
   d) intuitively I feel that nuclear energy is a threat to human life.