

RESPONSIBILITY AND ETICHS IN ENVIRONMENTAL EDUCATION

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Abstract:

Environmental education should be started in the family, and then continued in kindergarten, school, university etc. This is because a real protection of nature will be possible only when the people will change their mentality and are aware that they live in nature and not vice versa. We can not miss it, any "tricks" we invent. If we take this into account, environmental problems will be acknowledged and internalized, the effects will be visible.

Key words: etichs, different strategies, eco-pedagogy, responsibility

INTRODUCTION

We need Etichs and Responsibility?

According the *Petit Dictionaries d' etique responsibility* means a relationship involving three terms: the responsible person, the responsibility (actions, character, attitudes) and the court before which give explanation (consciousness, people charged with making decisions) (Hoffe,1993).

The theme of responsibility was and is in the experts' attention , nowadays we talk about responsibility as a new ethic. In this respect we mention E.Levinas with *the responsibility for the Other* , Jurgen Habermans *the responsibility for the community*, Hans Jonas' *responsability for the future*.

From its level, the normal responsibility, knows how to capitalize on both the rigor and creativity of responsibility, to unite them with their courage the action of moral progress, because, "being responsible means being aware that we are social beings and that we have the duty to act at the level of human dignity (Grigorias, 1982). Responsibility is the benchmark value in training for the teaching career, and the teacher is also responsible for this students' responsibility.

METHOD ACTION

1. Why Is There A " Terror Against The Red Pen? "

Because of evolution is often misunderstood by both teachers and students, and it is seen as a way of penalty or punishment, forgetting most times its primary role-that of supporting the students learning activity/ the student, etc. The wrong way to assess has consequence on the entire educational endeavor and has long term negative effects on students responsibility. If the most common errors encountered in the practice of

evaluation are fully described in the literature and here we refer to penalty noting, strategic noting, speculation noting, noting the label, the halo effect, the Pygmalion effect, the contrast effect, etc, we shall not lose sight of the fact that errors can take many and subtle forms in teaching, of which, most often, teachers are not aware. Some of the errors were based on two theories: the theory of labeling, and the theory of reflected self. If a child is always –verbal, nonverbal, through ignorance, labeling, even subliminally– that he/she does not meet the schools ‘demands, will take over and internalize the negative self-image. So an inadequate attitude, ignorance from teachers, the lack of responsibility may actually have serious effects–from different types of anxiety (failure, competition) to dropping out should we remember? That *the assessment is not engineered, but human* (Cucos, 2008). is preferable an appreciative pedagogy, where the emphasis is on encouraging successes and not on punishing and permanently downgrading of mistakes or failures, that attitude is very important in the assessment, that assessment should support learning. This fact generates a pragmatic understanding where *the learning is built on the basis of anterior experience and is influenced by the climate where it forms* (Bernat, 2003).

2. The Nature of Values

Values are conceptualized as guiding principles important in a person's life (Rokeach, 1973; Schwartz, 1992). Similar values are referred to as value types. Value orientations are defined as clusters of compatible values or value types. For example, the value types benevolence and social justice are related to social-altruistic value orientation while the value types achievement and power are associated to a pro-self, egoistic value orientation. A value strategy refers to a specific overall plan for values education. This strategy is primarily focused on creating people who are interested in pursuing positive social and environmental values and behaviors and have a basic values orientation in life. Values education methodology will denote an approach to teaching values within a chosen strategy. For example, the strategy of values inculcation can involve either methodologies or moralizing or modeling. Methodologies can also be used in different strategies. For instance, moral dilemmas can be used with values clarification, moral development and values analysis (UNESCO, 1985). Strategies for values education are widely divergent in their aims and methods. The UNESCO guide on environmental values education (UNESCO, 1985) emphasizes eight major strategies used in moral education:

a) laissez-faire, b) moral development, c) inculcation, d) values analysis, e) values clarification, f) action learning (service learning), g) confluent education, h) behavior modification.

Laissez-faire – This approach is often linked with a faith that increased knowledge alone about the environment will eventually surface as a strong set of environmental values.

In fact, valuing is an unavoidable, implicit part of all forms of interactions between the teacher and the learner. Values are implicitly taught through choice of student's during a discussion, choice of methods and orientations concerned with development of personality and character and more.

Moral development – An approach which is based on Piaget's and Kohlberg's models of moral development. In the basis of these theories is the premise that moral development growth of an individual occurs in progressive stages parallel to his/hers intellectual development. Learners are to be aided in this process by being exposed to moral conflict situations and to individuals who are functioning at a higher level of moral reasoning.

Inculcation – The purpose of inculcating values is to instill in learners certain chosen values, or to shift learner values towards those desired ends. The teacher's part as a role model is an especially important form of values education. The prevailing methodologies in this approach are: moralizing, modeling, positive and negative reinforcement and role playing. Incultation occurs implicitly whether or not it is a planned form of values education.

Values analysis - This strategy applies the scientific, logical thinking of deductive reasoning to the study of values. Its main objective is to help learners apply this form of investigation to values exploration and decision-making in their own lives. This strategy is recognized as rational, objective with a strong cognitive grounding. Followers of this method frequently reject any form of inculcation.

Values clarification - Like values analysis, values clarification emphasizes the process of valuing, not the values themselves. By increasing the learner self awareness, values clarification exercise can expose a learner to incongruity between preferred attitudes and actual behavior. This method is most appropriately used to help morally autonomous learners to become more aware of their already formed values. The methodologies commonly used are: role-playing, games, simulations of real life situations, in-depth self analysis exercises, out of class activities and small group discussions.

Action learning – This strategy applies the time-tried approach of experiential learning to values education. Action learning experiences encourage teachers to take learners out into the community to learn from real-life experiences. Action learning provides vital personal and social challenges. Because of the nature of environmental education, especially that which occurs outdoors, action learning is an integral, vital part of any environmental education program.

Confluent education – This strategy takes a holistic approach. It states that both cognitive and affective education is inseparable in the learning process. It includes exercises that link the learner's thinking, feeling and valuing. It is dependent upon the effectiveness of individual teachers in connecting the study of feelings and values with day-to-day studies and life itself. Some EE programs that use this strategy have a "sensory awareness" component that inspire wonder and awe within the learners and incorporate a strong feeling for the environment into their self-concept.

Behavior modification – This behavioristic approach is allied with what Skinner's coined as "technology of behavior"(Skinner, 1971). Behavior is determined by external reinforcements which can be either positive (reward) or negative (punishment). Skinner's theory assumes that attitudinal changes follow changes in behavior. Behavior modification occurs constantly during instruction. The use of behavior modification should occur in the context of a positive relationship with learners.

It should be emphasized that although the valuing strategies are discussed separately, they can and should be used concurrently where appropriate. Thus, their strengths can be made to complement each other. Strategies for the EVE of young, morally dependant learners should concentrate on the formation of values and the development of an ethic of love. As learners develop an independent system of values and ethics, EVE strategies can concentrate more on enhancing learner self awareness of values and how to apply these in a caring way that is most beneficial to society and the environment.

3. Model of Pro-Environmental Behavior – Exploring the Gap

Kollmuss and Agyeman (2002) proposed a model of pro-environmental behavior exploring the gap between intention and action in the consumer spending habits. This model considered emotional involvement as a factor for linking environmental knowledge, values and attitudes to pro-environmental behavior. They called this 'pro-environmental consciousness' which was derived from personal values, shaped by personality traits and affected by internal and external factors, including here social and cultural ones. Kollmuss and Agyeman (2002) suggested that expected responses would vary according to different personal life stages as well as, for example, the extent of education or knowledge about environmental issues. As for other possible barriers to behavior, it identified old behavior as the worst. This is because old behavior limited all possible attributes deriving from both internal and external factors that determine environmental consciousness. Although these factors will not vary at different stages, their roles will vary during the development process of people's lives. The model designers point out that it is almost impossible to create a model that fully

explains the gap between intention and action. The model limitations such as gender and years of education must be taken into consideration. Thus, as demonstrated by Kollmuss and Agyeman (2002), it is impractical to have a single model to narrow the gap between positive attitude and pro-environmental behavior. Different models offer valid explanation under certain circumstances and therefore are situation, location and people specific.

4. The Origins of Eco-pedagogy

The eco-pedagogy is an outgrowth of developments in critical pedagogy. In order to understand the educational ideas which eco-pedagogy presents, one must first discuss and introduce the critical pedagogy approach.

With roots in Marxist and neo-Marxist critical theory, critical pedagogy represents a transformational educational response to institutional and ideological domination, especially under capitalism. Burbules and Berk (1999) define critical pedagogy as "an effort to work within educational institutions and other media to raise questions about inequalities of power, about the false myths of opportunity and merit for many students, and about the way belief systems become internalized to the point where individuals and groups abandon the very aspiration to question or change their lot in life." The leaders of the movement, including Freire, Giroux and McLaren, insist that education is always political and that educators and students should become *'transformative intellectuals'* (Giroux, 1988), *'cultural workers'* (Freire, 1998) capable of identifying and redressing the injustices, inequalities and myths of an often oppressive world. In fact, critical pedagogy was heavily influenced by the works of Paulo Freire, a Brazilian teacher, who was arguably the most celebrated critical educator. According to his writing, Freire deeply endorses ability to think critically about the educational situation; this way of thinking allows educators to "recognize connections between their individual problems and experiences and social contexts in which they are embedded"(Freire, 1998). Realizing one's consciousness ('consentization') is a needed first step of 'praxis', which is defined as the power know how to take action against oppression, while stressing the importance of liberating education.

"Praxis involves engaging in a cycle of theory, application, evaluation, reflection and then back to theory. Social transformation is the product of praxis at the collective level"(Freire, 1998). For Freire, critical pedagogy begins with recognizing that human beings, and learners, exist in a cultural context:" People as beings 'in a situation', find themselves rooted in temporal-spatial conditions which mark them and which they also mark. They will tend to reflect on their own 'situationality' to the extent they are challenged by it to act upon it. Human beings *are* because they are in a

situation, and they will not only critically reflect upon their existence, but critically act upon it"(Freire, 1995). This passage taken from Freire's book "Pedagogy of The Oppressed" demonstrates the importance of space, or place to critical pedagogy's origins. Being in a situation has a spatial, geographical, contextual dimension. Reflecting on one's situation corresponds to reflecting on the space(s) one inhabits. Acting on one's situation often relates to changing one's relationship to a place.

The purpose of critical pedagogy is to engage learners in the act Freire calls 'conscientizacao' which has been defined as "learning to perceive social, political and economic contradictions and to take action against the oppressive elements of reality"(Freire, 1995). Fassbinder (2009) claims that Freirean Pedagogy offers several advantages to the teacher of environmental stewardship:

1. It suggests the *possibility of social changes*, as Freire said before his death "the future does not make us; we make ourselves in the struggle to make it" (Freire, 2004). Thus, Freirean Pedagogy offers an open-ended model in which the Freirean teacher can argue that learning is not merely something we do to get a better job, but something we can do to assert our rights within society and to participate in the trajectory of history (which is not preordained).
2. It suggests a *dialogic approach* to the exercise of teaching, in which, as Freire said "it is not our role to speak to the people about our view of the world, not to attempt to impose that view on them, but rather to dialogue with the people about their views and ours"(Freire, 1995). Freirean Pedagogy therefore seeks to find the language of the people in topics such as environmental crisis, and thus learn to talk with people in their own language, rather than in the scientific language of the specialists.
3. Freirean Pedagogy consciously sets to place the teacher as a "teacher-student" and the students as a "student-teacher", *making the classroom situation into a co-investigation of reality*. Just as teachers must understand the student body ethnographically, as conditioned by capitalist discipline but open to ecological discipline, thus also the students have the privileged position of being able to show what "saving the earth" means to them.
4. Freirean Pedagogy *emphasize both action and reflection* thus both students and teacher can be led to focus upon what sort of action will be efficacious in bringing about a sustainable world society. The Freirean Pedagogy is meant to underscore one major point: the ecological crisis is fundamentally a social crisis, a crisis stemming from work and from labor discipline and so teachers focusing upon it will have to teach about society as it is, not as it should be.

In his book Kincheloe (2008) explains the central dynamics of critical pedagogy: "advocates of critical pedagogy are aware that every minute of every hour, that teachers teach, they are forced with complex decisions concerning justice, democracy, and competing ethical claims."

Kincheloe (2008) lists the basic concerns of critical pedagogy:

- All education is inherently political and all pedagogy must be aware of that condition.
- A social and educational vision of justice and equality should ground all education.
- Issue of race, class, gender, sexuality, religion, and physical ability are all important domains of oppression and critical anti-hegemonic action.
- The alleviation of oppression and human suffering is a key dimension of educational purpose.
- Schools must not hurt students – good schools don't blame students for their failure or strip students of the knowledge's they bring to the classroom.
- All positions including critical pedagogy itself must be problematized and questioned.
- The professionalism of teachers must be respected and part of the role of any educator involves becoming a scholar and a researcher.
- Education must both promote emancipatory change and the cultivation of the intellect –these goals should never be in conflict, they should be synergetic.
- The politics of knowledge and issues of epistemology are central to understanding the way power operates in educational institutions to perpetuate privilege and to subjugate the marginalized—"validated" scientific knowledge can often be used as a basis of oppression as it is produced without an appreciation of how dominant power and culture shape it.
- Education often reflects the interests and needs of new modes of colonialism and empire. Such dynamics must be exposed, understood, and acted upon as part of critical transformative praxis.

The task of accomplishing the above goals falls to a particular role-player, the 'committed intellectual'. McLaren (2005) expresses the role of the teacher as the 'committed intellectual' – someone for whom the end of all forms of exploitations is the focal point of her or his commitment to transform the world. The teacher is seen as an intellectual activist changing the world through the dissemination of knowledge. This notion of the teacher-activist, whose function is that of being a change agent, is meant to thrive in an environment which needs help from activists.

CONCLUSION

The contemporary education in the field of environment should be characterized by several important aspects:

- To focus not only on the classical approach of the environment and its protection, but also on the human being in context of a healthy environment;
- To change people's attitudes about environmental protection, meaning the state exceeded their declarations and training in order to effectively engage in such actions;
- The school programs to be designed to lead to a passive knowledge to active interaction with the environment, to be translated theory into practice.

The changes that should occur to education at all levels of education would mean *restructuring the education content* (plans, programs, textbooks, teaching-learning-assessment strategies), *to promote teaching strategies* that are based on investigation, testing, decision making, active involvement and to study the "*human and environment*, environmental quality and quality of life, is very important the human relationship with nature. We can produce and environmental education as long as this is required by society! But this must involve us all, as results from conducting this survey. It is not emancipation but to live with the needs required by the Actual Time. People should be available to do something to change, but HOW?

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