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Stibbe, Arran ORCID logoORCID: https://orcid.org/0000-0002-3854-9854 (2019) Education for Sustainability and the Stories We Live By. In: Prioritizing Sustainability Education: A Comprehensive Approach. Routledge. ISBN 9780367076436

Official URL: https://www.crcpress.com/Prioritizing-Sustainability-Education-A-Comprehensive-Approach/Armon-Scoffham-Armon/p/book/9780367076436

EPrint URI: https://eprints.glos.ac.uk/id/eprint/8163

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Stibbe, A., 2019. Education for sustainability and the search for new stories to live by. In: J. Armon, S. Scoffham, and C. Armon, eds. *Prioritizing Sustainability Education: A Comprehensive Approach*. London ; New York: Routledge, 233–243.

Education for sustainability and the search for new stories to live by

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Biography: Arran Stibbe is a Professor of Ecological Linguistics at the University of Gloucestershire. He has an academic background in both linguistics and human ecology and combines the two in his research and teaching. He is the founder of the International Ecolinguistics Association, and is author of *Animals Erased: discourse, ecology and reconnection with nature* (Weslyan University Press) and *Ecolinguistics: language, ecology and the stories we live by* (Routledge). He was awarded a National Teaching Fellowship by the Higher Education Academy for teaching excellence and has published widely on ecolinguistics and education for sustainability.

Introduction

If asked what three questions are the most important for educators to ask ourselves in the current conditions of the world, I would say that the first is '*Who am I?'* The second is '*Who am I within an unjust and unsustainable society?'* And the third is *'Who do I need to become?'*

To answer these questions for myself: 'Who am I?' I am, among other things, an educator who teaches English. 'Who am I within an unjust and unsustainable world?' The answer to this is painful, but unavoidable. I am someone who reproduces, entrenches and perpetuates injustice and unsustainability through my teaching practices, partly through specific actions but mostly through inaction. With the pain faced, the third question brings hope: 'Who do I need to become?' My answer is someone whose teaching allows students to challenge the foundations of the unjust and unsustainable society around them – the stories we live by – and helps empower them to convey new stories to live by, stories that work better in the conditions of the world we face.

This chapter describes how I have responded to the significant challenge of being an educator within an unsustainable society and integrated sustainability into my teaching. My journey started with completing a PhD in linguistics at Lancaster University in the UK which compared Chinese and Western ideas of illness. The next step was working as a linguistics lecturer in South Africa, then as an English lecturer in the mountains of Japan where I first gained ecological awareness. It continued back to the UK where I studied human ecology at the Centre for Human Ecology, Edinburgh, and then to the University of Gloucestershire where I am now Professor in Ecological Linguistics. For fourteen years now at Gloucestershire I have been surprising students with modules which focus on social justice and 'sustainability' as the overarching goals. There are two modules I teach which are

particularly focused on sustainability: *The Stories We Live By* (first year), and *The Search for New Stories to Live By* (second year). I also run the free online course *The Stories We Live By* (Stories 2019) which provides videos, notes, readings and discussion groups for students across the world. It offers free tuition over email in 12 languages thanks to volunteer tutors, and so far more than 1300 students have enrolled on it.

Although I say that these modules focus on 'sustainability', I use the word with mixed feelings and scare quotes. The terms 'sustainability' and its counterpart 'sustainable development' have long history of use and abuse since sustainable development came to prominence with the *Our Common Future* (Brundtland 1987). In Stibbe (2015a) I document how the term 'development' originally referred to an altruistic goal of poverty reduction in poor countries through helping their economies to grow (p. 54). It then became 'equitable development' to emphasise contributing to a fairer society, then 'sustainable development' to ensure that the environment was protected too. However, the term 'sustainable development' was co-opted by rich countries to refer to maximising *their own* economic growth while reducing damage to the environment. More recently the term 'sustained growth' was coined, with the environment forgotten and the focus on international competition to build the wealth of already-rich countries at the expense of poorer ones. This description is, of course, a simplification, but illustrates a general process where altruistic attempts to benefit the world (intrinsic values) are twisted to serve dominant goals of wealth for the few at the expense of other people, other species, and the ecosystems that support life.

My own way of characterising sustainability, therefore, refers only to intrinsic goals, i.e., goals that are valuable in themselves, as opposed to extrinsic goals such as profit or economic growth, which are at best a means to an end and never an end in themselves (Crompton 2010):

> Sustainability is the pursuit of intrinsically valuable goals such as human health, wellbeing, poverty reduction, peace, social justice, and the survival and wellbeing of other species, underpinned by care for the ecosystems that life depends on (p.10).

Ecosystems, although crucial in keeping us alive, can feel very distant from the English curriculum – a matter for environmental science students, not English students. Nothing could be further from the truth, however. The foundations of the unsustainable society we live in are built through discourses, and English students are in a key position to use their knowledge to expose and challenge those discourses.

It is not just English students, however, who could benefit from close attention to language and way it forms the stories we live by: it is a fundamental sustainability skill for students in any discipline.

The Stories We Live By

It often hard for people to see a connection between language and sustainability. For me, though, the connection is clear. Quite simply, increasing ecological destruction and social injustice calls into question the fundamental stories our society is built on, and we can use the tools of linguistic analysis to reveal those stories and contribute to the search for new ones. Students are confused by this at first, which is unsurprising since it is a 'threshold concept'

(Meyer and Land 2005). Understanding this will require a fundamental rethinking of the power of language to shape reality, rethinking what it means to be a student in an unsustainable society, and rethinking what the goal of education is.

To help students over the threshold I start the *Stories We Live By* module with a practical analysis of texts. I hand out printouts from websites which sell artificial grass, i.e., plastic lawns. What stories do the visual images and linguistic features in the texts tell? The following are some extracts from the websites:

- The crème de la crème of artificial grasses
- Makes gardening a pleasure
- Enjoy the luxury of your garden
- Enjoy your garden, enjoy life
- Make your garden fit for a king
- His artificial grass garden helped him overcome Afghan bomb blast wounds
- Lifestyle Elite Premium – luxurious alternative to natural grass
- Mayfair Supreme Lawn

Heads down in conversation, occasionally passing advertisements on to another group, some laughter, moving around the room to see what other groups have found. They've found a lexical set across the texts: *elite, luxury, royal, rich, crème-de-la-crème, (fit for a) king.* It fits the common story of PURCHASING GOODS IS A PATH TO HIGH SOCIAL STATUS and matches the competitive framing that another group has found: *rich realistic results to wow the neighbours*. There are presuppositions embedded in sentences that imply that artificial grass is beautiful and enhances enjoyment not only of the garden but also of the changing seasons. This fits a very general story of PRODUCTS ARE A PATH TO HAPPINESS, where enjoyment of nature (which could potentially be free) is substituted for the consumption of products. And then, across all of the advertisements, manifesting in a range of ways, the simple story CONVENIENCE IS GOOD. The discussion moves on to the potential impact of stories such as PRODUCTS ARE A PATH TO HAPPINESS on people's behaviour; do they encourage people to protect the ecosystems that support life through reducing their consumption, or damage them further by fuelling even more consumption? The discussion started by examining the small technical details of the text and images and widened out to the larger context of the stories that lie behind them, and how they encourage us to protect or destroy the ecosystems that life depends on.

This is the first class in *The Stories We Live By* module. The concept of 'story' as the basis of a society or culture has a long history. Chara Armon (this volume) draws from the work of Thomas Berry, who even as far back as 1978 described the environmental crisis as a question of story:

> It's all a question of story. We are in trouble just now because we do not have a good story. We are in between stories. The old story, the account of how we fit into it, is no longer effective. Yet we have not learned the new story (Berry 1978, p.1).

Each week in the *Stories We Live By* module we focus on one particular way that linguistic features convey the stories we live by. We start with *ideologies*, drawing on Critical Discourse Analysis. One of the key ideologies we investigate is HUMANS ARE FUNDAMENTALLY SELFISH, which is embedded in many of the main economics textbooks, and promotes the building of a society based on greed. Then we look at *frames* and *metaphors*,

using cognitive linguistics (e.g. Lakoff and Wehling 2012). Then *evaluations*, using appraisal theory (Martin and White 2005). Evaluations are stories about whether an area of life is good or bad, and we investigate the dangers of the story ECONOMIC GROWTH IS GOOD, which is deeply embedded in our society and commits us to unending increases in consumption.

We move on to *identities*, using identity theory (Benwell and Stokoe 2006) and look at how consumerist identities in lifestyle magazines set up ideals of masculinity and femininity that associate owning particular items with being a particular kind of person. Then we look at *convictions*, using facticity theory (Potter 1996), and consider linguistic techniques used by climate change deniers and ways to resist them. Finally, we explore *erasure* and *salience*, drawing from van Leeuwen's (2008) work. We consider how the ecosystems that support life have been erased in so many texts that surround us in everyday life, and search for inspiring discourses which can help give the natural world salience by representing it prominently, as something important and worthy of attention. Each week I give input on linguistic theory, but always in the context of the larger picture, of critiquing the unjust and unsustainable society around us, and searching for new stories to live by (see Stibbe 2015b for a more detailed case study of this module).

The feedback from students shows how learning about the stories we live by inspires not only critical awareness of how everyday texts encode the stories we live by, but practical changes in lifestyle. The following are examples of comments from students:

- Very enlightening in terms of igniting awareness.
- Fascinating, it made me think more deeply.
- Increased my understanding of how society and the media influence the world around me
- Helped me look at things in a new way and question a lot of the things we take for granted.
- I am more conscious of my own impact on the environment.
- I will be more aware of what products I am buying in the future,
- Made me look at the world very differently in relation to ecology and my place in the world.
- Unique perspective of the world that I otherwise would never have experienced.
- I now view advertisements and texts in different ways.
- I will take more care in everything, start a more sustainable lifestyle.
- It caused me to look at ways to change the world.

Developing an Ecosophy

It's important that the classes do not attempt to force particular values or worldviews on to students. Students are sensitive to indoctrination and need to accept new ideas through their own process of critically evaluating alternative viewpoints. If they do this then the ideas will lodge far deeper in their minds than if they accept them at a surface level to please the lecturer and get high marks. One way to avoid imposing values would be to have a course which focused entirely on technical details of language structure without considering the larger social and ecological context at all. This, however, is also a political stance because it implicitly endorses the stories we currently live by through leaving them unchallenged. It assigns to education the role of reproducing an unjust and unsustainable society rather than changing it.

My way of addressing the issue of values and worldview is to ask students to develop their own ecosophy (or ecological philosophy) which they use to judge stories against. An ecosophy is a values framework which considers not just humans but also other species, the physical environment and the ecosystems that life depends on (Naess 1995, p. 8). Each student is expected to come up with their own ecosophy, based on their reading and experience, and develops this on an ongoing basis over the three years of the course (and throughout their lives).

In developing their own ecosophies, students investigate a wide spectrum of ecosophies from the most conservative (i.e., the least challenge to dominant political structures) to the most transformative. At the most conservative end of the spectrum is *Ecological Modernization,* as exemplified in many of the UN's Sustainable Development Goals (SDGs). This ecosophy relies on technological progress, industrialisation and economic growth to reduce poverty, and puts the brunt of sustainability onto resource efficiency ("doing more and better with less" as SDG12 put it). Ecological modernization also tends to treat other species and the physical environment as resources for human use (e.g., SDG14, *Life Below Water*, speaks of 'sustainable use of marine resources' and SDG15 of 'utilization of genetic resources'). As Hickel (2015) points out, the SDGs are conservative in terms of the economy because they fail to challenge the dominant economic model:

> the goals are not only a missed opportunity, they are actively dangerous: they lock in the global development agenda for the next 15 years around a failing economic model that requires urgent and deep structural changes…the core of the SDG programme for development and poverty reduction relies precisely on the old model of industrial growth - ever-increasing levels of extraction, production, and consumption.

A more transformative ecosophy is *Social Ecology* (Bookchin 2005) which insists not only on reducing poverty, but also challenging the system of hierarchy and domination which allows a small group of people to consume vast resources at the expense of other people and the planet. *Deep Ecology* challenges the dominant paradigm in another way by recognising the intrinsic value not only of humans but of other species and the ecosystems that life depends on (Naess 1995). The Transition Movement (Hopkins 2008) calls for social change based a philosophy of 'resilience', at a time when climate change and resource depletion are leading to an inevitable decline in the ability of the Earth to support human life. The movement is localist in encouraging communities to regain the bonds and skills to look after each other and fulfil their own needs in turbulent times. By contrast, The Dark Mountain Project (Kingsnorth and Hine 2009) is less optimistic than transition. It recognises that with the globally dominant political focus on economic growth and consumerism, the collapse of industrial civilisation is inevitable. The aim, therefore, is to lay the foundations for a new, more ecologically-focused form of civilisation to emerge for those who survive the collapse. Deep Green Resistance (McBay et al. 2011), at the radical end of the spectrum, sees industrial civilisation as evil due to the damage and suffering it causes both humans and other species. Rather than waiting for industrial civilisation to destroy itself, Deep Green Resistance aims to hasten its end through direct action against strategic infrastructure, combined with rebuilding just and sustainable human communities. Perhaps the most radical of all is the semi-serious VHMT (Voluntary Human Extinction Movement), which believes that only the extinction of the human species through a worldwide agreement not to have children can prevent the destruction of the ecosystems that all life depends on.

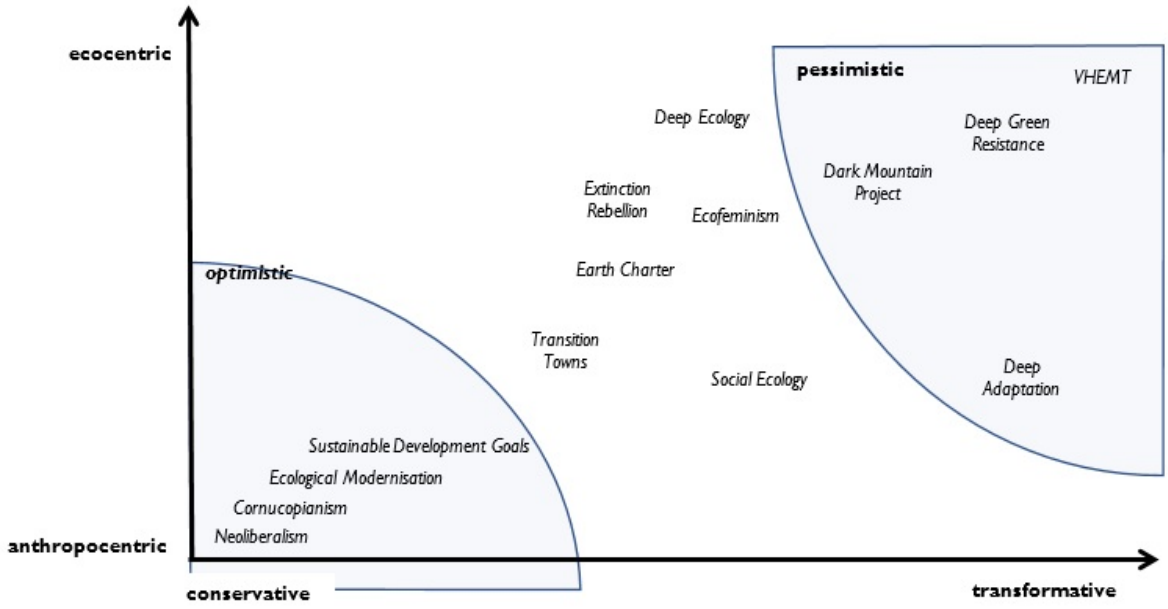

Figure 1: an illustrative mapping of approaches to stimulate discussion. The choice of the scales and the placing of the approaches are all subject to debate and change.

Figure 1 maps these ecosophies on a chart for the purpose of illustration and discussion. Of course, the exact position of the different ecosophies is open to debate. The 'optimistic' and 'pessimistic' boxes refer to whether the collapse of industrial civilisation is seen as inevitable, although from a different perspective these boxes could be labelled 'unrealistic' and 'realistic'. It is exactly this kind of discussion which it is useful to have with students (see Hopwood et al 2005 for a chart along similar lines).

To help students develop an ecosophy, the Earth Charter (ECI 2017) is a useful document to examine since it contains a mixture of ecosophies towards the centre of the spectrum, including deep ecology 'Care for the community of life with understanding, compassion, and love (Principle 2)' and social ecology 'Promote social and economic justice (Principle 3b)'. Although the Earth Charter does not directly challenge the dominant paradigm of economic growth, it does subtly resist consumerism 'when basic needs have been met, human development is primarily about being more, not having more (introduction)'.

It is not just reading which helps student develop their own ecosophy, but also their own direct experience of interacting with communities and the natural world. A key question that they are encouraged to ask themselves through this process is *who and what do I care about*? It is impossible for educators to force students to care about others, but I have found that students do find themselves caring about continuation of life on the planet, about the welfare of other people, particularly oppressed groups, and about other species. It is not that they did not care about these before the process of reflection, it's more that their care comes into the forefront of their minds where it can be put into action.

The students I teach tend to reject ecosophies at both ends of the spectrum – both ones at the conservative end that promote unlimited economic growth and treat other species as resources for exploitation, and those which aim to hasten the end of industrial civilisation. Although they show some variation in their ecosophy, the following statements sum up the most common values that they align with:

- *Valuing life:* The life and wellbeing of all species, not just humans, should be valued, celebrated, respected and affirmed.

- *Now and the future:* Life and wellbeing are important not just in the present but also into the future, including the ability of future generations to live and live well.

- *Environmental limits:* If human consumption exceeds the ability of natural resources to replenish themselves then this damages the ability of ecological systems to support life into the future. To keep within environmental limits an immediate and large-scale reduction of total global consumption is necessary.

- *Social justice:* Currently, large numbers of people do not have the resources to live, or to live with high wellbeing. As global consumption levels drop (either voluntarily or through resource exhaustion) resources will need to be redistributed from rich to poor if all are to live with high wellbeing.

Once they have established their ecosophy, students can use it to judge the underlying stories and hidden messages in texts. So, for example, if they reveal that advertisements encode a story that PURCHASING PRODUCTS IS A PATH TO HAPPINESS then they can criticise this story on the grounds that it encourages excess consumption, which threatens environmental limits. Or if they analyse discourses of the meat industry which represent animals as objects or machines they could criticise them based on the principle of respecting all life.

The theoretical foundation for these activities is Critical Discourse Analysis, which uses linguistic analysis to expose the role of language in reproducing oppressive power relationships (e.g., racism, and sexism). This framework needs extending in two directions, however, to deal effectively with the issues that humanity is currently facing. Firstly, it needs to not only critique oppressive discourse but also to search for positive ways of using language that can inspire people to create more equal societies. I therefore found it useful to use Positive Discourse Analysis (Martin 2004, Bartlett 2012) to help students contribute to the search for positive new stories to live by. Secondly, there is little point in creating an equal society if it is unsustainable and on a path towards ecological collapse. It is therefore necessary to consider not just relationships of humans with other humans but of humans with other species and the physical environment. The theoretical framework is therefore based primarily on ecolinguistics (Fill and Penz 2017), an approach which considers the impact of discourse on other species and the ecosystems that support life.

The search for new stories to live by: resilience, regeneration and reduction

Revealing and critiquing the stories we live by is an important step towards sustainability awareness, but only a first step. The next step is to search for new stories to live by, ones which resonate with the ecosophy of the students. As Ben Okri (1996) puts it, ‘Stories are the

secret reservoir of values: change the stories that individuals or nations live by and you change the individuals and nations themselves' (p.21).

If a student's ecosophy is based on Transition then they would look for stories that promote resilience, both of human and natural systems. If their ecosophy was based on Deep Ecology then they may look towards regeneration and restoration of the ecosystems that all life depends on. For students whose ecosophy recognises environmental limits and the limits of what resource efficiency can achieve, then stories that promote reduction in consumption are of central importance (e.g., 'being more rather than having more').
In the second-year module *The Search for New Stories to Live By*, students begin by exploring the discourse of New Economics. They discover how the language of the New Economics Foundation (NEF 2015) and Bhutan's Gross National Happiness project (CBS 2012) challenge the story that ECONOMIC GROWTH IS THE MAIN GOAL OF SOCIETY, and instead use language in innovate ways to tell new stories, such as WELLBEING IS THE MAIN GOAL OF SOCIETY or HAPPINESS IS THE MAIN GOAL OF SOCIETY. These new stories resonate with an ecosophy that calls for a reduction of consumption to remain within environmental limits since they break the mental connection between social progress and material accumulation. Students explore how the Gross National Happiness project in Bhutan not only tells new stories about the goal of society, but also tells new stories about happiness itself, to shift the concept away from self-centred gratification:

> We have now clearly distinguished the 'happiness'…in GNH from the fleeting, pleasurable 'feel good' moods so often associated with that term. We know that true abiding happiness cannot exist while others suffer, and comes only from serving others, living in harmony with nature, and realising our innate wisdom (CBS 2012, p.7).

Another place that students search for new stories to live by is in traditional cultures from around the world which have ways of representing humans as interconnected with and dependent on the natural world. This engagement with worldwide cultures is essential if students are to find stories which radically differ from the mainstream stories of an unsustainable civilisation. A simple example is the following metaphor, attributed to Chief Seattle:

> Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect (in CIE 2017).

This metaphor overcomes the split between 'humans' and 'environment' that is prevalent in a lot of environmental discourse and promotes *relational awareness*. Humans are very much part of the natural world, and the story HUMANS ARE A THREAD IN THE WEB OF LIFE is useful in emphasising that concern for the environment is not just for the sake of exotic and beautiful species which are endangered, but for the survival of humans too (Stibbe 2017a). It helps promote an ecosophy that calls for protecting the wellbeing of all species into the future since it shows how short-term gain for the few at the expense of the environment leads to long term destruction for everyone.

The students also explore Japanese Haiku poetry, which encodes stories that the ordinary plants and animals that surround us are important and worthy of observation, attention, and appreciation. The haiku poems achieve this by representing animals and plants as beings who

are actively involved in leading their own lives in ways consistent with their nature, whether that is flying, slithering, or blooming. And they represent animals as beings with mental lives, who know, feel, and have desires (Stibbe 2012, p. 153). This is in complete contrast to the discourse of animal product industries, where animals are objects or machines, and even to some discourses of conservation and nature documentaries where animals are valued only for being rare or spectacular in some way. Importantly, haiku tell the story that PLANTS AND ANIMALS ARE WORTH OF APPRECIATION through the linguistic features which convey this message between-the-lines in vivid and powerful ways, rather than a direct and dry statement. It is not just the stories that students are searching for, but the creative linguistic features which tell those stories.

There are many other places to search for new stories to live by, e.g., the Romantic poetry of William Wordsworth or John Clare, the imaginative naturalist writings of Rachel Carson or Aldo Leopold, the 'new nature writing' of Richard Mabey or Kathleen Jamie, the contemporary ecopoetry of Helen Moore or Susan Richardson, and traditional literary schools such as the Shan-Shui writers of China (see Stibbe 2015b, 2017a, and 2017). For their assignment, students seek out their own sources to search for new stories to live by, transforming how they see their place in the world in the process. Feedback comments from students include:

- I always walk away from lessons glowing with happiness because of appreciation of the world around us.
- It opened my eyes – I started to see things in a different light.
- Made me look at the world very differently in relation to ecology and my place in the world.
- It definitely changed how I look at things around me.
- It enhances interest in nature making me appreciate things I would have previously not noticed.
- Incredibly interesting and is opening my eyes, very engaging.
- Really encourages me to think outside the box.
- Opened my eyes to seeing the world in a different, more appreciative way. This makes me happy.
- Helped me to be more open minded about my surroundings.
- Really opened my eyes, I was amazed.

Conclusion: Advocacy for Life's Flourishing

I teach in a society which is unsustainable, which means that because of the levels of inequality, resource use and waste, the society cannot continue into the future in its current form. There are only two possibilities: either the society changes at a deep, fundamental level or it fails to change and collapses. I believe that teaching within an unsustainable society places certain demands on educators – it is no longer sufficient just to teach disciplinary conventions which were forged at a time when environmental limits were not a consideration. And it is not sufficient to teach students as if the society around them will exist in its current form in the future.

As an educator, I have therefore been using ecolinguistic techniques to help students reveal and question the stories we live by – the cognitive structures shared across cultures which

influence how we think, talk and act. When students find that those stories are not working, are contributing to unsustainability and ecological destruction, then ecolinguistics provides the tools to help them search for new stories to live by. I hope that they will use these tools to rethink society and contribute to the changes needed to build a sustainable society. But I realise that the current direction humanity is heading in will be hard to change in time, and that collapse is a more likely outcome. With collapse, however, comes the possibility of the survivors building a new culture, and for that it becomes essential that new stories to live by are found. There is no time to lose in searching for these new stories.

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Table 1.1: Sustainability Education Grounded in Students' Own Ecosophy
Course Content Guide: *The Search for New Stories to Live By*, Arran Stibbe

Context: The course *The Search for New Stories to Live By* is a second year undergraduate module which where students explore the stories that underpin the unsustainable society they are part of, question these stories from an ecological perspective, and explore literature in the search for new stories to live by. The module starts with students building their own ecosophy as a basis for judging whether stories are positive or negative, and applying it in their own exploration of literary texts before putting their findings into action. Students are free to create their own learning outcomes, which could be drawn from mainstream documents such as the SDGs, but could equally be drawn from alternative sources such as the *Deep Ecology Platform* (DE 2018), the *Dark Mountain Manifesto* (DM 2018), or *Theses for the People's Ecology* (PE 2018) which present a stronger challenge to the dominant stories that underpin industrial civilisation. Various exercises connected with this task are available for free to teachers as part of the free online course *The Stories We Live By* (Stibbe 2019).

Conceptual Framework Dimensions	Lesson, Activity, or Project
Ethic of Care -Values -Attitudes -Behaviors	**Lesson, Activity, or Project Title: Positive Discourse Analysis to Reveal New Stories to Live By** *Phase 1: Ecosophy.* Students create their own ecological philosophy (ecosophy) that they will use to judge whether stories are positive or negative. They do this by examining a range of philosophical positions and considering these positions in relation to their direct experience of communities and natural systems. In class they formulate the ecosophies in brief statements, discuss them with other students and refine them into a framework that is practically applicable.
Resilience & Regeneration -Knowledge -Skills	*Phase 2: Analysis.* Students analyse a range of texts that shape the dominant stories of our culture, from newspapers, magazines and advertisements to economics textbooks. They reveal the underlying stories and critique them by comparing them with their ecosophy. Where stories are found not to be working, i.e., to be contributing to the destruction of the systems that life depends on, then they begin a search for new stories to live by. This involves analysis of a wide range of literature from countries around the world, selected because it has the potential to inspire people to care about each other, other species and the physical environment. The students analyse these texts, revealing the linguistic features which make them inspiring (Stibbe 2015a, 2012).
Advocacy for Life's Flourishing -Action -Critique -Reflection	*Phase 3: Action.* In this final phase students identify actions that they can take to resist destructive stories and promote beneficial ones. There are a number of ways they can do this. Firstly, they could engage in personal resistance of the discourses of consumerist society by adjusting their purchasing patterns to focus on seeking wellbeing rather than material accumulation. Secondly, they could resist dominant stories of our society by publicly criticising discourses which promote consumerism and unlimited economic growth or treat other species as resources to be exploited. This could include obvious discourses such as advertising or industrial farming, but also mainstream discourses of sustainable development or environmentalism which sometimes reproduce rather than challenge dominant stories (Stibbe 2015a, 2012). Thirdly, they could employ linguistic devices in their own writing to encode new stories to live by, using words in inspiring ways that promote care towards other people and the ecosystems that life depends on. Fourthly, they can do consultancy work, helping charities and businesses convey inspiring messages in their communication practices. A final form of action is in sharing the concepts and tools of ecolinguistics to help others become critical of the stories that underpin our unequal and unsustainable industrial civilisation and contribute to the search for new stories to live by.

References

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