

GLOBALIZATION, RESISTANCE AND RESILIENCE: CHALLENGES AND STAKES FOR ECOLOGICAL EDUCATION

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***Abstract:** Ecological education involves political education, but not politicization. It invites us to be aware of programs regarding the generalization of ideas and practices. According to Francisco Gutierrez (2002) education is itself an political act, no matter if we acknowledge it or not. It is also important to consider it a militant act. Completed with a critical view of society, education makes possible the building of hope that lacks naivety. In this context, the ecological education aims to clarify the connection between society and nature; it also helps us to reconnect with our basic human nature, it promotes more inclusive and rich relationships of otherness, it stimulates various projects of ecological solidarity based on the reality of the current way of life, which now we can share. All the above are to provide a culture of engagement, wherever we might be, regardless of its different outside forms.*

***Key words:** globalization, ecological education, resilience.*

***Jel Classification:** O, O2, O3, Q01.*

1. Introduction

The education for environment is very important as it refers to construction or reconstruction of our relationship with the world.

It is not an easy task to define globalization outside the usual clichés. It can be observed that, due to the contraction of the thenological development, in an accelerate time and space, the globalization represents "the geographical extension of social interaction" (Clark, 1997).

This is defined by "de-regionalization of social realities" (Clark, 1997), virtual communication, various forms of human migration.

Of course, the main form of globalization is the economical globalization realized through the market globalization. A different „engine” of globalization is the political aspect with its double impact of fragmentation and integration of the countries under the manipulated democratic.

There is, also, a cultural tension. On one hand, the discovering and propagation of different cultures, on the other hand, the uniformisation, especially in the field of a certain consumerism.

According to the report, the education is a victim of the world`s traps. The educational reforms inspired by financial Universal Organizations (as World Bank or International Monetary Fund) leads to the birth of a „new world of education”(Laval and Weber, 2002) in order to promote the economical competitiveness of the various countries as a strategy and to reach a common goal : to ensure the power of the one global market. The impressive discovery of the „education for sustainable development” is just a part of this globalizing dynamic.

Working together we can help each other to access the financial resources, the benefits of open markets, also to develop further our own capabilities and in the end to stop forever the underdevelopment of countries or regions. (The Johanesburg Declaration, UN, 2002)

2. Theoretical Background

The globalization becomes an object to outmost importance for educators. Their social role is more and more appreciated. A brief analysis of literature reveals that the

answer of the educational system to the matter of globalization it was, so far, mainly in the field of education for democracy and human rights.

The lesson of living together is a fundamental one. But one can wonder what the environmental education can add in this context. How does the construction or reconstruction of our relationship with world can contribute to the development of a resistance force that one needs while facing the alienation brought by this standardization of the world. How can it build a culture of belonging, engagement and solidarity?

It is safe to say that the environmental education can offer an essential help for living and functioning better in a globalised world.

Globalization involves, obviously, a process of reinventing the dynamic of identity-otherness. Environmental education invites us to realize that our psycho-social identity is woven precisely through "environmental identity" (Carvalho, 2004).

3. Argument of the paper

The human otherness is, therefore, extended to a different form of otherness, involving the relationship with other forms and systems of life. By realizing his own environmental identity, one can find himself better equipped for facing the many forms of alienation.

Environmental education invites us to establish a creative program for solving the problems related to a better life together and to the effort of improving of the environmental conditions. It is, first of all, the courage of singular projects- no matter how small- that shows us that the profound change is possible step by step.

From a multitude of small, local projects it can emerge something far more important than any project taken individually, a general vision of the world.

In singularity its revealed the concrete universality of this projects, opposed to the abstract universality of a centralized show" (Carvalho, 2004).

It is preferred that all the projects to be viewed as an ensemble, and also form a political perspective. The political activity is represented by the action of citizens gathered to discuss and decide the political measures that will shape their lives as residents of a city or village (Heller, 2002).

To analyze the improvement of resistance, it should be examined the national security and national resistance strategies of many countries. Although the national resistance is included in the national security, its objectives stay unclear for the time being.

The advance process of globalization is reflected in the economical, social, cultural, political and military environment of a nation. The interdependence between countries consists in the reduction of the custom policies, of custom taxes, in the restriction or, on the contrary, the relaxation of the flux of merchandise, goods, theologies or services.

Despite the positive tendencies brought by the globalization, the negative tendencies do appear too and affects the individual human beings, the societies, the companies, the planet and ultimately the general security of human kind.

The following modifications have to be taken into consideration:

The economy must change.

The sustainable development will be considered within the economical theory, as a return to morality. This is possible mainly by replacing the mentality of "humans in relationship with objects" with the more virtuous one of "humans in relationship with humans"

The vanishing of natural ecosystems

This can be realized in a number of ways:

- The transformation and substitution of natural ecosystems with a diversity of structural and functional production system controlled by humans;

- Over exploitations of natural resources;
- Over exploitations of the soil and agro systems;
- Over exploitations and substitution of forester systems;
- Over exploitations of the waters and aquatic systems.

Since the first use of the “ecosystem” concept (Taulsey, 1935), in order to underline the connection between biotope and biota it was considered necessary to bring in discussion the older concept of “natural balance”. Taking in consideration that an ecosystem reveals a complex behaviour, the notions of balance and stability presents a much larger acceptance.

Recent research on ecosystem stability and their behaviour in contact with outside pressure, revealed that: “The speed that the variables returns to the natural balance, after the pressure of outside factors, defines the resilience. The speed or returning to the natural state is in direct proportion with the resilience of the ecosystem which means the ecosystem is more stable”.

Redefining the management of the relations between the socio-economical systems with the natural capital.

Is the object of research that can meet the needs of balance and sustainability.

The objective involves a few directions of research.

The research regarding the ability to resist of an ecosystem shows that this becomes the concrete manifestation of the power of resilience of an ecosystem.

There is also a need to define the directions that an ecosystem can develop without leaving its natural parameters of stability. These processes are taking places on big time scales- over 100 years- and are reversible anytime the ecosystem suffer an deep impact for external factors.

The new paradigms that guide the management of a territory under a major environmental pressure are:

- The context of sustainable development;
- Rising of the new concepts of vulnerability and resilience;
- Obstacles of implementation;
- Legislation factors.

The new paradigms that guide the management of a territory under a major ecological pressures are:

- Sustainable development is based on 3 pillars and it has to act as a conciliatory factor between different ”actors”, different interests. All taken into consideration in relation to each other;
- Sustainable development and its consequences;
- The systemic take on the territories;
- Urban ecosystems;
- Systemic treatment of the environmental constraints;
- Conciliation of urban development in regards to the natural risks and environmental protection.

4. Conclusions

Due to the increase in environmental hazards, the concept of resilience receives increased attention in the field of development. It was first explored in the field of systemic analyzes, especially socio-ecological systems. However, it is necessary, on the one hand, to question the relevance and scope of this concept at microeconomic level and, on the other hand, to question the links that link it with sustainable development.

The political dimension is structuring and allows you to go beyond the mere accumulation of gestures and actions, as the sand of a dune can easily be destroyed by the globalization wave. It can stimulate the institutional commitment of the powers that are. For example, ecological education involves political education, but not politicization. It invites us to be mindful of programs aimed at "generalizing" ideas or practices. According to Francisco Gutierrez (2002), education is itself a political act, whether or not it is conscious of it; it is important to consider it conscious as a practice, as a militant action. "Politics means participation in social reality" (Gutierrez, 2002, p.11), in dialogically defined and participatory creative projects. Associated with an approach to social critique, they make it possible to build hope without naivety. In such a dynamic, ecological education aims to clarify the link between nature and society; helps to redress a lost dimension of our identity, of our human nature; promote more inclusive and richer relationships of alterity; stimulates ecological solidarity projects that first offer an anchor in the living environment, which we can now share.

This is to develop a commitment culture wherever we are, no matter how much, because it is the same living environment that is being developed here and elsewhere in its differentiated forms. And it is ultimately only through concrete actions at our fingertips, considered from a holistic perspective that can extend the solidarity of living communities elsewhere, membership in resistance and engagement networks begin to be woven between regions, countries, meridian and parallel. Facing the wave of globalization, and homogenization save the world, the loss of meaning, to environmental education can contribute to "re-excite the world."

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