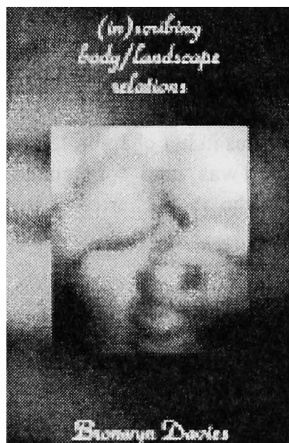


– words inscribed in texts and voiced in speech – might trouble (and even collapse) the binary of landscape and body. Most of the chapters have been published previously in academic journals or other edited collections, and they can for the most part be read as stand-alone essays rather than as a continuous series. The essays include: an account of an experience of ‘collective biography’ in which a group of women congregated to read and write about experiences which linked land and body; an exploration of North Queensland men’s experiences of environmentalism; an account of Japanese experiences of landscape; and textual analyses of how four works of fiction (by Yasunari Kawabata, Sam Watson, Rodney Hall and Janette Turner Hospital) create relationships between characters and their environment.



Davies challenges the mind and body binary most directly through collective biography, where participants learn that the mind inhabits not only the brain, but the whole body, by writing in a language that recovers the ‘feeling, poetic body’ (p. 168). Her aim is to show bodies in landscape, bodies as landscape (such as the maternal body), and landscapes as extensions of bodies, all being ‘worked and reworked, scribed and reinscribed’ (p. 249). She adopts a writing style that seems inspired by Hélène Cixous, whose *écriture féminine* inscribes embodied knowledge by using different styles of writing (such as poetry alongside conventional exposition) to fuse experience and subjectivity with analysis. Like Cixous, Davies juxtaposes personal vignettes, textual analysis, poems, and social commentary, but the overall effect is more like patchwork than fusion, with each chapter seeming more coherent than the book as a whole.

One of the most interesting and persuasive chapters in *(In)scribing Body/Landscape Relations* is cowritten with Hilary Whitehouse, whose work also appears elsewhere in this issue – and, not surprisingly, it is also one with considerable relevance for environmental education. Davies and Whitehouse re/present ‘Australian men talk[ing] about becoming environmentalists’ (p. 63) in ways that demonstrate the generativity of poststructuralist approaches to understanding body/landscape relations. Their study explores the take-up of environmental discourses by a small group of men living and working in far north Queensland and analyses the complex relations between the discourse of

environmentalism and specific landscapes as they both constitute and are constituted by these men. Davies and Whitehouse note that the environmentalists in their study found a variety of strategies for ‘troubling the surface of rational dominant masculinity and of coming to (be)long in landscapes in embodied ways’ (p. 84). But they also caution that:

‘nature’ has many meanings, as does ‘masculinity,’ and there are many contradictions between them. One way of managing these different meanings is to make discursive and bodily practice specific to particular folds in time and space (such as ‘the pub’ and ‘Kakadu’). Another way is to merge and meld elements of one discourse and the related set of practices with other discourses and practices. These men constantly *separate themselves out* from other, lesser men, who are macho exploiters of women and environments. But the individualistic hero image is not easily let go of. Each man escapes from culture and other men in a journey of renewal and return. Each one finds himself vulnerable to the practices and discourses of the culture he finds himself in – vulnerable to becoming ‘like them’ (p. 85, emphasis in original).

I hope that in a future issue of *AJEE*, one or both of the authors might take the analysis offered in this chapter one step further – to focus explicitly on the implications of such deconstructive readings for environmental education. For example, their analysis suggests to me that it is possible to ‘read’ popular media texts such as TV’s *The Crocodile Hunter* not only as banal entertainments but also as complex inscriptions of body/landscape relations. 🐊

Noel Gough
Deakin University

David Hicks, 2002, *Lessons for the Future: The Missing Dimension in Education*, RoutledgeFalmer, London and New York. ISBN 0415276721 Hardback 145pp UK £55.00

David Hicks draws on his research in futures studies (including children’s views of futures) over the past decade to provide insights into ways of helping both students and teachers think more critically and creatively about futures for themselves and wider society. He stresses the crucial role of education in helping young people to understand anticipated local and global change and the social and environmental impacts such changes might have on their futures. He provides a clear educational rationale for promoting global and futures perspectives in education, and offers realistic and effective examples of futures-orientated classroom activities.

A new publication by David Hicks is always welcome. For more than two decades, Hicks has consistently produced eminently readable accounts of research, and teaching resources grounded in research and practical wisdom, focused

on learning areas such as environmental education, peace education, and futures education. These qualities are as evident in *Lessons for the Future* as they are in his previous publications – which is not surprising since the entire contents of this book are his previous publications.

I had already read nine of the eleven chapters in *Lessons for the Future* before I even opened its covers – two were published in the *Australian Journal of Environmental Education*, three in *Environmental Education Research*, and four in *Futures* between 1993 and 2001. This does not in any way detract from the quality of the book's contents, but I regret that at the time of writing this brief review, the publishers have only chosen to make the book available in hard cover. At £55.00 (AUD\$156.00 on 11 September 2002) per copy for 145 pages of previously published material, it is unlikely to appeal to individual purchasers, although it might be a convenient acquisition for libraries. 📖

Noel Gough

Deakin University

Stories of our past and looking to the future

Griffith, Tom (2001) *Forests of Ash: An Environmental History*. Cambridge University Press. ISBN 0521012341 \$34.95

Hay, Peter (2002) *Main Currents in Western Environmental Thought*. Sydney: University of New South Wales Press. ISBN 086840683X \$39.95

Hutton, Drew & Connors, Libby (1999) *A History of the Australian Environment Movement*. Cambridge University Press. ISBN 052145686X \$29.95

Mulligan, Martin & Hill, Stuart (2001) *Ecological Pioneers: A Social History of Australian Ecological Thought and Action*. Cambridge University Press. ISBN 0521009561 \$39.95

Robin, Libby (1998) *Defending the Little Desert: The Rise of Ecological Consciousness in Australia*. Parkville: Melbourne University Press. ISBN 0522848311

Seddon, George (1998) *Landprints: Reflections on Place and Landscape*. Cambridge: Cambridge University Press. ISBN 052165999X \$24.95

Yencken, David & Wilkinson, Debra (2000) *Resetting the Compass: Australia's Journey Towards Sustainability*. Collingwood: CSIRO Publishing. ISBN 0643063854 \$39.95

For environmental educators interested in teaching and learning about Australia's environmental history and prospects the recent cascade of publications on these topics is a delight.

The titles listed above provide the teaching resources and background information that will soundly inform both personal knowledge and public knowledge.

In the last issue of AJEE I reviewed a wonderful book about our colonial history (Bonyhady 2000) that I consider to be an outstanding resource for teaching about perceptions, images and management practices of Australia's environment post European colonisation. This book is nicely complemented by the above titles which fill in our environmental history from a variety of perspectives and over different periods of time. Each of these books contributes to our further understanding of human histories in Australia, particularly after European settlement. In many cases the stories converge, there are some overlaps, and there are occasionally contradictions, but overall together they provide a richer base for all readers.

Hutton and Connors (1999) provide a useful framework for thinking about the Australian environmental movement's history. They distinguish five different phases:

- The first wave (1860s to World War II)
- The second wave (World War II to 1972)
- The campaigning movement (1972-1983)
- The professional movement (1983 to 1990)
- Dancing in the dark (1990s).

Their highly readable book overlaps (in the early chapters) with the Bonyhady (2000) book, but, after discussing the intervening period (the early 20th century), Hutton and Connors continue the story into the 1990s and where they discuss the challenges posed for the future by ecologically sustainable development, the greenhouse effect, mining, genetic engineering, biodiversity concerns, and globalisation. Yencken and Wilkinson (2000) discuss these issues (and others such as population, energy and wastes) and many others in their exploration of the question 'How do we devise viable economic systems that offer a reasonable standard of living for all members of the human family while maintaining the global ecosystem in harmonious balance?' This question is answered through looking at the Australian and global environment context, pressures on the Australian environment, the condition of the environment and what we need to do about it, and the journey towards ecological, economic, social and cultural sustainability.

Libby Robin (1998) discusses a campaign of the 1960s and its profound impact on the processes of environmental decision making. She argues that the Little Desert campaign of the 1960s in Victoria can be seen as being of great significance in attracting young people to the environment movement and helping to change its identity and profile. This campaign brings together notions of the changing perceptions of the land, uses, management practices and their impact during this period. Robin (1998, p.142) discusses the changing conceptions of the bush – from Henry Lawson's 'Bush' which was Australia's pastoral frontier so central to the mythical singular Australian identity, to the 'bush' of the Save Our Bushlands Action