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Working Paper

Sustainability by education: Lessons to be learned

Diskussionspapier, No. 2005-12

Provided in Cooperation with:

Martin Luther University of Halle-Wittenberg, Chair of Economic Ethics

Suggested Citation: Pies, Ingo; von Winning, Alexandra (2005) : Sustainability by education: Lessons to be learned, Diskussionspapier, No. 2005-12, ISBN 3-86010-816-6, Martin-Luther-Universität Halle-Wittenberg, Lehrstuhl für Wirtschaftsethik, Halle (Saale), <https://nbn-resolving.de/urn:nbn:de:gbv:3:2-5709>

This Version is available at:

<https://hdl.handle.net/10419/170262>

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Lehrstuhl für Wirtschaftsethik

Martin-Luther-Universität Halle-Wittenberg

Diskussionspapier Nr. 05-12

Ingo Pies und Alexandra von Winning
Sustainability by Education:
Lessons to Be Learned

Herausgegeben vom Lehrstuhl für Wirtschaftsethik an der Martin-Luther-Universität Halle-Wittenberg und
der Sektion Wirtschaftswissenschaften der Stiftung Leucorea in der Lutherstadt Wittenberg



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ISBN 3-86010-816-6
ISSN 1861-3594 (Printausgabe)
ISSN 1861-3608 (Internetausgabe)

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Sustainability by Education: Lessons to Be Learned

by Ingo Pies and Alexandra von Winning*

The concept of "sustainability" deals with a moral concern. The pursuit of sustainability is aimed at building a society which is worth living in, now and in times to come. In this, two dimensions have to be considered: a longitudinal dimension of time spanning several generations, and a cross-sectional dimension of (world) society covering a broad variety of areas: the natural foundations of life as well as social cohesion in view of increasingly individualised lifestyles, and well-being in terms of the availability of material and immaterial goods. Sustainability, in a comprehensive understanding, organises the continuity conditions for the prosperity of (world) society: Sustainability calls for adopting a long-term perspective which considers ecological, social and economic criteria in a balanced manner (three-pillar approach) and for integrating these criteria in a way to ensure lasting stability in a global context.

This understanding of sustainability has been firmly embodied in the international political Report,¹ the Earth Summit in Rio de Janeiro² and the resulting Agenda 21 processes,³ the translation into national and European sustainability strategies⁴ and, not least, the Sustainability Summit in Johannesburg (Rio+10)⁵ and its follow-up processes.⁶

On 20th December 2002, the United Nations General Assembly proclaimed, in its resolution 57/254, the period from 2005 to 2014 as the World Decade of Education for Sustainable Development, thereby implementing one of the key recommendations of the World Summit on Sustainable Development in Johannesburg. In vigorous support of this resolution, the German Bundestag, on 1st July 2004, unanimously voted to initiate a Plan of Action for the World Decade of Education for Sustainable Development, which shall lay the foundations for an "Alliance for the Learning of Sustainability" (Allianz Nachhaltigkeit Lernen). The German UNESCO Commission has been entrusted with the coordination of this action plan, and will be supported in doing so by the German Federal Ministry of Education and Research.

A provisional action plan was presented on 1st January 2005. It formulates the objective to integrate the concept of sustainable development into all educational efforts in Germany.⁷ This action plan is supposed to offer subject-matter orientation to all relevant actors for the next 10 years. It is meant to be understood as a first step in an open process and is designed to be continually updated.

If sustainability is to be learned (and taught) on a broad scale, several questions have to be asked: Who should learn? How can they learn? What should be learned? To answer this, we will outline a couple of theses.

* This article will soon be published in shortened form – same text but without footnotes and literature – in: Global Compact Deutschland 2005, edited by Mediengruppe macondo, Münster, 2006 (132 pages, ISBN-10: 3-9810638-1-3), p. 120-127

¹ Cf. Hauff (1987)

² Cf. United Nations (1992).

³ Cf. United Nations Division for Sustainable Development (1992).

⁴ Cf. Bundesregierung (2002) and Europäische Kommission (2001).

⁵ Cf. United Nations (2002).

⁶ Cf. United Nations Division for Sustainable Development (2003).

⁷ Cf. Deutsche UNESCO-Kommission (2005; S. 7).

I. Individual versus social learning

Sustainability calls upon solving social problems, from the local context to a global scale. The United Nations' Millennium Development Goals quantify targets to be achieved by 2015 in several areas. The goals are highly ambitious. They range from halving extreme poverty to facilitating access to basic infrastructure services (health, education) and improving water supply.⁸

These global goals call for new rules of how people live together, as do regional and local sustainability targets. Such rules are supposed to trigger behavioural changes through an interplay of material and immaterial incentives. In economic terms, it is a matter of making socially harmful activities, such as pollution of the environment, more expensive and of making sustainability-oriented behaviour, such as energy saving, more rewarding for individuals. Rules are the most adequate medium for implementing sustainability goals, because they give rise to binding expectations and thus provide incentives, on a broad scale and with local impact, to adopt the desired behavioural changes. Rules encourage innovative, future-oriented investments as well as a general willingness to actually make use of the resulting impulses for innovation. In that light, rules can indeed contribute to programming (world) society for sustainability.

Sustainability rules must be established collectively and adhered to individually. This requires social and individual learning. If we want to promote sustainability through education, it is therefore not enough to focus exclusively on *individual* learning processes, although they are, of course, highly important. It is also a question of organising *social* learning processes, which address the development of our institutional system towards sustainability.⁹

The World Decade of Education for Sustainable Development rightly emphasizes the importance of lifelong learning, starting initially at home and later at the kindergarten, from school to university, and continued throughout professional life. If we really want to promote lifelong learning for sustainability, we can be less and less content with teaching mere factual knowledge. Individual learning must rather focus on the acquisition of competencies. What is important, in the first place, is to consciously learn how to learn in order to be prepared for the rising need to update knowledge stocks that are becoming outdated with increasing rapidity. To this end, thinking in context is getting more and more important. To formulate a thesis: Lifelong individual learning requires a lasting change in the form and content of teaching. Competencies can only be acquired interactively, and problem-adequate thinking will only be learned in an interdisciplinary environment. There is much to be done.

However, the World Decade of Education for Sustainable Development must place particular emphasis not only on individual, but also on social learning. After all, we have to gear up for drastic changes in this area, too. The most important change will be to systematically accept the irrefutable fact that, in view of the increasing complexity of problems to be solved, nation states alone will be less and less able to organise the learning processes which are necessary to adequately define and establish rules. In this situation, (global) social learning is taking the shape of new (global) governance: Companies in their role as corporate citizens as well as organisations of civil society are increasingly faced with the challenge of taking responsibility

⁸ Cf. United Nations (2005; S. xiv-xv).

⁹ Few papers dealing with the project „Education for Sustainable Development“ indeed take up on the idea of social learning, cf. DUK (2005) or Erdelen (2005). However, the focus lies almost solely on the aspect of individual learning when in association with the German educational system. Cf. DUK (2003), Kasparick (2005), Deutscher Bundestag (2004).

for the institutional order.¹⁰ To formulate a thesis: We are currently witnessing, on a global scale, the first attempts at updating the classical notion of democracy, according to which those concerned and those involved, jointly and in a consensus-seeking mode, establish the rules which provide a binding framework for each actor's moves.

Which draws our attention to the question: How can this work?

II. On the organisation of social learning processes

Interestingly, the United Nations' Millennium Development Goals not only formulate targets with regard to the content of policies. They also provide process guidance. The goals encourage us to forge global partnerships for sustainable development and to make these partnerships effective.¹¹ This encouragement is, first of all, directed at companies as corporate citizens and at organisations of civil society. It is an impressive acknowledgement on the part of the United Nations of the new political role to be played by non-governmental actors.

In this context, Kofi Annan invited companies and organisations of civil society in 1999 to join a Global Compact to develop solutions to global problems jointly with UN organisations.¹² The Global Compact regards itself as a forum for learning and dialogue; its members are therefore, in a way, "natural allies" in an "Alliance for the Learning of Sustainability" that is to be forged.

The Global Compact is designed so as to allow bringing together into a constructive dialogue such actors who would normally face each other antagonistically. The objective of these multi-stakeholder dialogues is to institutionalise a social learning process which will lead to a fundamental improvement of the (global) regulatory framework. Progress on this road is frequently obstructed because the mutual perception of companies and organisations of civil society is dominated by goal conflicts. In such cases, the impression prevails that the interests of civil society will necessarily be pursued at the expense of companies' interests – and vice versa. This is how deadlocks in thinking lead to deadlocks in action. This can go so far that organisations of civil society doubt the seriousness of companies in their commitment to sustainability, while companies often feel unjustly attacked or even fear that a hidden agenda of fundamental opposition to business interests lies behind the criticism.¹³

Against this background, the Global Compact should be understood as an attempt to create an arena in which organisations of civil society and companies are invited to prove to each other that they can work together and invent institutional arrangements in order to solve specific problems. Such cooperation is possible if it is not understood as a power struggle, but rather as a learning process, from which both sides will profit. At the international level in particular, such efforts towards the joint establishment of rules under the Global Compact can already be observed, above all in the course of the policy dialogues which take place regularly. Initial successes can be recorded, for example in the prevention of violence in zones of conflict, in the fight against HIV/Aids or in facing the challenge of preventing corruption effectively.¹⁴

¹⁰ Cf. Zürn (1998), Reinicke and Deng (2000) as well as Pies and Sardison (2005)

¹¹ Cf. United Nations (2005; xv).

¹² Cf. Annan (1999).

¹³ Cf. Brinkmann and Pies (2004; p. 196 et seqq.).

¹⁴ For an evaluation of learning processes induced by the Global Compact cf. Vormedal (2005).

Even so, the Global Compact's potential is far from being exhausted. In many cases, the actors have not even fully recognised its potential.¹⁵ We see: Social learning processes build on individual learning processes. Which draws our attention to the question: What should be learned?

III. Lessons to be learned

Rules constitute relations of mutual acknowledgement. It is therefore of utmost importance to understand how rules work – and to understand the problems that can be permanently solved by rules –, not only for the identification and establishment of rules by society, but also for compliance with the rules by individuals.

Unfortunately, however, the generally acknowledged educational canon, to this day, does not include certain significant insights. From the point of view of economic ethics, the following three issues are of special importance as lessons to be learned.

- The perception of an insurmountable conflict of interests – which impedes all efforts to reach a consensus – is, as a rule, misleading. In modern (world) society we are not condemned to play zero-sum games in which one party loses what the other party gains. On the contrary, by wisely establishing rules, we can bring out the logic of reciprocal benefit. Sustainable consensus orientation therefore aims at win-win solutions.
- Equally misleading is a naive concept of freedom which upholds the ideal of the absence of binding rules. To this we reply what Kant and Hegel already knew: Like Robinson on his island, the supposedly free monad is not actually free, but lonely. Freedom does not exist *from*, but only *within* society. Others must acknowledge my freedom in order for me to live in freedom – and vice versa. Freedom is thus born in a process of reciprocal acknowledgement. The rationale is: *Freedom through commitment*. Freedom is not restricted, freedom is created and expanded by functional rules.
- Extreme poverty cannot be overcome by charitable means alone. It can only be effectively addressed by giving the poor a fair chance to work their own way out of their misery. To this end, they need free access to competitively constituted markets for goods and services, for labour and capital. Our chances to reach the other development goals will also be improved if we try to achieve them not *against* but *along with* the logic of the market. The first attempts to advance global climate protection by establishing markets for greenhouse gas certificates stand as an impressive example. Generally speaking, we must learn to better tailor our rules of living together to ensure that markets serve our moral ends. An intelligent market framework might contribute to turning competition into an instrument of social cooperation.

¹⁵ Cf. Rieth (2004). For an overview of the most recent structural changes of the Global Compact cf. Nowrot (2005). He sees an indication for the network to being transformed from an open learning forum to a regulated transnational regime. This could run counter to the initiators' and members' original idea of cooperation.

IV. Outlook

Orienting ourselves along the concept of sustainability leads us on the road to a global society. This global society, however, has no common language, no common culture, not even a community-building common history. If we look at the past, we see more things that divide us than things we have in common. The global society's common basis of values is not behind us, it lies ahead. It is not to be understood as a given, but as a task. Common ground will have to be developed in times to come. To achieve this end, nothing could be more adequate than learning how to solve our joint problems on a sustainable basis.

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