

Doctor Stockmann¹ and Greta Thunberg: Some Implications of Intellectual Resistance, Eco-activism and Unschooling

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Abstract

This paper ascertains how Swedish climate activist Greta Thunberg and Doctor Stockmann of Henrik Ibsen's play *An Enemy of the People* (1882) represent an intellectual activism in two different contexts of world realities. Greta (2003), a Swedish teenager, singlehandedly embarks on a "School Strike for Climate" (SSC) in August, 2018 (Swedish: *Skolstrejk för klimatet*), which subsequently develops into a global movement being broadly labeled as "Fridays for Future" (FFF). She has now spearheaded this strike towards a worldwide climate movement. She has thus forged her identity as an eco-intellectual or climate activist but endured the backlashes and controversies of the development pedagogues and totalitarian world leaders. On the other hand, Doctor Stockmann, an alter ego of Henrik Ibsen, functions beyond his own profession to serve his intellectual responsibility. He detects fatal infection in the spa of the fictional city which garners a substantial financial sustenance for the city. He strives to disclose the diagnosis of bacterial contamination to avoid the health and economic hazards of his locale. But in so doing, he is converted into a foe of the city and finally forced to go for a social estrangement by the city mayoral administration. This paper concentrates also on all the socio-ethico-political compulsions, which pose threatening inhibitions to Dr. Stockmann but lead him to evolve himself into an intellectual rebel. By exploring these two contextual instances of intellectual activism and confrontation, this paper also locates Greta and Stockmann within a broader spectrum of eco-ethical resistance that can designate them as a thematic content in the unschooling learning spaces. This paper hinges on Greta in a particular light by presenting Greta's resistance as a call for re-visioning the societal ideologies on children and their relationship to environmental consciousness.

Key words: resistance, intellectual role, eco-consciousness, children's eco-ethics and open literacy

¹ Doctor Stockmann is the protagonist in Henrik Ibsen's play *An Enemy of the People* (1882)

Introduction

In the 1882-play, *An Enemy of the People*, Ibsen critiques different ideological foul plays prevalent in the uprising Norwegian political and economic systems. Moreover, this play discovers the pitfalls of the majority's silence, liberalism, conservatism, complacency, and lack of collective political commitment. The inconsistencies of the ruling class, self-serving passivity of the common mass and protest and vulnerability of intellectual rebels, as portrayed in the play, are still quite pertinent to our contemporary social and political spectrums.

Burç İdem Dinçel (2018) observes that “through *An Enemy of the People* Ibsen did manage to shake the so-called “pillars of society” by treading on the fault-lines of such social institutions as marriage, the family, mass media, the economy—or rather, what Theodor Adorno would deem as “the ‘masculine’ liberal competitive economy” (2005, p.92)—under the pretext of a “realistic,” yet also highly “symbolic” depiction of bourgeois values” (p. 8). Arthur Miller (1993) in the preface to his adaptation of *An Enemy of the People* brings in this fact: “I am told that Ibsen wrote this play as a result of his being practically stoned off the stage for daring to present *Ghosts*” (p. viii). His nonconformist pronouncements reflected by his plays placed him at odds with the moral corrosiveness of his society but he did not yield to any compulsions or easy chances of winning recognition in the Norwegian creative-cultural world. He rather embraced a self-decided exile in Rome and embarked upon his intellectually stimulating writing venture. Harold C. Knutson in his study explores this aspect:

The doctor echoes many of Ibsen's most trenchant, iconoclastic pronouncements. The dramatist, like his creation, had nothing but contempt for the tyranny of the majority, scorned the hypocrisy of the so-called liberal press, and exuded the same arrogant sense of aristocratic superiority and uniqueness as his creation. (1993, p.160)

However, my paper hinges on Dr. Stockmann's intellectual vanguardism in the face of the fault lines or corrupted pillars of his society. It endeavors to locate Dr. Stockmann's significance and relevance

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as a true intellectual power and the threats he grapples with within a broader theoretical underpinning of intellectuals and their roles.

On the other hand, Greta Thunberg's climate campaign has triggered a rigorous eco-consciousness worldwide which has issued some subversive questions against the development and political policies and actions of the superpowers of the world. Her singular stance for an urgent justice for climate began with her holding a placard and demonstrating in front of the Swedish parliament. From 2018 to the present, her personal eco-intellectual resistance has travelled and made vibrant impacts around each and every subcontinent. She has transformed it into a world-view-shattering resistance of the children against the developed world that has thrived through destructions of global environment. This developed world is characterized by a cumulative economic growth, technological advancements and power tussles. Greta's FFF movement is premised on an articulate statement that children and poor nations have been brutalized and nature has been degraded at its worst by the current world superpowers. In addition, this movement entails the intellectual resistance and eco-ethics of the worldwide children who have always been ignored and deemed to be immature about environment, development, politics, climate change and other significant issues. The posterity represented by FFF movement radicalized the point that this world is not owned only by adults in power. Children and natural beings also own this world and they hold the rights to question all the wrongs and injustices perpetrated against their world. In pressing these subversive interrogations against the developed world's wrongs on nature, children and poor nations, Greta has interrogated the social and educational ideologies of the adult world that bring up and socialize children.

Greta's movement has made her prone to many backlashes and controversies. The development pedagogues and dominant cabals of the world have branded her movement as an act of the alarmists, sceptics and populists. Zulianello and Ceccobelli (2020) pinpoints that Greta's impact as a climate leader has led a wide number of “pundits and scholars to consider her message to be an instance of ‘climate’ or ‘environmental’ populism” (p.1). For them, Greta has not transported an

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environmental hype that has provoked a techno-environmental “dictatorship” (2020, p.8); she instead continues to fight against anti-climate policies and forces that repudiate scientific epistemology on climate. In the face of a massive climate disaster around the world, bushfires in Australia and Amazon for instance, political leaders continue to reject scientific ratiocinations and evidence about the pitfalls of climatic degradations. Jung et.al. (2020) in their study view the impactful climate upsurge as “Greta effect” caused by social media's arousal of a wave of “perceptions and sentiments about Greta” (p.15). They also infer that teenagers of Greta's posterity through social media can engender impactful local and global awareness about the right and wrong actions of the adults in power (2020, p.15). Although these studies invest some fresh lenses on the significance of Greta's FFF movement and the challenges, criticisms and controversies that have been placed against this movement, they have not touched upon the implications of a counter-discourse of environmental learning and environment-oriented social responsibility of the global children community. These children have not been acknowledged and heard in any social and institutional practices and learning about climate or any important thing of the world. The ideologies they have been socialized with are driven and imposed on them by the adult world of politics, development and knowledge. Greta's movement leaves a strong undertone of a children-governed learning and urges on the emergence of a pro-children social and academic orientations that will enable children to interrogate the adult world's political and developmental exploitations and hypocrisies.

Doctor Stockmann's Anti-establishment Intellectualism

Dr. Stockmann expresses his intellectual obligation to discharge his responsibilities not only as a doctor, but as a vanguard in a society where the common people cannot guard their own interests and voice against arbitrary Peter Stockmann. Doctor Stockmann does not want to be a moral instructor for the mass; rather he wants to inform them of the failures, e.g., contamination in the spa and negligence in addressing this problem, of Peter, his own brother, whom they have been obeying blindly. Again he moves further to inform the real public enemies, the mayor and his cohorts, of their

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anti-people actions or of things that can affect the common mass. He thinks, as a doctor, he has an intellectual duty to convince the authorities of the fatal outcomes of the “polluted baths” (Ibsen 2005). In this way, the doctor performs his professional and intellectual actions: he detects contamination in the baths and conceptually analyses the health issues pertaining to this contamination to the mayor. He also ventures to inform common mass and tourists of this matter. Here he as an intellectual turns out to be a politically conscious and conceptually informed nexus between the mayor, common people, himself, and the tourists who all are the stakeholders of their society.

The pollution in the baths is the metaphorical manifestation of Peter’s wrongs and the common mass's blind reliance on him regardless of Peter’s wrong-doings and false pro-people attitudes. The doctor serves his medical or professional duties honestly in the first instance by conducting an exhaustive assessment of the baths' conditions and then he not only ventures to publish this fact but moves on to confront his brother Peter, the mayor, for bringing about immediate remedies for the baths. Thus, he serves an intellectual mission, a disinterested “theory-practice nexus” which witnesses the fact that “there is no organization without intellectuals; that is, without organizers and leaders” like Doctor Stockmann, a progressive leader of corrective-counter thought-practice, can usher humanitarian changes (Avineri 1968). The doctor continues to uphold this aspect of intellectualism with a view to bringing the mayor's attention to a serious public cause which is part of the town's economic sustenance and health safety. On the contrary, Peter, the town mayor, always rejects this truth and bothers nothing about Dr. Stockmann’s supplication and investigation because they are against his power policies. He thinks that his admission on the contaminated baths will prove his failure and irregularity in preparing the baths solidly.

Disinterested in any materialistic concerns, Dr. Stockmann, as all true intellectual vanguards do, not only fights against his own brother to champion the cause of public justice and his intellectual duties, but does not even imagine to win any physical or philosophical gain for his “discovery.” If he wanted, he could have ensured a huge pile of pelf and power for himself by making a liaison with his

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corrupt brother. But doing so would have been an intellectual betrayal and an evil participation with the power structure. This is where he is making himself unlike other intellectuals, Aslaksen and Hovstad for instance, who stay bound to the power mechanism and never inveigh against any crimes of the ruling class and, most alarmingly, who devise all anti-people code of commands and policies in supporting the decadent political organs. They also vitalize all ideological tricks in managing a positive public perception regarding all actions of Peter's government and in making the public believe that their destiny is fated to be controlled by Peter. The doctor goes against this tide of opportunistic liaison. He never feels dignified in fulfilling his professional integrity. When the doctor is exalted by Billing about his possibility "to be the foremost man in the town" for his genuine findings and concerns with bath pollution, he humbly replies to Billing, "I have done nothing more than my duty. I have only made a lucky find--that's all" (Ibsen 2005).

Selfless, Dr. Stockmann's sense of individuality, which is embedded upon a solid sense of intellectual responsibility, as a doctor is of the sublime and prophetic kind. Upon hearing of people's perception that "the Baths Committee should think of voting him an increase of salary." A non-materialist, he feels this as a "nonsense" matter and declines these perceptions bluntly. As we see he converses about this to his wife, "I will not accept it. Do you hear, Katherine? --I won't accept it" (Ibsen 2005). His wife also wholeheartedly supports his intellectual spirit of ignoring any monetary interests. Nevertheless, he does not give in to any fear of social shame or personal danger. We find him arguing about this tension with his wife but he remains unwavering in his intellectual commitment. Mrs. Stockmann believes that the doctor has hardly bothered about the security of "wife and children today". If he was wary of them, he would not "drag," as his wife fears, them "all into misfortune". Doctor Stockmann remains unmoved as ever and speaks in an intellectual voice: "Are you out of your senses, Katherine? Because a man has a wife and children, is he not to be allowed to proclaim the truth – is he not to be an actively useful citizen if he is not to be allowed to do a service to his native town?" (Ibsen 2005).

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The doctor does not even worry about his family's dangers. He emphasizes his moral and intellectual obligations, i.e., unveiling of the pollution in public spa and safety of public health, over anything else. He finds it emotionally satisfying that his honest dealing of professional responsibilities and commitments will help his community. When some of his fellows eulogizes him, he feels a sense of spiritual satisfaction. As we see his intellectual way of treating his service for others as a source of moral peace: "I feel tremendously happy! It is a splendid thing for a man to be able to feel that he has done a service to his native town and to his fellow-citizens" (Ibsen 2005). The doctor feels urged to publish his "discovery" on the polluted baths in *The People's Messenger* because he feels it will serve his intellectual role by making his fellow citizens informed about the pollution in the baths, possible health hazards due to this pollution and the reason behind this pollution. He goes to Hovstad on his own to publish his discovery as soon as possible because he prioritizes public health safety above everything. Peter gets outraged in hearing Dr. Stockmann's motive because it will publicise his government's slackness and inconsistency of responsibility as a governing guardian. However, Dr. Stockman, despite knowing the personal dangers, retains his intellectual responsibility to make his discovery public.

The society Ibsen projects is overshadowed by the politicians and their allies. The apparatuses guided and aided by these politicians are very authoritative, so much so that they can shape and reshape the truths of the collective psyche of the common mass. Their constructed or manipulated truths, meanings and ideologies eventually become the only determiners of the existence of the common mass. The common mass cannot and even dare to think and work beyond these fixities. Peter, Hovstad, Aslaksen and Billing, but not Dr. Stockmann, are what Gramsci terms, "the dominant group's deputies" (1999, pp. 131-48) who serve the political government of Peter, by hegemonizing the unaware and uninformed mass. To clarify, this hegemonization takes place in doctor's society in the ways Gramsci theorised. The common people who have already held Peter in their confidence and trust have disbelieved the doctor's points on Peter's corruption of duties in dealing with the

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pollution in the bath drainage systems of the town. The doctor addresses them, bursts into logical tirades and outrageously impugns the common people's assistance and attendance in helping Peter to harm themselves. He was not permitted to speak over his proposed subject of pollution in the baths. He endures all mental torments and public humiliations but he shouts his outrage over an auxiliary mass of Peter. As we see he vehemently interrogates the common people: "The most dangerous enemy of truth and freedom amongst us is the compact majority—yes, the damned compact Liberal majority—that is it!" (Ibsen 2005).

Only Dr. Stockmann remains adhered to his integrity towards his community, even though he knows that the subversion of all domination-oriented "old established ideas" will be branded as "monkey tricks" (Ibsen 2005). He also senses that his intellectual duty will result in a banishment for him and will turn him into an "enemy of the people." As he helplessly sighs: "In any case I shall have done my duty towards the public--towards the community, I, who am called its enemy!" (Ibsen 2005).

He again posits his substantive stance when Morten Kiil, the tannery owner, cautions him: "Well, Stockmann, do you see what these monkey tricks of yours lead to? Uncompromising, Dr. Stockmann asserts his moral obligation with a solid eloquence: "I know what you are going to say. You don't see how on earth it was any more than my duty--my obvious duty as a citizen" (2005). Afterwards, he is assailed by Peter through verbal taunts which result, in the process, in his getting fired from his job in the town baths, his physical excommunication and his house being stoned. Peter Stockmann sees him only as "an officer under the Committee," a typical organic intellectual and threatens him over again: "... you have no right to any individual opinion." He further unleashes his autocratic spirit in stopping the doctor from unveiling truths about the baths. He strongly warns the doctor that as an individual you can enjoy your right to speak anything but "as a subordinate member of the staff of the Baths, you have no right to express any opinion which runs contrary to that of your superiors" (2005).

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He encounters a betraying and conspiring motif from Hovstad and Aslaksen. When he confronts the town people, he, not to his shock, finds Hovstad slandering him. Hovstad accuses him of violating public reliance on Peter and thus, has earned “public opinion against him.” A hegemonizing deputy of Peter, Hovstad emanates a false empowerment of the public voice in tarnishing the doctor. He clarifies whether, or not, as an editor of their newspaper, it is his responsibility to “work in harmony with his readers.” The hegemonized crowd swiftly pass their judgement that Hovstad is “quite right!” (2005). Aslaksen joins the evil plot with his hegemonic fabrications. He also hyperbolizes all base lies and accusations against the doctor who has allegedly worked against his own community. According to him, this has “disturbed” him and dishonoured his fellow citizens. Consequently, there has been a “resolution,” a hatched punishment or an ideological oppression, passed against the doctor which reads that “this meeting declares that it considers Dr. Thomas Stockmann, Medical Officer of the Baths, to be an enemy of the people” (2005). This resolution and manipulation of the public indicate how a number of well-plotted ideological state apparatuses, e.g., blind public, manipulative newspaper editor and town newspaper, have been instrumental in trying hard to suppress an intellectual in Doctor Stockmann.

Approved as “an enemy of the people,” he along with his daughter Petra and his wife has been robbed of any chance to engage in any public professions. Notwithstanding all these oppressions, he does not yield to any of the evil force or punishment. He does not want to go away even if “he is hanged”. Even upon his wife and daughter’s fear and denial, he decides to live in the town and declares like a true intellectual: “Yes, here. This is the field of battle--this is where the fight will be. This is where I shall triumph! As soon as I have had my trousers sewn up, I shall go out and look for another house. We must have a roof over our heads for the winter” (Ibsen 2005). Doctor does not want to give up his intellectual tussles against Peter’s orchestrated power game. He rather, like a revolutionary intellectual, aspires to traverse this course of life with an indomitable hope that change will come and oppressions will not be able to cease the path of righteousness. He inculcates this “great

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discovery” of intellectual resilience and vision into Katherine, Petra, and Horster through his articulation of intellectual zeal. He makes them alert and inspired about the fact “that the strongest man in the world is he who stands most alone” (Ibsen 2005). Matthew Yde examines this fact: Stockmann pronounces the great Kierkegaardian discovery “that the strongest man in the world is he who stands most alone” (2015, p.164). Likewise, Raymond Williams notes (1965, p.75), in his book *Drama from Ibsen to Eliot*, that “the infected baths”, though a “non-visual element” in the play, visualises a “corrupt society” where Dr. Stockmann is ‘crusading’ against a structured government of misrule.

Greta's Journey as an Intellectual

Greta's family book *Our House Is on Fire* (2018) documents the poignant details of the family's distresses. Greta's mother Malena had to fight with chronic bulimia and she is still suffering from Attention Deficit Hyperactivity Disorder (ADHD). Her sister, Beata is also a sufferer of ADHD along with a severe noise sensitivity. To help her, the family had to reduce their lifestyle to such a level that they ate food in their guest room on plastic plates. Greta at age 11, had to endure a multitude of agonies and social estrangement. She was bullied in her school frequently. She used to return home sullen and secluded her into the bathroom. She was heard crying loudly to herself. She almost stopped eating and her weight came to a substantial loss. At one point, she was diagnosed with mutism. (Malena et.al., 2018) Amid all these traumas, she suddenly encountered an eye-opening experience after watching a film in her school, which came up with the manifestations of oceanic infections with plastic. Since then she started to go in front of the Swedish parliament, holding a simple but strong slogan-post “*Skolstrejk för klimatet* (School strike for climate) (2018)” (cited in Rodrick and Bort 2020a, pp. 3-4).

She started protesting against the Carbon-based industrialization. She was slowly making impacts on Swedish school children and then culminated it into a global activism. More than 200 nations join the School for Future. Her vocal presence involved her “unabashedly and explicitly moral

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voice” (Roderick and Bort 2020b, p.5) at the UN to World Economic Forum and her different visits around the Scandinavia, Europe, and North America and provoking challenges thrown at the face of the world leaders have forged her an ecology hero. Greta embodies “hero ecology” which espouses “those actors in the climate change debate who protest and ‘speak truth to power.’” Hence, Thunberg was an energising figure for the climate change movement, deserving approbation” (Mkno, Hughes and Echentile, 2020a, p.12).

Her journeys across the continents via eco-friendly vehicles, her vegan lifestyle and impassioned urge to curb the emission of CO₂ and other fatal anti-environment ingredients and her scientific truths on the escalating dangers of global warming have set her to the forefront of a consistently genuine and tenacious eco-intellectual resistance. All these have garnered praise and accolades for her. She has been nominated for Nobel Peace Prize and she has been designated Time Magazine's Person of the Year in 2019. This evolution of Greta has turned her a climate persona and at the same time confronted her with backlash and threats and personal vulnerability. Donald Trump himself mocked at her nomination for Nobel peace Prize as a “so ridiculous” thing, many others labeled her as a sceptic and alarmist. Trump even went on to insinuate that Greta should work on her anger management stop this false alarm of dangers and go the cinemas and have fun. Stephen Rodrick (2020, pp. 1-7) in an interview with Greta reveals that she does not worry about Trump or big politicians' allegations. She does remain unmoved even when social media posts threaten her to be sexually assaulted. Rodrick also records Greta's mother's distress at the fact that some even put excrement into their family mailbox.

Dani Di Placido brings out the scathing slanders out of which media analysts, politicians, and journalists have incriminated Greta's activism. Jeremy Clarkson has called her a “spoilt brat,” unabashedly claiming that modern world has thrived through the policies and actions of the adults rather than through the fabricated cautions of the sixteen year-olds (cited in Di Placido 2020a, para 4). Meat Loaf criticised her in the same spirit: “I feel for that Greta. She has been brainwashed into

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thinking that there is climate change and there isn't. She hasn't done anything wrong but she's been forced into thinking that what she is saying is true" (cited in Di Placido 2020b, para 2). For Loaf, Greta is a pawn of some invisible hands who are devising and dictating her extraordinary environmental conscience and consciousness. The US Conservative commentator Dinesh D'Souza makes a blunt analogy between Nazi propaganda and Greta's climate leadership. Some media suspect her as an agent of the Liberal politics. (cited in Di Placido 2020c, para 7) All these political and media hegemonies have, however, failed to thwart her activism. In response to these partisan criticism, Greta firmly counteracts:

We couldn't care less about your party politics. From a sustainability perspective, the right, the left as well as the centre have all failed. No political ideology or economic structure has been able to tackle the climate and environmental emergency and create a cohesive and sustainable world. Because that world, in case you haven't noticed, is currently on fire. (Greta 2020, p. 208)

Donald Trump incisively accosts the FFF movement in his remarks at the World Economic Forum, Davos (January 2020): "... we must reject the perennial prophets of doom and their predictions of the apocalypse. They are the heirs of yesterday's foolish fortune-tellers—and I have them and you have them, and we all have them, and they want to see us do badly, but we don't let that happen" (p.207). Greta factually foresees the US's leaving of the Paris Agreement. Then she retorted with an intellectually charged voice: "You say children shouldn't worry. You say: "Just leave this to us. We will fix this, we promise we won't let you down. Don't be so pessimistic." And then, nothing. Silence. Or something worse than silence. Empty words and promises which give the impression that sufficient action is being taken (2020, p. 208). Thus, she has revealed fundamental doubts on the biases and duplicities lying in the dominant political cabals' shallow promises. Here she makes a shattering unveiling of the ways righteous voices for environmental and human rights are silenced by

a culture of fear and scientific truths on environmental fatalities are sidestepped by a political-capitalist polarized world of the dominant and the developed.

Greta and Doctor Stockmann: two Embodiments of Intellectual Resistance

There has been no major revolution in modern history without intellectuals; conversely there has been no major counterrevolutionary movement without intellectuals. Intellectuals have been the fathers and mothers of movements, and of course sons and daughters, even nephews and nieces. (Said 1994, p.3)

Resistance against any injustice that harms a community or any crime against ethical standards of our belonging shapes the role of intellectuals. Simon Critchley in his *Infinitely Demanding: Ethics of Commitment, Politics of Resistance* (2008) argues that “[...resistance begins by occupying and controlling the terrain upon which one stands, where one lives, works, acts and thinks. This needn’t involve millions of people. It needn’t even involve thousands” (p.114). This concept of resistance resonates with the main premise of intellectualism, which sees the role of the figure of an intellectual as someone fighting alone and sometimes uniting a greater mass for embodying any ethical standing for the interest of many. Badiou (2009) calls it a “heroism,” i.e., an intellectual journey from typical individuality to a subversive subjectivity. As Badiou in his critical appraisal of Critchley’s book, “On Simon Critchley’s *Infinitely Demanding: Ethics of Commitment, Politics of Resistance*”, maintains:

I define heroism as the possibility for an individual to become a subject... We exist as individuals; we exist finally as something like human animals. And in some circumstances we have the chance to become subjects. And there is some heroism, not at all because it is much more authentic to be a subject than to be an individual or something like that, but simply because the becoming-subject goes beyond the popular limits of our existence as individuals. (2009, p.6)

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Greta and Stockmann in vanguarding their intellectual responsibilities for the collective whole individuate themselves into some sacrificing heroes, who transcend the limits of personal concerns of life and security.

Greta and Stockmann represent the role of true intellectuals, who as Said posits [...] “visibly represent a standpoint of some kind” by resisting against capitalist and anti-climate actions of the dominant world. They “articulate representations to his or her public despite all sorts of barriers” and thus confront with “both commitment and risk, boldness and vulnerability.” Greta fights for the oppressed climate and its resultant human sufferings. Capitalist media and politicians of the dominant countries blame her activism as a Nazi propaganda. She is often called a manipulated propagandist and brainwashed alarmist, who is skeptical and an anti-progress fellow. Stockmann encounters public shame and allegations. He is forced into resigning his job and a self-decided exile. In safeguarding the local baths and health safe of his community he is stigmatised as “an enemy of the people” (Ibsen 2005). Both of them are taunted with, as Edward Said (1994) notes, “embarrassing questions, to confront orthodoxy and dogma (rather than to produce them),” but they brave to be a sort of iconoclasts with their pro-people and pro-environment praxis of resistance who are not to “easily be co-opted by governments or corporations, and whose lifetime responsibility had remained to represent all those people and issues that are routinely forgotten or swept under the rug” (p.12-13).

Ibsen’s Stockmann has witnessed how media contrive to be agentive in hiding governmental crime and flaws. The city Mayor Peter Stockmann controls the city's newspaper *The People’s Messenger*. This newspaper does not publish the Doctor Stockmann's scientific investigation of pollution rather it continues to extol the mayor's government. Greta witnesses and suffers at her worst the media trial and media manoeuvres which have endeavoured to make her climate activism questionable. They have even tried to propagate it as a white-children-leadership based movement. This hegemonic character of media has always been in functions to abet the political government and suppress and weaken the intellectual forces of resistance. These media are driven by opportunism and

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they become successful in hegemonising or managing the perception of the common mass. Thus, some subversive questions and a significant resistance do not get engendered from or within the common people. This is where Chomsky (2008) sees “the power of the government propaganda”, foils the possibility of the citizens from raising questions or undertaking “a research project on the subject of governmental evils. Thus, common masses “can hardly hope to confront government pronouncements with fact” (p.39-62). For Chomsky, the role of intellectuals should be to unveil myriads of lies and trickeries of political systems of government and provoke public eyes and moral voice against them.

Both of them do not “assimilate” the existing logic of development and power and let them become conquered “ideologically” (Gramsci 1999, p.131-148). Their intellectual activism is informed by a “particular conception of the world,” that disseminates “a conscious line of moral conduct” on environmental welfare. They strive “to bring into being new modes of thought” against the status quo of political and economic world of two different contexts of the world (Gramsci, 1999: 131-48). Michel Foucault (1989) ties intellectual functions “to shake up habitual ways of working and thinking” by breaking the silence and passivity of the world intellectuals inhabit (p. 455-464). Intellectuals keep their resistance ongoing to “to dissipate conventional familiarities” of a wrong and suppressive system of power. Greta and Stockmann correspond to Foucauldian injunctions of intellectuals, who “re-evaluate rules and institutions” of power. Modern world systems of economic growth and political super powers have been repudiated by a certain call for revisioning pro-environment world development. Doctor Stockmann also signifies this intellectual role. Thus, both of them resist “to participate in the formation of a political will” and inculcate the citizens of their worlds in performing their individual “role” (1989).

Greta and Stockmann: Two Personas of Environmental Praxis

In an interview with Geoff Blackwell (2020), what Greta enunciates about her urge to fight for endangered environment resonates with a committed eco-praxis:

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The one thing we need more than hope is action. Once we start to act, hope is everywhere. So instead of looking for hope, look for action. Then, and only then, hope will come!”. She prioritizes continued actions against anti-environment developmental projects, corrosion of Ozone layer, industrial emissions of Carbon and global warming. On the other hand, Doctor Stockmann transcends traditional role of a faceless professional and fights till the end with her efforts to cure the polluted baths. (p.45)

Tannery pollutants caused bacterial infection in the springs, leading to sickness of many people. He foreshadows the wrong use of science for the development of the town and yielding political gains for Peter Stockmann's government. But Doctor Stockmann's scientific investigation indicates a counter-attempt of using science positively for human benevolence. His diagnosis detects that the spa water is “absolutely noxious to health, whether used internally or externally” (Ibsen 2005). Greta also represents this dualistic perspective two science: she clearly demonstrates how science has been abused by the capitalist world and she also upholds a counter-discourse through scientific evidence to safeguard world climate. Greta's global climate activism and Doctor Stockmann's concern for the polluted baths and the health hazards associated with them represent “a spirit of commitment to environmentalist praxis” (Buell, 2001, p.20). Both Stockmann and Greta signal a powerful resistance against the human-centred mode of political and economic development. Greta and Doctor Stockmann sensitize the environment issues and lend strong eco-consciousness in a broader scale of the critical-practical world system. They both subvert the myths of development and policies out of which nature or global environment has been subjugated by a prolonged anthropocene. In *An Enemy of the People* (1882) Peter's government draws huge economic profit from the local tourism but it is impervious to the bath system and its tannery-borne pollution.

Zulianello and Ceccobelli (2020) sees Greta's climate strike not simply as an uprising but a “substantial challenge to the existing metapolitical order” which is run by a human-centred knowledge of subduing environment and ensuring civilisational development. This development

pursuit is integrally related to political systems' national and global power politics. Greta avowedly challenges this structural exploitation of nature as a means of political governments' sustainable economic back-up and thus she represents an abundantly logical counter-perspective of the children against "the system of governance, the key practices and values of contemporary capitalism, as well as the very anthropocentric foundations underpinning all the political regimes existing in the contemporary world, whether democratic or not" (Zulianello and Ceccobelli 2020, p.7). Thus, Greta and Stockmann can be regarded "as members not just of a specific nation-state or culture but as citizens of the world in its broadest sense" (Bossche 2018, pp.108-113).

Greta's Climate Movement: Challenge against Schooling and Institutional Literacy

Literacy or schooling in the age of hegemonic power has been premised on teaching disciplinary and utilitarian value and learning that render children morally ignorant. As Graff (cited in Hartley 2019) posits: formal schooling which is concentrated on self-advancements and state-recommended social code of behaviours motivates "the literacy of properly schooled, morally restrained men and women" representing the "object of the school promoters" or ideological cabals of the state (p.100). Thus, modern schooling serves the state purposes of silencing the children's conscience and derail their political awareness from their significant questions about society and politics. As Hartley (2019) affirms: "Literacy is good for teaching the ideology of individualism ('instructing them about the values around individual rights, parliamentary democracy and equality before the law'); not for collective values and action ('identity politics, environment and social justice')" (p.109) Greta and an indeterminate number of children activists getting out of their institutional school have pitted themselves against the modern discipline-success-oriented schooling. Their eco-ethics are stimulated by their own activism, which has come in the forms of joining climate protests and holding placards bearing a moral philosophy of an ecology of survival.

But this movement represents an open literary or a subversive unschooling that harbingers an optimism in the face of a competition for power through the tortures on climate and miseries of poor

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countries. For Hartley, schooling serves the role “Ideological State Apparatuses” “in the form of distinct and specialised institutions” (Althusser 1970, p.121-126), and tries to perpetuate discipline and surveillance as a means of ruling people better. The individual children are turned better or silent objects by this ideological indoctrination of knowledge and opinionated principles of governance start suppressing children’s voice from their budding stage of individuality. However, the Strike for Climate Movement dawns an urgent possibility of, as Hartley (2019) “open literacy” and “social responsibility” as the “insurrectionary forces” against the backdrops of a man-made apocalypse for climate and human-nonhuman world. Hartley further reiterates that the eclectic forces of “productive knowledge”, “open or connective knowledge” and “open science”, as signalled by a self-proclaimed sixteen year old “autistic” girl named Greta, is a warning against a home-nation-centred world system which is vocal with false statistics and graphs of development. In addition, the Greta-effect promotes “open science” coupled with “a social responsibility” and thus hints at “catalyzing a transformed future” for a global co-humanness and co-existence with environment. (Hartley 2019, p. 101).

When Greta and her fellow activists were marching toward Medborgarplatsen (Citizen Square), at heart of Stockholm, they were loudly chanting slogans. These slogans are the outcome of their self-literacy and hence, promote their urge to hear their learning and information about the dangers of their generation committed by the older generations. As they unite themselves across the globe their slogan gets more impactful and provocative: “What do we want? Climate justice! When? Now! When? Now, now, now!” (cited in Roderic and Bort 2020d, p.6). As this moral literacy of environment disseminates worldwide, the possibility of an open literacy, which is entirely formulated by children themselves, becomes stronger and counter-states the need that children should be incorporated in everyday world. This literacy righteously claims that this is also the world of the environment and children. It unleashes a subversive question on the face of the world of power and knowledge of the older community: why will the environment and children be othered from the socio-cultural identities?

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Greta bolsters her arguments against the politically and economically developed world, which is essentially anthropocentric and almost reluctant to children's social identities and eco-ethico learning. Children have been accustomed to thinking, reading, and believing according to the adult ideologies of social learning. The children, regardless of the developed and underdeveloped worlds, have always been deemed to be the ignorant or "the other" by the social arrangements within every political system. The adults, who represent the political and educational world, appear to be the "we" who silence children by speaking for and about them; and dominate children by exerting power over them" (Bradford 2011, p.273).

Rodríguez and Bort (2020e) observe that "Greta's rise was the activist version of a perfect storm. Her ascension from bullied Swedish student to global climate icon has been driven by both a loss and a regaining of hope" (p.5) The loss of hope has been marked by the developed world's political failure in stopping climatic degradations around the world. The hope is that children and morally conscious adults have come out on the roads and started voicing their concerns for the global environment. Children are making the world aware of the environmental dangers created by the adults in power. The adults have failed in either informing people about the dangers, nor have they tried to save the environment and suffering people from the looming threats of climate hazards created by the world of the adult. Greta's articulate message to the adult world of power reminds that their systems of knowledge, economy, politics, and development have not concerned the children, but victimized them. As she states: "It shouldn't be up to us children and teenagers to make people wake up around the world. The ones in charge should be ashamed" (Greta, cited in Rodríguez 2020f, p.6).

Greta spoke with a vigorous undertone of criticism of the anti-climate systems of development and power at the UN General Assembly (UNGA) Climate Action Summit (September 23, 2019) "You are failing us. But the young people are starting to understand your betrayal. The eyes of all future generations are upon you. And if you choose to fail us, I say we will never forgive you." She advances her generation's challenge and incredulity against the reign of the powerful people. She

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also unleashes the havocs and injustices perpetrated in the name of progress and modernization. As she articulates: “People are suffering. People are dying. Entire ecosystems are collapsing. We're in the beginning of a mass destruction and all you can talk about is money and fairy tales of eternal economic growth. How dare you?” (2019). This impassioned and responsible act of activism represents her stance for the “destructured, decentered, and dehumanized” (Klages 2002, p.165), that range from the burning Amazon to the draught-ridden Africa, from the flood-ravaged Bangladesh to the extinct wildlife in the Sundarbans. Her speech-acts are perceptively informed of the scientific accounts of the environmental degradation and its aftermaths. Her questionings, i.e., the unschooling challenge of the global children, on these ecological degradation and human dehumanization at the hand of the few developed countries are characterized by a strong disbelief against the “meta-narrative apparatus of legitimation” (Lyotard 2004, pp.123-24) of politics, human development, human rights, adult-centric learning systems which have failed to embody and develop environment and the world beyond Europe, North America, and East Asia. Moreover, her climate activism and its global upsurge indicate that “micro-narratives” (Lyotard,2004, p. 123-24) in the form of children’s denial of the policies and philosophies of development, which exclude development of environment and poor under-developed world. Thus, Greta and her worldwide children activists foreshadow an optimism in the power of a cosmopolitan voice of egalitarianism which will break up the century-old silence of mass and put an end to their “mourning process.” They through a counter-hope against the false political promises pushed forth by the world superpowers press a delegitimising message that “legitimation can spring from” anywhere and anyone (Lyotard 2004, p.141). These new-era activists have not promised any drastic or overnight development for the humiliated environment. But they have provoked an unprecedented eco-consciousness in people’s psyche: human safety is an impossibility without the protection of the environment.

Stockmann’s philosophy of eco-intellectualism is taken forward by Greta. His vision of unending fight has been revitalized by Greta. Greta is the symbolic progeny of Stockmann. The

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incorporation of this kind of documented resistance into the open literary has been globally transported to the children by Greta. Greta and Stockmann's lesson of intellectual and environmental praxis represents a call for a counter-literacy that dismissive of the anthropocentric idea of development that solely emphasizes human development.

Conclusion

The above discussions lead me to infer that the resistance of Greta and Doctor Stockmann find strong alignments with regards to their intellectual conviction and selfless commitment. Greta is an epitome of the real and contemporary world, but in the form and expression of her climate activism she is strongly attributable to Stockmann's intellectual and environmental zeal which has been a perennial instance of anti-establishment. Both Greta and Stockmann represent that in every age and corner of the world intellectual rebellion has confronted with a myriad of hegemonic complicities. But intellectual resistance persists and stands the test of all compulsions. Thus, they strongly Foucauldian lenses on power that can be affiliated with the theme of resistance or counter-identity assertion as it is upheld by unschooling learning. Foucauldian conceptions of resistance deeply coincide with the unschooling resistance they exhibit. As Foucault (1980) states: "there are no relations of power without resistances; the latter are all the more real and effective because they are formed right at the point where relations of power are exercised" (p.142). Greta and Stockmann evolve themselves into resisting and meaningful individuals by transgressing the norms and practices of their socio-political world. Here a conclusive aspect is that the themes of anti-establishment, resistance and eco-activism can be intertwined with the burgeoning culture of unschooling and open literary. Environmental sensitivity and eco-ethico empathy can fit properly with this unschooling praxis. In addition, the lasting relevance of Doctor Stockmann's protest and Greta Thunberg's global climate movement and many such un-conventional literary and nonfictional phenomena can be of great impact in fostering a global open literary. Children should be put at the vantage point of all these unschooling actions and reflections. Another dimension to be concerned seriously in the

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unschooling resistance-literacy interface is that it should be decolonised from the world of Europe and the global North. The spread and acceptance of Greta's movement accounts for its nature of decolonisation.

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