



# ENVIRONMENTAL TRAINING



NEWSLETTER OF THE ENVIRONMENTAL TRAINING NETWORK FOR LATIN AMERICA AND THE CARIBBEAN

Volume 13, Number 29, July-December, 2001

## Letter from the Editor

### Sustainability:10 years after Rio

In only six months, ten years will have passed since the historic United Nations Conference on Environment and Development(Rio 92).In September 2002 a Summit Conference on Sustainable Development will be held in Johannesburg, South Africa (Rio+10) where attainments achieved since 1992 will be evaluated, as well as future challenges to arrive at a sustainable, equitable and democratic development.

In preparation for the Johannesburg Summit, a series of consultations have been held with the governments of the four principal sub-regions (Mexico and the Caribbean, Central America, the Andean region and the South Cone).This process brought about the Rio+10 Preliminary Meeting followed last October, by the Thirteenth Meeting of the Ministers of the Environment that took place in Rio de Janeiro.In similar fashion, consultation meetings were held in the most important world regions, with eminent persons coming from academic circles, former governments, indigenous people and non-governmental organizations.In the present issue of *Environmental Education* we offer our readers the Latin American and Caribbean Meeting Report, held in Bridgetown, Barbados in June of this year (page 7).Finally, the government of the State of Rio Grande do Sul in Brazil, is convening a Forum on the Challenges of Planetary Sustainability which will meet in Porto Alegre on January 28-30, 2002, prior to the Second World Social Forum.This forum aspires to promote reflection, proposals and mobilization in civil society circles, as well as in sub-national and local governments, in connection with evaluation of multilateral agreements established in Rio 92 in the context of the international situation of the last decade. Furthermore, the sustainable development agenda will be discussed with relation to the more pressing social topics of our times, such as ethics, debt, hunger, poverty, commerce, environmental quality, bio-security, the role of the State and citizen participation.

As a continuation of the process begun after the World Conference on Education for All held in Jomtien, Thailand, in 1990 and the World Forum on Education of Dakar, Senegal in April 2000, our region has generated a fruitful synergy of players, by means of the Latin American Pronouncement which links within its network, a whole conglomerate of institutions and individuals in defense of public education.The World Forum on Education, held on October 24-27, issued the *Porto Alegre Charter for Universal Education* in which the right to free public education of good quality is demanded for all races, religions and cultures of the Earth; an education directed

toward values of freedom, liberty and justice and respect to differences; an education serving to form human beings opposed to violence and rejection, in favor of peace and democracy and committed to the search for popular and sustainable alternatives.

The Forum of Ministers of the Environment itself took the unprecedented decision of initiating a process of reflection, by means of consultation and debate forums, on the ethical principles which should orientate and set standards of thought, policies, practices and actions aimed at environmental protection and the management of sustainable development.

Among the most outstanding activities for next year, the first joint meeting of Ministers of Health and the Environment will be held in Ottawa, Canada, in March 2002, which will permit an advance in public policies, relating environmental quality with health and the quality of life as fundamental principles of sustainable development.

During the second semester of this year and continuing with the editorial programme, the Public Environmental Training Network published two new books: one titled *Commerce, Environment and Sustainable Development: Latin American and Caribbean Perspectives*, and the other *Basic Environmental Health*, as well as three new education and training manuals (see publications section, page 19).

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# XII MEETING OF THE FORUM OF MINISTERS OF THE ENVIRONMENT OF LATIN AMERICA AND THE CARIBBEAN

**Bridgetown, Barbados, March 2-7, 2000**

The Forum of Ministers of the Environment of Latin America and the Caribbean is the governing body where environment and sustainable development intergovernmental cooperation programmes and projects are presented, analyzed and discussed. The Twelfth Meeting of the Forum of Ministers made an evaluation of the progress made by the Environmental Training Network for Latin America and the Caribbean and, based on the proposals presented by UNEP, took the following decisions regarding the development of the programme for the biennium 2000-2001:

## DECISION 13

### **Environmental Training Network**

**Considering** the important contribution that the activities of the Environmental Training Network make to achieve the strategic objectives of environmental education for sustainable development in the region of Latin America and the Caribbean,

**Taking into account** the decisions on the Environmental Training Network adopted at the Ninth, Tenth and Eleventh Meetings of the Forum of Ministers of the Environment of Latin America and the Caribbean,

**Recognising** the need to continue promoting specific projects aimed at environmental education and training among different sectors and social groups, especially the most underprivileged,

## DECIDE

1. **To ratify** the decisions of the Eleventh Meeting of the Forum of Ministers regarding the priorities and fields in which the Network intervenes, seeking greater integration and consistency between the activities of the Network and the priorities of the Forum of Ministers.
2. **To extend** the operation of the Trust Fund of the Environmental Training Network until the date of the Thirteenth Meeting of the Forum of Ministers of the Environment of Latin America and the Caribbean is held.
3. **To expand** the advisory services and support of the Environmental Training Network for the development of national environmental education programmes and projects in which the ITC participates.
4. **To urge** the Governments to maintain their voluntary contributions to the Trust Fund of the Environmental Training Network, since it is the principal source of funding for its activities.
5. **To request** all the countries that have not yet done so to designate their respective National Focal Points of the Environmental Training Network and to notify the Secretariat of the Forum of Ministers prior to 5 June 2000.

6. **To request** the Secretariat and the Network co-ordinating office to give consideration to the distribution of the Trust Fund resources in the region, taking into account the principle of geographical equity, as well as the countries' efforts to contribute to the Fund.

7. **To recognise** that the Preparatory Meeting of Experts, which precedes the Ministerial segment, is the body entrusted with evaluating the operation of the network and with preparing recommendations for the continuation of its activities during the next biennium.

8. **To send** to the Secretariat of the Forum of Ministers, through the National Focal Points of the Environmental Training Network, the Network activities offered and requested by each country for the biennium. This information shall be made available before the Experts Meeting, so the activities can be presented for analysis and decision-making, in accordance with the provisions of paragraph 5. In the case of the 2000-2001 biennium, these should be sent to the Secretariat prior to 5 June 2000.

9. **To reiterate** that the procedure for granting fellowships is carried out in accordance with the requests submitted by the National Focal Points, taking into account for their distribution, the wide range of environmental education, and giving particular consideration to decision-makers at the local and community levels; and, in that regard, to increase the financial resources of the Trust Fund allocated to fellowships by thirty per cent.

10. **To use** existing electronic facilities to establish a systematic consultation process by the Secretariat with the National Focal Points of the Network with regard to the decision-making process on fellowships, the publishing programme and the dissemination of news.

11. **To strengthen** harmonisation of the Network activities with regional priorities of the Forum of Ministers and with the emerging needs of the region.

12. **To continue** with the Secretariat's follow-up efforts on the proposal for a Regional Inter-Agency Project on Environmental Education and Training, including the new projects for Tropical Forests and for the Caribbean.

13. **To support** community training activities on the conservation and sustainable management of natural resources.

14. **To support** training areas for decision-makers at the local level.

15. **To urge** the Governments to maintain their contributions in kind and national currencies for the development of the activities of the Network Programme.

# III IBERO-AMERICAN CONGRESS ON ENVIRONMENTAL EDUCATION

The Ministry of the Environment and Natural Resources (MARN) of the Republic of Venezuela, in coordination with the Ministry of Education, Culture and Sports, the Ministry of Foreign Affairs and the United Nations Environmental Programme (UNEP) is organizing the Third Ibero-American Congress on Environmental Education to be held in Caracas, Venezuela on October 21-26, 2000.

The Congress will cover the following main topics:

- The influence of scientific and technological development on Environmental Education within the context of Sustainable Development.
- Training in community participation.
- Environmental Education and Communication for Sustainable Development.
- The role of governments in the construction of environmental educational models.
- Management of environmental-educational projects.
- Local strategies for Environmental Education.
- Ethics and values in Environmental Education.
- Experiences on education and training of environmental educators.
- Non-formal environmental training in protected areas and biological diversity.
- Environmental Legislation and Policies.
- Models and experiences of insertion of Environmental Education into the educational system.
- Environmental-educational experiences of local communities, gender issues, indigenous people and ethnic minorities.
- New approaches for Environmental Education research.
- Environmental Pedagogy.
- Consumption and Environmental Education.
- Environmental interpretation.
- Training in the prevention of disasters.

- Tourism and Environmental Education.
- Human Rights, Education and Environment.
- Environmental Education and productive processes.
- Environmental education projects for the sustainable management of natural resources.

In addition, there will be expert conferences on “Communication, education and environment” and “biodiversity, gender and culture”, as well as panels of experts on “Sustainable Development”, “Education and environment: conceptual and philosophical basis for devising new approaches and paradigms” and “Inter-cultural perspectives in Environmental Education”. The organizing Committee will offer updating workshops on the subjects of the congress. To participate in the workshops the registration form must be filled out and sent to the organizing Committee for evaluation and approval. Registration forms must be received before July 15 and the dateline for approval is August 30.

Workshops will be held on October 22-23 lasting approximately 8 to 16 hours, according to the offer and selection of the participant. There is a registration fee for the workshop of US\$30 or its equivalent in *bolívars*.

All mail should be addressed to:

Ministerio del Ambiente y de los Recursos Naturales  
Comisión Organizadora  
III Congreso Iberoamericano de Educación Ambiental  
Dirección General Sectorial de Educación  
Ambiental y Participación Comunitaria  
Centro Simón Bolívar, Torre Sur, piso 18  
El Silencio, Caracas 1010, Venezuela

Phone(s):(58-2) 408-1077, 408-1258, 408-1278 and 408-1268

Fax: (58-2) 481-0113 and 483-2376

E-mail: [cieduamb@marnr.gov.ve](mailto:cieduamb@marnr.gov.ve)

Web site: [www.marnr.gov.ve/](http://www.marnr.gov.ve/)



# ACTIVITIES OF THE NATIONAL NETWORKS OF THE REGIONAL PROGRAMME OF THE ENVIRONMENTAL TRAINING NETWORK FOR LATIN AMERICA AND THE CARIBBEAN

## ARGENTINA

### *Study and Training Journey on Urban Management of Sustainable Development, London – Barcelona*

This course will be totally carried out in Spanish on September 2-20, 2002. This occasion will constitute a productive laboratory for critical and comparative reflection of innovative experiences on the subject of urban management. The project is sponsored by academic institutions of Argentina, Chile and Uruguay, which offer training courses co-ordinated with the programme at their respective sites. **For further information:**

Adriana Allen  
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University College  
London 9 Endsleigh Gardens  
London WC1H 0ED, United Kingdom  
Tel. (44 20) 7388 7581  
Fax: (44 20) 7387 4541  
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Centro de Investigaciones  
Ambientales – FAUD  
Universidad Nacional de Mar del Plata  
Funes 3350, C.P. 7600  
Tel/Fax: (54 23) 475 3946  
olszews@mdp.edu.ar

### *Training Project on Agro-forestry for Peasant Women*

The Andean Institute of Studies and Human Promotion (ICEPH) and the Canadian Fund are developing this project for women in Rio Negro, Argentina. The object is to improve life conditions of participating women and their families, by means of training and agro-forestry production. The aim is to motivate a different conception on environmental restoration and preservation, based on environmental agro-forestry and diversification aimed at self-sufficiency. **For further information:**

iceph@bariloche.com.ar

## COLOMBIA

### *Courses on Applied Geomatics to the Biophysical Diagnosis aimed at the Ordination of Hydrologic Basins and Specialization on Geographic Information Systems*

The Geographic Institute Agustin Codazzi (IGAC) of Santa Fe de Bogotá, Colombia, with support from IDB, offers short courses and specialization on geographic information systems. Programmes have been designed for government and private professionals whose main activity is cartography. The courses are offered on a regular basis twice a year, with different requirements and schedules. They invite whoever is interested to visit their website to access more specific information about their services. **For further information:**

IGAC  
Carrera 30 No. 48-51  
Santa Fé de Bogotá  
Tel. (57 1) 368-0948  
Fax: (57 1) 368-0950 y 368-0957  
maestria@igac.gov.co  
ciaf@igac.gov.co  
www.igac.gov.co

## COSTA RICA

### *International Workshop-course on Economic Valorization of Natural Capital. Practical applications*

This course is organized by the Tourism University (UTUR) and will be given at the Villas Zurqui Hotel, in San Jose, Costa Rica, on February 18-23 2002. It is intended to persuade economic analysts to include in their reports as factors playing a part in the feasibility of sustainable economies, biodiversity and environmental costs and benefits. Moreover, the workshop-course proposes a specific methodology to achieve this goal. **For further information:**

Tel. (506) 248-0447 y 248-0293  
Fax: (506) 248-0447  
fallas\_jorge@costarricense.com  
www.fundena.org

### *Course on Ecological Principles for Sustainable Development in Latin America 2002*

The Organization for Tropical Studies (OET) is offering this course that will be carried out on April 6-20, 2002. Its objective is to furnish participants with the relevant tools for responsible decision making, with regard to the management of the environment and natural resources in Latin America and the Caribbean, by means of the appropriation of ecological principles linked to the sustainability concept. It also considers the evaluation of the environmental impact, as well as the valorization and environmental services and costs regarding definition of environmental policies. **For further information:**

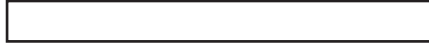
OET  
Apartado Postal 676-2050  
San Pedro Montes de Oca  
Costa Rica  
Tel. (506) 240 66 96  
Fax: (506) 240 67 83  
academic@ots.ac.cr  
edamb@ots.ac.cr  
<http://www.ots.ac.cr/es/education/ots-13.shtml>

### *Intensive field course on agroecology 2002-07*

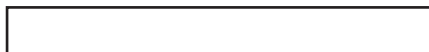
This postgraduate field course, is given in Spanish by the Organization for Tropical Studies (OET) and the University of Costa Rica. It is a very intensive six-week course that covers 14 hours of daily activities, planned for the seven days of the week. It includes eight hours of field studies every day carried out throughout the rural areas of Costa Rica. The last day for enrolling is January 30, 2002. In addition, the OET offers a variety of other courses all year around for which more detailed information can be accessed through its website. **For further information :**

OET  
Apartado Postal 676-2050  
San Pedro Montes de Oca  
Costa Rica  
Tel. (506) 240 66 96  
Fax: (506) 240 67 83  
academic@ots.ac.cr  
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[www.ots.ac.cr/es/education/ots-13.shtml](http://www.ots.ac.cr/es/education/ots-13.shtml)









### **Information Note**

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# SYSTEM OF POSGRADUATE PROGRAMMES

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**ACTIVITIES OUTSIDE THE REGION**

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**NON-GOVERNMENTAL ORGANIZATIONS**

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## THE DIVERSE AND CONTRADICTIONARY PRACTICES IN ENVIRONMENTAL EDUCATION

By Carlos Walter Porto Gonçalves<sup>1</sup>

Environmental education is inscribed in a history that we live contradictorily. In truth, we live as Environmental Educators because what we wish for does not exist: a relationship between “society **and** nature”, as opposed to what actually is, “society **against** nature”, following the expression of Sergio Moscovici.

Until the 1960s, the domination of nature was regarded as a solution for human kind. At the end, mankind following a Western, phallic, white and bourgeois matrix, knowing the mysteries of nature through science, and authorized precisely by that scientific knowledge –and only by it-, could transform nature with the help of Technology, and thus become its Master. Such master, such all mighty man, contradictorily asserted himself opposing that which Modernity regarded as Obscurantism of the Age of Darkness. Opposed to Religion: Science and Technology. Opposed to Obscurantism: Illuminism. Opposed to Darkness: Lights. Opposed to Metaphysics: Physics. Opposed to Nature: Culture. With Modernity, development became a synonym of the domination of nature.

In the eighteenth century, the Cartesian dream of dominating nature ceased to be a philosophy and established itself in the daily lives of “flesh and blood men and women”, quoting a phrase used by E. Thompson, one of the greatest English historians and environmentalists. The industrial revolution materialized a transformation in the mentalities that expressed a profound social, geographical, and even ecological, revolution, if we are capable of understanding that the term *Oikos* more than depicting a biological dimension means our hut, our house, our home.

Since last century, geographers have used the term ecumenical (*oikoumenē*) to designate the inhabited Earth. To assert that revolution, that development that seeks to dominate nature, previous, more local, more rural envelopments must be broken ... To be developed means to be enveloped by that which is urban and, therefore, it is necessary to be *un-enveloped* from that which is rural. Nature still prevails in this rural world, **still** being the key word, for being developed meant being urban-industrialized, hence the euphemism

<sup>1</sup> Ph. D. on Geography, assistant professor of the Geography Department from the Universidade Federal Fluminense and President of Association of Brazilian Geographers (1998-2000). Was consultant of the Conselho Nacional dos Seringueiros in times of Chico Mendes.

<sup>2</sup> In several languages the word development means to *unenvelope*, that is, to break what is enveloped ... to break the autonomy, to end the right to be different, to end with the sociodiversity that characterizes human species, capable to produce multiple matrixes of rationality.

“developing” countries began to be applied to refer to those countries not **yet** developed.

Men and women have been driven out of the land in the name of development. Nature and the land have been turned into merchandise to be bought and sold. Landless men and women, not being able to make use of nature, migrate to cities to find in supermarkets the energy (food) which they previously produced themselves, for themselves. Something stands between the developed migrants –now enveloped in what is urban– and food, the *means of means*: money. Without it, they cannot access food, and in order to be able to do so/ accomplish this, they must become merchandise themselves, selling their working capacity to the bourgeois-entrepreneur, who would be unable to produce anything without those men and women being available, for they seem to exist for the sole purpose of reproducing their offspring (proletarians) in search of work.

The comprehension of those social classes within the population (generalizing concept) is fundamental to understand the flow of matter and energy among the different classes of society, among places and regions, between North and South, in short, to understand the flow of matter and energy that the capitalist society imprints in the general metabolism of the planet.

The environmental question carries that social mark: it was the *de-velopment* of man from land and nature which enabled the exploitation of man by man, in the bourgeois urban *oikos* and, in that historically built environment, the possibilities of men and women producing by themselves, for themselves, were gradually eliminated. Not being able to produce food and pressed by hunger, a biological impulse as Josue de Castro taught us, landless, hungry men and women are forced by the circumstances to submit themselves to live the negative side of the term subject (*to be a subject* does not mean *to be subjected*). Here, in the urban *oikos*, the majority of subjects simply become the **hand** of labor. The **head** is represented by the businessman, the bureaucrat or the technocrat; the worker is the **hand** of labor. It is not hard to see here the legacy of Platonism, where only the idea is perfect.

Production is increasingly directed towards something that is abstract –the Market- and not for the benefit of the direct producer or the local community. In England, up to the eighteenth century, markets would open at first light to serve only the poor and the members of the community, and only afterwards retailers could make their purchases for selling to third parties. Farmers and millers had to attend with their goods and their absence was reason for moral condemnation. The relationship between the product and its producer was strictly intimate and transparent.

After the eighteenth century, a disassociation between producer and consumer occurred, and under those circumstances, market and money became necessities. The market became less local and regional, and increasingly global. Products from all over the world can now be found anywhere and therefore, they have to be packed and protected from damage, for once deteriorated they lose their **use value**, they can no longer be sold and thus lose the most important characteristic to the proprietor, its **exchange value**.

In Altamira, Pará, deep in the Trans-Amazonic forest, one can find frozen chicken from Chapeco, a town in Santa

Catarina, as if no one knew how to raise chickens in Altamira. The local or regional conditions of each geo-system are not being considered as a starting point when determining what should be produced. It is the economic reason that leads the way, as long as everything is valued according to the short-term commercial logic, which turns productivity increment into the supreme value. An example would be the producer of tomatoes who is not concerned about the excessive use of toxic agrochemicals in his plantations, since the tomatoes are for sale and not for personal consumption. Most likely, he will not sell his tomatoes in the market personally, at least not directly to real flesh and blood buyers.

In this world where goods are more important than people, where one on one transactions are being substituted by relationships at a distance, where our home seems to be increasingly conditioned by distant factors, where the capacity to decide over our own destiny seems to be gradually further away, we should rethink that very development in which everything seems to become unsustainable. The green house effect is the result of a Western society that sought in coal and oil –solar energy photosynthesized millions of years ago– the necessary working capacity for the accumulation of capital, seeking to expand markets without limits. Without that working capacity stored in coal and oil –whose power has relied on scientific and technological knowledge–, capitalism, strictly a fossil production system, would have never reached its production and expansion levels, especially if it depended exclusively on the exploitation of human, vegetable or animal energy

Physiocrats Quesnay and Turgot had already underlined the role of nature in the production of wealth, but their critics belittled them, making them out to be defenders of agriculture in detriment of industry, when in fact their message was aimed in a different direction. To physiocrats, the source of wealth was nature, not agriculture. Marx acknowledges that virtue when criticizing his coreligionists who, in the Gotha Programme, affirmed that only work produced wealth, and went on to say, as the physiocrats, that if work was the father of wealth, nature was the mother. This is why the Middle East, more than a place that produces barrels of oil, is itself a “barrel of gunpowder”. Without nature, the entire industrial complex based on the fossil energy matrix stops. Industrialized countries can produce science and technology, but they cannot produce coal or oil. Strictly speaking, no country produces oil, since it is nature that creates it throughout a period of time that transcends human life. The irrationality of the war of which the Middle East has been a permanent scenario, is the most painful manifestation of the absurd argument that we are the masters of nature.

During the sixties, the new environmentalism emerged. Before then, even those who cared about nature did not associate the destruction of life conditions with the social and political organization pertaining to society. The environmental issue was restricted to a debate between preservationists and conservationists. The idea that domination of nature was the very affirmation of civilization, or “the price to be paid for progress”, would direct the concerns about nature basically towards the creation of parks and natural reserves, often driving out from that land populations that had always inhabited them and had maintained a harmonious relationship with nature. Others lobbied for a “rational use of natural resources”, as if the rationale leading productive practices was the **use value**

as opposed to the **exchange value**. It is for that reason that realists accuse environmentalists of being romantic or naïve, for placing the emphasis on the use value (rational use of natural resources). Many of those former environmentalists, or naturalists, considered that it was up to the scientists and technicians to find the solutions together with governmental authorities.

During the sixties, several entities for the defense of nature began to experience real changes. From that point onward, it was no longer possible to disassociate the organization of society from the degradation of life conditions. Criticism on the part of socialists, communists and anarchists towards capitalism for the degradation of life conditions as the result of exploitation of labor, was extended to over-exploitation of nature as a whole, as a byproduct of the current organization of society. Soil and genetic erosion, depletion of the ozone layer and nuclear panic, began emerging along with ethnocide as a result of the detrimental relationship among men themselves and with nature.

Thus undeveloped populations had the possibility to uphold and develop their own knowledge based on their own rationale matrix. Fortunately, we are increasingly accepting the idea that there are different rationales and not only one, as the arrogance of the Western civilization would have us believe. Chico Mendes y Ailton Krenak, protagonists of the Alliance of the Peoples of the Forest, became a point of reference for even those who saw the tropical forests but did not actually see the peoples living in them, since, as urban individuals, it was not known to them that only 10 000 years ago –the post-glacial period- the existing ecosystems of the planet co-evolved with human population—and not post-evolved- with animal and vegetable life.

We can no longer speak of a previous nature from which human population recovered. That **nature-which-is-there** has mankind as its co-evolution companion. Murdering indigenous people and farmers, and clearing forests and woods were practices that could not be disassociated. The recent discoveries of “Ice Men”, whether in Canada or in the Alps, undoubtedly due to the global warming (the warmest 15 years of the century occurred between 1980 and 1999) reveal how much mankind co-evolved with nature’s dynamics. Thus emerges from the depths of the earth, whether from the ice of mountainous and tundra regions, or from the Amazon, Chimalapas or Lacandon forests, a variety of cultural knowledge, heritage of mankind, opening the possibility for further intercultural dialogue, as long as we recognize the rights of the peoples and are capable of interpreting the multiple meanings of their culture.

The Environmental Educator carries the contradictions of a new environmentalism that emerges from the bosom of a society constituted by the cultural diversity of its rural population. Contrary to this, in the vision of the First World nature is there for the sole purpose of being preserved and population growth is regarded as the great villain to be blamed

for the pressure exerted over the natural resources of the planet. However, as stated by Elmar Altvater, the average consumption rate of an American citizen is equivalent to that of 173 Ethiopians or 50 Pakistanis, in other words, consumption of the entire American population equals that of 40 billion Ethiopians or 12 billion Pakistanis! In this sense, the key word in the phrase “population growth control” is **control** and not population.

The tension between North and South, between rich and poor, is present among environmental **educators**. Concern for hunger is reflected in that tension but without recognizing the *Geography of Hunger* and *Geopolitics of Hunger* by Josue de Castro, a declared environmentalist, and whose orientations were remembered by Ignacy Sachs, the father of ecodesvelopment.

In **environmental educators** we see the prejudice against population growth being overcome in the dialogue of those who fight for the agrarian reform through the farmer, recognizing that it is easier to environmentally educate a landless settler with family agriculture in his mind, than a great soy bean or sugar cane entrepreneur who contemplates the market in an abstract way.

We still see **environmental educators** pursuing an association with the business sector, although transcending the alleged sovereignty of the private enterprise, which is incompatible with the principles of democracy<sup>3</sup>. The enterprise is not only a place for production, but a *locus* of social and power relations, just like any other place where human beings gather.

Environmentalists know that the greenhouse effect, the hole in the ozone layer and acid rain, do not respect boundaries between countries. They lobby to find solutions that will consider the destiny of all species, the planet and mankind as a whole. We also know that nature does not respect private property, that the rivers and wind carry contaminants beyond plot fences, and that any effects produced within a property are not restricted to its walls, that these barriers must be overcome just like the Berlin Wall.

Perhaps the most outstanding feature about environmental educators is the way we progress from the contradictory learning of our practices. In this way, we ceased to create environmental education **for** others and began to create environmental education **with** others. That is to say, we began to establish a dialogue of varied knowledge in which we no longer consider ourselves the holders of a previous (or even worse, superior) truth to the social practices incorporated into the *habitus* and materialized in the *habitats*.

Us, **environmental educators**, want to revive the story by Eduardo Galeano about utopia. In this story, when utopia was about to be achieved it always seemed to escape from whoever was trying to reach it. After all, that is the purpose of utopia, to help us move forward.

<sup>3</sup> Today, with the growing power of big business, and with the lesser power of the States, the feeling of general insecurity increases. The executive and legislative powers are still elected by the people, and if elections do not improve, it is due to the growing role of the economics. The latter is a power that nobody votes for and that in any case is elected by main stockholders.

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The logotype embodies a meaning of communication and environment, based on the following symbols: the flower seal signifies vegetation and crops and is related to water as shown by the presence of wavy lines. The bird is associated with life in the air and finally, the character with the glyphs represents the communication of thought, traditions and teaching.