

## A B S T R A C T S

### The integration of environmental ethics into education

ROSA MARÍA ROMERO CUEVAS

Our current civilization is driven by the accumulation of goods. It pillages both nature and humans themselves for the purpose of producing and hoarding material riches, while risking the sustenance of all life. Educating through the ethics of life means to educate people about autonomy, promoting the possibility of thinking, doing, learning, feeling and dreaming while building knowledge towards the development of human meaning. We have set ourselves the task of transforming pedagogy, life in school, by eliminating competition and encouraging cooperation. Ethics drive us to achieve our dream: a society without domination, where we can all face each other without having to avert our eyes in the pursuit of what is rightfully ours.

### Education and renewing literary vitality

ELBA AURORA CASTRO ROSALES  
AND JAVIER REYES RUIZ

This article proposes to revive literature in education. This literary approach proposes the possibility of: 1) strengthening subjectivity before pragmatism and reason, to reflect the values of nature; 2) recovering the capacity of literature to produce change in readers, because by writing and reading we transform ourselves ethically, politically and creatively; 3) recovering the reading of fiction as a reflection of ourselves to help us understand who we are and who we don't want to be; 4) taking up literary contemplation, that is to say, the possibility of "feeling-thinking;" 5) literature's capacity to connect readers to nature by imparting knowledge in context through concrete references; and 6) reconnecting young people with literature by transforming it into something to be experienced, individually and collectively.

### Education and the feminine reinterpretation of life

MARIANA REYES

The origin and upkeep of the reigning system, known as neoliberal capitalism, obeys an utilitarian logic that assigns value to and controls territories and bodies according to their capacity to generate and accumulate economic capital. The ecofeminist current has provided us with theoretical and practical tools to understand the interdependence of the hierarchies of gender and reproduction within an economic and political regime that reduces nature to the condition of mere goods. In Latin America, we can find within the center of ecofeminism a strong affinity with the earth and its reproductive life cycles, as well as a questioning of the myth of development. Women's empowerment and mobilization towards recovering the autonomy (and health) of their bodies, communities and territories has essentially been an ecofeminist struggle. There can be no environmental justice without gender justice.

### Receptiveness to cultural plurality

RAQUEL APARICIO CID

The concept of ethnosciences opens us up to various perspectives on the world as understood from the space we inhabit. This text describes the value of local knowledge when solving environmental problems within the territory of a Mixteca Alta community in Oaxaca. Its inhabitants, advised by Kaqchikel farmers from Guatemala, managed to stop and reverse the environmental deterioration of their soil through the recovery of traditional, ancestral knowledge. This example proves that local systems of knowledge are dynamic and open. They can update and adapt to change. They do not fragment our understanding, but

### **Educational bonds help us understand animality**

JAVIER REYES RUIZ  
AND ÉLBA AURORA CASTRO ROSALES

rather they integrate it and connect it to the practical needs of local ecosystems. This experience of sharing agricultural knowledge through the farmer-to-farmer methodology has been assessed and replicated by international organizations and NGOs.

Hiding beneath our seeming idealization of certain animals, especially within Western civilization, is a conviction of the superiority of humans and their right to manage the lives of other species. The shift we propose in our mutual relationship implies bringing their shared characteristics to the forefront as well as moving beyond the assessment of nonhuman animals (NHA) in purely utilitarian terms, their commodification. Formal education has addressed the topic of NHA without context and individually. It is necessary for schools to reflect upon NHA's existential meaning while referring to their ecology and their ecosystems. Once humans embrace their own animality at a deeper level, motivated by today's obvious ecological crisis, we will become unable to avoid our proximity to the species we have not only despised but also attacked in countless ways.

### **The transition from blindness to vegetable otherness**

SILVIA DEL CARMEN SAUCEDO HEREDIA

Our concept of nature as something removed or even opposed to culture has helped perpetuate our dualistic outlook. It is dominated by the idea that nature is not only exterior but also inferior to humanity. So called plant blindness originates in how certain cultures such as the West are incapable of recognizing the existence and value of the other, in this case the vegetable world. Social sciences, biology and the knowledge on plant life of indigenous peoples everywhere urge us to reject the West's delusion of supposed human superiority. Education must fulfill a very important role when raising awareness in students about the world of plants. It must recover the contributions of science that address plant life's capacity for interacting with other organisms, its characteristics and responsiveness.

### **The challenge of education in the face of spirituality**

BLANCA ESTELA GUTIÉRREZ BARBA  
AND LUIS MAURICIO RODRÍGUEZ SALAZAR

The present article outlines the criticism of contemporary society's spiritual shortcomings. The authors create a direct argument in favor of education as a solution to this issue. Science based on reason fills the classrooms and their environment. It inhabits educational spaces to such a degree that there is little room left for any other educational goals, especially in our current times of great scientific advances. Thus, what is not rational has no curricular space to breathe. The proposal focuses on promoting embodied spirituality, without separating the mind and body, because the spirit emerges from its workings. Spirituality is part of Earth's life system: all its elements interacting, it is complex and self-regulating.

### **Notes on rethinking humanity and education**

VÍLMAR ALVES PEREIRA

Our tendency towards a single, homogenous way of thinking, characteristic of the West's civilizing efforts, has been imposed on us through the process of colonization, both as cultural domination as well as via various forms of violence. This has encouraged our denial of other forms of knowing and understanding the world, some of them ancestral. It is essential for us to change our conception of our place in the world, not only because we must recognize the plurality in thought of our understanding of reality, humanity, society and nature, but also

because of the great changes taking place in the different branches of knowledge. We require a shift that breaks the prevailing monologue of modernity. In this sense, education must be understood never as something that *is* but as something that is *being created*.

**How I learned to see the forest  
Encountering the Nixticuil forest  
as a distinct other**

OLIVIA GUADALUPE PENILLA NÚÑEZ

The author of this text describes her encounter with the forest near her home. She also shares the experience of "Jorge," a young man who, like her, works in forestry and the prevention and suppression of wildfires. The author recounts how the current environmental crisis continues because of humans' inability to see and feel the other, in this case, the forest. Our society has lost its capacity to perceive forests, lakes, jungles, and all living things predating human involvement. For her, this encounter with the forest represented a new and unknown way of feeling its presence, harmonizing with it and becoming aware of her responsibility towards it.

**A Natural History Museum born  
from the city**

EDUARDO SANTANA CASTELLÓN

The author shares his account of the design and construction process of the *Museo de Ciencias Ambientales* (MCA, Environmental Science Museum) of the University of Guadalajara, located in the *Centro Cultural Universitario* (University Cultural Center). He explains the process of its transformation: conceived as a traditional natural history museum and turned into an environmental science one. Its goal is not just to show where we come from but where we are going. The museum is organized in "landscapes." This concept incorporates both the natural space and its cultural use. Its design invites visitors to get to know the different landscapes, even urban ones, and garners their interest towards exploring different sources of information. The museum also intends to establish bonds with its local community, mainly by contributing to the solution of socio-environmental issues, discovering new vocations, and promoting education.

**Traducción: Irene A. Flores**