



***La formación de conciencia medioambiental local desde la
asignatura Filosofía en la carrera Preescolar
The formation of local environmental awareness from the
subject of Philosophy in the Preschool Career***

Guillermo Paumier-Labacena; Iliana Isabel Durán-Terrero; Andy. Paumier-Durán

Centro Universitario Municipal Caimanera, Guantánamo, Cuba

Correo(s) electrónico(s)

gpaumier@cug.co.cu

ilianadt@cug.co.cu

andypd@infomed.sld.cu

ORCID: <https://orcid.org/0000-0003-2475-2795>

<https://orcid.org/0000-0002-1964-2324>

<https://orcid.org/0000-0002-9709-9056>

Recibido: 10 de junio de 2024

Aceptado: 11 de octubre de 2024

Resumen

La necesidad de educar desde la instrucción es un problema no resuelto en los actuales sistemas educativos, los docentes siguen centrado en la instrucción, desaprovechando las potencialidades educativas del contenido, una de las tareas de mayor trascendencia en la actualidad es preparar a las nuevas generaciones para una convivencia sostenible y armónica con el medio ambiente. La investigación tiene el objetivo de estimular la formación de una conciencia medioambiental, desde el contenido de la Filosofía en la carrera de Licenciatura en Preescolar, en el Centro Universitario Municipal de Caimanera. Aporta acciones que desde la práctica pedagógica favorecen la integración de contenidos filosóficos y medioambientales, de manera lógica, coherente y equilibrada, lo cual se logra con el auxilio de métodos científicos apropiados. El proceder científico en la constatación de la propuesta, corroboró su pertinencia, factibilidad y potencial educativo del contenido filosófico para el fin propuesto.

Palabras claves: Conciencia medioambiental local; Convivencia sostenible y armónica; Medio ambiente; Filosofía.

Summary

The need to educate from instruction is an unresolved problem in the current educational systems, teachers are still focused on instruction, wasting the educational potential of the content, one of the

most important tasks today is to prepare the new generations for a sustainable and harmonious coexistence with the environment. The research has the objective of stimulating the formation of an environmental conscience, from the content of Philosophy in the Bachelor's Degree in Preschool, in the Municipal University Center of Caimanera. It contributes actions that from the pedagogical practice favor the integration of philosophical and environmental contents, in a logical, coherent and balanced way, which is achieved with the help of appropriate scientific methods. The scientific procedure in the verification of the proposal corroborated its pertinence, feasibility and educational potential of the philosophical content for the proposed purpose.

Introduction

Between the end of the 20th century and the beginning of the 21st century, the world has witnessed intense transformations in its economic-social, scientific-technological, ecological, political, ideological and cultural dimensions, with its singular impact within Cuban society, immersed in the transformations taking place in the economy and society, resulting from the implementation of the Guidelines of the Economic and Social Policy of the Party and the Revolution, to update the economic and social model, which poses new demands and great challenges.

One of the serious problems affecting humanity today is the environmental crisis which generates, among other effects, climate change and the appearance of increasingly intense and destructive hydro-meteorological phenomena. In this regard, universities have to assume a leading role in responding to the challenges of a sustainable and harmonious development of man with his environment, in the center of which is the need to form a solid environmental conscience that self-regulates human action in nature. The need to train teachers who are sensitive and committed to environmental protection is essential to promote a cultural and social change towards more sustainable and nature-friendly practices.

The perception that students generally have of philosophy is that it is incomprehensible and of little practical value. In fact, the way in which teachers explain philosophical content has had a lot to do with this vision, where the abstract nature of its concepts, categories, principles and laws is not objective, and the link with reality is hidden or not understood. Philosophy is part of the spiritual production of society, it reproduces a social context, in integration with other spheres of spiritual life and is an important contribution to culture as a human creation that encompasses both material and spiritual production in its totality, elements necessary to understand and explain human behavior.

Philosophy provides general knowledge that act as basic principles in the interpretation of nature

and man's relationship with it and among them, in the context of the latter, is the scientific conception of the environment, which requires taking into consideration human activity in its environment, as an element of vital subsistence, However, society is not always aware of this, nor does it manage to model its activity and interaction with nature, and there is a false illusion of man's dominion and superiority over it, without recognizing that nature is autonomous in itself, but that man is not autonomous with respect to nature, since he is only a dependent part of it.

Promoting environmental awareness from early education has become a fundamental pillar in the fight for environmental conservation. In this sense, preschool students play a crucial role, since their professional performance has an impact on the initial stage of children's education, where the foundations are laid for the development of attitudes and behaviors that are responsible with the natural environment.

This research focuses on exploring and analyzing effective strategies and methodologies to contribute to the formation of environmental awareness in preschool students from the subject of Philosophy, through the implementation of practical actions within the school environment, it seeks to promote the commitment of future teachers in the construction of a more sustainable world and aware of their impact on the natural environment, committed to the preservation of the environment. Educational institutions are the appropriate scenario to promote new ways of visualizing, thinking, feeling and acting socially in relation to the environment, under a consciously regulated behavior. The objective of this research is to propose actions to strengthen environmental awareness for sustainable development from the content of the subject Philosophy in the Pre-school course at the Municipal University Center of Caimanera.

Development

Material and Methods

Through the review of specialized literature, we seek to contribute new perspectives and innovative approaches to enrich the formation of environmental awareness in preschool education, highlighting the fundamental role of philosophy as a transforming tool and generator of change in the construction of a society more committed to environmental sustainability.

The environmental situation in the town of Caimanera requires modifying the environmental awareness of its inhabitants, in order to reduce the negative implications on health, economy and other areas of interest. The research is framed in the pedagogical scenario of the Bachelor's Degree in Preschool Education, based on the teaching of Philosophy with a praxeological and axiological formative conception from the content. The population consisted of 13 students of the first year of

the Pre-school career of the Municipal University Center of Caimanera, which constitute the totality of the studied sample.

In the qualitative evaluation, the materialistic dialectic is assumed as the general philosophical approach of scientific research, expressed in the historical-logical, analytical-synthetic and inductive-deductive study; which allowed the evaluation of aspects related to the subject treated and the critical evaluation of the environmental situation of the locality of Caimanera and the level of consciousness in this respect from the process of diagnosis of the problem to the formulation of conclusions and proposal of contribution to the solution of the problem.

The use of research methods and techniques made it possible to confirm the existence of insufficiencies related to Environmental Education in the training of the referred professionals, specifically the dimension referred to the formation of awareness in this respect.

Analysis and discussion of the results

Already in the 19th century, Federico Engels offered a scientific analysis, based on a dialectical-materialist philosophical conception of man's relationship with nature, warning of the possible consequences of human action, in his attempt to dominate it and put it at his service, making it clear that the rest of the animals change the external environment with their actions, but he establishes the difference of human action on the environment and specifies that the changes provoked on it have repercussions on its authors, assuming a systemic approach and the principle of universal concatenation, he puts forward the idea that in nature nothing happens in an isolated way, in the analysis itself he confirms the idea that each thing has repercussions on the other as a chain of cause-effect relationship (Engels, 1979).

On a higher plane of theoretical reflection, Engels himself (1979), raises the subordination of man to nature in its causal determination, according to his criterion "we should not flatter ourselves too much by the alleged human victories over nature, in his consideration this takes revenge for each of the defeats inflicted by human action" (p.149). He further argues that we should not let ourselves be carried away by enthusiasm for our victories over nature, for after each of these victories, nature takes its revenge. It is true that the first consequences of these victories are those foreseen, but in second and third place appear very different consequences, totally unforeseen and which often cancel out the first ones.

To the extent that man's influence on nature moves away from the animal, becomes more conscious and planned, the attempt to satisfy the ever-increasing needs of mankind promotes irrational attitudes towards his living environment, the need to produce more food in the face of a growing world population, the use of chemical fertilizers for this purpose, the inadequate management of

forests, the systematic contamination of water and air, the excessive use of fossil fuels and exhaustible energy sources force communities to promote awareness actions to regulate the management of natural resources.

Engels (1979), also warns about the immediate end and the expectation of tangible results that condition the first impulses of man's action on nature, bearer of an incalculable general and especially environmental culture, not only perceived the global character of environmental phenomena, in his analysis he considered particular cases and uses it as an argument for his theoretical reflections, as is the case of his accurate assessment of what was happening in Cuba, when Spanish planters burned the forests on the slopes of the mountains to obtain with the ash a fertilizer that was only enough to fertilize a generation of high-yielding coffee trees, and little did they care that the torrential rains then swept away the topsoil, deprived of the protection of the trees, and left behind only bare rocks.

The urgency and immediacy to visualize tangible results in the action of man on nature, makes invisible the mediate effects, more distant and intangible up to that moment, forgetting that nature has inherent laws that self-regulate its functioning and its interaction with all its components, the activity of man on nature must be accommodated to the laws that act in it, it cannot be absolutely free.

For (Castro, 1964) man transforms nature as he develops, as his technique grows; man revolutionizes nature, but nature has its laws, and nature cannot be revolutionized with impunity, for him it is necessary to consider these laws.

It seems that man has ignored this important reality in the course of history, and today he is at the limit of his existence as a species, his vital conditions of harmonious coexistence with nature are increasingly uncomfortable, unsafe and adverse, caused by atmospheric pollution, global warming, melting of glaciers, thinning of the ozone layer, extreme weather phenomena, deforestation-desertification, soil and water pollution, lack of food, drinking water, loss of biodiversity.

The above situation is interpreted by Castro (1992), and expressed in the idea that "An important biological species is at risk of disappearing due to the rapid and progressive liquidation of its natural living conditions: man" (p.1). But humanity has not achieved the necessary and sufficient awareness to face this reality in a sustainable and safe way, and today it is on the way to its self-destruction, raising as an urgent demand to the educational systems the need to raise environmental awareness in current and future human generations for sustainable development.

Achieving a sustainable and sustainable development is impossible without an adequate Environmental Education, oriented to reduce the imbalance in the man-nature relationship, an

aspect that Philosophy tries to explain and that offers the possibility of influencing education in general, and environmental education as a tool of cosmo-visual awareness of the external reality.

In Cuba, the Constitution of the Republic approved in 2019, refers among the purposes of the State the protection of the natural environment, expresses the will and commitment of the country with the protection and conservation of the environment and the confrontation of climate change and patents the right of people to enjoy a healthy and balanced environment.

The declared autonomy of the municipality with constitutional support Constitution Republic of Cuba, power to decide on the use of its resources, aims to achieve economic and social development from the communities, and with endogenous resources, so that increases the need for care and protection of the local environment which demands the formation of an awareness in this regard, allowing to weigh the global to act locally, so that it is possible to mitigate the effects of global phenomena and extend the human presence on the planet.

Municipal autonomy is an appropriate channel for the territory, in a strategic way, to execute the national policies that correspond to it, as well as to design and evaluate local public policies, which, among other relevant aspects, allow citizens to positively reevaluate municipal functionality and state institutionalism.

The look at the problems investigated from an endogenous approach requires new ways of responding to territorial needs, integrating social, cultural and environmental issues with economic issues, for which the formation of environmental awareness referred to in the research context, is essential.

Development is a global process that only makes sense when it is framed from the local level, the care of the local environment is the closest way to contribute to the care of the global environment, it has been shown that the declarations and general agreements show little progress, so education has with other community actors the responsibility to form a community environmental awareness that brings environmental protection actions closer to the community environment, with micro initiatives. All the above transits through a philosophical support revealed in the interrelation of the categories general, particular and singular, methodological presupposition to understand the need to form an environmental conscience that integrates these three dimensions for the immediate praxis in the closest environment.

The local is essential in the formation of the social conscience of each subject, the immediate reality conditions a direct reflection of it, without mediation, where the best explanations and interpretations are their own experiences. For Lenin (1975), this is the starting point of the dialectical path of knowledge and therefore of the awareness of a problem, that is to say, from

living perception to abstract thought and from this to practice, which supposes a higher transforming action of a conscious character.

The convergence in the community of multiple actors and their integration for educational purposes contribute to the formation of a local community conscience to protect the local environment, since it is the closest thing to each subject. According to Guzón (1993), each municipality is heterogeneous, each settlement is diverse, each neighborhood is different, each person is different; therefore, this awareness must assume this diversity so that from the local, the global is favored.

The 2030 Agenda for Sustainable Development approved by the United Nations General Assembly (UN, 2015), defines goals for sustainable development, in No. 13: "Climate Action. Take urgent action to combat climate change and its impacts". Target No. 3 specifies, "Improve education, awareness and human and institutional capacity with respect to climate change mitigation, adaptation, impact reduction and early warning."

Raising the perception of Cuban society and its participation in actions to confront the impacts of climate change requires the improvement of Environmental Education for Sustainable Development in the National Education System and the strengthening of environmental awareness focused on a better understanding of the problems of Danger, Vulnerability and Risk derived from natural phenomena.

Environmental awareness has as its essential content the knowledge of the causes, natural and anthropic, that affect the deterioration of the environment and cause climate change, to be able to consciously influence adaptation and mitigation actions, knowing that the causes of anthropic origin are those with the greatest negative impacts on the environment and that their effects can be regulated with the conscious action of human beings.

In Cuba, the "Life Task" expresses the concreteness of a State environmental policy endorsed by Article 16-f of the Constitution of the Republic of Cuba and supported by laws and decrees that make it concrete.

Cuban Higher Education has designed its strategy to promote environmental education in its institutions in correspondence with this State policy, whose purpose is to manage knowledge and innovation that favors the environment, the prevention of risks and dangers, and adaptation to climate change; from the substantive university processes, contributing to sustainable economic and social development.

One of the main missions of universities, as an agent of social change, is to preserve, develop and promote the culture of humanity, to provide answers to the problems and challenges of sustainable development in today's society, from the processes of education and training that occur in this area.

The university has the responsibility to contribute to the preservation of the planet and to reduce destructive and irresponsible actions; therefore, Environmental Education for Sustainable Development is a priority in initial or undergraduate education. Cuban universities are committed to the fulfillment of the State Plan to Confront Climate Change "Tarea Vida" (Task Life).

The Municipal University Center of Caimanera has real conditions to contribute to the formation of an environmental awareness in its students that impacts on the elevation of the role of individuals and society in general in the solution of local environmental problems from the substantive processes of Higher Education, particularly teaching Environmental Education for Sustainable Development is a dimension of Cuban education for all types and levels of education, indicated in the E Plans of university programs in Cuba as one of its requirements.

Environmental Education for Sustainable Development as an educational process, integrating the socioeconomic, socio-political and environmental dimensions, after being assumed from the cognitive and affective aspects, must move towards the behavioral and behavioral aspects, expressed in conscious ways of acting responsibly from a critical, reflective and respectful thinking towards the environment.

The formation of an environmental conscience requires creativity, flexibility and critical reflection, which can be favored from the interpretative analysis of the philosophical contents, for its contribution to the ethical-axiological and cultural aspects of education and its implication in the change of the critical-interpretative and cosmo-visional paradigm of the society-nature relationship, with its consequent implication in the daily self-critical meditation of the human task with respect to the environment.

The complexity of environmental problems is associated with anthropic causes, linked to forms and lifestyles that are irreconcilable with nature, and the unregulated use of its resources, which turn human beings into victims of their own acts on the environment.

Environmental education from the educational institutionalism implies a process of reconstruction of knowledge, which requires thinking and planning the teaching-educational work for the different careers, disciplines, subjects and activities with a contextualized approach of all the components of the process with emphasis on the didactic procedure.

In this context, the teaching-learning of Philosophy should take advantage of its axiological-formative potential, in the integral preparation of university students, contributing to provide them with a broad scientific, ethical, legal, humanistic, economic and environmental culture; whose fundamental result is their capacity to contribute in a creative way to find solutions to practical problems.

The experience in the teaching of the subject Philosophy, allows the authors of the work to consider that many students do not visualize its importance, and even underestimate its content, considering it unimportant for the exercise of their profession, so it is a current requirement for the teacher dedicated to the teaching of Philosophy, The development of innovative didactics, with the purpose of problematizing and interpreting the contextual reality and helping to understand the philosophical concepts in the theoretical-practical appropriation of reality, and its knowledge becomes meaningful, overcoming the simple memorization of concepts, without practical implications.

In the documentary review, it was found that the study programs point in their objectives to the appropriation of a dialectical-materialistic style of thought and action, which contributes to the solution of professional, social and daily life problems in a creative and transforming way, based on a critical-analytical-reflective spirit.

Philosophy contributes to the development of a flexible thinking of self-correction and personal and professional growth, which allows to approach the theoretical-methodological references and the most socially accepted and desirable ways of acting, respecting the individuality of each individual or collective social subject.

From its philosophical, theoretical and methodological assumptions, the subject bases the scientific conception of the world, educates in the dialectical materialist style of thought and its scientific validity for the interpretation and practical transformation of the complex problems of the contemporary world, of Cuba and of the pedagogical professional practice, which contribute to the development of modes of action in the professional performance and the management of the integral formation from the school, from a humanist perspective favored by the conception of the curriculum as a project of flexible and open character.

Actions for the formation of environmental awareness from the contents of the subject Philosophy in the Pre-school career

- Determination of the potential of the contents of the subject according to its objectives to incorporate the environmental dimension in the career.
- Definition of the basic concepts that support the philosophy-environment articulation.
- Restructuring of the content for its articulated and synthesizing integration.
- Relation between the theoretical contents articulated with the local practical experiences.
- Determination of appropriate teaching methods for the articulation of the contents.

- Updating of the exemplification of concepts, principles, laws and philosophical categories with facts, phenomena and contemporary processes coexisting with current generations.
- Design of curricular and extracurricular activities.

Articulation of contents of the subject Philosophy with environmental contents

From the philosophical point of view, there are an infinite number of concepts that allow the articulation with environmental contents without altering the logical sequence of the subject Philosophy.

The concept of system is widely explained in different contexts of philosophical analysis, to carry the correct notion of the environment is necessary to understand this concept as a system and to be able to express that human beings are an integral part of it, so that as a link of a single system works the cause-effect relationship, every action of one of the elements of the system causes change in other elements, In this same analysis we can incorporate the philosophical principle of universal concatenation that shows the interconnection or nexus between all spheres of reality, revealing the relative independence of man with respect to nature and that any excessive and irrational action on it will revert in the short, medium or long term in negative effects for him.

Consequently, these ideas generate awareness for a critical and comprehensive reflection that all our actions generate consequences on the environmental level, valid for reflecting on the praxis of each one of us in society.

Another concept of interest in this analysis is the philosophical category of activity, defined by Pupo (1990), as the way of being of man, although this statement is true, the excessive and uncontrolled activity of man can put an end to his way of being, turning the conditions of his environment into adverse for his own existence, such as those that humanity is already suffering as a consequence of climate change, caused to a great extent by man himself.

The philosophical category of the general, the particular and the singular, from its own conceptual definitions, offers methodological tools for the adequate understanding of the relationship between the local, the regional and the global in the analysis of environmental problems, by suggesting the integrated assessment of these phenomena at different levels and their interdependence, because in the same way that the elements of the category are articulated, the scenarios of manifestations of environmental problems are articulated.

For Lenin (1975), the individual exists only in the connection that leads to the universal and further adds that the universal exists only in and through the individual and concludes by stating that the individual is in one way or another universal.

Another significant moment to contribute to the conformation of an environmentalist conscience from the content of the subject Philosophy, is in the meaning of the concept of law, to approach the unity of the natural and social environment it is imposed to reflect around the character of the laws that govern each one of these spheres in the case of nature their objective character makes them work independently of the conscience and the will of man for what they act in a spontaneous way and in general they escape of his control, while those that act in the social environment, although with certain objectivity, act through the action of man, so that although it is true that nature cannot regulate its action on man, man can regulate his action on nature and it will be his responsibility not to do so.

The law of unity and struggle of opposites is valid for the cosmo-visional approach to the nature-society relationship, as they reveal themselves as two poles of the same reality that mutually exclude and presuppose each other, creating an interdependence that can only be solved within the framework of a contradictory contextual unity in which each pole tries to impose itself and in which one of them sets itself up as determinant, generating a relationship of dependence for the other, This confirms the dependence of society on nature and the well-known but little-known fact that nature can exist without man but man cannot exist without nature.

From the law of quantitative changes in qualitative and vice versa, it becomes feasible to explain the manifestations of the current climatic changes especially in its causal determination, the cumulative, slow, gradual and imperceptible changes caused by the action of man in nature have exceeded the limits of tolerance that maintains the measure within which a quality is expressed or preserved, This has led to a qualitative leap that causes a rupture with the previous quality and the appearance of a new quality, not only quantitative but also qualitative changes that affect man and sustainable development as they were neither expected nor foreseen, reinforcing the idea of social responsibility in these changes.

The results show the systematization of the theoretical foundations that support environmental education, the analysis of the philosophical contents that contribute to it, the determination of contents of Philosophy that allow contributing to promote the formation of an environmental conscience (culture) and its modeling through concrete activities.

Conclusions

The present research has made it possible to identify the fundamental role played by the subject of Philosophy in the formation of environmental awareness in preschool students. Through the analysis of the results and the review of the specialized literature, the multiple ways in which the

philosophical content can contribute to sensitize, raise awareness and motivate future preschool teachers towards the protection and care of the environment have become evident. It has been shown that the teaching of philosophy in the preschool career field not only stimulates critical reflection and the development of cognitive skills, but also promotes ethical and moral values linked to sustainability and environmental responsibility. The integration of philosophical content related to nature, the interdependence of living beings and the importance of preserving ecosystems has proven to be effective in generating a positive impact on the formation of environmental awareness. Likewise, the relevance of addressing environmental education in a transversal manner in the preschool curriculum has been highlighted, integrating philosophy as a pedagogical tool that promotes ethical reflection and informed decision making regarding the care of the natural environment.

Referencias bibliográficas

- Asamblea Nacional del Poder Popular. (2019). *Constitución de la República de Cuba*. Gaceta Oficial Extraordinaria No. 5, del 10 de abril de 2019. <https://www.parlamentocubano.gob.cu › node>
- Castro, F. (1964, 23 de diciembre). *Discurso pronunciado en las honras fúnebres de André Voisin*. Periódico Revolución, p. 3.
- Castro, F. (1992). *Discurso pronunciado el 12 de junio de 1992 en la Cumbre de Río de Janeiro sobre Medio Ambiente y Desarrollo*. <http://www.cubadebate.cu>
- Colectivo de autores. (1997). *Estrategia Nacional de Educación Ambiental*. Ministerio de Ciencia Tecnología y Medio Ambiente (CITMA). GEO.
- Colectivo de autores. (2020). *Programa Nacional de Educación Ambiental para el Desarrollo Sostenible*. Ministerio de Ciencia Tecnología y Medio Ambiente. GEO.
- Engels, F. (1979). *Dialéctica de la naturaleza*. Política.
- Gozón, A. (2006). *Desarrollo local en Cuba: retos y perspectivas*. Academia.
- Lenin, V. I. (1979). *Cuadernos filosóficos*. Política.
- Ministerio de Educación Superior. (2016). *Documento Base para los Planes de Estudio E. Pueblo y Educación*.
- _____. (2016). *Programa de la Disciplina Principal Integradora Formación Laboral Investigativa*. Carrera Educación Preescolar. Pueblo y Educación.
- _____. (2016). *Programas de la Disciplina Filosofía para la Carrera Educación Preescolar*. Pueblo y Educación.

Naciones Unidas. (2018). *La Agenda 2030 y los Objetivos de Desarrollo Sostenible: una oportunidad para América Latina y el Caribe*. (LC/G.2681-P/Rev.3). Santiago.
https://repositorio.cepal.org › S1801141_es

Pupo, R. (1990). *La actividad como categoría filosófica*. Ciencias Sociales.