

A shift in education to instill and value sustainability

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Abstract

This theoretical review highlights the need to advocate a new type of development in order to ensure the continuity and harmony between human beings and their environment. This is why sustainability, as a concept that integrates economic, social and environmental aspects, will lead us to build values and attitudes that generate new lifestyles. Education is thus regarded as a social instrument that allows providing guidance for human behavior through the transmission of knowledge. Our objective was to become familiar with the topic at hand and highlight the role it plays in education, as well as educational institutions, so as to promote sustainability within the framework of the Sustainable Development Goals. In order to do so, we used an empirical-analytical methodological approach to outline that education is put forth as a humanization process that offers a new vision of the world and meaning of life. Therefore, educational institutions play an important role in providing a new meaning to symbolic and imaginary constructs and circumventing visions that are detrimental to the environment and ensuingly to human beings whose aim is to develop an environmentally literate citizenry through sustainability.

Keywords: Education, Sustainability, Values, Sustainable Development.

Alteridad de la educación para impulsar y valorar la sustentabilidad

Resumen

La presente revisión teórica se sustenta en el reconocimiento de la necesidad de plantear un nuevo tipo de desarrollo que garantice la continuidad del ser humano y de todo cuanto le rodea. Por lo tanto, al acoger la sustentabilidad como concepto integrador de los aspectos económicos, sociales y ambientales, se pueden construir valores y actitudes que permitan lograr nuevos modos de vida. En ese sentido, la educación se presenta como el instrumento social que nos permite orientar la conducta humana a través de la transmisión del conocimiento. Nuestro objetivo ha sido internalizar con esta temática y destacar el papel que tiene la educación, como las instituciones educativas, para promover la sustentabilidad desde el marco de los Objetivos del Desarrollo Sustentable. Para ello se estableció un marco metodológico empírico analítico para destacar que la educación se erige como un proceso de humanización que nos conduce a una nueva visión del mundo y del propósito de vida. De tal manera, las instituciones de educación tienen un papel relevante: resignificar los imaginarios simbólicos y sortear las visiones que deterioran el ambiente y al ser humano en la tarea de construir una ciudadanía alfabetizada a partir de la sustentabilidad.

Palabras Clave: educación, sustentabilidad, valores, desarrollo sustentable.

Mudança na educação para promover e valorizar a sustentabilidade

Resumo

Esta revisão teórica sustenta-se no reconhecimento da necessidade de propor um novo tipo de desenvolvimento que garante a continuidade do ser humano e de tudo aquilo que o rodeia. Portanto, ao se aderir à sustentabilidade como conceito integrador dos aspectos econômicos, sociais e ambientais, é possível construir valores e atitudes que propiciem novas maneiras de vida. Neste sentido, a educação erige-se como o instrumento social que permite orientar a conduta humana através da transmissão do conhecimento. Nosso objetivo com esta temática tem sido internalizar e destacar o papel que a educação e as instituições educativas têm para promover a sustentabilidade desde o contexto dos Objetivos do Desenvolvimento Sustentável. Para isso, estabeleceu-se um quadro metodológico empírico analítico para destacar que a educação se erige como um processo de humanização que nos conduz a uma nova visão do mundo e do propósito de vida. De tal maneira, as instituições de educação têm um papel relevante: dotar os imaginários simbólicos de um novo significado e eludir as visões que deterioram o ambiente e o ser humano na tarefa de construir uma cidadania alfabetizada a partir da sustentabilidade.

Palavras-chave: educação, sustentabilidade, valores, desenvolvimento sustentável.

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The industrial revolution propelled a socio-economic model that brought with it a materialistic order where nature and a social sector of the human community are put at the service of particular interests and enrichment. What Beck (1998) called the risk society is recognized from this perspective. It is identified by the deterioration of living conditions, mainly of the less favored social classes, and also by a progressive environmental degradation that results in a strong criticism of the social structures supporting this model.

In this sense, the challenges that we have had to overcome as a society have required approaches that integrate the ecological, social, and economic fields (Cantú-Martínez, 2015). These ideas show the way towards a comprehensive direction and have also overlapped and allowed a dialogue that addresses a variety of disciplinary knowledge as to guide a new type of socioeconomic and ecological development, which is currently known as sustainable development.

The purpose of this work is to contribute to the clarification of the challenges of education to promote sustainability from a detailed context,

where essential documentation is included with the purpose of establishing the relation between these two variables and positioning them to build social values and attitudes that promote these behaviors in people and allow them to achieve a sustainable lifestyle.

This will be done by reviewing information on sustainability and its connection to education. On the other hand, we will discuss the contribution of education to the achievement of sustainability and the role of educational institutions in achieving this. We will then look at the challenges education for sustainability is facing and, finally, we will point out some considerations in this regard.

Conceptual Framework

Cantú-Martínez (2018) states that we currently live in a period in which changes are occurring around us at a dizzying pace, particularly in the last three decades, as a result of progress in science and technology, especially in the areas of robotics, information technology,

communications and, essentially, in the field of biomedicine. These advances have allowed us to explore outer space and examine dimensions even smaller than the atom. However, this so-called advance has given rise to serious difficulties (p. 42).

These events have become more evident due to climate change, forest fires, desertification, and waste disposal into soil, air, and water. These are contexts that allow us to explain the deterioration of their quality. In addition to the reduction of renewable and non-renewable natural resources available to us, there have been high ecological and socioeconomic costs, both locally and globally (Cantú-Martínez, 2014).

Therefore, education is the ideal instrument to redirect and reverse the deplorable social and ecological crises that exist in our society and in the environment around us. In this sense, Orr (2004) mentions that all current difficulties originated from the erroneous precepts and ideas that exist among human beings, which is why the present cannot be regarded as an event generated by the lack of education, yet it is an aspect that education should address.

In view of the above, Delgado (2002) indicates that

If we consider the environmental problem as a problem of the human relationship with its natural environment, it is necessary to establish universal foundations that allow us to raise a different type of human being, capable of changing itself and considering a new relationship with its surroundings [...] Changing our minds should lead by itself to the change of social, spiritual, and material attitudes towards the environment (p. 7).

These precepts mentioned above were signed in the Stockholm Declaration in 1972, particularly in Principle 19, which states the following:

Education in environmental issues, for the younger generation as well as adults, giving due consideration to the underprivileged, is essential in order to broaden the basis for an enlightened opinion and responsible conduct by individuals, enterprises, and

communities in protecting and improving the environment in its full human dimension. (United Nations, 1972, Principle 19).

This declaration led to a series of meetings and declarations around education in the following years (see Table 1), with the aim of building a new social framework that is currently intended to comply with the 2030 Agenda (Cantú-Martínez, 2016; Cantú-Martínez, 2018).

Table 1 shows the meetings and declarations that the academic community has made around the world to make sustainability tangible through education.

In relation to the 2030 Agenda, which was universally accepted in September 2015, the 17 Sustainable Development Goals (SDGs) that are linked to this document were released. These goals guide the actions and determine the goals to be achieved in the framework of sustainable development, as stated by the Economic Commission for Latin America and the Caribbean (ECLAC, 2016). All these actions are aimed at reversing "the dichotomous and opposite view of the natural and social world, which conditioned the generation of an environment in permanent destruction in a historical moment" (Bayón, 2016, p. 54). According to Maldonado (2018), it should also be noted that it seeks to counteract the effects of the following views:

1. Anthropocentric: Inherited from the Jewish-Christian vision, in which the human being is considered as alien and superior to nature.
2. Reason and dominance: The human being renounces even to her or himself due to the pressure exerted by the consumer society.
3. Reductionist: It over-simplifies the world and life, preventing the analysis of the systemic and complex relations between society and nature.
4. Irresponsible: The supposed neutrality of our actions and the lack of awareness of their consequences.
5. Utilitarian: It considers nature as an endless resource and weighs up needs over resources.
6. Economist: Money is the only criterion of value (p. 15).

Therefore, the 2030 Agenda shows that the

human being is a biological being of a social back, and with a cultural framework in which these aspects have essentially been combined in the discourse of sustainability to give rise to a new social affinity, as well as a renewed context of coexistence and subsidiarity (Santos, 2011).

New Social Contract: Sustainability and Education

Education is recognized as the instrument that allows our society to develop not only intellectual capacity, but also the moral and emotional areas in relation to cultural patterns and reference

Table 1

Meetings and Declarations to Contribute to Sustainable Education

Place and date	Meeting/ Document	Contribution
Belgrade/October 1975	Belgrade Charter	<ul style="list-style-type: none"> It declared the establishment of a new relationship with the environment and among people. They spoke out in favor of environmental education to achieve this target.
Tbilisi/October 1977	Tbilisi Declaration	<ul style="list-style-type: none"> It supports the role of education to solve environmental problems, from a regional and international perspective.
Moscow/August 1987	Moscow Congress	<ul style="list-style-type: none"> They agree to carry out an international strategy for environmental education, and to establish it in the 1990s.
Jomtien/March 1990	World Declaration on Education for All	<ul style="list-style-type: none"> Guidelines were established to guide and improve basic education services.
Talloires/October 1990	Talloires Declaration	<ul style="list-style-type: none"> It clarifies the contribution that higher education institutions should make in order to promote sustainability.
Rio de Janeiro/June 1992	Earth Summit	<ul style="list-style-type: none"> Education is universally recognized as a relevant foundation to promote sustainable development.
Thessaloniki/December 1997	Thessaloniki Declaration	<ul style="list-style-type: none"> This declaration mentions that education is the instrument to use in order to achieve sustainability.
Dakar/April 2000	Dakar Framework for Action	<ul style="list-style-type: none"> It establishes that education is a fundamental human right and is key to sustainable development.
Johannesburg/ September 2002	World Summit on Sustainable Development	<ul style="list-style-type: none"> The United Nations Decade of Education for Sustainable Development (2005-2014) was established.
Muscat/May 2014	Muscat Agreement	<ul style="list-style-type: none"> The attendants promised that all students would get to 2030 with the competencies and attitudes relevant for sustainable development.
Incheon/May 2015	Incheon Declaration	<ul style="list-style-type: none"> The importance of education for the achievement of sustainable development goals was recognized.

Note: Prepared based on Cantú-Martínez (2018).

frameworks. In other words, the person is transformed through the transfer of knowledge, since every human being is influenced by the cultural traits he or she brings with him or her (Molano, 2012).

This positions education in a humanized and quite culturally complex process. However, it has an underlying legitimate purpose, which is to examine and perpetuate those conditions that favor and deserve to be transferred for the development and security of every human being, and thus to make humans free in an intellectual way.

We should remember that the human being is a product of the same human being; in other words, as León (2007) states, while we conceive ourselves in an individual way, we also do it in a collective way, and we have different perceptions of what surrounds us, as well as various lifestyles we can have and use to compare ourselves with others. This is an event that in turn gives rise to our own self-determination.

We will note that, according to Cantú-Martínez (2008), this is blatantly achieved through education by

(1) liberating and dignifying people by building deeper values that are linked to consciousness; (2) promoting changes in society so that it becomes more comprehensive and fair; (3) polishing the potential of all people; (4) teaching individuals to work, and (5) developing social skills and respect for the diversity of cultures among human communities (p. 42).2).

Therefore, education occupies a leading place in society because it allows every social community to recognize a panoramic view of its environment and life—even their own life,—which determines a way of thinking and thus solving their problems and needs, as León (2007) claims.

Consequently, education stands as the search for the good and for what is suitable for people's well-being, but, above all, it is a human attempt of a rational nature that aims to perfect every society and person. Therefore, Cantú-Martínez (2008) refers to the fact that education has been the social instrument through which every society changes its schemes and focuses its efforts on achieving a better life.

In this regard, Guzmán (2011) points out

that an "education model given in a framework that pays educational attention to human and social problems allows the transformation of its members and provides them with the tools to enhance their cultural development and, consequently, their social integration" (p. 112).

Education, as we have seen, is a truly virtuous instrument for human society. At different times in history, education has been the instrument capable of enabling the integration of a new society or has reinforced the different aspects of identity among people. Bearing this in mind, we recall what was mentioned by Barrios (2008), who indicates that education is, in the first place, an inseparable activity of the progress and development of human beings and, in the second place, that by means of it, they can develop their abilities, trace their life projects, and become civilized.

Having stated this, the position of human behavior is intended to be reoriented and reconfigured, considering that the daily practice of a human being is strongly influenced by his or her inner position. According to Martí (2005), this complies with the following:

- a. Intentionality (thoughts are beliefs)
- b. Consciousness (experience involves subjectivity).
- c. Intimacy (mental states are personal or unique)
- d. Continuity (subjectivity flows in a unified self)
- e. Selectivity (the mind only responds to certain features of the world).

As we can see, education is a social good that contributes in a very influential way to the progress of societies and all human beings, essentially by providing them with knowledge and all those elements that determine, describe, and identify them as such. Therefore, we can state that the aim of education is to promote the comprehensive and organized development of every person.

Educational Institutions Within Sustainability

The role that educational institutions have in the framework of sustainable development is extremely relevant. This is because teaching

environments hold, from a pedagogical perspective, the particular interests that emerge legitimately from people who are being taught, as well as those of public and social order that are transcribed in the students through the processes of teaching and learning by the receiving institutions (Retamoso, 2007).

Thus, in this scenario of interaction, we can see what Díaz (as quoted in Retamoso, 2007) calls the 'pedagogization' of everyday life, in which personal views are related and unified with institutional practices and social norms. The development process of citizens takes place in this connection within the educational space, in which personal and public inclinations converge.

From here we can also see the structures of society and civic education, which take place in an educational dialectic, where students interact with the context of reality in which "the real problems that affect a particular community are analyzed, understood, interpreted, and transformed [...] [where] education [is established] as a possibility for identifying problems and for seeking alternative solutions" (Ramírez, 2008, p. 109).

Regarding the above mentioned, Retamoso (2007) states that the pedagogization of daily life is the ideological position that is exhibited in front of the world and determines how to value and understand it. For Pierre Astolfi (as quoted in Mella, 2003) an education model that leads learners to train and educate themselves is basically comprised of three moments to achieve a sharp and conscious learning. The first moment consists of receiving information; the second moment implies that this information should generate knowledge; and finally, as a third moment, this knowledge should produce knowledge in the student, in order to allow him/her to organize the experiences that take place both in the classroom and outside of it.

Thus, educational institutions require training people that are able to assess the adequate adjustments that need to be made in their lives, reflect on the skills they must improve and develop, and identify the knowledge they need to undertake new tasks (Ambrosy, 2015). Due to this reason, these institutional bodies must ensure that people are trained with a historical and examining criterion that allows them to unravel

every past event in a retrospective manner, as well as to analyze the present in the light of current knowledge. Besides, the institutions should provide them with arguments for foreseeing the future through the understanding of the problems they currently face, both collectively and individually.

In this process, it is possible to clearly identify the framework of sustainability we aim for, which is to educate conscious human beings to whom knowledge is genuinely handed over, with the purpose of giving another meaning to symbolic imaginaries and allowing them to link the historical, socio-cultural, and collective coexistence context. All of this should take place in an ongoing educational process, from the most basic to the highest levels, which every human being experiences in a formal manner. Furthermore, this educational path must offer people a global view of the situation in which they live, with the aim of reorienting their beliefs and acting towards sustainability. In this sense, in order to expand educational spaces throughout a person's life, there must be harmony between formal and non-formal education.

In addition, the sequence of the educational training for human beings under the sustainability framework requires it to hold different types of knowledge that are necessary—as the current ones,—but these must be linked to history and previous knowledge that have been imparted to them, with the purpose of allowing people to think and rationalize their reality in a different way based on all kinds of knowledge when combined (Southwell, 2013).

For this reason, it is worth mentioning that, in this new era, Higher Education Institutions (HEI), in particular, should have influence at a community level, having students as their first contact. They will be trained with competent human resources and will have to be prepared to solve social problems. Secondly, they have the scenario of social service, where their students carry out professional internships that bring them closer and make them aware of the community and environmental needs. Finally, they have the intellectual capital to conduct research and intervention projects that can have an impact on the resolution of socio-environmental contingencies and that coexist in

the environment in which they occur.

The above shows the specific skills students must develop, which are classified into three areas: academic, disciplinary, and professional. Pérez, Julián, and López (2009) point out that these provide students with the following:

Academic skills: These are directly related to the theoretical knowledge that has traditionally been assessed and marked (knowledge).

Disciplinary skills: All those practical skills that relate to theoretical skills, which are essential for professional development and highly valued in the labor market (doing).

Professional skills: these include both communication and research skills, but especially the “know-how” in professional implementation (know-how) (p. 24).

At the same time, HEIs need to make adjustments to their organizational structures, as well as to renew their relationship with society, specifically in the area of management and social intervention (Montaño & Solís, 2001). As a consequence, HEIs must become means to bring together the knowledge and practice fields, where, according to Kant (as quoted in Villavicencio, 2008), higher education centers are the places where ideas are crystallized, thoughts are conceived, and society's knowledge is organized, and where each subject is taught by an instructor who would form and build up a scientific entity.

This raises the following question: What should the task of HEIs be in order to place and circumscribe knowledge of sustainability in society? Without a doubt, the first task would be the search for truth, and secondly, according to Nieto and Medellín (2007), to intervene in the following:

- a. Theoretical and conceptual debates on environment and sustainability.
- b. Evaluation, diagnosis, prevention, control, and restoration studies.
- c. Public consultation processes, social participation, conflict resolution and consensus building.
- d. Information and training processes.
- e. New electronic communication media (posts, virtual groups, etc.).

- f. Development of methods and technologies.
- g. Formulation of criteria and proposals in public policies and environmental management (p. 38).

For this reason, in this context of sustainability, HEIs have been set up as organizations—which personify themselves before human society—of current affairs and innovation of knowledge, where modernity is also articulated with reasoning and what is socially collective. Under this same perspective, Torres (2012) also points out that HEIs should do the following:

- 1) Socialize teaching and collaborate in the design of policies that multiply the opportunities for the application of knowledge.
- 2) Define research agendas that address social needs.
- 3) Promote the implementation of results.
- 4) Address underdevelopment problems from the academic evaluation criteria.
- 5) Maintain the excellence of research results (p. 69)

In this context, Malinowski (as quoted in Iglesias, 2007) states the following:

Education is needed to preserve and foster the evolution of culture, while institutions are created as organizational units to achieve these objectives. Institutions are based on a set of values around which human beings congregate (p. 48).

For this reason, Torres (2012) indicates that HEIs focused on sustainability should also be focused on renewing higher education environments, adapting academic curricula to social needs, offering spaces for professional and continuing education for individuals from different age groups, increasing the educational offer, allowing scholars and researchers from different fields to work together to identify and solve social and environmental issues, among other aspects. By doing so, HEIs would fulfill their social and environmental role in a responsible manner.

Challenges in Education for Sustainability

Education has always been present in the life of human beings. It is sufficient to mention that,

in the primitive communities that preceded us, "direct relationships between members of the clan and small communities [were] recognized as the context in which behavioral practices were naturally transmitted from parents to children in three different generations, which were related to the nexus [of human beings with their natural environment]" (Hernandez, 2014, p. 10). This is how respect and acknowledgement of the value of nature begins. However, this knowledge and attitude was lost as the environment became a context for trading its elements and seeking other material benefits.

Nowadays, education must allow every person to access to the sustainability competencies, which Aznar, Ull, Martínez, & Piñero (2014) specify as the group of knowledge, practices, positions, and meanings that people have and apply in different social, labor, educational, and family environments, as to solve socio-environmental problems and thus transfigure reality with reasoning that promotes sustainability.

This educational model, according to Aznar and Ull (2009), must be accompanied by different types of rationality, which are the "theoretical rationality, practical rationality, and ethical rationality" (p. 221), where the theoretical rationality gives us access to the application of all scientific knowledge to improve the exercise and act of education. On the other hand, practical rationality would allow us to engage in the construction of new knowledge based on observation, experience, and feedback, thus allowing us to orient our positions as a society. Finally, ethical rationality will allow us to recreate new settings from the integration of theoretical and practical knowledge through a reflective attitude.

In this sense, Novo (2009) mentions that, in community life, it is fundamental that education provides valid answers to the challenges that are posed to human society. Therefore, this type of education seeks to build a committed citizenship to which it provides tools to solve problems, thus promoting responsible actions, both collectively and individually (Leal Filho, 2009).

This type of education must combat, within the framework of ideas, the configurations of the imaginary that have been created by the guardians of economic growth. This growth is characterized

by being resolutely aggressive and has been maintained at the expense of the destruction of the natural environment, where, in addition, only they claim a condition of rationality, and of which they deprive all social sectors alien to them. In this arbitrary way, they impose their plans and, as we have seen, this has strengthened the social gaps between human beings (Elizalde, 2009).

This educational model must also be based on the social-critical paradigm, which outlines a rationality that combines judgments, values, and interests of a social nature, as well as a commitment to transformation from the heart of society itself (Alvarado & García, 2008); therefore, this has a tangible self-reflective representation. When we refer to this social-critical model, it is necessary to mention Popkewitz, who in 1988 (as it was quoted in Alvarado & García, 2008), stated that this model must include the following principles: "(a) to know and to understand reality as praxis; (b) to unify theory and practice, integrating knowledge, action, and values; (c) to orient knowledge towards the emancipation and liberation of the human being, and (d) to propose the integration of all the participants" (p. 190).

Within this context, Alvarado and García (2008) suggest that, for Habermas, knowledge is the result of the concerns that emerge on a daily basis, either personally or collectively, and is always associated with the needs of the human species, where it is permanently linked to the historical and social conditions of the human being.

As a result, reflection, questioning, and agreement are present in every human being or social group, which is the foundation that gives them a set of ideas, perceptions, and values. With this, they will appreciate and value the social environment to which they are attached and in which they will intervene through their opinions and justified actions. For this reason, education takes on great importance for sustainability, since it guides these voices and activities for the improvement of the quality of life of every human being (De Vincezi & Tudesco, 2009).

Thus, within the framework of the SDGs and their 169 targets, the challenges and achievements expected for the period 2016 to 2030 are built up. These challenges aim to counteract misery, hunger, the eradication of illnesses considered

curable, the provision of clean water, and education for all human beings, among other aspects. In particular, the Goal 4 of the SDGs (ECLAC, 2016) refers to guaranteeing an inclusive, equitable, and quality education, as well as promoting lifelong learning opportunities for all. Thus, education is seen as the pillar to improve the life of every human being and allows him/her to have relevant knowledge for solving the most urgent social and environmental issues, and therefore contribute to sustainable development, which translates into many challenges.

Without a doubt, these challenges that have been set out redirect us as a society towards improving the previous guidelines and trajectories with the aim of creating—within the framework of sustainability—a renewed educational space that has values, ethics, and humanism as its central points.

And as Retamoso (2007) points out, education is the way in which every social group, together with its culture, manages to overcome the most difficult moments in order to build a promising future for the new generations. Thus, through education and the targets of Goal 4, we intend to configure a new human being within the framework of sustainability, in such a way that it will allow us to build, deconstruct, and rebuild the social fabric, especially in light of critical assessment, the use of comprehensive reasoning, and collaborative deliberations guided by a sense of commitment to both current and future generations (Caride, 2017).

This is very relevant because of the globally accepted fact that one of the characteristics that distinguish developing, underdeveloped, and least developed countries from developed ones is the lack of acceptable education or the incomplete educational path that many people have. In addition, we should not leave aside the countries that still have a colonialist-type economic activity, substantially dependent solely on the sale and transportation of raw materials, which entails an exacerbated extractivism carried out by developed nations and that has no benefit for the nations that produce these raw materials (Torres, 2012).

Conclusions

Education that is committed to sustainability undoubtedly implies the search to empower and improve the living conditions of every person. The particular reason for this is because it helps each individual to obtain the knowledge, values, and practical skills he/she needs to act responsibly, with the conviction of generating a lifestyle reoriented towards equity and social justice in the social community, which are concepts that underlie sustainable development.

We should also recall, according to Southwell (2013), that educational institutions are places where the beliefs and actions of all the generational, ethnographic, cultural, and religious enclaves are structured, and also where the foundations of sustainability can be inserted.

On the other hand, this novel education aimed at sustainability is implemented and based on reasoning. This way, concrete actions of responsible consumption and contribution to social policies are carried out through active citizen participation, which shows how important the implementation of the ethical dimension is, thus linking the different forms of knowledge and, especially in the HEIs, the aim to promote the knowledge of sustainability and the improvement of living conditions.

Consequently, an interdisciplinary point of view is presented, which allows students to generate a way of thinking that will lead them to a critical reflection. In accordance with this, it allows us to find the congruence that must be established between social reality and the knowledge that exists in the educational centers where citizens are trained. Summarizing this, we also refer to the fact that it is in these educational spaces, especially in universities, where every human being experiences and examines numerous values, which allow him/her to identify and prioritize them in the context of education. This will allow people the possibility of solving the different conflicts that can arise from a decision, and that come from every act of assessment, in which the precepts of sustainability are internalized in individuals, without the presence

of someone or something that instructs them (Churches, 2007).

In accordance with the above, we could speak of a literate citizenry not only in the social and economic environment, but also oriented towards the resolution of environmental contingencies. It is characterized by giving opinions and collaborating on social topics that address aspects such as reversing poverty, promoting social peace, respecting human rights, and, in particular, behaving in accordance with the necessary requirements to protect and preserve the natural environment, giving nature a fair value. Thus, this is the extraordinary space of education for sustainability, where all the virtuous faculties and deficiencies of human nature are manifested invariably under the reflection of learning (Lamata, 2003).

This learning requires verbal expression and an interactive understanding to identify those events that go beyond the experience of potential interlocutors, which promotes participating in the experiences and interpretations resulting from what we designate as sustainability, and to bring us closer to the intended knowledge of what sustainable development is by means of agreements.

Based on the above, what Castells (2005) states becomes very relevant, as he claimed that today's society is based on the action of knowledge, which is applied on it and thus is the core source of productivity and transformation of the socio-environmental landscape. This means that, behind all knowledge, there is a process of education of people, and the integration of the knowledge of sustainability in society is not alien to it. We should recall that education is the restructuring of the attitude of every person, which has the capacity to transform and change.

Finally, considering the abovementioned, we hope that this will lead us to a new project of humanism where every conception of reality is integrative and complete, as required by the concept of sustainability in this era, and thus dignifies the life of every human being and everything that surrounds him/her. We should recognize that every society that preceded us had a historical opportunity in a period of time that has ended, in which certain values and abilities were

prioritized for its continuity.

Foucault (as quoted in Marquez, 2014) called this historical a priori, which has a background of intellectual order that stipulates both the thought and the activities of human beings, and which is based on previous experiences. Now, it seems that, because of the above, our time as a post-modern society has perhaps arrived to rectify our path, as well as to guarantee the continuity of human society. This prioritization is what we now call sustainable development. This must be translated into lifestyles that express sustainability, and otherness is essential in education because of this purpose.

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