

Representations of the Nature in the Human Culture

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This article aims to give a brief historical survey of the representations of the relationship between nature and human culture. These representations are conditioned to view philosophical and scientific world taking into account the positivist aspects of this vision, present since the Greek and Roman civilization. The idea that man submits himself to the environment as a way of maintaining their survival has no sustainable moral and ethical grounds when compared to current degradation of nature, proving that science and philosophy took little or no account of the issue of otherness. Therefore the construction of human culture, *ie* Western civilization under the aspects of rationalism has always been the factor of environmental destruction inherent in this same rationalism. We believe that with a paradigm shift that has been presented, we can start our relationship with nature.

Keywords: environmental education, nature relationships – rationalism, representations of nature

Introduction

The meanings of nature in human culture are investigated here as representations of human culture itself as a projection. These representations are conditioned to view philosophical and scientific world taking into account the positivist aspects of this vision, gifts from the Hellenistic civilization. The idea that man submits himself to the environment as a way of maintaining their survival has no sustainable moral and ethical grounds when compared to current degradation of nature and its misrepresentation of human domination. So the whole Western training, under the aspects of rationalism, has been the factor of environmental destruction inherent in this same rationalism.

Relation of Western Thought with Nature

The great social theories brought from its genesis as parameters rationalist aspects of theoretical and practical guidance, these aspects were scored by Enlightenment theories whose watchword was the panacea of reason as a tool of emancipation of man facing the storms that nature presents as a hindrance, from there the term emancipation, so to speak, derived from Hellenic anthropocentrism and even from Homer, adds his classic semantic sense for the positivist sense of "exploitation as a way of maintaining the status quo of Western civilization."

The *scientia* would be *systematizer* apparatus that would order the chaos, since through the cumulative action of knowledge, men reach their goals extracting the nature of the raw material for construction of social objects that make up the cultural environment in which you reside and that

in turn the subjective and evolutionary conception of order, should be perpetuated through art - this time, a simulacrum of idealized peace: but for this *scientia*, it was intrinsically a dangerous conceptual barrier, and also one of the great philosophical problems: the theoretical separation between "Knowledge and object"; conceptual barrier already prefigures the separation of man facing life in aspects of rationality and affectivity - since the very moment that man thinks Nature as object, as if this gives an alienation by abstraction and by clearance as a condition of research; paradoxically, this process has become the usual approach of reason in view of Nature. Even in view of this, "the 'truths' of modern scientific worldview, but can be demonstrated in mathematical formulas and proved technologically, no longer lend themselves to normal expression in speech and thought." (Arendt 2010, p. 03).

The Enlightenment had its essential counterpart, an intricate manipulative instrumental legacy even before the Latin *ratio*. Already foresaw that this proto-positivism in their conceptual and discursive interstices configured both the *modus operandi* and the *modus vivendi* of Western civilization. From there, all the great intellectual synthesis, *ie*, the major theoretical prescriptions that scientifically oriented man over nature, are the backdrop of the history of the degradation of nature and therefore of man, by man himself. This maybe because of the strangeness of what is exotic, the different, and that science helped to shape the consciousness of Western civilization, maybe we can find a password on Thomas Kuhn said that by stating that: *when we passed the experimental problems to theoretical problems of normal science, we rarely find areas in which a scientific*

theory can be directly compared with nature, especially if it is predominantly expressed in a mathematical form. (Kuhn 2009, p.46).

And this idea is further strengthened when we introduced the dichotomy of quality verses quantity in Motta: [...] *It is to know what should be the actual science that this world can be mathematical world. From the point of aristotelic [sic] view of a physical construction is impossible because the physical reality opposed mathematics, in that it is inaccurate and quality.*

Koiré second Mattos says, that "it is impossible to provide a mathematical derivation of quality." Thus, through the metaphysics of subjectivity Descartes argues that the technique (necessary) as a way of manipulating the object of knowledge, and consequently of Nature, this reverse logic *adequatio intellectus et rei* of Thomas Aquinas that, considering that the thinking makes real object from that which thinks, here is a serious problem of representation and power distillates up to contemporary and evidenced, among other facts, the degradation of nature and man. Marx, who in turn, demonstrates the *commodification* of everything, even the man himself - then what would have ultimately prepared by Comte, positivism. But since we now live a kind of post-positivism present in all instances of human existence under rationalism. Its strongest result is the simulation of removal of man before all that it can make or concept the object, causing the expulsion a generalization that separates it from himself and others. The most intriguing about this is that all these mechanisms and instruments, and even the attitudes and way of human thinking can be converted in favor of Nature at the moment if you give the rational recognition of the human essence in completeness with the environment, because the human being, once as part alienated, is nature itself.

Dichotomy Nature / Human Culture

The distinction between nature and human culture is not clear if we take into account the little discussed fact that "we should remember that we too are part of nature" (Gell-Mann, p.37, cited. Hernández). When absolute of this ideological distinction that is through the means of capitalist production as fireworks transmutation of nature into culture - a binary representation of nature / humanity itself behind a false antagonism - are produced in the western collective consciousness the mental image of this separation as a reference to "respect" the subjects about the nature, through work, for example. Reinforcing our hypothesis, Arendt, in her book "The Human Condition" notes that "the human artifice of the world separates human existence from all mere animal environment, and through life man remains

connected to all other living organisms." (P. 02). However, this idea of "relationship" built a series of dichotomous images composed of different concepts, look at the example of some:

- civilized / savage: fauna and flora victims of factory and massive homogenization through a *tendentious* process "bioconversion" nature merchandise now capable of valuation, but without meaning to use;

- Upscale / gross: the goods produced in its absolute factory only possibility of how aesthetically satisfying the subject;

- Rational / Irrational: unaware of any other manifestation of intelligence and "communicativeness" in many living beings on the planet outside the standard of intelligence homocentric denying any expression of this in nature nous;

- Modern/ primitive: the story mainly uprooted from all that is before the Industrial Revolution and the rise of the commodity as a paradigm of social existence and everything else that will be empirically correlated and is primitive;

- being / non-being: if you do not think, just does not exist: the example of the parameters of European rationality or higher psychological functions as a scientific reference to "prove" and define what it is thinking and knowing, and what is not. Among many other examples.

From that distinction, the subject imagines himself watching from above and inside the hermetic bubble of human society, out, with the focus of vision towards nature and when it comes out physically this dome, makes an exploratory manner and tries empowerment, because such references have represented nature as an alien being, another exotic and separate - which is a persistent theoretical fatality "Cartesian rationalism." We are at every step warned that we cannot dominate Nature as a conqueror dominates a foreign people, like someone standing outside nature. (Engels, 2000, p. 224). And there is a line of research that rightly assumes that the paradigmatic discourses of philosophy and science, in time and space constrain human action:

Some historians interested primarily in the social implications of spiritual changes, have given emphasis to the alleged conversion of the human spirit from theory to praxis, the contemplative to the active scientia et scientia operative, which made the man in spectator owner and master of nature. (KOIRÉ 2010, p.01).

The separation of the subject of social or psychological nature is, he is what is ontologically as nature, in spite of his philosophy and science. However, human society imagines transcend it beyond the cultural aspects, it creates a false sense of geographical separation, time and space even. The result is a kind of apathy and lack of sensitivity to environmental issues. The interpretative and

representational world poverty, put the binary conception of certain cosmologies - the purpose versus causation, society versus nature, reason versus intuition, awareness versus instinctivity - has marked this distance every time it accentuates the equidistance between nature technoscience and the conceptual aspects of the inferiority of the raw material in the field and developed concepts of comfort and "referenced" preserving the experiences socio-cultural and economic city. Another consequence of that distinction is that the subject, to think of nature as "something else" and as an object, imagine themselves suspended and protected on foundation a civilization also suspended because they may be threatening to the conclusion that nature encompasses about himself all humanity in its huge conglomerates of companies.

Reason And Nature: An adversarial relationship

In view of the phenomenon, nature can be a source of truths to be accessed, shared, but that does not belong to anyone, it is itself independent. Contrary to this, the evolution of Cartesian reasoning that led the technical processes of modern science, the Kantian enlightenment (Enlightenment), behind itself inherently gene opposition to Nature, since "it is so only as a science an instrument of detachment of men in relation to the environment." This gap is reflected in diverse human experiences, an example is the side contradiction of the scientific spirit itself when focuses on the objects investigated analytically, this distancing is the *conditio per quam* would be the massive exploitation of the environment. The promotion of the art of Plato to Dispose explodes from Colonialism, as a paradigm of constant "war" against nature.

Japiassú, speaking of the evolution of modern science as the "story of the difficult paths of reason" (P.08), passwords gives us to understand certain amount of psychological motivation explorer decimate nature in the process of exploration and Unlimited powered by belief that nature is an "endless supply", this motivation and this conviction became aspects of unanimous thinking about becoming an instance of Western collective consciousness, because it the work of Galileo and Descartes mean, beyond a simple progress of knowledge, a radical change of perspective on man and the world: we the notion of a cosmos a hierarchy of different regions will of an infinite and homogeneous universe in which science, manifests itself in the modern sense. (*Ibid*, p.11).

When using this new paradigmatic perspective scientific discourse becomes "accepted and demonstrably true," the image of the universe happens to be represented by the image of a machine gear and infinite dimensions, and also become standard for the representation of the

medium environment whose new infinite character underlies convenient legitimizing discourse of constant exploration of "infinite" resources. Fernández-Armesto, "From the eleventh century to the early fourteenth [...] in Europe," increased the speed and range of human mobility. Long trips were still a rare experience, aside [...] the people for whom the displacements had professional importance. "(Fernández-Armesto, 2006, p.116). But it is from the eighteenth century with the advent of the steam engine as the "propulsion engine" of the Industrial Revolution that these activities are amplified and exploitation of nature becomes exponentially according to the mechanical fury of tens of horsepowers the service of man. With the first commercial gasoline-powered car built in September 20, 1893, by brothers Charles and Frank Duryea, break would from then, and much more after that, with the Fordist policy of the American automobile, old travel limits of time and space, thus making the "infinite universe" Galileo-Descartes a chance without limits for the adventurous spirit of predatory capitalism. The danger is there for the perpetuation of these practices. For such experiments, Vygotsky (2008) "states that the internalization of socially rooted and historically developed activities is the characteristic feature of human psychology". (2008. p. 58). And this has been the aspect that differentiates us from animals psychologically, as superior beings?

Even all this expansion and misuse of natural resources of the planet, *Gaia* continues infinitely large and unconquerable in the cosmic aspects of autonomy in relation to the geographical smallness of these conglomerates of companies, for the economic rationality of science and philosophy, this greatness corresponds solely to welcome possibility of massive exploitation of resources regarded as inexhaustible, but also all "the domination of nature, without which the spirit does not exist, is to succumb to nature." This intrusive practice-driven dynamo models Capitalism in the consciences of subjects in all areas of knowledge, the false impression systematic control of the planet. This delusion domain outside amplified greatly from conviction scientific understanding of nature as a system, therefore exposure of the laws that govern it (because the conceptual explanation of an object correspond then their possession) consequently society human conviction followed the "control" of the various geo-environmental situations and pan-green among other totalizing instances. Above it is the "non-conviction" that has trained the planet through the theory that this conviction is rooted about to become both a false idea of planetary control identity as a self-affirmation of human culture over nature, and this grew much more from the disclosure of the Enlightenment as refinements of reason and the

reasons of progress as a road to civilization. Then the comprehensive discourse of philosophy with science at all stages of the Industrial Revolution took convincing that gradually hammered the consciences and actions in each exact reproduction of the commodity-product by machines. Indeed, it is precisely this set of culturally constructed things that affect human existence.

After the explanation of the world and the solar system through the geocentric and heliocentric system, gave the impression of "put it in a test tube" and therefore, to transcend it, the man believed to understand much of the planet as who rationalizes both the trust given to the established ratio, especially as a form of possession - it potentiated with subsequent scientific capitalism. As for scientific and philosophical representation, the bourgeois tendency to take possession of beings and objects through its discourse and its inherent generalization was then reinforced in scientific representations and in every field of knowledge (geology, physics, chemistry, etc.). These representations also form a kind of textbook and rules as to subject it to farms manual.

Soon, the man, as a kind of *Medusa*, transforming inert object all he submits to his thought and action. To cater to the interests and demands of the goods, the scientific-philosophical rationalism needed to be linked to Capital subversively - it proves that he is more a tool of *Western Economic System of the Consciousness* of this same system, so every tool while Object anything, transcends the mystification by their condition of passivity and inactivity in itself.

Certainly we are currently initiating an awareness that these exploratory and expansive processes were perceived as a constant provocation that puts us as enemies of *Gaia* as the *capitalist David* can capsize before the wrath of the giant Goliath or adjustment processes of the planet.

The causes of environmental degradation promoted in the name of "economic unit" form only the tip of the iceberg of a whole extremely complex process that begins to be identified which can be called a "crisis of society / nature relations." "Cultural heritage is in exact correlation with the commanded work, and both are based on the inescapable compulsion to social domination of nature." (Adorno & Horkheimer, 1985, p.40)

The confidence of reason guided by Cartesian science as a principle for understanding the world is like a mirror facing you, while this trust and understanding that are absurdly subjective in its hermetic projection for what is external is also done in manual exegesis to read those things. There is then a double distancing: the nature and its concepts. Therefore, it is inherent in the Cartesian rationalism that state of alienation from nature under the weight and density of the "ego-scientific" as false otherness. This sale has historically

functioned as a mechanism of disaffection and estrangement nullifying the ability to project oneself, to bring again their humanity into nature; such opposition makes up the western antagonism between man's essence and the essence of nature, even being totally inserted in it, your rational mind and its cultural and civilizational objectives insist is, being and acting like it outside.

The City as a Reference

While the concept and theory, the city has changed our way of seeing nature, *ie*, diffuse lens is the city that we see and conceptualize nature, but rather the "Science", the perception of "safety" and sense of order is present in the city at the same time, inspired by the oldest representations of nature as secure, so the city is a simulation in a smaller size, the infinite nature. Thus, the first ideas about nature were holistic idea and secondly Burton L. Mack: All ancient people imagined in the center of a vast universe that was created just for them, with a special place to build your type of company. (MACK, 1995, p. 28).

Therefore, conceptually, the city was before the polis, closely linked and dependent life - up because there was a technique to exercise dominion over it because - was the only model available in his time, so the manufactured objects, just finished, almost natural, that made up the city environment, differed little in appearance and utility of natural objects found in nature, because it was certainly the only reference of world:

We think that the people of antiquity imagined the universe as the model of society that had built. They, however, thought that society had been planned or built in the beginning of the world according to the model of the universe they inhabit. And that thought was key. [...] It was the match of the "small world" (microcosm) in the universe (macrocosm) that mattered. (Ibid, 1995, p. 30).

In view of the appropriateness of the subject to hierarchical sedentary lifestyle, *ie* the polis, a consequence already present in the Greek city-state and the Mesopotamian city of Eastern antiquity would be the removal of the models of Nature, for the reference model itself.

And as for the Greeks, since the notion of society as a polis had been conceived, the cosmos itself was imagined as a great world city. During the time Greco-Roman peoples of the "inhabited world were reported by Greek philosophers as citizens of the city-world. (Ibid 1995 p. 30).

Today the object itself be manufactured standard concept and "nature" model to be imitated in human society. Therefore, we can say that the city, while time and geographical space, molded us according to their demands of production and manufacturing, that since the genesis of our ontological being.

The political and ideological hyperbole of settlement carried out in the city in the Industrial Revolution with his exodus from rural to urban, so our conception of the universe is based on the city as a microcosm.

Every form of organization, as a necessity - as we are conditioned to see the world from the perspective of order - would have as one of its intrinsic principles, the power to adjust, to systematize, framing, etc., so the city and in its concrete form. square (because everything fits) would be the opposite to nature with its endless nuances, shapes and lines, like trees and caves, where, for example, men could inhabit. Thus, the architecture, while "art of building" ordain mathematics and physically "chaoticity" of nature through square buildings, in homes and buildings, for example, but the ever-present factor interested in the city as a framework of the human culture is that "answer, especially the need to express power, divinity, strength" hence the alienation from nature, such as order and power factor in human society, would account for the manipulation of man by man where everything becomes an object the more urbanized if the cosmos to which it is immanent.

See another reason for the city society: the construction of concrete geographical and cultural spaces playfully *scenicals* in order to bring to reality that *edenic original experience* as a palliative psychological "separation" of nature, but "to return to Eden" in the city, is never realized as "return to homeland" this mimetic relationship that is plastic and artificial construction. However, this seemingly "peaceful" and not swing like nature, the city is instrument standardization and systematization of the subject through the so called "ideal model of human society", because it obviously is also the place where it gives the primary point denial of identity.

It is the city that nature is increasingly subordinated to the economic demands of mass production of consumer goods material and symbolic, man seeks in these experiments and gleaning something that was lost in their techno-scientific diversions to the environment, is the apparent separation makeup on the dichotomy between society and nature that the city becomes an increasingly specialized and generalized concept. The dichotomy between city and environment, on the other hand, it is necessary to rationalize the superiority of man over nature through work and work, for example, yet this rationalization composed with the aid of science, the impression of "total control the situation, "sort of chaos, simplifying the synthesis and before diverse and complex, the standardization of situations and various relaxation and quietness of this atavism fickle nature. This is because, according Fuller, "in that both the understanding of the movement space as now subject to the law of the number, 'lost

cosmic value" [...], and therefore a panoramic infinity towards the human subjectivity to bond with nature. Even within science, discard "dreamed" from "reduce it to mathematics" in this sense - this idea to order more or less available in his time, but he never would play or mimic nature - at least gave us the level support planning and strategies to probe and explore it physically, in search of building, with the aid of the "law of numbers" another order for nature through her separation: this order of things is *mathematicized* human society.

Nature and Market Capitalist

Under this conception of unilateral "relationship" with the cosmos, the social man in hand go to nature to subject it to its interests and demands more complex to recreate it for you as an object. Ultimately, it is this idea of separation, of being above and beyond nature on human cultural orb endures a double estrangement and a double contradiction: the man believed to dominate nature while it is dominated by objects which manufactures.

The market dependence of the subject merchandise and their identification with this absurdly created a deep split between what was left of his natural as bond to nature, because of this, the subject has become plastic, *homo* became pathos. This process intensifies under the second phase of the Industrial Revolution to the present, thus there is a large gap in the subject in which the rate of production contrasts with the natural rhythm of life, the purchase and use of consumer goods and their super-fluidity and reification becomes unable to fill the gap left by the great spiritual separation of the environment, its umbilical connection with nature may seem non-existent to him, but the post-modern neurosis may already be an outcry, a protest on his part "wild "your pet's heart as the portion of the natural being that never fail train.

Second, what is clear of dialectical materialism to the historical and cultural understanding of the production of consumer goods, praxis is understood as a transmutation of nature imposed by man and therefore "imposed" to yourself, to transform it, more or less, what you want to become, the subject search suit the demands of processing by himself promoted.

Some Alternatives Paradigmatic

The efforts of reason should promote the reunion of humans with nature, not its analytical separation or otherwise. For this, we review issues of the concept, the aspects, for example, the assertion that Carvalho is, so to speak, that "the concepts do not exhaust the world, never cover the totality of the real." (CARVALHO, 2004 p.33).

Given this theoretical fragmentation as a way to see the cosmos, the proposal would be a holistic view of nature that could be asserted through the conceptual paradigm of a "socio-environmental" angle, for example, no longer provides the design of nature as separate cosmos of human society and social condition of man. Therefore, the environmental concept would be "the nature and men, as well as society and the environment, establish a relationship of mutual interaction and co-belonging, self-contained world." (*Ibid.* p.36).

We would still have the perspective of socio- biodiversity presents the hypothesis that the presence of humans in the natural world where living tended to increase biodiversity and species diversification, since it is "possible to recognize the changes and transformations generated by human presence" (*Ibid.* p.36) therefore sustainable. And it is this perspective, the sustainability, the relationship of man can be guided to the preservation of nature and the preservation of himself, for the most primal relationship between man and nature, we recognize that even before the Neolithic, was sustainability as a condition of the exchange, knowingly or not.

However, we must have some care with the application of this word today, because, being aware of the ownership interested that makes the words realizes the semantic distortion of its first meaning. However, sustainability suffered a commercialization of its concept today. Affirmatively to this hypothesis, Gadotti warns us that "we are trying to give this concept a new meaning. In fact, it is a term associated with the development suffered a major tear" (GADOTTI, 2000, p. 34).

The concept of holism only proves the urgency that we can do to guide our view of nature for socializing and for preservation as self - preservation:

It is recognized that a complex view of the environment, where nature is part of a network of relationships not only natural but also social and cultural, to seize the environmental issues is needed. (CARVALHO, 2004 p.38).

In this respect, we know a new " discipline " called environmental sociology, which according to Huber, is not limited to training systems, as well as cultural studies, she is also transdisciplinary. Transdisciplinarity is stated as an alternative, not only as the interrelationship between disciplines, but to overcome the epistemological boundaries between the sciences, and transposing the "closed systems " of Cartesian-Newtonian thinking explained by Capra. Given these statements, Sociology of the environment and the need for a theoretical confluence Gadotti warned us about "we need to *ecologizing*, the economy, pedagogy, education, culture, science, etc.", And Huber (2001) still had pointed out in his article that " the

processes of formation in culture and politics are at the same time training also ecologically relevant" (p.3). So these are some of the challenges of Environmental Sociology, Human Ecology, Cultural Studies, etc.

Still Human Ecology as a discipline, one would define as "being a population science, a science research on the growth and structural evolution of the populations within their environment, changing that environment, etc" (Huber, 2001 p.5) and having as one of its goals searching the broad relationships between human societies and the environment, why not, ecological, where they live:

Ecology refers to the inter - relationships between different populations organized within their social spheres, *eg* anthroposphere, within the broader context of " Geo ", and biosphere as your living space providing limited resources and sinks. (Huber, 2001, p.5).

Gadotti citing Engels in his *Dialectics of Nature* helps glimpse the materialist conception of labor relations with the Nature us, "everything is connected to everything "according to Engels, already brings a holistic worldview. However he was still attached to the positivist aspects of his time: " world, whether you like it or not, must adapt to a system of ideas which, in turn, and nothing more than the product of a certain stage of human development " (Engels, 2000, p 34.); But Engels reveals all their dialectics and philosophy to speak critically of the laws of Hegel, who in his time was the great thinker whose system of thought was the yardstick by which much of the philosophy of his time was marked out: " the error is that these laws are imposed on the Nature and History, having not been deducted as a result of his observation, but as laws of thought." (*Ibid.* p. 34). In relation to Marx studies the crisis of capitalism presupposes a natural resource depletion and the collapse of the predatory model, therefore, is "the eternal laws of nature become increasingly historical laws" (*ibid.* p. 184), the history of the crisis of civilization is the history of ecological crisis:

At the heart of Marxist political economy, there is a review of the accumulation process as inherently, *ie*, contradictory, that the capitalist system is prone to economic crisis and the ecological crisis. (Faber, 2002, p. 07).

Only a few Marxists really begun to address environmental issues during the 80s, including Altavater. (Huber, 2001, p. 4). One of the insights of this Marxist author took from the recognition that "today the social question can only be properly developed as an ecological issue." (GADOTTI, *apud.* Altavater, p.31). But the historical reality has shown us that a Marxist perspective of economics, "the balance between development and ecology means, in fact, a truce ". (BOFF, 1993, p.31), as here, on the model of science and philosophy data,

there would be no compatibility of interests and purposes, because that ecological degradation is the degradation of the less favored classes in the face of the poverty will not be solved by greater economic exploitation of nature for the production of wealth, it also shows that nature is made instrument to exercise power of man and woman about other men and women, and in this action, men and women wear while nature and as a tool for any strictly neoliberal economic purpose.

Final Considerations

To paraphrase Heidegger, the transformation of the world, but presupposes the transformation of the concept of the world, so we think that is how we see the nature that will determine our relations, with a view nature as something to which we belong and which is part of us, we can develop a paradigm that is greater than us and exceed the naturalist - conservationist view of nature (untouchable for all but an inexhaustible resource for the economically hegemonic class). For the development of this new paradigm " asks whether a new language, a new imagination, a new policy, a new pedagogy, a new ethic, a new discovery of the sacred and a new process of individuation." (BOFF, 2000 p.179).

A new *Paideia* whose Nature will reference, for men and women, the construction of knowledge of themselves, an epistemology of epistemology as Human Nature and human culture is really a novelty while a reunion of what a day out in the Neolithic and that assayed happen in the *Axial Age*, Nature as pedagogy allowed in a holistic encounter with the knowledge - and perhaps the end of the analytical separation of subject and object; perhaps Ecology as transdisciplinary science can give us the conceptual and practice to support there was complete (through understanding of human and natural that have always been inherent in us) understanding the other as different and at the same time necessary, as a new otherness, or revolutionized reviewed (in the sense to start from scratch).

A pedagogy presupposes the formation of men and women in a way that transcends geographic, conceptual, historical and emotional limits of society - so you can be the subject of nature and how it has been available to us and this also being active on us, in view of the ontological transformation of human beings can be " passive trust " in our care.

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