

## **This Proposed Curriculum Will Address Four Areas of Environmental Ethics**

Education and environmental awareness require the ethical and philosophical support to make to the sustainability status work. Humans are the only ones able to distinguish what is right and what is wrong, so it is basic to instill early in life ethics and understand well the consequences of our acts since we have in Peru a case of 500 years of environmental indifference toward the resources.

**Personal responsibility:** Responsibility comes from knowing, understanding, developing attitudes, and being actively involved with the environment. Education is the key needed to install in each individual the responsibility to help reduce poverty and provide for himself / herself better standards of living as well as for future generations, by defending and protecting resources.

**Caring:** Through the curriculum, students will be taught to care for Peru's integrity, stability, and beauty. Teachers need to develop in students an attitude of caring, protecting, and preserving natural resources, following Leopold's advise to protect the environment in its "integrity, stability and beauty" (225). Moreover, Nel Noddings in The Challenge to Care in Schools: An Alternative Approach to Education explains that: "to care and be cared for are fundamental human needs . . . we need to be understood, received, respected, recognized" (xi). In relation to the environment, she suggests that schools can be organized as centers of care. Noddings also points out that:

Caring for the soil is one part—a major part—of caring for the environment. We live in an age of increasing concern about air and water, pollution, ozone depletion, overpopulation, loss of forest, and extinction of species and subspecies. But, our commitment is undermined by a continual press for progress and expansion, by demand for resources, and of course by greed. Schools give some attention to environmental problems, but they are not giving enough to the development of caring human beings . . . students need to be involved in a personal, concrete way. (135)

**Defense of resources:** To teach how to care and preserve water, air, land, energy, and resources in Peru is urgent. To care for natural resources will guarantee the defense of human and environmental health. The absence of cleanliness, care, and order will have negative effects on the quality of the environment and all of Peru's ecosystem and human health.

**Reduction of pollution and waste:** Education should teach how to apply the principles of reducing, recycling, and reusing to avoid polluting vital resources such as water, land, air, and biodiversity.

### **The Ethical: Environmental Ethics, Consequentialist and Practical**

#### **Philosophical Theories:**

If ethical considerations were at the core of everything we do, we would have a renewed and improved vision of our people, community, world, and the ecosystem's well being. There are some basic notions we need to revive for Peru. We need to review the virtues and values forgotten, or not considered by,

our present society. It is appalling to observe that actions and behaviors in Peru's economic, political, and administrative spheres do not take into consideration many actual or future consequences of their acts and decisions over the environment and life itself. The indigenous Aymara people still today are living around the Lake Titicaca Basin continue to respect the three golden rules of the Empire of the Sun they "have well kept: Ama suwa, Ama quella, Ama llulla (do not steal, don't be idle, and do not lie) the contact with other civilizations has not been able to destroy the profound identity of the Inca way" (qtd. in LakeTiticaca). So, it is wise to remember that the Incas had a code of behavior, which emphasized the following behavior: Thou shall not lie, thou shall not steal, and thou shall not be lazy. These simple basic moral rules were supplanted by opposite rules and behaviors during the Conquest. We need to clarify that to lie is not acceptable, not transparent, not moral, and not ethical. In Peru, as in any part of the capitalist world, there is a specific dilemma: to employ (or not) aggressive marketing. Marketers, as individuals, need to challenge their creativity and recall or learn ethical principles to advertise honestly not inflating qualities or selling only instant reward or pleasure. There is no excuse for marketing tactics that go against people's health and the integrity of the environment. It can be argued that today this is the way of business as usual, but as we have already discussed, business as usual is losing cachet, prestige, and credit.

Mark Timmons explains the role of moral principles within his concept of moral theory in Conduct and Character: Readings in Moral Theory, as the "general moral statement that purports to set forth conditions under which an

action is right or wrong, or something is good or bad" (6). He adds that: "we now know that ethics is concerned with the moral evaluation of conduct (rightness and wrongness) and with character (goodness and badness of persons). In addition we have learned that ethics is also concerned with the moral value (goodness and badness) of things, experiences and states of affairs" (7).

According to Jeremy Bentham's principle of utility, "the morality of an individual action depends on how much utility that action would produce, where utility is mentioned in amounts of pleasure or pain. Because the focus is on the effects of concrete actions, this view is 'act utilitarianism' (qtd. in Timmons 102). It is reflected in the: "property of any object to produce benefit, advantage, pleasure, good or happiness to prevent the happening of mischief, pain, evil, or unhappiness to the party whose interest is considered; if that party is a community, if a particular individual, then the happiness of that individual" (qtd. in Timmons 103).

The consequentialist and utilitarian view starts not with moral rules but with goals. Peter Singer proposes the following: "Let us take first the oft-asserted idea that ethics is relative to the society one happens to live in" (4). He clarifies that:

They [consequentialists] assess actions by the extent to which they further these goals. The best known, though not the only, consequentialist theory is utilitarianism. The classical utilitarian regards an action as right if it produces as much or more of an increase in the happiness of all affected by it than any alternative

action, and wrong if it does not. The consequences of an action vary according to the circumstances in which it is performed . . . a utilitarian can never properly be accused of lack of realism, or of a rigid adherence to ideals in defiance of practical experience. (3)

Environmental Ethics and Sustainability Learning Spaces or Curriculum will address six areas of ethical emphasis.

**Truth:** Education should establish the connection between truth and personal responsibility.

**Personal responsibility:** Education must reinforce the idea that acts and behavior affect the environment. This encompasses not only personal actions, but also actions taken in the economic, corporate, and political spheres.

**Critical thinking:** Education must cultivate critical thinking skills to pursue the truth and be able to assess the consequences of one's own personal acts over the environment.

**Transparency:** Education should cultivate in students the traits of goodness and transparency, and highlight how these values are lacking in Peru's present culture and how such deficiency imperils the nation's resources. It is different slightly different from truth, since in Peru the economic, politic, and educational systems make a point that everything should be transparent regarding open information and disclosure. We look to get across effectively the resources and environment transparent care.

**Strength of character:** Education should cultivate strength of character, so that students who are interested in a career in politics have the ability to avoid corruption and resist the temptation to accept political bribes.

**Ecological Design:** Harness human creativity for the good of the environment: Every class or home space is a laboratory in which to teach students to understand the power of creativity within themselves, which then they can employ to craft and built environmentally sustainable entities, processes, projects, and machines. The recognition of good design requires direction. Education has a privileged position because it can give students examples / cases of mistakes of design or designs whose sole objectives, were profits or plunder. A discussion of “superficial” design can also be broached as well as the notion of “facilismo and indiferencia peruana” (“Peruvian easiness and indifference”). Scientific-technological creativity needs to be rooted early in life in school. If men have gone to the moon, it is because some educators and curriculum helped them to get there. Peru’s educational system should challenge the routine in teaching and prepare future and present engineers, scientists, designers, and technocrats to exert their knowledge, skill, and creativity to craft environmentally-friendly industrial machinery, equipment, and technologies. The study of history and archaeology should enable these professionals to team up with other professionals and find what Peru’s ancestors did to manage agriculture, environment, and hunger, for these are areas where the Inca’s successful traditional technologies are still alive. Teachers need to motivate and guide students because these goals are within students’ reach.

Summing up this curriculum intends to answer the urgent need to educate Peruvians in the preservation of resources, emphasizing thinking about the consequences of disrespect, irresponsibility and carelessness with regards to the valuable water, air, and land resources. It seems that environmental elements and resources are scarce or misused, and human health is at peril. That is why this curriculum seeks its support in educational, environmental, and ethical theories that could somehow educate the new generations to stop the dire state in which the environment is these days.