

ENVIRONMENTAL THOUGHT IN ARGENTINA: A PANORAMIC VIEW

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To offer a panorama of the philosophy and environmental thought of an area or specific region implies, to a certain extent, an arbitrary decision<sup>2</sup> about what "environmental thought" (or inclusively "thought") means. In this brief essay I will examine various expressions and reflective developments about environmental problems from Argentinean philosophical perspectives. Although I will focus on philosophical contributions, I will also show some components of other humanist disciplines (economic, sociological, educational) that aim to think about our relations with and in the environment and nature, through conceptualizations of the elements of this relation, and I will underline general reflective aspects involved in the justification of those concepts.

**FIRST ENVIRONMENTAL PHILOSOPHY: RODOLFO KUSCH: THINKING FROM THE LOCAL**

While in "First World" countries eco-philosophy and environmental ethics were beginning to be spoken of, and the debate was beginning on subjects related to the environment in terms of human sciences, and while Arne Naess and John Passmore were beginning to specify their respective approaches, an Argentinean, with strong Heideggerian influences, was trying to think about South American culture, especially that of the Incas, in philosophical and anthropological terms<sup>3</sup>. It could not be said that the

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<sup>2</sup> For example, I include Rodolfo Kusch, who is not an environmental philosopher in strict sense. He does not question the environmental problem, but rather his investigation is centered on the relation of human beings with culture. On the other hand, I do not include Héctor Leis whose book *Unsustainable Modernity* (2001, Montevideo: Nordan-Comunidad) represents an interesting reflective effort to think about the environment from a political perspective. Leis has been living in Brazil for several years, and the referred text was written in Portuguese and then translated.

<sup>3</sup> Günnter Rodolfo Kusch, of German ancestry, was born June 25, 1922 in Buenos Aires. He obtained the title of Professor of Philosophy at the University of Buenos Aires. Already in the 1950's he began his studies on popular culture in Argentina, approaching his study in the towns of quichua and aymará of the Argentine Northwest. From there he began to travel frequently to those regions of the country to obtain direct data. His work is almost completely unknown, forgotten or even denied, and ignored in the academic scope, converting himself almost into a "damned" writer ("escritor maldito") among the Argentine philosophers. Kusch died September 30, 1979 in the city of Buenos Aires, Argentina during the military dictatorship.

Perhaps his most well-known work is *América Profunda* ("Deep America," 1999, Buenos Aires, Editorial Biblos) in which, in a very literary style, he describes the Inca cultural cosmological vision and its relation to the divine. But it is in *Geocultura del hombre americano* ("Geoculture of the American Man," 1976, San Antonio de Padua, Argentina, Editorial Castañeda, Philosophical Studies collection) where he develops the concept that to me seems important and significant for Latin American environmental thought: the concept of geoculture.

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contribution of Kusch constitutes environmental philosophy as we know it in the present time in Latin America. Nor is this philosophy an environmental philosophy or ethics as we know them known from Anglo-Saxon authors or other non-Anglo-Saxon thinkers such as Naess.

Nevertheless, I decided on this "arbitrariness" of including Kusch in this panoramic of environmental thought in Argentina for two reasons. In the first place, he has introduced definitions that can be useful for the elaboration of a current Latin American environmental thought. I refer to the concept of "geoculture"<sup>4</sup>, a word sometimes used in analyses of environmental philosophy in Spanish speaking countries, but not always explored in the full potentiality of its possible meanings.

Kusch understands culture not only in the sense of a mere symbolic accumulation inherited by means of tradition, but rather as a focus that illuminates and gives meaning to the world, an orientation that helps coping with the restlessness triggered by the new.

This illumination is directed toward the geography, which stops being an inert "physical" thing to be transformed into the soil or *ground*, the web of meanings embedded in the environment. This set of meanings assumes a certain form for seeing the world, always situated, always *grounded*. This grounded-ness serves to "deform" the universalist assumption of the philosophical: "the ground... serves as support, in its double face of deformation, but it also serves as a foundation" (Kusch, 1978 p 18).

Another reason to include Kusch in a panorama of environmental thought in Argentina is the similarity of his positions with the philosophies of Heidegger and the French poststructuralists, both of great influence in Latin American environmental thought as it is seen from below. All this impresses upon these developments a local emphasis, along with an approach to themes of cultural subjectivity that are neither universalist nor euro-centric.

It is important to note, nevertheless, that Kusch is not a thinker of the linguistic turn. In that sense, Kusch's approach is far from the work of those such as Jim Cheney, who elaborates on the philosophy of native North Americans with conceptual tools borrowed from the great German philosopher<sup>5</sup>.

The thought of Rodolfo Kusch is, from my perspective, impossible to avoid, as he is making significant contributions that allow for the development of a Latin American environmental thought strongly anchored in the particularities of our culture<sup>6</sup>.

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<sup>4</sup> Kusch (1978) *Esbozo de una Antropología filosófica americana (Outline of an American Philosophical Anthropology)*. San Antonio de Padua, Argentina: Editorial Castañeda. Philosophical Studies collection.

<sup>5</sup> CHENEY, (1995) *Postmodern Environmental Ethics: Ethics as Bio-regional Narrative*. In *Postmodern Environmental Ethics*, New York: State University of New York Press.

<sup>6</sup> On the other hand, as it has already been shown by Michael Zimmerman, the appeal to Heideggerian positions could have problematic consequences in their application from to the political in the exacerbation

## THE ACADEMIC ENVIRONMENT: DISPERSION AND RIGOR

At the university level, environmental thought has emerged through studies and more or less isolated research programs (courses, dissertations), but not in a sufficient capacity as to form a current of thought or discussion. Nevertheless, we can point to some important theoretical approaches.

In the first place, a thinker who deserves mention is Alicia Irene Bugallo, whose book *Of Gods, Thinkers, and Ecologists*<sup>7</sup> constitutes the only book written by an Argentine author, to the best of my knowledge, exclusively dedicated to the interrelations between philosophy and nature in Argentina. The book, published in 1995, has an introductory character for the themes of eco-philosophy that is appropriate for the general public. Bugallo, on a long trajectory of the diffusion of eco-philosophy, has also written diverse articles and has participated in the production of texts for the secondary school level, introducing these themes to young people.

Bugallo has elaborated on the concept of "conservation" and examines the forms in which it has appeared through the history of environmentalist thought and ecological action. Bugallo tracks from the primitive notion of "resource conservation" (e.g., Gifford Pinchot) to the more sophisticated positions that coined "conservation biology" (e.g., Michael Soulé). In this context, Bugallo has studied the relations between environmental science and environmental philosophy, advocating for a tendency towards "interdisciplinarity." Within the framework of an epistemology of complexity she also emphasizes the necessity of a closer analysis of the themes of an ethic of consumption, frequently left to the side because of the attention given almost exclusively to the processes of production, which are without a doubt maintained by the processes of consumption<sup>8</sup>.

Alcira Bonilla, professor of environmental ethics at the University of Buenos Aires, who for the first time introduces eco-philosophy in this academic center, perhaps the most prestigious university in the Argentine Republic, pleads for an eco-ethical humanism. Bonilla avoids falling into the traps of physiocentrism or the sacralization of nature - dangerous backward movements that could lead to neo-fascist political justifications. At the same time, she moves away from anthropocentrism, which even in its "weak" formulation cannot give answers to the fundamental challenges the environmental crisis brings to ethics. For the development of this proposal, the natural sciences would be

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of particularism. ZIMMERMAN, Michael (1994) *Contesting Earth's Future*. Berkeley: University of California Press.

<sup>7</sup> Bugallo (1995) *De Dioses, pensadores y ecologistas*. Buenos Aires: Latin American Publishing Group, Subject Collection.

<sup>8</sup> Bugallo (2007) Desafíos del pensamiento ambiental complejo; por un consumo ambientalmente responsable ("Challenges of complex environmental thought; towards environmentally responsible consumption.") In: Ana Patricia Noguera de Echeverri Hojas de sol en la Victoria Regia. Emergencias de un pensamiento ambiental en América Latina. (Crises of environmental thought in Latin America.) Manizales: Universidad Nacional de Colombia, Sede Manizales.

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enriched with the contribution of social sciences. In a similar way, the social sciences would be enriched when assimilating - with a critical attitude - data contributed by the natural sciences<sup>9</sup>. However, the meeting of humanism and non-anthropocentrism seems almost contradictory, since "humanism" seemed to define itself as a set of values centered on humanity. Perhaps we need a redefinition of humanism, so that the meeting of these two concepts does not seem so uncomfortable to us.

María Julia Bertomeu, who for some years has been Distinguished Professor of Ethics at the National University of La Plata, has been focusing on the question from an analytical and Kantian perspective. Unlike the two previous thinkers, who adopt positions near - or at least compatible with - Deep Ecology, Bertomeu<sup>10</sup> criticizes the romantic influences of this movement. Bertomeu insists on the necessity of normative clarification of generalizable rules oriented to environmental protection, since it makes little sense to have a minority that takes care of the environment when other people do not. In addition, she proposes to extend the informative horizon with respect to the problems of the ethics of the environment, and sees in Habermasian communicative ethics a way to an understanding of the moral. Finally, this thinker recovers the notion of an autonomous subject apart from the tolerant (or indifferent) egoism of contemporary ethical thought, a subject that has responsibility and conviction, values that, according to this philosopher, never had to separate from one another. In the political aspect, Bertomeu defends a redistribution of wealth, recognizing the ecological debts - at the national and international levels - that people responsible for environmental degradation have toward those who suffer from it. Without a doubt, an anthropocentric position towards the environment has its limitations. For example, a dialogical ethics assumes such criterion of cognitive relevance as "communicative competence," in which the possible interests of other species could be left to the side. I believe that an anthropocentric environmental ethic could be a first step against unsatisfactory environmental policies, but the moral conscience must ask if an anthropocentric policy is sufficient by itself in light of present problems.

Another investigator related to academic and educative work is Daniel Eduardo Gutiérrez. From an ethical perspective and an approach similar to Deep Ecology, Gutiérrez values in positive form the ethical sensitivity towards the environment found in the current of thought started by Naess. On the other hand, Gutiérrez also values the attempts of normative clarification of rules and human actions promoted by authors such Attfield or Sylvan, an interest of analytical nature, without a doubt. Seeing the limitations of these two general eco-ethical attitudes, this philosopher understands that these two approaches would significantly enrich each other through a synthesis of both<sup>11</sup>. The

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<sup>9</sup> BONILLA, Alcira (1995) *Hacia una nueva relación con la naturaleza. El contrato natural. (Toward a New Relationship with Nature. The Natural Contract.)* In *NUEVO MUNDO*, 49, pp. 65-68.

<sup>10</sup> Bertomeu (1996) *Problemas éticos del medioambiente (Ethical Problems of the Environment)*. In *Cuestiones morales (Moral Questions)*. Madrid: Editorial Trotta-Consejo Superior de Investigaciones Científicas, Iberoamerican Encyclopedia of Filosofía collection, number 12.

<sup>11</sup> GUTIERREZ, Daniel Eduardo, (2006) *Aspectos centrales de la discusión sobre normas y valores en torno de la Ecología Profunda de Arne Naess. (The central aspects of the discussion of norms and values in Arne Naess' Deep Ecology)*. Not yet published.

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program that Gutiérrez suggests seems ambitious insofar as the ethical traditions that have put an emphasis on sensitivity have not given satisfactory answers to the question of relativism. In the opposite sense, positions interested in surpassing the relativism have not given substantial answers to existential and creative dimensions of human beings.

## ENVIRONMENTAL THINKING AND EDUCATION

The experience of the Marina Viste School (EMV)<sup>12</sup> has been an authentic catalyst for professionals dedicated to addressing environmental themes from diverse perspectives. Part of the CTERA - Confederación de Trabajadores of the Educación of the República Argentina - this school has offered, since 1999, the first specialization in Environmental Education of Argentina and one of first such programs in South America. Under the coordination of Carlos Galano (National University of Rosario), EMV inaugurated a forum for educative practice that requires philosophical reflection given the critical attitude that this institution always adopted in the face of environmental themes in political and educative contexts.

In effect, Galano denounces the conditions the environment and society are exploited and revisits what critics have already presented for postmodern environmentalism, which was influenced in Latin American geography<sup>13</sup>: the pretension of the universalist “Reason” with its rampant fundamentalism institutes dominating forms when transformed itself into instrumental reason, thus turning the environment and the people who in it into simple objects reduced to mere elements with market value.

The emergence of forms of local resistance to the processes of appropriation of the environment with global and neocolonial characteristics, along with the crises of the cities, the overwhelming unemployment and degradation of urban and rural systems, to which there is added the cyclical economic crises of imposed economic models on the Third World, points out that the environmental crisis is actually a *global civilization crisis*<sup>14</sup>.

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<sup>12</sup> Although we find, in Buenos Aires, the Escuela Marina Vilte, it is part of a network of Argentinean institutions that provide a space for discussion of Science and Technology in Society.

<sup>13</sup> In order to track the philosophical origin of this type of criticism, it seemed valuable to me to find similarities between the positions of the North American postmodern environmentalism and the positions of Galano and other components of the EMV. In his introduction to *Postmodern Environmental Ethics*, (1995, New York: State University of New York Press), Max Oelschlaeger exposes some characteristics of postmodern environmental ethics. Among them he emphasizes: 1) the rejection of the great stories ("master narratives") and the recovery of local and contextual knowledge; 2) the rejection of the image of nature as mere matter in movement; 3) the critical deconstructivist attitude toward the relations of the justification of power as part of modern discourse. On the other hand certain aspects exist that differentiate the position of Oelschlaeger from that of Galano. For Oelschlaeger, the location of thought in language is crucial. On the other hand, Galano utilizes the Heideggerian terminology of Being, and is without a doubt comes closer to a metaphysical approach than to a linguistic turn.

<sup>14</sup> Galano (2002) “Educación ambiental y la transición a la sustentabilidad” (“Environmental education and the transition to sustainability”), presented at the Forum of Environmental Ethics for Sustainable Development. Bogota, Colombia. (May 2-4, 2002); Galano (2003a) “Formación docente y Educación ambiental.” (“Educational formation and environmental education.”) Presented at the 2nd Metropolitan Meeting of Environmental Education. November 12 and 13, 2003 Toluca. State of Mexico; Galano (2003b)

Galano, Silvina Corbetta, and Guillermo Priotto, among other specialists involved in the educative experience at CTERA, are close to the postulates of the *Manifesto for Life*<sup>15</sup>. This document was signed in Bogota in 2002 by the same Carlos Galano along with Enrique Leff, Augusto Ángel, Antonio Elizalde and other intellectuals working on environmental themes of the Latin American region. According to the *Manifesto*, this is not a mere ecological but a social crisis, a crisis of a style of thought that drowns cultural and natural diversity, and promotes an economic rationality of dependent deterritorialization of the countries of the Southern Hemisphere<sup>16</sup>.

The influence of French post-structuralism (analysis of power) and of Heidegger (ethic of sustainability such as "ethics of being and time"<sup>17</sup>), form a style of thought oriented to the deconstruction of hegemonic thought, and the positive reconstruction of an environmental rationality (Leff) that includes ancestral cultures, their own ways of being (Heidegger) and characteristics, whose experience of interaction with the environment that they inhabit shows balance and equilibriums that assume a truthful attitude of care for all that is living.

Here, some of the observations done by Rodolfo Kusch are relevant. The Heideggarean strategy of *being* in order to explain the history of metaphysics leads to incongruencies: why criticize present human power exerted over all beings if after all one is another "epocal" manifestation of Being?<sup>18</sup>

### **ENVIRONMENTAL CRITICISM OF THE LEFT: THE EXPERIENCE OF "THEOMAI"**

Reunited around the journal "Theomai"<sup>19</sup>, a group of intellectuals working at a highly critical level and dedicated to rigorous analysis with a strong sense of interdisciplinarity, the journal tries to forge a type of thought with certain similarities to the experience of CTERA. They elaborate on a critique of the existing socio-environmental situation in dependent countries, developing a questioning of instrumental reason and a critique of "the neutral" positivism that legitimizes the status quo. Unlike CTERA, the group involved with "Theomai" emphasizes the recovery of critical theory, and underlines the interaction between intellectuals and social movements.

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"Crisis y sustentabilidad" ("Crisis and sustainability") In: Diario CTA (Center of Argentine Workers) October 11, 2003.

<sup>15</sup> (*Manifesto por la Vida*) (2006, Buenos Aires, CTERA - EMV- Postgraduate in environmental education for sustainable development)

<sup>16</sup> VVAA, (2006) "Manifesto por la vida. Por una ética de la sustentabilidad." (Manifesto for life: towards an ethic of sustainability"). Prepared by the Ministers of the Environment Commission for Latin America and the Caribbean, Rio de Janeiro (Brazil) 2001. Reprinted in Buenos Aires: CTERA-EMV-Postgraduate in environmental education for sustainable development.

<sup>17</sup> VV.AA, 2006 p 46

<sup>18</sup> ZIMMERMAN (1994)

<sup>19</sup> First published by Universidad Nacional de Quilmes, today only found in virtual format (at <http://www.theomai.unq.edu.ar>) in a page pertaining to this university.

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If before the philosophical influences encountered in Heidegger and French post-structuralism, in addition to the complex thought of Morin, with certain contributions from Fritjof Capra and Chilean team of biologists Francisco Varela and Humberto Maturana, now the thought is rooted in sources of socialist thought, as much Marxist as anarchist: Karl Marx, Theodor Adorno, Max Horkheimer and other descendents of the Frankfurt School, the classics are invoked, along with the positions of ecologist-Marxists such as James ÓConnor, publisher of the journal *Capitalism, Nature, Socialism*<sup>20</sup>. From the anarchist aspect, without a doubt Murray Bookchin appears as quite an influential presence.

The coordinator of this publication, Guido Galafassi, confronts both postmodern irrationalism and positivist atomizing of reality. He criticizes the first for its apathy and conformism, and the second for its supposed neutrality. Applied to action and political decision-making, this invoked neutrality entails an automatic legitimate justification of the existing social situation, therefore preventing substantial change towards conditions of greater social justice. Without a doubt, this scientific detachment from social problems facilitates this justification<sup>21</sup>.

This author examines the interrelations between social movements and the production of scientific knowledge. The current of social anarchist and Marxist thought has already attempted to offer a broader model of science that integrates social aspects. The ecologist movement of the 1960's and 70's - as said above - also led ecological science to consider society in its approaches. But these impulses were debilitated in the 1980's and 90's for various reasons. On one hand, there was a new fortification of disciplinary fields whose logical positivism dissociates and objectifies reality. It positions itself in a supposed neutrality that avoids social distortions (injustices, discrimination, etc). Secondly, the rise of postmodern thought<sup>22</sup> in the ideological plane promoted a basic pessimism about these social changes, and its promoters benefited from academic departmentalization. Thirdly, some advances of society-nature studies suffered the process of specialization (as it happened, by example, with "environmental economics" or "environmental justice"), or they integrated the methods of social study from systemic-positivist or biological methods (e.g. the "ecological" compression of the religion of Howard Odum).

Galafassi insists on recovering the interdisciplinary (and therefore, revolutionary) potential of the ecology that had greater strength in the 60's and 70's, but that soon receded in the face of limited expressions of perception and estimation of the eco-social

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<sup>20</sup> The Spanish edition of this publication, the magazine *Ecología Política* (Political Ecology), is published in Spain by Joan Martínez Alier.

<sup>21</sup> GALAFASSI, Guido (2005). "Estudios sobre sociedad-naturaleza: ¿ruptura del cientificismo y emergencia de un movimiento teórico-social o sólo una nueva forma de disciplinamiento?" ("Studies on society-nature: rupture of the scientism and crisis of a theoretical-social movement or only a new form of disciplinarity?") In *Sociedad y desarrollo: Aportes para reiniciar un debate crítico*. (Society and development: Contributions to reinstate a critical debate.) Buenos Aires: Ediciones Extramuros-Theomai libros-Nordan Comunidad.

<sup>22</sup> The vision that Galafassi (and in general the group of Theomai) has of postmodernism is, without a doubt, negative, as is quite common of leftist positions.

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reality, in parallel with the boom that during the last decades experienced the "conservative revolutions" in politics, and the postmodern advance in academia. Some signs exist now that studies of society-nature relations are recovering their revolutionary and interdisciplinary potential. In summary, Galafassi maintains that critical ecological thought promotes a "synthesis of independent-democratic, libertarian socialist, radical green, and feminist traditions" (Galafassi, 2005, p. 57).

I have no doubt that a critical attitude is not only helpful but essential for an understanding of reality. But aside from the serious critiques that have been presented to the constructivist positions<sup>23</sup>, the positions near Marxism seem to me to tend to reduce the social processes to economic relations, forgetting the inherent social complexity of human interactions. On the other hand, I consider this type of reflection very important to understanding the relevance economic processes have for environmental themes.

**MASS MEDIA OF ENVIRONMENTAL PERSPECTIVES: MIGUEL GRINBERG and ANTONIO BRAILOVSKY**

Two proponents of ecological preoccupations have been on massive media for several years already. This allowed, although in more or less limited form, a greater spreading of environmental issues.

With training in economic history, although somewhat far from proper academia, education, or critical investigation, Antonio Brailovsky participates a little in all three of these areas: he is a professor at universities, involved in projects related to educative subjects, and enjoys great reception of his opinions that question present environmental policies.

Brailovsky has a long trajectory as an author on the economy, ecology and society in diverse publications of greater reaching of the greater public or of greater scientific specificity. His most recognized work, which has several editions, is *Green Memory: An Ecological history of the Argentine Republic*<sup>24</sup>. In this work, Brailovsky uses as references the diverse stages of the country's economic history, reviews the ways of using the environment, and discusses how that use determined or influenced those economic systems.

Miguel Grinberg, who stands out as a key figure in the historical beginnings of environmental thought in Argentina, deserves a separate commentary. Born in Buenos Aires in 1937, he lived intermittently during his youth in the United States, where he was witness to political and aesthetic movements: the civil rights movement and the rock culture of the hippies, to which he adheres. In that context he knows important intellectual personalities such as Allen Ginsberg, Gary Snyder, and Thomas Merton. His superior education was completed in the "Center of Integrated Studies" at the University of New York, where he earned a degree in systemic thinking.

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<sup>23</sup> HOLLAND-CUNZ Bárbara (1994) *Ecofeminismos (Ecofeminisms)*, Madrid: Cátedra-Universitat de València Editions - Instituto de la Mujer (Institute of Women).

<sup>24</sup> Brailovsky (1999) *Memoria Verde: Historia Ecológica de la República Argentina*. Buenos Aires, Editorial Sudamericana.

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Already in Argentina, Grinberg involved himself from the beginning in multi-faceted activities: poet, journalist, essayist, historian of the Argentine rock and alternative movements, environmentalist, and prophetic visionary activist of ecological and sustainable societies. He founded and publishes diverse magazines: “Eco Contemporáneo” (“Contemporary Echo”) in the 1960’s, “Contracultura” (“Counterculture”) in the 1970’s, and “Mutantia” in the 1980’s, in which he communicates to broader audiences the environmental problem by writing his own articles and translating the works of other authors and activists.

In radio activity, from its beginnings 70’s, Miguel Grinberg began to communicate to the general public the concept of “social ecology,” an echo of the first writings of Murray Bookchin in the United States. From this point, this diffusion is maintained through 1980’s and 1990’s in diverse radio programs that radiated from his position. He also worked in other communication media such as “el Diario La Opinión” (Newspaper), “la Revista Panorama” (“Panorama Magazine”) and “la Agencia de noticias Télam” (Télam News).

The ecological activism of Grinberg is also well known. Between 1982 and 1986 he was a member of the Board of the Environment Liason Centre (Nairobi, Kenya), in 1986 he co-founded the la Red Nacional de Acción Ecologista (National Network of Ecological Action) (RENACE), and he also co-founded, in 1989 in Chile, el Pacto de Acción Eco-social de América Latina (the Pact of Eco-social Action of Latin America); he was coordinator of la Asamblea Ecológica Permanente de la Cámara de Diputados de la Nación Argentina (the Permanent Ecological Assembly of the House of Representatives of the Argentine Nation); he participated in the summit of ONGs “Raíces del Futuro” (“Roots of the Future”) in 1991 (Paris), and in the Conference of the United Nations for the Environment and Development in Rio de Janeiro in 1992.

Miguel Grinberg has unfolded ample and varied educative activities that include courses in universities in Argentina and Brazil and diverse courses in the city of Buenos Aires on environmental themes and the system of meditation that he created and called “Holodinamia.” He has written tens of books on spiritual ecology, inner development and environmentalism. Grinberg insists on a spiritual ecology with social dimensions calling for a decentralization of power, autonomy (educative, energetic, food, etc.), and the solidarity of grassroots, along with non-violence. On the other hand this diffuser of the environmental perspective vindicates Bolívar and San Martín as liberators with ideas of a united Latin American that could be compatible with those principles<sup>25</sup>.

Although Grinberg has not elaborated an *environmental philosophy* in the sense of the organization and rigor that presupposes this phrase, this visionary represents a crucial point in the crisis of the Argentine and Latin American environmental *ethos*. Grinberg contributes to this *ethos* in various areas: innovative environmental perspectives,

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<sup>25</sup> GRINBERG, (2000.) La sociedad inmolada (The immolated society). In El resignificado del desarrollo (The resignification of development). Buenos Aires: UNIDA.

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necessity of change (individual, social), and the diversity of his perspectives (political, social, historical, personal). Finally, and no less important, Grinberg constituted himself as a light that has shown routes of exploration and development of an incipient environmental philosophy.

**CONCLUSION**

Without a doubt this essay represents a simple summary. From here we can venture some conclusions.

Environmental philosophy in Argentina<sup>26</sup> has a certain dispersion of its manifestations. This dispersion represents the other face of the diversity of the approaches to environmental themes derived from the variety of perspectives that inspire the different Argentinean environmental thinkers, and from a contrasting set of contexts where environmental ideas are generated. This type of dispersion contrasts, for example, Colombian environmental philosophy, which, conformed around the figure of Augusto Ángel Maya, achieves a certain degree of unity in relation to its subjects and approaches. To a great extent the reason for this unity is the limited number of authors and researchers dedicated to these subjects, a reflection of a society that just in the last years - perhaps because of various emergent environmental conflicts - began to approach and to take in consideration environmental themes.

Naturally, this great diversity does not deny similarities or certain agreements that appear basic: criticism of the civilization agenda associated with euro-centric instrumental reason, denunciation of the annihilation of cultural diversity - in parallel with biological diversity - as a result of that euro-centric thought, criticism of the processes of the concentration of cultural, political, and economic power, and an emphasis on interdisciplinarity. I hope that in the upcoming years, the greater entrance to the theoretical practices of specialists interested in the environment promotes a model of better development of environmental philosophy and greater dialogue (and why not discussion), given the diversity of approaches.

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<sup>26</sup> It is necessary to clarify that some of these mentioned people can participate in more than one context of knowledge production. Therefore, these categories do not represent watertight compartments: for example, Alicia Bugallo has participated in experiences such as la Multiversidad de Buenos Aires, a proposal organized by Grinberg, and has written articles in *Mutantia*; Daniel Gutiérrez has worked in environmental education and wrote two articles for *Theomai*; the participants of *Theomai* carry out their activities mainly in university environments; just like Carlos Galano who does so in la Universidad de Rosario, etc. Nevertheless, for reasons of organization of material and for expository purposes, it seemed suitable to me to determine diverse areas in which environmental thought in Argentina appears.