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The Cosmocene Ecology: alternatives on the horizon of the Anthropocene and climate change

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Abstract: This text intends to establish some reflections about the Anthropocene horizon in which the impact of human activities, as determinants in the ecological change of the planet with obvious signs of major climate change is evaluated and, parting from this context, to suggest alternatives in the search of an understanding in defense of life having as reference what we call *Cosmocene Ecology* - not as an era, but as a hermeneutical necessity to reposition this relation. This ecological perspective has been indicative of the human need for a reassessment of its conducts, as well as a redefinition of the human role through this horizon of multiple crises. It also beckons for greater experiences and learnings with the cosmos, in addition to expanding the meanings of the human condition. This ecology is located in the field of studies of the Fundamentals of Environmental Education.

Key-words: Keywords: Anthropocene. Ecology. Cosmocena. Alternatives. Changes. Climate.

A Ecologia Cosmocena : alternativas ao horizonte do Antropoceno e das mudanças climáticas

Resumo: Este texto tem a pretensão de estabelecer algumas reflexões sobre o horizonte *Antropoceno* em que se avalia o impacto das atividades humanas como determinantes na alteração ecológica do planeta com sinais evidentes nas grandes mudanças climáticas e a partir desse contexto sugerir alternativas na busca de uma compreensão em defesa da vida tendo como

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referência o que denominamos *Ecologia Cosmocena* – não enquanto uma era, mas enquanto uma necessidade hermenêutica de reposicionarmos a referida relação. Essa teoria ecológica tem apresentado indicativos da necessidade humana de reavaliação de condutas, bem como de redefinição do papel do ser humano mediante a esse horizonte de múltiplas crises. Também acena para maiores vivências e aprendizagens com o cosmos, além da ampliação de sentidos da condição humana. Esta ecologia situa-se no campo de estudos dos Fundamentos da Educação Ambiental.

Palavras-chave: Antropocena. Ecologia. Cosmocena. Alternativas. Mudanças. Climáticas

Ecología de Cosmocena: alternativas al horizonte del Antropoceno y el cambio climático

Resumen: Este texto pretende establecer algunas reflexiones sobre el horizonte antropoceno en el que se evalúa el impacto de las actividades humanas como determinantes en el cambio ecológico del planeta con signos evidentes en los grandes cambios climáticos y, desde este contexto, sugerir alternativas en la búsqueda de un entendimiento en defensa de la vida con referencia a lo que llamamos ecología cosmocena, no como una era, sino como una necesidad hermenéutica para reposicionar dicha relación. Esta teoría ecológica ha presentado indicativos de la necesidad humana de reevaluar los conductos, así como de redefinir el papel del ser humano a través de este horizonte de múltiples crisis. También atrae a mayores experiencias y aprendizaje con el cosmos, además de expandir los significados de la condición humana. Esta ecología se ubica en el campo de estudios de los Fundamentos de la Educación Ambiental.

Palabras clave: Antropoceno. Ecología Cosmocena. Alternativas. Cambios. El clima

INTRODUCTION

These are times in which the *anthropocene* age (also called the human age) present perhaps the most savage form of humanity-nature relationship with absurd traces showing the depletion of classical paradigms founded in an anthropocentric perspective; ecological disasters as the immeasurable event in Mariana e and Brumadinho (Minas Gerais, Brazil); denounce of the state of exception in Mato Grosso do Sul (Brazil) - to indigenous genocide in favor of agribusiness owners; tsunami in japan; times in which socioenvironmental conflicts take unimaginable proportions, with the appearance of dead children on the beach as a result of the horror of the radicalism of the Islamic State (ISIS), the political and economic wars in the East and in other parts of the world; period in which Adorno's strategic rationality shows undisguised all its faces in pursuit of profit and power with neoconservatives and restrictive apparatus of the democratic guarantees in Brazil and worldwide, it is up to us to think foundations of other Environmental Education and to propose here another ecology.

Studying the history of some Western civilizations that have demarcated, with their presence, their identities, it's noticeable a common trait in ecological matters: a deep harmony between nature and humanity. In this sense, we see that civilizations like: Pre-Socratic Greek (Europe), Mayan (South and Central America), Aztec (Central America), Inca (South America), Guarani (South America - Brazil), Kaingang (South America - Brazil), with their cultural plurality and broad transcendental dimensions expressed in their beliefs, not only inhabited or occupied places in the cosmos, but lived in deep harmony with it: their values, cultural knowledge, their spells, their forms of human-nature relationship express worldviews that need to be studied, learned and practiced. In this harmony there are countless records of a *Cosmocene Ecology*. In it, it is humanity that can learn from nature.

By establishing discussions about the already established civilizational crisis (LEFF, 2006), the meaning crisis (ZOHAR, MARSHALL, 2012), crisis between science and religion (WILSON, 2008) and, as a consequence, socioenvironmental crisis (LOVELOCK, 2010; BOFF, 2012; LOUREIRO, 2004), we see that the diagnosis made by the authors recognize that this is a paradigm crisis, in which the metaphysical paradigm, that he believed to be the bearer of meaning in the pursuit of the ultimate goals of man, is now disenchanted, because the essences indicated by him as truths can be, and are, at the present context, relativized.

In a recent study in the Fundamentals of Environmental Education (PEREIRA; EINCENBERGER; CLARO, 2015) field, defending the thesis that "there are traces of a profound shift in the field of Environmental Education and that this shift points more to an ontological than epistemological understanding in the way we think and feel EE", we propose to present the horizon of an Environmental Rationality Post-Metaphysics. The importance of this discussion contributes towards situating the aspects of the discussions culminating in *Cosmocene Ecology*.

From the Anthropocene

As already stated, the perspective of proposing a *Cosmocene Ecology* emerges from the need for a counterpoint to the logic of the *Anthropocene* age. The idea of the *Anthropocene* age was officially launched by Nobel Prize winner Paul Crutzen in 2002 in

the journal *Nature*. In this sense, when scientists assume this terminology, they admit that it is a result of the visible levels of human intervention in the cosmos, especially on Earth. "I am talking about signals that clearly mark the *Anthropocene* age as a separate interval of geological time. Thus, we need to show that the term is geologically justifiable." (ZALASIEWICZ, 2011).

In my understanding there are two movements about the interpretation of that age. The first considers that yes, we are already living in it. The second is more cautious and still evaluates for a more conclusive result in terms of recognition.

The first ones who have studied this theme, recognizing that we are passing from the *Holocene* age to the *Anthropocene*, recognize three great periods in the history of *Anthropocene* (VALLE; ANDRADE, 2011): 1. Formation of the Industrial Age from 1800 to 1945; 2. The great acceleration from 1945 to 2000 (which still continues); 3. The *Anthropocene* 3.0, in which the movement awakens to the self-consciousness that emerges through the so-called reflexive modernity and the dilemmas of sustainability. It is a consensus among them that we are in a period of irreversible losses with catastrophic changes, leaving more and more signs of global changes altering both the biophysical and socioeconomic conjuncture and the structural dimensions regarding to the functioning of the Earth as a system.

As for the second group, whose members are archaeologists, geochemists, oceanographers and paleontologists, after a meeting in 2016 in Norway, decided to postpone to 2018 the officialization on the beginning of the process of recognition that the earth is already in the anthropocentric age. This information its from the researcher Juliana Ivar do Sul from the Federal University of Rio Grande - FURG - Brazil, a member of the group. While recognizing innumerable clues and transformations in the layers and rocks as well as on the surface of the seabed by the excessive use of plastic, the fragments of artificial materials and the changes that result from them as they do not dilute, (DO SUL, 2016, p.52) is cautious: "Proposing a geological age is something very complex (...) we need more scientific evidences." Even though there is no consensus between the two groups and, perceiving the existence of political aspects in the geological period, there is something in common between the two groups: "The environmental transformations provoked by human action are so intense that they have already produced indelible marks in the geological record of the planet".

These are strong elements that contribute to the emergence of a new conception of Ecology.

FROM THE ECOLOGY COSMOCENE DESIGN

The Cosmocene Ecology is a viable alternative to think about the relationship between living and non-living beings in order that we can ensure a better quality of life on the planet and, perhaps, the universe. It is born in the midst of this scene of despair and fear reinforced by Anthropocene Age and the consequent crises: the fundamentals of EE, of the metaphysical philosophical paradigm, of western's and subject's rationality, the exhaustion of the capitalist system, the logic of profit and consequently the financial crisis, political, social and environmental crisis and, fundamentally, the crisis of existential-ontological sense of space and human sense in the cosmos. Also emerges from a deep hermeneutic intuition that a human repositioning is needed in the cosmos in the broad set of relationships that we establish daily with the universe with which we are connected. Thus, it can also be seen as an expansion of the senses ecology, with the intention of extending our cosmic dimension. (PEREIRA, 2016, p. 45)

In broad aspects we are waving to a more integralized perspective of human being and more in tune with large elements that constitute our cosmic nature. This ecology is located as a Hermeneutics-ontological approach. This work has been organized in eight brief theses:

1^a) From the new Nature-Humanity relationship

Traditionally when we try to discuss this relationship, we consider the western heritage of a dominant relationship of nature for mankind. In this new ecology we suggest that men and women can recognize that there are knowledges that have always been there and that they come from the cosmos to humans and not vice versa. In this ecological perspective, nature is seen as an alterity-subject: rich nature, plural, diverse, colorful, fertile, beautiful, poetic, aesthetic, with its spells and immeasurable deities; it is up to humanity recognize itself as only an integral part of it and not its owner. The main claim here is a human repositioning: humble, tuned, open to all who biodiverse reality presents us daily.

An example of this would be just recognize us as another living species in the immeasurable universe the number of living species on Gaia to keep everything in balance.

For example, science recognizes 60,000 living species on Earth, however it is estimated

that there are 1.5 million, fungi only, contributing for that balance. If we take the horizon of invisible species and going further, we see that a ton of fertile soil can reach 4 million species of bacteria. In fact many are little things not recognized until 1988, but that make up the foundation of our ecosystem. All this points to our ignorance of life on the planet in respect to our reach in relation to the existence of life. The most important is that the guarantee of our life depends on these creatures. And further, as (WILSON, 2008) the vast majority of Earth organisms remain unknown to science.

The *Cosmocene Ecology* shows us that life is a fundamental asymmetry and that is imperfect. And reinforces the discovery of scientists that all living systems are not linear and that they work in networks. This information only should already radically change our way of understanding and acting in the world, requiring new ways to relate us with the knowledge, for example. It demands of humanity deep reflections on our assignments motivated by our starting points. Hence the importance of discussing the nature-humanity relationship even as a provocation not in the sense of inversion of positions but of search for expansion of ways on how to act and fundamentally why we act this way and not otherwise. It suggests that we can reflect on our benchmarks without the prospect of guilt, error and truth, but seeking to understand better how we recognize and value life.

2^a) From the deceleration of time as guarantee of life

The concept of time is perhaps one of the most expensive concepts for a time in which in the multiple quotidian we often hear the manifestation of a generation that claims not have time. Thereby, *Cosmocene Ecology* believes that it is "urgent" that we can redefine the concept of time and fundamentally how it is processed in our material consumption agendas. We are heirs of the modern conception time. In this horizon, time is clearly manifested in three stages: past, present and future. That is, we were in the present, looking to the past and planning the future. In this perspective the modern designs translate into its core a highly optimistic view about the future. Thus the addresses always pointed to universal values and guarantees in search of a better society with evaluative scale aimed at the welfare of humanity. The future is the *not yet*, the *to become possible*. Endless are the works that have as indicative the reaching of a *telos*, a promising purpose.

Unlike this horizon the current times are marked by other addresses that generally point to the intense experience of the present time. It is what some authors call

presenteeism. Another implication is presented by (SANTOS, 2000) when discussing the diagnosis of this intensified acceleration, called vertigo of *acceleration* and consequent blocking of creativity and achievement of other aesthetic, cognitive and mystical experiences. We are a fast generation, anxious, anguished and uncreative.

The age of *Cosmocene Ecology* give it some time. As the poet Mario Quintana (Rio Grande do Sul, Brazil), it recognizes that "the past does not recognize its place... it's always present." On this flow is also reminiscent the poet Martin Fierro (Argentine) "time is the tarrying of what is expected."

Recognizing the importance of vaster notions of time that give broader meanings to our existence, *cosmocene time* teaches us, for example, how much patience the universe has with us; even seeing how we act it doesn't extinguish life on the planet in one fell swoop. The redefining of this time requires tune and profound reflection about the validity of our intense and accelerated practices.

Cosmocene Ecology claims time to care - about us, about Mother Earth, about our mystical; to love, to cultivate friendships, to silence, to talk, time to listen. We are a civilization that listening too little, with many noises of communication. We need time to slow down. We also allow ourselves to even schedule our weekend time and vacation because we lose our heads to escape the routine and disconnect from social networks. In one day I heard a Guarani Cacique say that "social networks bring closer people who are far away and create distant from those around."

3^a) From the tune with new wisdom

The wisdom of Gaia respects the cycles and the particular dynamics of different phenomena of the societies and civilizations in the world. These are called root civilizations, which, five thousand years ago, had referentials far different than us.

The *Cosmocene Ecology* believes that human understanding is still too limited to explain the cosmic vastness. It isn't making a nihilistic criticism to the human being. Instead, it understands that we still have much to learn from this vast universe. The human finitude is recognized through the cosmos. It is unlimited in its interrelationships in the incredible mechanism of nature. The cosmic amplitude bring us the wisdom of recognizing ourselves as a tiny point in this universe. Perhaps here the humility learning about the place we occupy. A simple exercise would be to imagine the realm of the

galaxies at eight billion light-years from home. In the realm of galaxies common measures of distance are insufficient to give reality a sense.

Another relevant data through the view of the new wisdom is to recognize that life appeared on Earth four million years ago and the human being two hundred thousand years ago. Looking with a little more attention we will see that for thousands of years little we intervene in the cosmos. The records show that one of the first interventions with a big impact was due to agriculture till the wilder forms of exploitation of the land. All this in the last sixty years ago when the earth's population has nearly tripled. More than half the world's population lives in cities. We begun to inhabit unimaginable spaces in the cities and to produce much in the field. However this production is mostly for human feeding.

Little we realize the broader relationships that occur in the cosmos. A hundred years ago, there were 1.5 billion people on earth. Currently, we're more than six billion. Still, there are places, practically untouched by humans, still wild, places that we often don't even thought about getting close to them. As the sun spin, many forests begin to die, whole populations are forced to travel long distances looking for food and heat.

Instead of seeking to redefine our view in the cosmos as a process of learning, we are instead, immersed in the *Cosmocyper* as (WILSON, 2008) alerts: "We are drowning in information, while starving for wisdom." The paradigm of accelerated information has not been translated into a process of learning and knowledge building neither of wisdom.

4ª) From the care as relearning vs. unbridled consumption

Cosmocene Ecology recognizes that the cosmos take care more than affect us; it protects us, serves as a shelter, teach values about acceptance and loveliness, of elevation and enchantment. Other than that, the anthropocene perspective shows unbridled human attitudes that attack us, violate us, make us competitors for spaces that are not ours, but borrowed for the short time in which we stay here as occupiers and sometimes invaders.

The capitalist logic of consumption does not take care of us. It stimulates an unbridled competition between us, earthlings marching hastily and chasing prefabricated rewards. In the search for more possessions, we have emptied the ontological meaning of human existence. Self-esteem of ownership and pride replaces the *self-love* already claimed by Rousseau in the XVIII century. For him, to love is to look after yourself. In this vacuum of carelessness and existential sense, we forget other axiological scale showing us

as valid the proper use of intelligence, the proper use of knowledge and fundamentally of moral.

Boff's study earlier in this century acknowledges care as an original force that continually raises the human being. However, according to him, the care is "an *ontological a priori*" and manifests itself in this feeling that makes us human. If we could choose from the multiple forms of careful -care with our unique planet; care with our own ecological niche; care of the sustainable society; care of the other, *animus* and *anima*; care for the poor, oppressed and excluded; care of our body in health and disease; care of the integral healing of human being; care of our soul, angels and inner demons; care of our spirit, big dreams and God; care of the great crossing, death – we would give priority for the care with the Earth and the poor and excluded of the planet. The Earth, for being our residence, our home, our lair; the poor and the excluded, because we recognize that in a world so rich, plural and abundant we can no longer endure the miserable existence and coexistence of all species that does not count in the country's economy.

The *Cosmocene Ecology* denounces the excesses of consumerist logic and calls us to develop, as humans, multiple forms of awareness, poetic, aesthetic, emotional, ecological and spiritual, to care for each other. Nature takes care of us. Only issue the alert as cry for help. From the lack of care accrue the floods, environmental disasters, new biophysical events that alter the geographical panels around the world. Fruit of the greed motivated by the logic of capital, we became so careless that we end up hurting each other.

And one of the tragic derivations of this horizon are the different wars around the world: economic, social, political, environmental, racial and religious. We became intolerant and lost harmony with the wisdom of the cosmos that invites us to a culture of resistance against this logic and toward peace.

When we see, in the XXI century, the escape from Syria to Turkey, Greece and later throughout Europe as the only alternative for survival, the alarming increase in cases of suicide, considered one of the major issues of public health by WHO, when we increase the migratory phenomena of Haitians, Nigerians and Senegalese to South America, it is strengthened the need for greater care about humans as a condition for coexistence and respect for otherness in the ecological *cosmocene* perspective.

Recognised alternatives are emerging from the perspective of ethics of care and culture of peace by major world leaders as the relations Cuba-United States and the Pope's Encyclical *Laudato si* about the care with our common home.

5^a) From the lifeworld's decolonization

The lifeworld was initially thought by Husserl and later by Habermas when considered in his *Theory of Communicative Action* that the lifeworld refers to this space in which we still hold our reservations of the subjective, individual, affective and cultural dimensions that are reinforced in the first relations from our communicative structures in and with the world.

For (HABERMAS 2001), the world of life suffers the consequences of modern instrumental rationality by the capitalist system turned to economic ends. This rationality penetrates the communicative structures of the lifeworld and causes disturbances in its symbolic reproduction, creating new moral and aesthetic standards and colonizing it. This form of control interferes directly in the relationships between people, in the family, in the culture, in the organization of our free time and in school.

The recognition of the need of that decolonization on the horizon of *Cosmocene Ecology* is located specially in the already mentioned, that we are a society of consumers, the world of system dominance on the lifeworld but mainly the intensification and space that social networks take daily in our lives. Before issuing prior judgments, it's important to say that this is not, in any way, about claiming a world without social networking. Instead, *Cosmocene Ecology* wants to contribute to the reflection on the changes brought on the horizon of these new relationships.

The diagnosis made by (BAUMAN, 2008) on the consumer society brings some indications with direct implications in the colonization of our lifeworld. By Bauman's perspective in this new social arrangement of consumers we also, currently, turn ourselves into commodities in a horizon of infinite possibilities to consume and be consumed. Hence, the title of his *Consuming Life*, that analyzes among many aspects this change of relations and new needs of, as well as the goods, being always smoothed through profiles, news, aiming to be attractive and happy so that we do not become obsolete. And all this in real time. In the consumer society our lives can be turned into goods.

The *Cosmocene Ecology*, attentive to these movements, allows asking how these relationships occupy new spaces in our lives, promoting and opening fields of new connections of knowledge on one hand, new exchanges, learning, new relationships and informations that we discover and monitor in real time ; on the other hand asks us about the gradual decrease of the first experiences, emotional and communicative in our lifeworld.

(BAUMAN 2008) warns us that in the society where we become merchandise to be pleasant for the consumption, one of the relationships that are most claimed is happiness. Because of this people *selfies* on the profile pictures are always smiling and happy. We create strategies to trick the quotidian. On it, we actually feel the need to talk, listening, face frustrations, search resilience when facing losses and difficulties that are part of the lifeworld dimensions. However, we feel happy by the number of friends in our social media, of followers on Twitter, of Likes in our posts and number of hits and views on YouTube. As this numbers increase, sometimes, a video in intimate and personal sphere can become a salable product on social networks. Thus, the creativity for something that catches a lot of attention is stimulated and in certain situations we see scenes that border on banality of the private sphere in the search for fame. And so, we act as if that would guarantee security and achieve relations of recognition, but deep down we are pointing, without realizing, the establishment of fragile relations.

6^a) From the need of recognition of a world plural and without prejudice

The plurality of forms is not a philosophical and less human category; it comes from the cosmos. The universe is so plural that human reason can not express its vastness of forms. Our reason is limited. In *cosmocene* diversity, coexist endless species and forms. And to think that there are humans who have prejudice of race, color, gender, religion, social class, prejudices that are only epistemological, because in this so diverse cosmos, we all think in different ways.

The *Cosmocene Ecology* beckons us to a transvaluation on thoughts, actions and feelings that impoverish human existential condition. In this sense, it indicates as a hermeneutic attitude the opening of view, heart, belief and culture, aiming at overcoming these epistemologies on borders and the denial of the ontological condition of being human. This one, more open and connected with the cosmos, is now recognized as plural

and multiple being. Just another one in this universe of infinite possibilities. It considers that there is no more room for underestimating, narrow and provincial eyes. The overcome of prejudices, points to the diversity of forms, ideas, feelings, colors, species, flavors, races, genders and cultures.

7^a) From the incompleteness condition

We learn from the philosophy that we are the size of what we think, and recently, with psychology and physics, that we are the size of what we feel. We learn from *Cosmocene Ecology* that we are cosmic beings and at the same time finite and limited. The *Cosmocene Ecology* claims a reevaluation on our existential condition. *Who am I?* comes back as a fundamental question in times when we lost the address of ourselves.

Overcoming the logic of sliced knowledge, we are called to understand ourselves as inconclusive beings with multideterminations. This opening of eyes and senses is inhabited by our ontological condition of being more.

In this horizon, it can be seen, with good understanding, current efforts to suggest a new alliance between science and religion, as advocated by (WILSON, 2012); but fundamentally, the *Cosmocene Ecology* consider the elements of spiritual intelligence that, as Zohar and Marshall, should not be understood as religious intelligence, but as "internal capacity, innate in human brain and psyche, extracting its deepest resources from the core of the universe itself "(2012, p.22-23).

In this sense, the SC (spiritual coefficient) seeks to contribute in *cosmocene* perspective with alternatives to the crisis of existential sense that can not be solved by science, intelligence and emotions, but by the non-colonized SC's space. It is a kind of moral compass that helps significantly in understanding who we are.

Also associated to our incompleteness, we have other significant information from the American anesthesiologist Stuart Hameroff, from the Center for Consciousness Studies (Arizona,US), and Roger Penrose, Oxford physicist who claim in their studies that the soul exist as a set of relationships between quantum particles dispersed in the universe. It results from the discovery that exist within each neuron hundred million microtubules: tubes made of a protein called tubulin. They found that when the brain dies, the quantum information (generated in microtubules) is not caught. It dissipates in space-time. By the same logic, when someone is born, this information spread in the universe enter the microtubules.

In this opening of the new ecology, we reconfigure the sense of colonization of spaces and borders that, with limited views of a human being fragmented into different parts, generates a narrow perspective of human space in the cosmos. *Cosmocene Ecology* recognizes this other dimensions as belonging to forces of the universe and suggests the recognition of both that intelligence, which is accessed in many ways, from the earliest civilizations to more recent ones as the existence of the soul. In all of them, there is a common trait: the search for a higher meaning to life. Therefore, contributing to overcome the crisis of meaning, allows a comprehensive extension of our role in the universe, a more cooperative, humble and less competitive perspective.

8ª) From Environmental Education's place in *Cosmocene Ecology*

I believe that the EE will always be a space for critical reflection. A space for complaints and announcements. For repositioning of questions about the meaning of overmuch human humans. For the enlargement of consciousness and senses on the industry of assignments that seek to impoverish human existence. They are men and women that by the strategic rationale contribute to the death and shrinkage of life on the planet.

EE seems a small point in this universe, but it takes the leading role in resituating us on the ways that we take. This broad discussion is not disconnected from political interventions and, mainly, economic, this economy limitate the forms of life on the planet. EE can and must contribute to the strengthening of global networks of resistance to industrial and financial anthropocentric logic that still sustains and feeds the war for natural resources. It can serve as an alternative for us to think about a wider development, of human being, than just the narrowness of the financial logic. It's about cultural, intellectual and spiritual development of people in its multiple dimensions, that can guarantee a dignified quality of life. It's what Capra calls qualitative growth.

It should be designed for everyone, including for us to open our eyes on the finiteness condition of those that consider themselves eternal by the disease and failure of political power reinforced by financial logic, but fundamentally for thousands of humans who do not have a decent life on this planet. Here, we are talking about an affirmative Cosmocene Ecology for the excluded ones, recognizing that the cosmos will ever host us.

We aim for EE to contribute to this ecology for it to reach the schools, by realizing that the school is still a privileged location for socioenvironmental education.

The biggest of EE challenges is this profound axiological inversion, further expanding the educational horizons and broadening the meaning and the search for understanding of the human condition in the universe: cosmic understanding. It can contribute fundamentally to the realization of a new agreement nature-mankind, in favor of life in the universe.

SOME CONCLUSIONS

The arguments and feelings so far exposed demand understandings and actions that transcend a simple diagnosis of human actions and their environmental impacts. In addition to recognizing the *Anthropocene* age, they claim for the horizon of *Cosmocene Ecology* the redefinition and repositioning of humans in the cosmos. At the same time, they wave to ontologically comprehensive horizons of greater opening, sensitivity, learning ability and harmony with our multiple self.

This is not a new metaphysics, much less a harmonious and impaired vision. It is an attitude of humility and recognition that our ancestors, through the traditional communities, taught us a better match of relationship and respect with the universe. The logic of consumption distanced us from our cosmic dimension. Thus, we inhabit the universe in a strange and disjointed way.

We believe that in this serious climate change scenario, *Cosmocena Ecology* can contribute to a notion of environmental mitigation, but rather to a new possibility of coexistence with all humans and nonhumans. It will be from this repositioning, from a lot of openness and epistemological humility, that we may be assuming a new ontological stance where the unconditional defense of life is fundamental. In this sense, it serves as counterpoint to the anthropocentric capitalist logic that returns with great force in Brazil, which still operates as if the natural resources were inexhaustible.

Finally, it would be good to reinforce that in our reach, the *Cosmocene Ecology* as an environmental ontology with hermeneutic horizon should contribute to the development of a comprehensive epistemology, in which all the elements of our extensive experience are intertwined, recognizing the multiple ontological and psychological-cultural spaces. In

this perspective, there is a strong demand for an understanding of environmental issues from a conception of the whole man, pointing to its broader ontological condition.

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