

UN DOCUMENTS ON EE/ESD

# 环境教育与 可持续发展的教育 联合国会议 文件汇编

田青 胡津畅 刘健 等编译

中国环境科学出版社

国家社会科学基金教育学一般课题  
“城市中小学低碳教育模式研究”项目成果

# 环境教育与可持续发展教育 联合国会议文件汇编

田 青 胡津畅 刘 健  
姚冬萍 李 蕊 曾早早 王丽岩 编译

中国环境科学出版社·北京

## 图书在版编目(CIP)数据

环境教育与可持续发展教育联合国会议文件汇编/田青等编译. —北京: 中国环境科学出版社, 2010.11

ISBN 978-7-5111-0396-3

I. ①环… II. ①田… III. ①环境教育—国际学术会议—文件—汇编②可持续发展—教育工作—国际学术会议—文件—汇编 IV. ①X-4

中国版本图书馆 CIP 数据核字 (2010) 第 207965 号

责任编辑 丁 枚  
文字编辑 王天一  
责任校对 扣志红  
封面设计 玄石至上

---

出版发行 中国环境科学出版社  
(100062 北京东城区广渠门内大街 16 号)  
网 址: <http://www.cesp.com.cn>  
联系电话: 010-67112765 (总编室)  
发行热线: 010-67125803, 010-67113405 (传真)

印 刷 北京东海印刷有限公司  
经 销 各地新华书店  
版 次 2011 年 3 月第 1 版  
印 次 2011 年 3 月第 1 次印刷  
开 本 787×960 1/16  
印 张 15.5  
字 数 280 千字  
定 价 39.00 元

---

【版权所有。未经许可请勿翻印、转载, 侵权必究】

如有缺页、破损、倒装等印装质量问题, 请寄回本社更换

# 序一

Steven Rockefeller

未来属于那些成功转型到可持续生活方式和可持续发展轨道上的国家和人民，这就要求人们采取有利于保护地球的生态完整性、消除贫困和促进人类福祉的生产和消费模式。环境教育和可持续发展教育能够赋予公众所需知识、技能和价值观，以促进社会和经济的变革，推动社会走上可持续发展的道路。

在过去四十年里，国际社会就环境保护、可持续发展以及环境教育与可持续发展教育进行过一次深度对话，参与其中的有新兴的全球公民社会、各国政府和联合国。本书收录的国际文件集，对这次重要对话与对话中已经获得国际广泛认可的观点进行了极好的介绍。中国正致力于将可持续发展的价值观和原则融入到正规与非正规教育、日常生活和工商业行为中，将这些国际文件进行中文译介，对中国目前进行这一宏大工程的贡献意义非凡。

不断高涨的支持环境教育与可持续发展教育的全球运动，是建立在已经得到广泛认可的国际共识上的，即人类发展需要教育且教育是一项基本人权。另外，在过去二十年中，关于环境教育与可持续发展教育的思考已经在国际“全民教育”运动的大背景之下开展起来。《世界人权宣言（1948）》第二十六条声明：人人都有受教育的权利，基础教育阶段的教育应当是义务的（强制的，译者注）和免费的。不幸的是，上亿的儿童和成人中的绝大多数妇女，仍被拒之于享有这一基本人权的行列之外。在意识到这一严峻挑战后，1990年，世界各国代表在泰国乔姆仙举行的会议上发布了《世界全民教育宣言》，联合国教科文组织负责领导全民教育的全球推广。《世界全民教育宣言》第一条阐明，基础教育的内容应该包括“人类为生存、为充分发展自己的能力、为有尊严地生活与工作、为充分参与社会发展、为提高生活质量、为能够作出明智的决策，以及为能够终身学习所必需的知识、技能、价值观与态度。”这一描述极好地阐释了真正的基础教育所应追求和传达的理念。在一个科学和技术盛行的时代，在关注知识和技能的同时强调态度和价值观，是特别值得关注的。

在接下来的十年，各国代表在世界峰会与其他有关人权、儿童、妇女、环境等关键性议题的国际会议上反复重申了各国对全民基础教育的承诺。2000 年在塞内加尔的达喀尔举行的世界教育论坛将这一热潮推至顶峰，论坛上各国代表签署了《达喀尔行动纲领》。《达喀尔行动纲领》强调性别平等，并以纲要形式列出保障高质量的儿童早期教育和小学教育的要点。与《达喀尔行动纲领》的目标一致的《联合国千年宣言（2000）》，其“千年发展目标”之一承诺：“确保到 2015 年，所有儿童，无论男女，都至少能完成小学阶段的整套课程，男童和女童都会有平等的机会获得各级各类的教育。”

1972 年，斯德哥尔摩联合国“人类环境会议”在联合国的议程中列入了对环境的关注。1982 年，联合国大会通过的《世界自然宪章》宣称：“环境保护应遵循尊重自然的道德准则。”这一准则指出：除了对于人类的使用价值外，各种生命形式仍具有各自的价值。这是第一个对此作出声明的国际法律文件。基于斯德哥尔摩会议和其他在二十世纪七十年代与八十年代初期召开的相关会议的成果，在 1987 年，世界环境与发展委员会将国际社会的注意力集中到其报告《我们共同的未来》中可持续发展这一概念上。基于对一个新的代际责任的伦理道德准则的要求，委员会将可持续发展定义为：“既满足当代人的需求，又不损害后代人满足自身需求的发展。”委员会的报告指出，可持续发展是在消除贫困、提高所有人的生活质量的同时保护地球生态系统和生物多样性的发展方式。1992 年，“联合国环境与发展大会”（里约地球峰会）邀各国政府领导人齐聚里约，努力激起各国对可持续发展的目标作出承诺，制定了《里约宣言》与《21 世纪议程》。

然而，在二十世纪九十年代，各国政府开始只顾短期的经济增长，未曾优先考虑环境的长期健康和可持续性。为逆转这种趋势，并获得对可持续发展的广泛支持，公民社会发起了一次为期五年的全球跨文化对话，分享共同的价值观，并起草了《地球宪章》，这也是“里约地球峰会”未完成任务之一。在 2000 年完成并公布的《地球宪章》认为：“世界是相互依存的，各国承担共同的责任，它也代表了建立一个公正的、可持续与和平的社会的基本原则。”《地球宪章》的核心是伦理道德准则，即尊重和关心所有生命。它也承认人类社会所面临的环境、经济和社会的挑战是彼此密切相关的，只有政府、工商业和公民社会之间合作并以全面整体的思维方式去思考解决办法，才有可能解决和处理人类所面临的这些挑战。《地球宪章》已经获得包括联合国教科文组织及世界自然保护联盟在内的超过 5000 多个组织的认可。此外，在 2002 年可持续发展问题世界峰会（里约峰会 10 年后）上公布的《约翰内斯堡宣言》，认同《地球宪章》中的所有道德准则，并再次使用了《地球宪章》序言中的如下描述：“在这人类的摇篮——非洲大陆，我们宣布，……我们对彼此、

对生命世界和子孙后代负责。”（第6条）

《斯德哥尔摩宣言》（1972）中表达的关切和渴望，推动了联合国教科文组织和其他国际组织在二十世纪七十到八十年代期间，开始推广环境教育。生物学、化学、生态学和物理学的进步带来了新知识，新知识又提高了各学科对环境保护与环境教育的兴趣。许多科学家得出这样的结论：地球的生物圈是一个巨大且具有自我调节能力的生态系统，而人类的活动正在使之变得混乱并逐渐退化。此外，环境伦理与环境哲学的新领域已迅速成型并快速发展。1992年，“里约地球峰会”着力关注《21世纪议程》第三十六章中提到的可持续发展教育的重要作用，谋求将环境教育运动的各项目标与可持续的新思维相结合。地球峰会和《21世纪议程》激励更多人致力于发展和推动环境教育和可持续发展教育。

举例来说，1997年，联合国教科文组织和希腊政府举行了一次名为“环境与社会：为了可持续发展的教育与公众意识”的国际会议。会议上公布的《塞萨洛尼基宣言》将教育描述为“可持续发展的支柱之一”，并呼吁将“整个教育重新定向到可持续发展方向”（第六条和第十条）。《达喀尔行动纲领（2000）》确信“教育是……可持续发展和各国内部、各国之间和平与稳定的关键”（第六条），反映出这是一个不断增强的共识。在“可持续发展世界峰会”（2002）期间，包括联合国教科文组织在内的十一个世界知名教育与科学组织联合发布了《尤班图宣言》，呼吁染绿各级学校的课程。宣言也赞同《地球宪章》所言：“应当将一套有激励作用的基本和适度的原则，与建立一个21世纪公正的、可持续与和平的全球社会的准则，渗透到各级教育和教育的各个部门。”

在这些工作的基础上，2005年联合国大会发布《可持续发展教育十年》，并委托联合国教科文组织进行这项工作的协调。联合国教科文组织发布的《可持续发展教育十年》与“全民教育”倡导的环境教育与可持续发展教育运动息息相关。它向每个国家和社会就深化各自对可持续发展做出的承诺提出了挑战，在尊重多元文化的前提下将环境教育与可持续发展教育整合到各级各类教育中。如果人类打算通过改变消费和生产模式达成可持续发展目标，在推进《可持续发展教育十年》的过程中，联合国教科文组织特别着重强调了态度和价值观教学的至关重要性。敏感地意识到人与人、人与自然之间彼此相互依赖，且对整个生命世界与未来世代的福祉担负有强烈的共同责任，这是可持续发展的第一个支柱。这一道德意识的觉醒为变革提供了灵感，并为人们的行动提供了相应的指导。

近十年，中国在促进经济发展、帮助数百万人脱离贫困方面取得了非凡成就。然而，伴随中国经济高速发展的是环境的严重恶化，水资源等必不可少资源的耗竭以及严重的健康问题。中国政府已经意识到“与自然和谐相处”对长期经济发展和

社会福祉至关重要，于是在许多新兴公民社会组织的支持下，开始着手打造绿色经济，恢复与保护环境，以应对挑战，教育改革便是成果之一。

例如，1996 年公布的《全国环境宣传教育行动纲要》认识到“全民环境教育与可持续发展教育”是实现中国可持续发展与和谐社会的关键。1997 年，一项具有突破性的，为期十年的“中国中小学绿色教育行动”项目由中国政府、环境非政府组织和跨国企业合作开展起来，它致力于重塑基础教育。项目先后在包括北京师范大学在内的多所大学成立了环境教育中心。经过四年酝酿，2003 年《中小学环境教育实施指南》完成起草并在中小学试行。这些项目连同其他一些项目为中国正在发展的环境教育与可持续发展教育奠定了基础。值得重视的是，为了与自然和谐相处，建设一个公正和可持续的世界，中国在不断厘清其所需的精神价值和道德理想，而中国的儒家、道家和佛教传统则是其宝贵的智慧源泉。

如同其他各国一样，要在中国建立一个足够应对 21 世纪环境、经济和社会纠结于一体的挑战的正规和非正规教育体系，任重而道远。对本书中各项宣言、公约和报告的研究，将有助于推动这一工作。“全民环境教育与可持续发展教育”是一个给力的重要目标。

# Preface

*Steven Rockefeller*

The future belongs to those nations and peoples who successfully make the transition to sustainable ways of living and sustainable development. This will require adopting patterns of production and consumption that protect Earth's ecological integrity, eradicate poverty, and promote human well-being. Environmental Education (EE) and Education for Sustainable Development (ESD) empower communities with the knowledge, skills and values that they need to advance social and economic change and put society on the path to sustainability.

Over the past four decades the international community has conducted an in-depth dialogue on environmental conservation and sustainable development and on EE/ESD. The dialogue has involved the emerging global civil society as well as governments and the United Nations. The international documents assembled in this publication provide a very valuable introduction to this important dialogue and to the concepts on which there is wide international agreement. The translation of these documents into Chinese is a significant contribution to China's ongoing efforts to integrate the values and principles of sustainable development into formal and non-formal education, everyday life, and the conduct of business.

The growing worldwide movement in support of EE/ESD builds upon the international recognition that education is fundamental to human development and a basic human right. In addition, over the last two decades the thinking about EE/ESD has developed in the general context created by the international Education for All movement. The Universal Declaration of Human Rights (1948) in Article 26 declares that every person has a right to education and that basic education should be both compulsory and free. Tragically hundreds of millions of children and adults, a large majority of whom are girls and women, are still denied this basic right. Recognizing the seriousness of this



challenge, the international community issued the World Declaration on Education for All at a 1990 conference held in Jomtien, Thailand, and UNESCO was given responsibility for leading the Education for All global initiative. In Article 1, the World Declaration states that the content of basic education should include the “knowledge, skills, values, and attitudes required by human beings to be able to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning.” This is an excellent general description of what a sound basic education should strive to transmit. In a scientific and technological age, the emphasis on values and attitudes as well as knowledge and skills is especially noteworthy.

Over the following decade, the international community again and again reaffirmed its commitment to basic education for all at a number of world summits and international conferences on human rights, children, women, the environment and other critical issues. These initiatives culminated with a meeting of the World Education Forum in Dakar, Senegal, in 2000 and with agreement on the Education for All Dakar Framework for Action, which emphasizes gender equality and outlines what must be done to secure universal access to high quality early childhood and primary education. In accord with the goals of the Dakar Framework, the United Nations Millennium Declaration (2000) includes as one of its Millennium Development Goals the commitment “to ensure that by 2015 children everywhere, boys and girls alike, will be able to complete a full course of primary schooling and that girls and boys will have equal access to all levels of education.”

It was the United Nations Stockholm Conference on the Human Environment in 1972 that put environmental concerns on the agenda of the United Nations. The World Charter for Nature adopted by the United Nations General Assembly in 1982 is the first international law document to affirm that efforts to protect the environment should be guided by an ethic of respect for nature based on the recognition that all life forms have value quite apart from their utilitarian value for people. Building on what was accomplished at Stockholm and at other related conferences during the 1970s and early 1980s, the World Commission on Environment and Development focused the international community on the concept of sustainable development in its 1987 report, *Our Common Future*. Calling for a new ethic of intergenerational responsibility, the World Commission defines sustainable development as “development that meets the needs

of the present without compromising the ability of future generations to meet their own needs." Its report explains that sustainable development is about the eradication of poverty and improving the quality of life for all people while safeguarding Earth's ecological systems and biodiversity. In 1992 the United Nations Conference on Environment and Development (the Rio Earth Summit), which produced the Rio Declaration and Agenda 21, brought together government leaders from around the world and endeavored to galvanize commitment to the goal of sustainable development.

However, during the 1990s governments became preoccupied with short-term economic growth, and as a consequence the long-term health of the environment and sustainability were not made a priority. In an effort to counter this trend and generate wide popular support for sustainable development, a civil society initiative conducted a five year, worldwide, cross-cultural dialogue on shared values and drafted the Earth Charter, which was part of the unfinished business of the Rio Earth Summit. Completed and launched in 2000, the Earth Charter is a declaration of global interdependence and universal responsibility that presents fundamental principles for building a just, sustainable and peaceful world. At the heart of the Earth Charter is an ethic of respect and care for the community of life as a whole. It also recognizes that humanity's environmental, economic, and social challenges are closely interrelated and can only be addressed with holistic thinking and the collaboration of government, business and civil society. The Earth Charter has been endorsed by over 5, 000 organizations, including UNESCO and the World Conservation Union (IUCN). In addition, the Johannesburg Declaration, which was issued by the World Summit on Sustainable Development (Rio+10) in 2002, affirms the inclusive ethical vision in the Earth Charter, using language from the Earth Charter Preamble, in the following statement: "From this Continent, the Cradle of Humanity, we declare...our responsibility to one another, to the greater community of life and to our children." (Paragraph 6)

Inspired by the concerns and aspirations expressed in the Stockholm Declaration (1972), UNESCO and other international organizations began promoting EE during the 1970s and 1980s. New knowledge generated by advances in biology, chemistry, ecology and physics intensified interest in the subject of environmental protection and EE. Many scientists reached the conclusion that Earth's biosphere is one great, self regulating, ecological system that human activity is beginning to disrupt and degrade. In addition, the new field of environmental ethics and philosophy took form and grew rapidly.

Endeavoring to integrate the goals of the environmental education movement with the new thinking on sustainability, the 1992 Rio Earth Summit focused attention on the critical role of ESD in Chapter 36 of Agenda 21. The Earth Summit and Agenda 21 inspired new efforts to develop and promote EE/ESD.

In 1997, for example, UNESCO and the government of Greece held an international conference entitled “Environment and Society: Education and Public Awareness for Sustainability.” The Declaration of Thessaloniki issued by the conference describes education as “one of the pillars of sustainability” and calls for the “reorientation of education as a whole towards sustainability.” (Articles 6 and 10) Reflecting a growing consensus, the Education for All Dakar Framework for Action (2000) affirms that “education is...the key to sustainable development and peace and stability within and among nations.” (Article 6) In the course of the World Summit on Sustainable Development (2002), eleven of the world’s foremost educational and scientific organizations, including UNESCO, issued the Ubuntu Declaration that calls for the greening of the school curriculum at all levels. The Declaration also endorses the Earth Charter “as the inspiring, fundamental and balanced set of principles and guidelines for building a just, sustainable and peaceful global society in the 21<sup>st</sup> Century, which should permeate all levels and sectors of education.”

In the light of these developments, the UN General Assembly launched the Decade of Education for Sustainable Development (DESD) in 2005 and charged UNESCO with the task of coordinating the Decade. The launch of the Decade by UNESCO closely links the EE/ESD movement with the Education for All initiative. It challenges every nation and community to deepen its commitment to sustainable development and to integrate EE/ESD into all levels of education in ways respectful of cultural diversity. In promoting the Decade, UNESCO has put a special emphasis on the critical importance of teaching the attitudes and values that are essential, if humanity is to change its patterns of consumption and production and achieve the goal of sustainability. A keen awareness of the interdependence of all peoples and of people and nature coupled with a strong sense of shared responsibility for the well being of the community of life as a whole and future generations is the first pillar of sustainable development. The awakening of this ethical consciousness provides inspiration for change and guidance for action.

In recent decades China has made extraordinary progress in promoting economic development and lifting millions of people out of poverty. However, the rapid economic

development of China has caused severe environmental degradation, depleted essential resources, including water, and created serious health problems. Recognizing the urgent need for “harmony with nature” as essential to long-term economic and social well-being, the government of China with the support of many new Chinese civil society organizations has begun to address the great challenge of building a green economy and restoring and protecting the environment. Education reform has been part of these efforts.

For example, in 1996 “The National Action Compendium on Environmental Communication and Education” recognized “EE/ESD for all” as essential to achieving sustainable development and a harmonious society in China. In 1997 a path breaking, ten year project, the Environmental Educators’ Initiative, was launched in an effort to reshape basic education. It involved the collaboration of government departments, environmental NGOs, and multi-national corporations. Environment Education Centers were established at Beijing Normal University and many other universities. After four years of consultations, National Environmental Education Guidelines were drafted in 2003 and implemented in primary and secondary schools on a trial basis. With these and other initiatives, a foundation for the ongoing development of EE/ESD in China has been established. It is also important to note that China’s Confucian, Taoist and Buddhist traditions are invaluable sources of wisdom as China endeavors to clarify the spiritual values and ethical ideals needed to guide efforts to live in harmony with nature and build a just and sustainable world.

As is the case in all nations, much work remains to be done in China to build formal and non-formal educational systems adequate to the interrelated environmental, economic and social challenges of the 21<sup>st</sup> century. The study of the declarations, conventions and reports in this volume will help to advance this work. “EE/ESD for all” is a vitality important goal.

## 序二

Derek Elias Mikko Cantell

过去 20 年，人们看到了中国在全球经济和国际关系中所起到的突出作用。21 世纪被称为亚洲世纪，在这一特定背景下，中国在（世界）发展中起着重要的作用。近年来，中国除了作为原料与成品的主要进出口国之外，还担当了国际社会捐助者这一新角色，这是中国在人类发展中所起作用的重要转变。

发展使中国获得了日益强大的地位，但同时也不可避免地产生不良影响。随着前所未有的经济机遇和财富增加，中国见证了严重的环境与社会后果。最近中国强调加大力度对可再生能源的投资表明，对环境的关注也能驱动经济发展。举一个例子，联合国环境规划署的报告《2009 年可持续能源投资的全球趋势——对可再生能源和能源效率资助趋势与问题的分析》指出：“2008 年亚洲和大洋洲地区发展中国家对新增投资的贡献是 242 亿美元，比 2007 年增长 12%（2006—2008 年以每年 42% 的复合年均增长率增长）。而中国可持续能源的投资增长了 18%，达到 156 亿美元，这是政策及时干预的结果。”

以上论述并不意味着我们不需要再做更多的工作了。中国和其他许多努力争取获得更进一步发展的国家一样，正面临着选择其他发展道路的困境。所寻求的解决办法中的一个至关重要的部分，是通过对教育的投资——这种教育强调应对可持续发展的挑战，使学习者有能力应对不断变化和不可预知的未来。

本书中几个关键文件的翻译将有助于在中国更广泛地传播可持续发展知识。毫无疑问，要寻求达到可持续发展的根本道路，教育是核心和关键所在，因此非常重要的是，中国广大的教师群体应当具备良好的可持续发展意识，以便能应对未来的时代挑战。正如本书编者所指出的，教育对这个世界已经享有的许多传统发展成果负有责任。21 世纪从一开始就伴随着庞大数量的人口和大量有创意的经济活动，同时，21 世纪初就已经见证了由于传统教育和发展导致的严重金融危机、粮食危

机和能源危机，这些危机以最沉重的方式打击了最脆弱的社区。就如《全民教育全球监测报告》（联合国教科文组织，2010）所预测的，在 2010 年，被迫陷入营养不良境地的人口将可能增加 1.25 亿，而面临贫困处境的人口将增加 9 000 多万。我们成长过程中所理解的传统意义上的教育，已经无法满足人类的这种需求。

联合国可持续发展教育十年计划（2005—2014 年）所主张的价值是普适性的，而不是文化导向性的。这些价值应该反过来转化为与当地文化匹配的教育行动，而且应当是能到达所有成员国人民心灵的教育行动。这可不是一件小差事。在对全球性挑战的共同关注中，国际合作与团结将不断壮大；在处理这些问题的过程中，社区之间的关系也将变得更加密切。

本书将通过数字证明一个观点。书中“2 系列”全球会议反映了全球政治领域的重要范式转变，“7 系列”是关于教育中的环境意识的，而“5 系列”被看作是为了获得更广泛途径而加强环境教育和可持续发展教育之间联系的重要联结。

21 世纪的中国将在许多领域日益出色，只要有持续发展的政治意愿和技术保证，中国将成为通过教育应对可持续发展挑战的领导国。

# PREFACE

Derek Elias Mikko Cantell

The past couple of decades have seen China take a prominent role in the global economy and international relations. Our century has already been labelled the century of Asia and in that context in particular, China is playing a major role in development. Recently, in addition to being a major importer and exporter of raw materials and products alike, China has also assumed the new role of a donor in the international community. This is an important shift in the role of China in human development.

China's growth to reach its increasingly strong position has not been without adverse implications. Along with unprecedented increases in economic opportunities and generation of wealth, the country has witnessed serious environmental and social consequences. This has most recently been addressed through very strong increases in investments in renewable energy and showing that environmental concerns, too, can drive economic development. As an example, United Nations Environment Programme's 2009 report *Global Trends in Sustainable Energy Investment 2009 – Analysis of Trends and Issues in the Financing of Renewable Energy and Energy Efficiency* notes that “[d]eveloping countries contributed \$24.2 billion of new investment to the Asia and Oceania region in 2008, an increase of 12% on the previous year (42% CAGR from 2006—2008). In China sustainable energy investment grew 18% to \$15.6 billion – driven by some timely policy interventions”.

The above does not mean that there would not remain a lot to be done. China, like many other countries striving for further development, is faced with a dilemma of choosing alternate paths to development. An essential component in finding solutions is through investment in education which addresses sustainable development challenges and

---

注: Derek Elias, Chief of Education for Sustainable Development Unit, UNESCO Bangkok

Mikko Cantell, Associate Expert, Education for Sustainable Development Unit, UNESCO Bangkok

equips learners to deal with change and unpredictability.

The translation of several key documents in the present volume will help bring about a wider awareness of sustainability in China. There is no doubt that education is central to finding durable ways to approach sustainable development, and it is therefore of critical value that the vast group of Chinese educators be even better equipped to address contemporary challenges in the future. As the compiling authors note, education has been responsible for much of the traditional development the world has enjoyed. The 21<sup>st</sup> century started with an immensely wealthy world population with an incredible amount of creativity used for economic activity. At the same time, the early 21<sup>st</sup> century has already witnessed severe financial, food and fuel crises that traditional education and development have contributed to, and which have hit the most vulnerable communities the hardest. As the Education For All (UNESCO, 2010) Global Monitoring Report predicts for the year 2010, an additional 125 million people are at risk of being pushed into the limiting and suppressive state of malnutrition and 90 million into poverty. Education in the traditional sense, we have grown to understand, has not been able to meet such human demands.

The values advocated by the UN Decade of ESD (2005—2014) are universal rather than culturally oriented. These values should in turn be translated into educational action which is culturally appropriate and speaks to the minds and hearts of the people in all Member States. This is no small task. International collaboration and solidarity will grow out of shared concerns about global challenges and communities will be brought closer through local tackling of these problems.

On the pages that follow, a point is being made about the numbers. The “two-series” global conferences reflecting important paradigm shifts in global politics, the “seven-series” in environmental awareness in education, and the “five-series” seen as an important linkage in incrementally tying the links between EE and ESD for the benefit of a broader approach.

As it assumes an increasingly prominent role in numerous fields in the 21<sup>st</sup> century, there is no obstacle, provided there is continued political will and professional commitment, in China’s becoming a leading country in addressing sustainability through education.



## 序三

老、庄认定“天人合一”，孔、孟要求“己所不欲勿施于人”。前者是对人与自然之间关系的界定，后者是对人类内部社会环境关系的要求。这些都是两千几百年前提出来的了，然而，即使放到今天来评价，也不能不认为他们仍然站在时代的最高峰。所以，从哲学的层面来说，中华民族的环境观是世界上最先进的，是无与伦比的。我们为有这样的老祖宗而感到骄傲。

传承虽然高贵、悠远，现代环境意识却是舶来品，而且来得迟缓、不容易。1972年6月在斯德哥尔摩召开的人类环境会议，发表了《联合国人类环境宣言》。根据当时与会的中国代表团成员之一、后来的中国国家环保总局第一任局长曲格平的记载，当时的“中国代表团为政治斗争而去，完成任务胜利而归。在上报的会议总结中，历数的全是政治斗争，而对于会议讨论的重点——环境与发展，几乎只字未提”。所谓的“政治斗争”概括起来不外乎是讥讽西方资本主义国家，强调环境公害是他们那个社会制度下的“不治之症”，而我们这个“社会主义制度是不可能产生污染的”，还得加上一句：“谁要说有污染、有公害，谁就是在给社会主义抹黑”。斯德哥尔摩会议被称为是“人类对环境的觉醒”，可惜，那个时候，当外部世界已经开始“觉醒”的时候，我们这个原本最先进的民族却仍昏然陶醉在自大狂妄的深梦中未醒！

好在，现实最终是会实实在在、毫不留情地发出教训的。梦得愈是深而甜，醒来后的反差愈大；梦醒得愈是晚，醒来后面对的现实灾难愈难收拾！

自从斯德哥尔摩“对环境的觉醒”以来，从里约热内卢的“可持续发展”以至刚开完的哥本哈根“拯救地球”，三四十年间，人类的认识是大大加深了，眼界也日益扩大了。并且深刻认识到，环境问题以“教育为本”，需要全民的觉醒和参与。

上述的这些国际会议都形成了一系列的文件、宣言、建议、公约、呼吁、议程、计划甚至是宪章，其中汇集了大量人类的智慧。它们是现在领导们布政时必