

# Metropolis, the Southern Cone of Latin America and the Antarctica

## Representations of the environmental problems among young inhabitants of Buenos Aires

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### Abstract

On the basis of a theoretical socio-ecological and socio-existential discussion, together with a rootedness approach, the results obtained from an empiric research on young Buenos Aires City inhabitants, 15 to 25 year-old, are analyzed in order to check what are the representations about urban dwelling and the environmental problems not only in the city but also in the South Cone of Latin America and in the Antarctica.

This population has been analyzed on the basis of the following variables: representations, perceptions, attitudes, and behavior with respect to their environmental problems thereof: in the city, the region and the Antarctica.

Rootedness is considered as a "total" phenomenon: multidimensional and interdependent among its three dimensions (the spatial, the social, and the cultural dimensions), and also as an

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explanatory variable, together with anomie, participation, and consumerism.

**Keywords:** city, environmental problems, rootedness, Antarctica, Latin America, anomie, participation, consumerism, youth.

## **Introduction: on the importance of the environment as a total phenomenon**

Social sciences and Anthropology have stressed the socio-cultural components inextricably united as well as integrated to any concept dealing with the environment. In fact, the environment is a total phenomenon: it is both a natural realm as well as a built up realm, hence both interdisciplinary and trans-disciplinary approaches are required.

In that sense, it is E. Rothacker's contention that the human habitat is constituted by a selection of objects endowed with an existential importance for humans: such objects are significant, they make sense. As an object for an analysis rooted in social sciences, the environment/habitat means an intra- and trans-disciplinary approach (human sciences, and sciences of nature), a holistic mode to grasp the complex inter-connections of the different components thereof. So, the habitat gets constituted as a system including interdependent subsystems (Cf. del Acebo Ibáñez, 1998).

It is in this connection that Hawley (1991, 1950) considers that the "community" is a collective response to the habitat involved, an adaptation, so to speak, of the human organism to the milieu it lives in: while *culture* is an "eco-system considered from an analytic outlook", an eco-system is "culture considered from a synthetic outlook". A self-criticism of the ecological-human thinking (cf. D. Erpicun's, 1976) is very valuable when they introduce the *self consciousness*, and consequently the environment can be seen as an *interiorized milieu*.

This self-criticism allows links to be established with an existential Sociology as a fresh sociological reading of the existentialist thinking (M. Heidegger, J-P Sartre, K. Jaspers, etc.). Because the human being, not only develops strategies aimed at the biological survival during his/her stay on board the planet Earth but also the human being *founds* space or territories that could be called "realms for meaning". So, the human being inhabits in the existentialist meaning Heidegger gives to this concept. The fact of inhabiting is a *proprium*, i.e. a characteristic which defines the human being as such -as Heidegger put it most aptly in his famous essay *Bauen, Whonen, Denken* (...).

In fact, the human being is a creature who dwells, such dwelling overcomes the mere action of "occupying some space" or "possessing a dwelling place": we do not dwell because we build, but as Heidegger (1954) points out, we build and construct because we have previously dwelt.

To dwell, to live-in-a-house, to inhabit some certain space, implies an action that is both foundational and founding. Precisely, inhabitants -more than architects or urban planning experts- are the real house and city builders, because they found them as of their being-themselves-in-a-society. As a continuous re-appearing of the *Homo conditor*, in the action of living the contents that give the ultimate sense to architectural forms are created.

Consequently, every ecological crisis is not free from strong ethic and existential connotations with reference to either its causes or its consequences and the possible ways for the solution and prevention thereof. This is precisely what Ph. Lersch (1973) was referring to when he presented the *De-poetization* (*dis?*) of the world, or K. Mannheim (1943) when he mentioned the crisis of the judgement and of the representations of reality. Perhaps the extreme environments, such as the Antarctica and the Arctic, can help us to re-take (*recuperar*) this poetic approach to the environment and to convince us that the Earth (and every place in it) where we inhabit is our home.

## Rootedness approach

The attachment of man to the territory tends to emerge as rootedness, understood as a complete spatial-socio-cultural phenomenon. Since individual, society and culture –together with the space and time coordinates- constitute factors that are inextricably joined and inter-dependent, rootedness offers a pluri-dimensionality that emerges from such components. The sense of belonging represents the intercrossing of the said dimensions, so that rootedness is the attachment of an individual or group of individuals to a certain space-time, society and culture (del Acebo Ibáñez 1996, 1993).

The first and prevailing spatial rootedness –understood as the identification of man with a place, that “territorial imperative” that exists already in animals and of which modern ethology has spoken (Ardrey, Lorenz 1965)-, as civilization progresses, increasingly becomes a consequence of the social and cultural rootedness. We consider social rootedness the extent to which the individual attaches or feels that sense of belonging to different groups and organizations, specially to those in which he feels extremely and intimately involved; this social dimension of rootedness also depends on the existence of participating structures, both in the local community and in the global society. Cultural rootedness is the being in force and personal experience of the inhabitant, of the normative-axiological background that specifies such historical society in which he lives; in the antipodes of anomie, man –a free, responsible and symbolic creature- critically identifies himself with such background that conforms him and which he helps to conform, thus nurturing a sort of *Weltanschauung* that shelters and strengthens him, a realm that is full of shared senses, the background and ways of human living that tend to -and facilitate- a nourishing rootedness (del Acebo Ibáñez 1996, 1993).

Rootedness appears, then, as vocation and fulfillment: the human being lives (must live) in the planet by means of forms

of rootedness: otherwise, he excludes himself, leaves solidarity aside, and becomes depredatory.

## **Methodological aspects**

On the basis of such considerations and theoretical discussions we carried on an empirical study to check what are the representations about *urban dwelling*, *the environmental urban problems* and about *the South Cone of Latin America* and *the Antarctica* for young people –age group 15-to-25-year-olds, inhabitants of the City of Buenos Aires.

To design the sample (N=300) some sample points have been randomly selected in the city. At each point analysis units have been selected in a “coincidental” way on the basis of age, gender, and socioeconomic level (SEL) quotas. A questionnaire with both open and closed questions have been administered.

As a general objective, we have set out to find out how strong is the rootedness of young, 15- to 25-year-old people dwelling in the city of Buenos Aires, as well as their subsequent representations, perceptions, attitudes, and different types of behavior with respect to their urban habitat, and the environmental problems thereof. At the same time, through the construction of the respective indexes, the following variables have been measured within the said population sample, namely: *spatial rootedness* (territorial bonding); *social rootedness* (sense of pertaining to groups, primary and secondary groups, as well as real and potential grade of participation in community affairs; and *cultural rootedness* (grade of anomie). We acknowledge the fact that there exist restrictions –a fact likely to be observed in any index construction, especially in cases such as our case example built up, so to speak, on other indexes. Anyhow, it is our contention that this is a valuable, valid resource provided, however, it is considered as an approach to a phenomenon highly difficult to be measured on the ground of the complexity of its components.

The grades of *consumerism life* and *inner life* have also been measured to look for explanatory variables. Besides, we have crossed all the responded categories with gender, age, and SEL.

The empirical study has been carried along pursuant to the following hypotheses:

- a) rootedness is a “total phenomenon” the characteristic of which lies in its three dimensions, namely the spatial, social, and cultural dimensions;
- b) in any dweller with rootedness in a given city or local community, there exists a “representation of the fact of dwelling” that implies a greater commitment, and a greater participation with regard to both urban/local and environmental problems, with a lesser level of anomie; and
- c) the anomic dweller tends to evidence a higher degree of individualism and predatory behavior; at the same time this dweller tends to withdrawing from the more primary, or affective links.

## **Domestic dwelling: the sense of “house” in everyday life**

*What does “home” mean?*

If we take into account the fact that human beings dwell, and taking into account that the meaning of things change pursuant to the “*meaning of the word ‘home’*” we were interested in finding out the “*signifié*”, the “*meaning*” young people endow the concept of home with –and we have also discovered some differences according to different socio-demographic variables.

A greater ratio of young people (36.7%) consider their houses as “*a place for intimacy and privacy*”, a reply the higher percentage of which is found among male subjects –it is our contention that male subjects contrast the family world to the street world wherein they are much more committed than women). Now, the percentage decreases among young people

with a much lesser SEL: and this is most probably due to the crowding conditions which are common place a fact when you get down to the fringe-of-society milieu.

For almost 30% of young people (28.7%) their houses mean "*a safe place to be*". Considering the house as a shelter wherein you feel protected from the street world is mostly to be found among: a) female subjects (35% vs. 23.1% among male subjects); b) the youngest youth (36% of 15- to 19-age group subjects vs. 22.4% among 20- to 25-age group subjects); and: c) subjects from the lesser SEL (especially, subjects pertaining to the E level who, in a great majority, live in shantytowns).

In a quite lesser ratio (17%, and 15%, respectively) young people consider their homes as "*a place where I can do whatever pleases me*" –particularly among higher age-range subjects, and as "*a nice place to meet friends and relatives*" –a reply mostly to be found among youth pertaining to the E level.

If we sum up people considering their houses as a "place for intimacy and privacy" and people considering their houses as "*a nice place to meet friends and relatives*", you find out that more than half the surveyed population (51.4%) perceive their houses in terms of *primary and/or intimacy relationships*.

*The main characteristics any person is supposed to be endowed with: "to be" and "to have"*

According to the contraposition of these terms and attitudes well analyzed by Erich Fromm (.....), for almost 70% of the interviewed subjects, the main characteristic any person must be endowed with is *genuineness* (especially as far as female subjects are concerned: 78% vs. 64.4% for male subjects). Percentages, however, decrease as subjects' SEL decreases, which is in keeping with the Maslow's Theory of the Needs: the need for an existential genuineness, placed at the top of the needs, is felt as such once the most primary needs have been satisfied –

namely: food, means of existence, safety; thereafter the need for belonging, and the need for prestige follow on.

*To have friends* is a characteristic which is highlighted as a priority for 21.7% of subjects, a percentage that increases as the subjects' SEL decreases: having friends rates 50% for young people of the lesser strata -i.e. people living in shantytowns. Now, *to have much money* or *to be quite famous* are mentioned as priority characteristics by 6% of subjects only. In other words, subjects prioritize the fact of "being" instead of the fact of "having"<sup>13</sup> at least when subjects must define the main characteristics any person is supposed to be endowed with.

Be it as it may, and in spite of this nice declaration of principles, when it comes to measuring the level of "*consumerism life*" of our interviewed subjects in terms of actual everyday life, we have been in a position to observe that a third of the sample (32.7%) evidence an *intense consumerism life* (except, of course, with regard to people with lesser SELs) while 60% of subjects (58.3%) evidence a *moderate consumerism life*, and only 9% could be placed at a *lesser consumerism life* level.

Interviewed subjects have been requested to prioritize the four above mentioned characteristics. Thus, it could be noted that *to have friends* is the characteristic chosen as a second priority by 63% of subjects, while *to be genuine* is a second priority for 19% of subjects. *To be famous* is classified as the last priority by 52.7% of subjects, and *to have money* is the last priority for 47% of subjects.

### *Self-perception as a resident of the city of Buenos Aires*

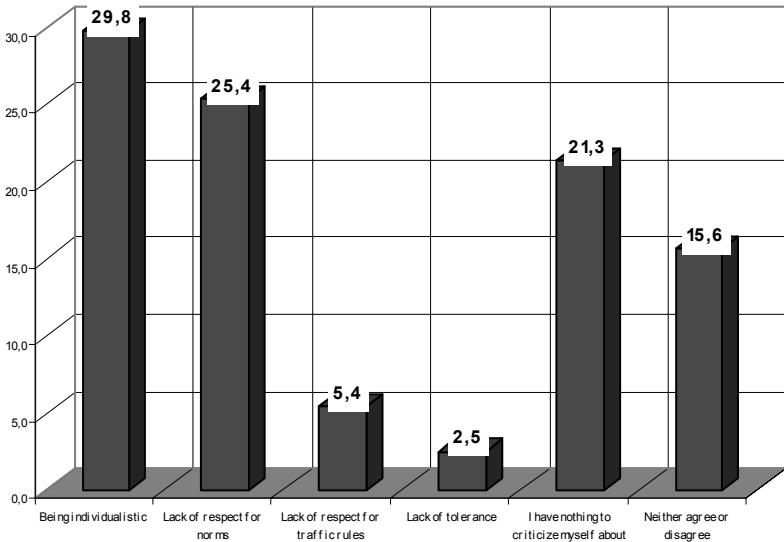
Taking into account the self-perception any young person has of himself/herself, subjects have been asked about which attitudes or behaviors of theirs they would criticize themselves as being residents of the city of Buenos Aires:



- *Being individualistic* (“my individualism”, “I’m not committed”, “I don’t participate”, “lack of solidarity”, “lack of love for my city”, “I only do what I please”): **29.8%**. When introducing the gender variable, it can be seen that percentages increase as far as female subjects are involved (37.7% vs. 23.1% among male subjects), as well as among young people within the 20- to 25-age group (38.6% vs. 20.1% among young people within the 15- to 19-age group). At the same time, the percentage is significantly reduced when dealing with lesser SELs, especially with the E SEL (10.0% vs. 39.8 at the highest SEL). Regarding young people pertaining to the lowest social stratum, this lesser ratio of individualism could be explained by their strong need for solidarity networks they have a tendency to set up insofar as those networks operate as adaptative and survival strategies when facing situations very close to marginalization and abject poverty.
- *Lack of respect for norms* (“Generally speaking, I don’t respect rules”, “I’m not considerate”, “I don’t respect order”, “soiling the city”, “throwing garbage on the street”): **25.4%**. Even though -when dealing with the lack of respect for norms in general, we could not find out significant percentage differences when introducing gender, age, and SEL variables, we have indeed to point out to the differences appearing when it comes to the lack of respect for traffic rules: difference is higher among male subjects (7.7% vs. 2.7% among female subjects), among young people within the 15- to 19-age group (8.7% vs. 2.4% among the 20- to 25-age group), and within the high and medium SELs -in which case this could be due to the fact that a greater ratio of subjects with either high or medium SEL have a car, if compared to the poorest social sectors).
- *Lack of respect for traffic rules* (“I don’t take road safety into account”, “I just cross the street as it pleases me most”): **5.4%**.

- *Lack of tolerance* (“overreacting badly”, “being violent”, “being in a bad mood”): **2.5%**. Percentages duplicate and even triplicate when dealing with subjects with the lesser/lower SELs, and young people within the 20- to 25-age group.
- I have nothing to criticize myself about: **21.0%**.
- DK/DA: 15.6%.

**Graph 1. Self-criticism as a resident of Buenos Aires  
(Young inhabitants of Buenos Aires) (%)**



The fact that almost a third part of our interviewees acknowledge attitudes rooted in *individualism* in their daily behavior is in keeping with their answers when replying to the question: “Up to which grade do you think that Buenos Aires residents are individualistic?”. Indeed more than a half sample

(57%) acknowledged this to be a characteristic feature of the “porteños” (=the people who live in the port of Buenos Aires):

- Most individualistic: 23.7%
- *Individualistic*: 33.3%
- Somewhat individualistic: 35.7%
- No individualistic: 7.0%

## **The city and the environmental problems**

### *Urban problems proper*

We found that knowing the perceptions youth had with regard to issues related to the city of Buenos Aires was interesting. So, sample subjects have been handed over a list of potential issues for them to check which issues they deem to be most important:

At a *descriptive level*, it has been observed that young people insist on the following aspects:

- Hold ups and burglaries kept being at the same level for the last two years (91.6%).
- Traffic is more and more hectic every day (88.7%).
- Public health situation is not guaranteed at State-run hospitals (83.3%).
- The city lacks green areas (79.0%).
- With so many potholes, streets are simply impassable (78.4%).
- When disasters occur, Civil Defense performance is poor (78.3%).
- Pedlars spoil the urban landscape (57.0%).

While, at a *prescriptive level*, it is our sample subjects’ contention that:

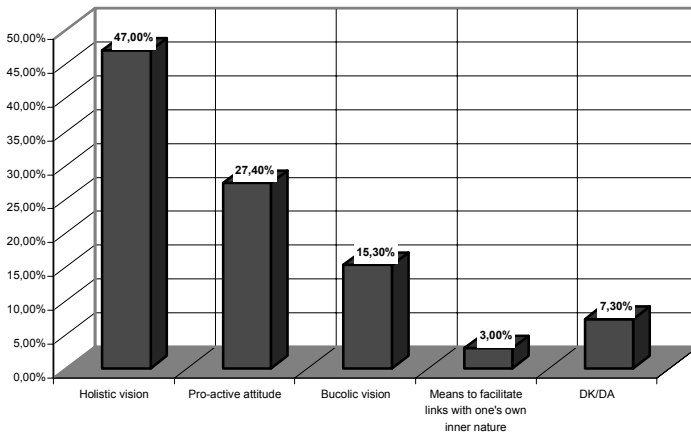
- Residents should be able to participate in a direct control of civil servants (81.3%).

- Residents should be endowed with the possibility to either approve or reject projects that are of utmost importance for the city (76.3).
- Immigration of Bolivian and Paraguayan citizens should be restrained (73.3%).
- Immigrants with no ID papers should be expelled from our country (66.0%).
- People fail to participate because there are no available places for them to express their opinions and complaints (58.3%).

*Individual representations on the "Environment"*

Before we consider urban environmental problems proper, it seemed to us that it would be appropriate to find out –in terms of a “proof of concept”, what did young people understand by “habitat”. Answers, as it was to be expected, displayed a wide range of approximations that can be resumed as follows:

**Graph 2. What does the term "enviroment" mean to young people? (Inhabitants of Buenos Aires City aged 15-25)**



- *A holistic vision, conceiving habitat as a spatial-sociocultural phenomenon* (“that’s the space where we live in”, “anything surrounding us”, “physical space and architectural space”, “a relationship among the environment, people, and living creatures inhabiting it”, “society, rootedness, interaction”, “our habitat”): **47.0%**.
- *A proactive, belligerent attitude with regard to the environmental* (“that’s the place we have to take care of so that we can live”, “all that is disappearing”, “all that is neglected”, “contamination, pollution”, “a thing most valuable”): **27.4%**.
- *A bucolic vision of the environment* (“it’s the plants”, “it’s Nature”, “beaches, the sea”, “air, oxygen”, “green areas”, “animals”): **15.3%**.
- *Habitat as a facilitator for innerness* (“it’s your possibility to contemplation”, “it’s feeling well with everything”, “peace”, “purity”, “something which gives you joy”, “something which allows me to live fully”): **3.0%**.
- DK/DA: **7.3%**

The *holistic* vision of habitat, as a spatial-sociocultural phenomenon, is more present among male subjects (51.2% vs. 41.5% among female subjects), young people within the 20- to 25-age group (52.4% vs. 40.1% among young people within the 15- to 19-age group). Percentages drop dramatically when it comes to individuals with a lesser SEL: among D level people, 39.3% answers were registered, while at the E level people, percentage dropped even more –down to 15.0%: this can be due to the fact that this question requires a certain level of abstraction and “intellectualizing”, so to speak.

The *belligerent* vision increases percentage wise among sample subjects with a low SEL level up to 35.7%, and diminishes among subjects with the lowest SEL level to 15%: maybe, these people are much more concerned with their day-in day-out survival, and the related satisfaction of their primary needs.

The percentage is somewhat higher among male subjects accepting the belligerent vision (30.0%) if compared to female subjects (23.3%).

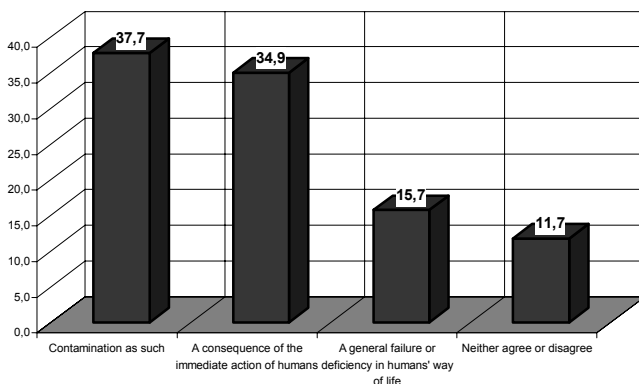
The *bucolic* vision appears to a greater percentage among female subjects (19.7% vs. 11.6% among male subjects), and young people within the 15- to 19-age group (19.7% vs. 11.6% among the young people within the 20- to 25-age group). The bucolic vision is also on the increase among individuals pertaining to the both extremes of the socioeconomic scale: 20.7% of higher class subjects, and 20.0% of the lower SEL subjects -E level, the lower of all.

Ignorance (DK/DA) is markedly on the increase among young people with the lesser SEL: either 45% do not answer, or they acknowledge that do not know how to answer the question.

*Environmental pollution: definition and policies*

At first we have also resorted to the “proof of concept” as regards what is known as “environmental pollution”. Thereafter, answers have been classified as follows:

**Graph 3. Environmental pollution: definition and grades (Young inhabitants of Buenos Aires) (%)**



- *Contamination as such* (“something which is not natural”, “something which is not pure”, “something altered, de-based”, “something deteriorated”, “a lack of environmental-ecological equilibrium”, “air pollution”): **37.7%**. There is a somewhat higher rate of answers among young people within the 15- to 19-age group (40.4% vs. 32.9% among young people within the 20- to 25-age group). Among subjects with the lesser SEL (E level), percentage drops to 27.3%.
- *A consequence of the immediate action of humans* (“refuse”, “filth”, “maltreating, destroying or marring the environment”, “people just don’t care”): **34.9%**.
- *A general failure or deficiency in humans’ way of life* (“a wrong doing”, “unhealthiness”, “lack of green areas”, “excessive advertising”, “an existing evil”, “a problem requiring urgent solutions”): **15.7%**. This answer is mostly found out among male subjects (20.4% vs. 14.3% among female subjects), young people within the 20- to 25-age group (22% vs. 12.1% among young people within the 15- to 19-age group). Percentage, however, diminishes markedly among subjects with the lesser SEL (9.1% vs. 21.6% among subjects with the higher SEL).
- *DK/DA*: **11.7%**. This lack of information is on the increase among subjects within the 15- to 19-age group (16.3% vs. 6.9% among subjects within the 20- to 25-age group). It also increases gradually as the SEL decreases –down to 22.7% among the subjects with the lesser SEL (E grade).

When subjects have been asked about *the grade of environmental pollution in the city of Buenos Aires* a great majority have evidenced a high degree of environmental consciousness: indeed, 50% of young people state that contamination is “very high”, another 40.3% considers it to be “high”, which sums up a significant 90.3%.

With regard to the *different actions that could be applied to reduce the pollution problems in the city of Buenos Aires*, sample subjects were faced with several alternatives the grade of effectiveness of which they were requested to point out.

**Table 1:** *Measures against contamination: effectiveness thereof (%)*

Agree or disagree	Higher effectiveness	Medium effectiveness	Lower effectiveness	Neither
Are there penalties for whoever pollute?	72.7	12.0	14.7	0.6
More information & environmental campaigns are needed?	70.6	16.0	13.4	0.0
Do B.A. residents participate?	67.0	19.7	12.4	1.0
What about any other measures to be taken?	8.0	0.7	4.4	7.0

*An increase in information and/or environmental campaigns are measures the effectiveness of which is considered to be at the higher level. Percentage increases markedly for subjects with the lesser SEL: as far as 60.5% of subjects with the higher SEL are concerned this measure would be endowed with the higher effectiveness while, among subjects with the lesser SEL, ratio increases up to 80%.*



In that sense too, the participation of B.A. residents is deemed to be an alternative of maximum effectiveness the percentage of which increases as the SEL of our interviewees decreases, namely: 62.3%, 67.6%, 74.1%, and 80.0% (from the highest SEL to the lowest, respectively).

With respect to *the need for penalties to polluters*, it has been observed that the percentage of subjects that are agreeable are somewhat higher among male subjects, and subjects within the 20- to-25 age group.

### *Socialization agents with regard to environmental problems*

Our sample subjects were asked what had been the medium they had resorted to for information about environmental problems he or she is aware of. Their answers evidence the importance of the following socialization agents:

- a) Mass media: 79%.
- b) Subject himself/herself (subject had collected information on the street; reading books or brochures): 9.9%.
- c) At junior/senior high school; at university college: 5.5%.
- d) Through ecologist organizations: 2.3%.
- e) Talking to his/her family: 1.2%.

The importance of the mass media increases as sample subjects' SEL decreases: while 71.2% of young people with a higher SEL mention the mass media as a source for information, the ratio of young people with the lowest SEL resorting to the mass media climbs up to 90%.

Self-obtained information occurs mainly among sample subjects within the 20- to 25-age group (12.7% vs. 6.8% of subjects within the 15- to 19-age group).

Either high school or university college is especially mentioned among subjects within the 15- to 19-age group. (9.9% vs. 1.7% of subjects within the 20- to 25-age group). Neither high

school or college are mentioned among sample subjects with the lowest SELs (D and E).

Ecologist organizations are only mentioned by sample subjects pertaining to the high strata of society (no subject with the lesser SEL mentions ecologists organizations ever).

*Main social actors supposed to deal with environmental problem solving activities. Performance thereof, and disappointment level in view of their performance.*

With regard to the problem solving process involved in environmental problems, our sample subjects have been asked their opinion about the socialization agents in terms of “high importance level assigned” and “high degree of dissatisfaction level with their real performance”.

A majority of sample subjects acknowledge the very important role played by the following institutions/groups:

- a) environmental/ecologist associations: 61.7%
- b) mass media (TV, radio): 54%
- c) the Government of the City of Buenos Aires: 52.3%

At the same time, our sample subjects express a *high degree of dissatisfaction* when checking up the potential performance of practically all the above mentioned institutions or groups (“they have to improve a lot”), with special reference to

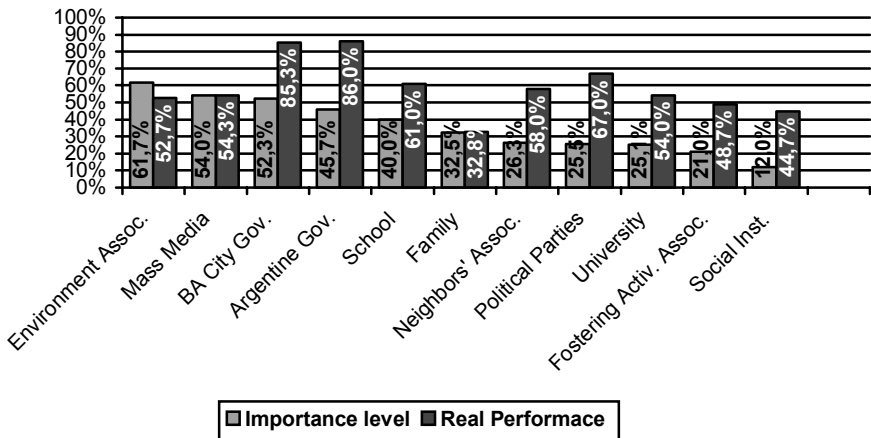
- a) the Federal Administration: it is the contention of 86% of our interviewees that the Administration has to improve “a lot” their performance when dealing with environmental problems
- b) the Government of the City of Buenos Aires: 85.3%
- c) political parties: 67%
- d) schools: 61%
- e) district protective associations: 58%

The *worst institutional qualification* –in terms of “what they really do” and “what they would have to do”, are awarded, so to speak to

- a) political parties,
- b) the Federal Administration,
- c) the Government of the City of Buenos Aires.

All these data confirm the really poor image the population at large sustains about the Argentine political class –as it has been evidenced through a number of research works that have been carried out lately.

**Graph 4. Socialization agents regarding environmental problems: High importance level assigned and High degree of dissatisfaction with their performance (Inhabitants of Buenos Aires City, aged 15-25) (%)**



## Living in a city as a rootedness process

### Spatial rootedness. Degrees thereof

As it has been explained before, three degrees have been set up as far as Spatial Rootedness is concerned: “high”, “medium” and “low”, in function of which our sample population was classified as follows:

- a) Youth with *high spatial rootedness*: 71.3%
- b) Youth with *medium spatial rootedness*: 25.0%
- c) Youth with *low spatial rootedness*: 3.7%

When we crossed “spatial rootedness” with gender, age, and SEL, some significant percentage differences appeared in function of the age group as the following table illustrates, in that sense that we have found out a higher percentage of subjects with a high spatial rootedness among young people within the 20- to 25-age group.

**Table 2:** *Degrees of spatial rootedness according to age (%)*

Degrees of spatial rootedness	15-19 years	20-25 years
High spatial rootedness	62.6	78.9
Medium spatial rootedness	30.9	19.9
Low spatial rootedness	6.5	1.2

There is a higher ratio of *spatial rootedness* among young people within the 20- to 25-age group: 78.9% vs. 62.6% of young people within the 15- to 19-age group.

A *lower spatial rootedness* can be observed among the subjects whose SEL is at the lowest (E): 10%. This could be ex-

plained because this population segment change residence many a time due to money problems or, at least, their houses are precarious.

When crossing the indexes for “spatial rootedness”, and “inner life” it can be observed that among young people with a high spatial rootedness, the percentage for an intense inner life is greater.

**Table 3: Degree of Inner life according to Spatial Rootedness (%)**

SPATIAL ROOTEDNESS	INNER LIFE		
	Intense	Moderate	Low
High	73.9	70.0	66.7
Medium	23.5	25.0	33.3
Low	2.5	5.0	0.0
Total figures	100.0	100.0	100.0

### Social rootedness

Taking into account that we consider that *social rootedness* occurs whenever: a) a subject leads an active life in the primary groups where they belong (either their families, their peers, or their friends), and: b) a subject pertains to any organization endowed with a clear participative attitude and/or evidence a service attitude towards the community involved, we have asked the following questions:

#### *Social rootedness at the level of public life*

Another way to measuring social rootedness was done by asking sample subjects *how important (or not) was “meeting people in public places”*. Answers have been classified as follows:

- It is utmost important: 43.3%
- It is rather important: 45.0%
- It is slightly important: 11.0% (among subjects with the lowest SEL: 30%)
- DK/DA: 0.7%

We tried to find out *“how important it was for young people to participate in organizations”*. The high percentage (42%) of sample subjects who answered that participating in organization was only *“slightly important”* was quite surprising. This answer was mainly found out among male subjects (48.1% vs. 35% among female subjects), and subjects from the 15- to 19-age group (51% vs. 34.2% of subjects from the 20- to 25-age group).

When it comes to our *sample subjects’ own participation*, only 17.7% say that, indeed, they attend rather frequently meetings organized by some district, environmental, political or student’s organization. A significant 70.3% state plainly that they *“never attend”* meetings organized by this type of institutions mainly due to motives linked to *“lack of interest”* and *“no time to go there”*. In that sense, we can classify the reasons for no-participation as follows:

- a) *motives linked to the Subsystem of Personality* (*“lack of interest”*, *“participating just didn’t occur to me”*, *“unawareness”*, besides especially negative attitudes such as: *“just no good”*, *“it isn’t worth my time”*): 47.8%.
- b) *motives linked to the Social and Cultural Subsystem* (*“no time to go there”*, *“personal problems”*, *“lack of opportunities”*, *“I’ll go when I’m a grown-up”*): 36.6%.

This no-participation, or no-interest for participation among young people, not only takes place notwithstanding gender, age, or socioeconomic level, but also has been taking place for some time now, as it had already been observed in previous research work... and the trend is increasing. In those research works (for example: Schufer, Mendes Diz et al., 1988; Hentschel et al, 1993), the level of participation reached a fourth part of the juvenile population while, in this study, the level of participation hardly reaches 18%. Nevertheless, it has been observed that participation at the level of district organizations increases as subjects’ SEL decreases. This may be due to a greater *“district-consciousness”*, so to speak and a better sense

of “local community” being present among those strata on account of being a population sector on the fringe of marginalization (0.7% in the highest SEL vs. 19.2% in the lowest SEL).

We could suggest that young people are not given (and they themselves do not find) genuine participation possibilities, so they kept being “pushed on the backburner”, that is to a massive participation implying the consumption of objects – besides they are presented as “models” for the consumption market. When our interviewees were asked “*what is the organization you would like participating to*” again it could be observed that sample subjects with the lowest SEL evidenced the higher percentages for a *potential participation*. So, it could be considered that if they do not participate this is due to the time they input in achieving adaptation strategies aimed at overcoming marginalization situations.

As regards the *actual participation* of young people our index shows that a third part participate actually while an important percentage (66.6%) does not. A higher percentage of male subjects do participate: 37.5% vs. 28.6% of female subjects. The percentage of young people within the 15- to 19-age group: 38.1% vs. 29.2% among young people within the 20- to 25-age group.

The lesser consumerism life, the greater the actual participation, as can be seen in the following table:

**Table 4:** *Actual participation of young people as per the degree of consumerism life (%)*

ACTUAL PARTICIPATION	CONSUMERISM LIFE		
	Intense	Moderate	Low
YES	30.6	33.7	40.7
NO	69.4	66.3	59.3
<b>TOTAL</b>	100.0	100.0	100.0

This should quite demonstrate the tendency –we have already set up in the Theory of Rootedness as a “total” phenome-

non, to compensate a lesser “active” participation with a greater “passive” participation; that is, a participation limited to the consumption of goods and services the sociocultural world offers.

### *Degrees of Social Rootedness*

Starting from the construction of the index of “social rootedness”, our sample population could be classified as follows:

- a) Youth with a high social rootedness: 88.0%
- b) Youth with a medium social rootedness: 10.7%
- c) Youth with a low social rootedness : 1.3%

When crossing the different levels of rootedness with gender, age and SEL variables, we have been in a position to check up some percentage differences with respect to the high social rootedness as per subjects’ SEL: indeed, while at the high, medium, and medium-low social levels approximately 89% of individuals with the said degree of social rootedness are registered, the lowest SEL registers 75% of youth with a high social rootedness.

### **Cultural rootedness, anomie and *urban everyday life***

#### *Degrees of cultural rootedness and anomie*

In function of the Index of: High Cultural Rootedness (low Anomie); Medium Cultural Rootedness (medium Anomie), and Low Cultural Rootedness (high Anomie, as it has been discussed in Methodology) we have been in a position to classify our sample population as follows:



a) Young people with high cultural rootedness (low level of Anomie)	35.3%
b) Young people with medium cultural rootedness (mid-level of Anomie)	62.0%
c) Young people with low cultural rootedness (high level of Anomie)	2.7%

When crossing *cultural rootedness* with gender, age, and SEL variables, we could observe the following percentage differences:

- a) As the SEL drops down, the percentage of individuals with *high Anomie* (low cultural rootedness) increases (0.9%, 2.9%, 3.7%, and 10.0% from the higher SEL to the lowest SEL, respectively).
- b) Medium levels of Anomie can also be found in a higher ratio among subjects with the lowest SEL: “D” SEL: 81.5%; “E” SEL: 70%, while at the BC1 level is 56.1%, and at the C2/C3: level is 61.9%.
- c) Female subjects evidence a higher cultural rootedness ration if compared with male subjects (38.6% vs. 32.5%, respectively), as it can be observed in the table below:

**Table 5:** *Degrees of cultural rootedness per gender (%)*

<b>Cultural rootedness</b>	<b>Men</b>	<b>Women</b>
Low CR	3.1	2.1
Medium CR	64.4	59.3
High CR	32.5	38.6

Subjects within the 20- to 25-age group evidence a high cultural rootedness (low anomie) in a greater ratio that the other age group does:

**Table 6:** *Degree of cultural rootedness per age (%)*

<b>Cultural rootedness</b>	<b>15-19 years</b>	<b>20-25 years</b>
Low cultural rootedness (high anomie)	3.6	1.9
Medium cultural rootedness (med. anomie)	67.6	57.1
High cultural rootedness (low anomie)	28.8	41.0

*Anomie and Consumerism Life.*

We tried to relate the *degree of anomie* with the *degree of consumerism life*: in this connection we could observe that, among subjects with a low level of anomie we have found out higher percentages among subjects with a low consumerism level, as the following table illustrates:

**Table 7:** *Consumerism life per degree of anomie (%)*

<b>ANOMIE</b>	<b>CONSUMERISM LIFE</b>		
	<b>Intense</b>	<b>Moderate</b>	<b>Low</b>
High	2.0	3.4	0.0
Medium	65.3	62.3	48.1
Low	32.7	34.3	51.9
Total figures	100.0	100.0	100.0

It could also be observed that those sample subjects who “feel happy with that they do for the most part of their time” are people with a low index of anomia (i.e. enjoying high, and medium cultural rootedness levels) as it can be seen in the following table:

*Table 20: “Degree of cultural rootedness and satisfaction with one’s leisure time” (%)*

**Table 8: Degree of Cultural Rootedness and Satisfaction with one's Leisure Time (%)**

<b>Satisfaction with one's Leisure Time</b>	<b>Low CR (Anomie)</b>	<b>Medium CR</b>	<b>High CR</b>
Satisfied	62.5	71.0	72.6
Unsatisfied	37.5	18.8	15.1

### **Rootedness as a total phenomenon**

An index of **Total Rootedness (TR)** has been constructed starting from the fact that we are dealing with a 3D phenomenon: namely spatial, social, and cultural rootedness, taking into account values assumed for these dimensions (See 4, Methodology), with the following results:

- Youth with high TR: 21.3%
- Youth with medium TR: 76.3%
- Youth with low TR: 2.3%

When crossing Total Rootedness with gender, age and SEL variables, we could observe the following percentage differences:

- a) "High" TR increases in the lesser/lower SELs: 24.6%; 15.8%; 25.9%; and 35.0% from the highest SEL to the lowest SEL, respectively.
- b) A higher percentage of young people within the 20- to 25-age group with a "high" TR is observed, as can be seen in the following table:

**Table 9:** *Degrees of Total Rootedness according to age group (%)*

<b>Total Rootedness</b>	<b>15-19 years</b>	<b>20-25 years</b>
High TR	17.3	24.8
Medium TR	79.9	73.3
Low TR	2.9	1.9

At the same time, high TR is predominantly found among subjects who not only know their own district but also other city districts as well.

Now, if we introduce the “Consumerism life” index, we discover that the total rootedness drops as the “consumerism life” is on the increase, as it can be seen in the following table:

**Table 10:** *Degree of Total Rootedness and intensity of Consumerism Life (%)*

<b>TOTAL ROOT-EDNESS</b>	<b>CONSUMERISM LIFE</b>		
	Intense	Medium	Low
High	18.4	21.1	33.3
Medium	80.6	76.0	63.0
Low	1.0	2.9	3.7

At the same time, we must point out that there exists a relationship between the “Mixing up with neighbors” variable, and Total Rootedness: actually, as the high TR degree drops down, higher percentages of “I don’t mix with my neighbors” variable are found, while the greater percentage of whoever “mix with the majority of my neighbors” variable is found among subjects with a high TR, as the following table illustrates:

## Representations about the South Cone of Latin America and the Antarctica

### *The South Cone of Latin America*

#### *Common environmental problems: an identification process*

Once the sample population had been consulted with regard to the common environmental problems in the South Cone, it could be assessed that more than a third (37%) “is unaware of” or “does not know” the topic. This percentage is in the increase whenever a given subject’s *individual anomia level* is greater and his/her *rootedness grade* is reduced. The answers from the remaining 67% population have been grouped as follows:

- a) *Problems caused by immediate, obviously predatory human actions* (deforestation, tree cutting, indiscriminated animal hunting, lack of cleanliness, filth, toxic waste, contamination, “couldn’t-care-less” attitude of industrialists, drainage system to rivers directly): **53.8%**.
- b) *Environmental problems proper caused by mediate human actions* (reduction of the ozone layer, greenhouse effect, El Niño current, climate changes): **25%**.
- c) *Problems derived from life in the great cities* (noisy cities, overcrowding, air pollution, smog): **16.8%**.
- d) *Problems caused by either disasters and/or accidents* (floods, fires, oil spillage, nuclear power plants): **2.9%**.
- e) *Lack of environmental consciousness* (lack of awareness, insufficient environmental education, unawareness that recycling is a need and a must): **1.4%**.

The awareness of human beings’ immediate responsibility as far as environmental problems are concerned increase a)

as subject's individual anomie grade decreases on the one hand, and b) as subject's rootedness grade / inner life grade increase on the other hand. Precisely, interviewees evidencing a "lesser" inner life tend, in a greater ratio, to place the cause of problems "out of the subject".

As can be seen, a great majority (78.8%) acknowledges the human being's "capacity for neglect" as the very first cause for the South Cone environmental problems –that is, problems caused by either the immediate, or mediate human action even though such percentages decrease as interviewees' *SEL level* are also on the decrease. We have detected an interesting fact: subjects with the lesser *SEL level* mention problems caused by catastrophes and/or accidents in a greater percentage: this may be so because their marginality conditions cause them to be more vulnerable or exposed to such situations.

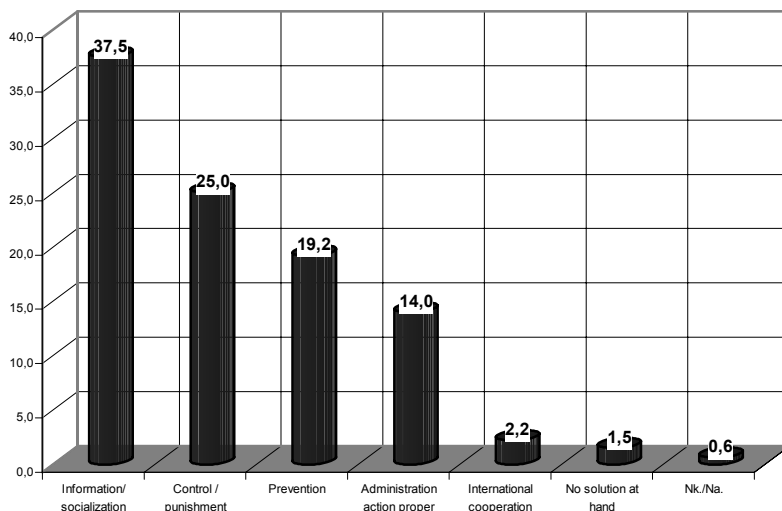
### *Possible solutions to such environmental problems*

As regards the possible solutions to the above mentioned environmental problems, more than a half of interviewees (57.4%) "is unaware of" or "does not know" –this is most especially noted among subjects evidencing a *lesser participation level*. From the subpopulation who did answer to this question we have been in a position to assess the following categories:

- a) *Information/ socialization* (People should be made aware of these problems, more information, there is a need for a worldwide campaign aimed at taking care of the environment, educating people): 37.5%.
- b) *Control / punishment* (Stronger controls, regulations, there is a need for punishment, fines, disciplinary measures, creation of an international police corps): 25.0%.
- c) *Prevention* (Refraining from using aerosols, refraining from using leaded gas, recycling waste and refuse, creating more green areas, creating more national parks): 19.2%.

- d) *Administration action proper* (Government must act, there must be a political will for action, a greater economic development must be generated): 14.0%.
- e) *International cooperation* (Interdisciplinary tasks performed among countries, cooperation among nations): 2.2%.
- f) *No solution at hand* (There exist no solutions at all, any solution is Utopian): 1.5%.

**Graph 5. Possible solutions for the South Cone environmental problems (Young inhabitants of Buenos Aires) (%)**



As can be seen, actions arising from the education subsystem (information, socialization) and the political subsystem as well (prevention, administration action proper) are privileged. A fourth of the interviewees, however, say that any solution for environmental problems should arise from the normative subsystem (control, punishment).

After we have crossed these results with potential explanatory variables, we have been in a position to observe the following facts:

1. The importance of *Information / Socialization* (education subsystem) is especially privileged by either women (51.0% vs. 92.8% males), subjects with a *lesser anomie grade* and an *intense inner life*, or subjects with a *greater relationship intensity among their primary groups*. At the same time, this percentage is reduced as interviewees' SEL decreases.
2. The importance of *Control / Punishment* (normative subsystem) increases substantially as an interviewee's SEL is in the increase. It is also observed in a greater proportion among subjects with *lesser individual anomie levels, higher rootedness level*, and, also, among subjects with a *greater relationship intensity in their primary groups*.
3. The importance of the political subsystem (*Prevention / Administrative action proper*) is evidenced in a greater percentage among *males* in lieu of females (39.3% vs. 23.5%).

*Looking for a possible link between the environmental problems of the Southern Hemisphere and the Northern Hemisphere*

When subjects have been asked whether they considered that there existed any link between the environmental problems the countries of the Southern Hemisphere, and the Northern Hemisphere were facing, 40.0% replied that there was *no link whatsoever* (this was particularly true among *females*: 45.7% vs. 35.0% males). At the same time, the percentage is markedly on the increase as an interviewee's SEL decreases. Now, 36.3% said that there was *some link*, and only 17.7% said that there was a *high link* whose percentage (this percentage increases as subjects' SEL increases, a fact easily understood when taking into account a probable higher education level and a greater access to information).

The subject population who observed that "there exists a link among the environmental problems both Hemispheres are facing" was asked for their opinion about such a link (e.g. what was exactly the matter).



Among subjects answering that “*there was some type of link*”, 81.4% said that there were *either common or similar problems* (in many a case, reference was made to the globalization process, namely: these are global phenomena, the world is an only world, this is a worldwide phenomenon. The percentage decreases significantly when dealing with subjects whose SEL is at the *lesser level*. The remaining 18.6% resorted to the *power the North exerts on the South* (Southern countries depend on the North, both prevention and the economic resources are greater in the North, the problems the North is facing have an impact on the South, the North throws more waste on us) and, most especially, that was the case for subjects with the *lesser SEL level* the number of which is two-fold or even three-fold the percentage of subjects pertaining to the other socioeconomic levels.

### *Representations about the future in the Southern Cone countries...*

a) ...in connection with the environment:

Young people from the city of Buenos Aires have been asked about the future of the SC countries as far as the environment is concerned, 10 years from now. More than two thirds (68.3%) was *evidently pessimistic* (it will be much worse: 22.3%; it will be worse: 46.0%) a percentage which increases significantly in the case of subjects with a *low anomia level*, and decreases in the case of subjects with a *lesser SEL level*.

As far as 19.2% of subjects are concerned, the situation of these countries will be *the same in the future* (a percentage that increases significantly to 33% within subjects with the *lesser SEL level*).

Only 12.4% of subjects evidences *optimism* (it will be better: 9.7%; it will be much better: 2.7%). However, the optimistic subjects at a higher percentage are those young people with a higher grade of *individual anomie*, and within a 20-25 age range (17.4% vs.6.5% of subjects within a 15-19 age range).

b) ... in connection with the socioeconomic conditions:

As regards the socioeconomic future of the Southern Cone countries 10 years from now, subjects evidence a *marked pessimism* the percentage of which, however is lower than the percentage referred to the environment: 48.3% (much worse: 24.6%; worse"23.7%). It should be noted that the percentage of subjects answering "much worse" increases significantly among young people with a *higher grade of individual anomia*, and a *lesser grade of rootedness*.

As far as 24.3% of subjects are concerned, the socioeconomic situation of those countries will keep being the same.

*Optimism* with regard to the socioeconomic situation increases if compared to the environmental situation: 24.6% of subjects say that the socioeconomic future of the region will be better, and 2.7% of subjects say that it will be "much better". Within the 20-25 age range subjects, optimism earns a higher optimistic percentage: 32.3% vs. 20.9% of subjects within the 15-19 age range.

## **Antarctica**

### *Antarctica as a metaphor and a reality*

The Antarctic space is, to a major extent, a void or uninhabited (or almost void or uninhabited) space. Nevertheless, it must be observed that this uninhabited space may achieve to perform some positive functions, precisely because of its characteristic of "neutrality", because it is a kind of "neutral space". Such restriction may then become a resource. This is the reason why Simmel supports the idea that such space may act as a "nexus". And, as we have mentioned in another work (R. Roura & E. del Acebo Ibáñez: 2000: 559) to Simmel the space is – among all life powers- the most suitable to intuitively represent impartiality: "[...] Only space – says Simmel (1977: 739)- offers

itself to everyone without any prejudices. And this neutrality of space –he adds– is more than anywhere else in an uninhabited territory, that belongs to nobody and that is, so to speak, nothing but space”, that belongs to nobody but that, precisely for this reason potentially belongs to everybody. Because the space is, as Kant used to say, “*the possibility of co-existence*”.

### *The Antarctic Space as remoteness and proximity*

Antarctica insomuch as an almost void and uninhabited space, pristinely represents the convergence (that is many times diverging, of course) among the National declarations of sovereignty, the latent integration (or conflict) due to the overlapping of claimed territories and the globalization processes.

The “White Continent” appears as a paradigm of natural realm to be preserved and protected by men, of an environment as Mankind’s heritage, of the convergence of aesthetics and ethics, of reality and poetry, of “immaculate virginity” in opposition to a multiplicity of potential exploiters. And, by the way, of “extreme environment” . In other of our researches we aimed at the different perceptions towards Antarctica in view of its emotional connection with the environment -R. Roura and E. del Acebo Ibáñez (2000)-, namely: Antarctica as an *experience* (live, experience its virginity and purity), Antarctica as a *sense of belonging* (we are both part and a product of the environment, and in the White Continent the relationship between natural environment and the individuals is mediated to the minimum extent by man-built environment), and Antarctica as *symbolism* (due to its being an unexplored or wild territory, as a symbol of peace and co-operation, as an expression of Creation itself).

## *Individual representations about Antarctica*

Subjects have been asked what does Antarctica represents for them. Answers have been distributed among the following categories:

- a) *"Leaving aside" attitude, indifference and skepticism* with respect to the Antarctic territory ("that does not mean anything", "I don't feel it is near me, it's only a piece of ice", "that's where penguins live", "it's something far away and forgotten", "that's the world's icebox", "that's a no man's land", "it's the other point of the world", "it's a place nobody can live in", "this is a desolate place"): **33 %**. The percentage rises significantly as the SEL of interviewees decreases, reaching 50% among subjects with a lesser SEL level.
- b) *A part of the Argentine territory* ("a part of Argentina that a great deal of people have forgotten", "it lies to the south of Argentina", "it is a part which belongs to Argentina", "it is a part of the national patrimony"): **almost 30%**. These opinions are to be found among subjects with a high, or medium rootedness.
- c) Twenty per cent of the young interviewees evidence a *esthetical-poetic vision*, or *Utopian vision* of Antarctica ("beautiful landscapes", "beauty", "a dream", "something unknown which should be explored", "the infinite beauty only the Lord is able to create", "mystery", "the last shelter", "humankind's patrimony", "a virgin place", "a pure place", "an oasis"). Subjects evidencing this vision tend to be people with a *higher grade of individual anomie*, and a *higher grade of potential for participation*. They also tend to be individuals that are *not so much affected by consumerism*.
- d) Almost 10% of interviewees evidence an *economic-wise, conflict-aimed vision of Antarctica*. (this is a land many people dispute over on account of its resources, a many-resourced place, an immense water reservoir, a strategic

- place, international conflicts) a percentage increasing significantly when it comes to individuals with the highest SEL levels (13.8% for individuals with the highest SEL level vs. 0% of individuals with the lowest SEL level).
- e) It should be noted that only 7% did not answer to this question. There are significant percentage differences as far as young people within the 15-19 age range are concerned (11.3% vs. 4.9% among the 20-25 age range), and also among subjects with the lesser SEL level (20%).

### *Antarctic environmental problems as subjects perceive them*

Almost 60% of interviewees either did not know anything with regard to the environmental problems likely to be caused to Antarctica or they did not know what to say. This percentage increased significantly as the SEL level of subjects was decreasing: percentage reached 100% among individuals with the lowest SEL level.

From the group of subjects that answered these questions, their answers can be grouped as follows:

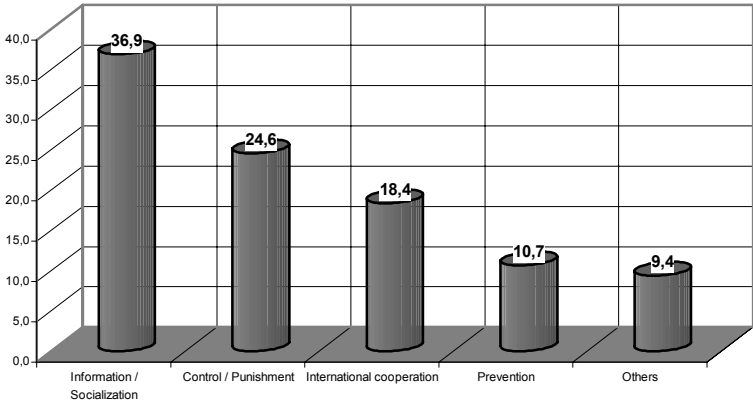
- a) Twenty per cent of subjects perceive that there exist *environmental problems proper* (ozone layer, defrosting, overheating). In a great majority subjects are males, within the 15-19 age range.
- b) The remaining 29.8% perceives that the extant environmental problems are a *consequence of the immediate, and directly predatory human action* (refuse and waste from the boats causing water pollution, oil spillages, contamination caused by the military bases, trash, slaughter of the marine fauna, non discriminating fishing). There is a greater percentage with this kind of answer whenever their SEL in creases. This is also a percentage to be found out among subjects within the 20-25 age range. They also tend to be subjects with a *higher rootedness level*, and a *lower individual anomia level*.

## *Possible solutions perceived to solve those environmental problems*

It should be noted that when they were asked about the possible solutions they could suggest as regards Antarctica environmental problems, and how could it be possible to face them, more than the three quarter part of subjects (78.6%) a) admit they have no idea about, or b) skip the answer directly. All subjects that did not answer were suffering from *individual anomia*. The replies gathered among the remaining subjects can be grouped as follows:

- a) *Information / Socialization* (make people aware, educate tourists): **36.9%**, especially males (93.5% vs. 28% females), and subjects within the 15-19 age range (50% vs. 27.5% of subjects within the 20-25 age range). These are subjects with either a *high or medium rootedness level, low levels of individual anomia, whose inner life is not low*.
- b) *Control / Punishment* (navigation must be forbidden, norms and regulations must be set up, control is a must): **24.6%**, especially subjects within the 20-25 age range (33% vs. 7% within the 15-19 age range), and females (36% vs. 14% males). These are predominantly subjects with *no actual social participation, and low potential participation*. However these subjects evidence *low levels of individual anomia*.
- c) International cooperation (the world powers should reach an agreement): **18.4%**, mainly subjects with a high or medium rootedness, and a low level of individual anomia.
- d) *Prevention* (protect fauna, protect Nature, take away people that are there so that they do not go on polluting the environment): **10.7%**.
- e) Others: **9.5%**.

**Graph 7. Possible solutions to solve Antarctica environmental problems (Young inhabitants of Buenos Aires) (%)**



## Some conclusions

In this study, we have tried to find out how the different ways of being-in-the-world-of-the-city, and the different ways to “live in it” find an echo, so to speak, in the different ways, and degrees of intensity in the representation of the urban everyday life, the present and future environmental problems and its possible solutions as well as the different degrees of individual involvement. By linking these results with some of hypothetically explanatory variables, we could observe:

a) Our sample population privilege above all aspects from the *Education Subsystem* (Information / Socialization) and from the *Political Subsystem* (Prevention / Government Action proper). A fourth part of our interviewees, however, find some solutions to the urban environmental problems within the *Normative Subsystem* (Control / Penalties).

The importance of *Information / Socialization* (Education Subsystem) is especially privileged by female subjects (51.0%

vs. 29.8% among male subjects), and also by whoever evidence a *low grade of anomie* coupled to an *intense inner life*, and subjects with a *major intensity in their relationships with their primary groups*. It is to be noted that this percentage drops down as the SEL of our sample subjects is reduced.

The importance of *Control / Penalty* (Normative Subsystem) increases markedly as, also, the subject's SEL increases. This aspect is also present in a greater ratio among people evidencing *low levels of individual anomie, high rootedness level*, and people enjoying a *major intensity in their relationships with their primary groups*.

The importance of *Prevention / Government Action* (Political Subsystem) is found in a greater percentage among male subjects than female subjects (39.3% vs., 23.5%).

b) A **rooted** resident in the city is a person who has been living there for more that 8 years' time -this resident feels even better with respect to the city as he or she felt two years ago. The rooted resident tends to identify the city from the *spatial* point of view (*physical place, district*): he or she would like that their children could grow nicely in Buenos Aires. In this sense, the city is a *value*.

A rooted resident values his/her home even though he/she tends to spend less time there than an unrooted resident does. House is, fundamentally, a dwelling place more than a shelter. In other words: recovering intimacy within the domestic realm does not mean necessarily that the otherness is rejected.

Anonymity that urban life is likely to "offer" is not appreciated. Consequently they give the "highest value" to social urban relationships at both the private and the public level.

They privilege -in the *other* as well as in themselves, "genuineness" and "having friends". So they feel more "themselves" within their urban everyday life when they are among their primary groups: family and friends.



They know their district, and other districts too. Actually, they tend to identify themselves with one of the Buenos Aires district.

They are less individualistic than the rootless residents. Actually they do not use their car a lot as well as their walkman while they walk in the city –both elements of use could be considered, in a way, to be a symbol of “individualism”.

They mix with a majority of their neighbors whose “respect” –the opposite of anomie, is their most valued quality.

They are happy with what they do, most of their time, so they do not tend to suffer from tedium or boredom –because they feel involved with the realm they live in, into a kind of *affective adaptation* with it.

“Loving the city” is something they give the highest value, as well as urban participation and all aspects dealing with supporting the normative structure of the urban community.

They evidence more *inner life*. So, as far as they are concerned, “living in the city” must be linked to “personal achievement”. This is why, for a rooted resident, “living in the city” is of “utmost importance” inasmuch as it makes their personal achievement easier.

They have a clear participation attitude, and vocation: with regard to environment they can be classified as “active” or “belligerent” individuals in connection with both the natural environment, and the socio-cultural aspect. Precisely, they consider that the maximum responsibility for environmental problems not only fall on the authorities of the Self-Governed city of Buenos Aires but also on its residents. At the same time, they deem “contamination/pollution” as a problem that also fall on the responsibilities of citizens –this is why they trust the effectiveness of environment-related information and campaigns.

c) The **rootless** person gives “slight importance” to aspects linked to participation (be it actual or potential), spatial rooted-

ness (i.e. affective adaptation to the realm), cultural rootedness, and existential achievement. They value anonymity the city is able to offer, as well as their individualism even though other people criticize them.

As far as responsibility for urban and environmental problems are concerned, the rootless is likely to favor a not-thinking attitude in terms of “near” social actors. Instead the idea is locating responsibilities further, or the furthest: that is, make the federal administration responsible. Regarding contamination/pollution, their criticism is much more aimed at causes predominantly structural.

d) The **anomic** person is, in a way, a subtype of rootless person. They have been living for not so much time in the city (less than 5 years’ time). They give value to their *home* as “a place where they can do what pleases them most”. This is why, maybe, they spend more time at home (more than 13 hours a day), and tend to get up later. In a related way, they have a scarce “cultural life”.

They value “to have friends” but not so much “genuineness”. What do they prefer in their district? Friends and family. That has been precisely the place where they have met their best friends. What anomie generates -i.e. confusion and mistrust in terms of “the others”, finds a palliative among one’s closest people.

They like the city, they think they will still live there 10 years from now -maybe a realm wherein they envision the possibility to find alternative means, and adaptative strategies so that they can face survival in a social world they perceive as a blurred, changing normative structure. They identify the city as physical place or district, or as a place to meet friends and relatives. Again, it seems that what they feel the cultural-normative structure fails to give them, they look for it within the social structure at an interaction level with a basically affective orientation, that is: face to face, one on one.

They do not have a tendency to envision the street as “a danger”, they preferably see the street as a place to be with friends and, perhaps, a place to find some means apt at favoring their own urban, existence survival strategies. However, they are afraid of the police, a fact likely to be explained like this: they tend to feel (not necessarily at a conscious level) that they are out of the legally set norms... since they do not feel norms are “theirs”. At the same time, they consider that “night life” means “freedom”.

They do not feel happy with what they do most of their time. Anyhow, they do not feel either tedium or boredom.

They evidence a level or tolerance and acceptance greater than other people with respect to “the distinct” that can be represented by certain urban subcultures (skaters, punks, skin heads).

They acknowledge that nobody cares for the environment., but their actual participation is scarce (that is, they only participate at a level of “fans’ group”), and they refrain from committing themselves with the problems the city endures. The higher the degree of anomie, the lesser active and potential participation. They seldom indulge in self-criticism with regard to their behavior in society, a fact that would be linked to the “drowsiness” of their urban consciousness.

“Loving the city” and serving the community is losing importance for the anomic, a fact that is intensified when they face the question on “not soiling the city”: they just couldn’t care less. Neither they value the historical knowledge nor the urban heritage, and they simply give no value to the fact that the city is likely to make their personal achievement easier.

e) It could be noted that there exist a great deal of young subjects from the city of Buenos Aires that lack any knowledge about the environmental problems the South Cone (Argentina, Chile, and Uruguay) is facing. And the lack of knowledge is also important when it comes to ask them about the Antarctica.

Percentages climbed to higher figures when subjects were asked about the possible problem solving process. This is likely to mean that the environmental problems are a topic reference is made to in general instead of being a problem the magnitude and consequences of which people should be keenly aware of.

We have observed that individuals with a high rootedness level, and a low anomie level tend to identify environmental problems –of either the South Cone or Antarctica-, with problems dealing with the *immediate human action* in terms of *depredation and/or direct pollution*. This can be envisioned as an explicit acknowledgment of the individual responsibility as far as the etiology of the contemporary environmental problems is concerned. At the same time, this type of social actor (rooted and not anomic) tends to give priority as a solution to the *socialization and information processes*. In this case, too, subjects are resorting to the capacity and responsibility of individuals –in that sense that individuals are likely to modify their behaviors through an adequate information and formation process. This also implies a certain hope with respect to the possibility of modifying the human behavior –hence, solving environmental problems.

Perhaps a clear visualization, coupled to a clear experience, of the normative-axiological web of a given society could anchor individuals from which they could be in a better position to identify the environmental problems, their possible causes and solutions. In that case, we have been dealing also with *young people with a higher grade of inner life* a fact leading the great majority of them to privileging an *esthetic, poetic, and Utopian vision of Antarctica*. Besides, their high rootedness causes them to consider that, basically, Antarctica is a part of the Argentine territory.

Conversely, a low grade of inner life causes subjects to put environmental problems “away from one’s responsibility” (this is a characteristic of life in the great cities, this has been due to natural disasters, to floods).

A high grade of anomie causes subjects to evidence subjects to envision the future in a most pessimistic way. Representation is both immediate and mediate with respect to the environmental problems affecting both the South Cone as well as Antarctica.

It has also been observed that, as subjects' SEL decreases, their pessimism increases with regard to the environmental problems the South Cone is suffering from. They also tend to identify the main environmental problem in the South Cone to "the immediate, predatory human action" while looking for a solution in the socialization and information processes. As regards Antarctica, subjects with a low SEL level tend to perceive it with a "couldn't-care-less" attitude, indifference and/or skepticism: maybe because their own daily life -on the very verge of the system, forces them to develop survival strategies that do not allow them the necessary time to consider problems affecting so far away places.

Conversely, as the subjects' SEL increases, a solution to the environmental problems of the South Cone tends to be found in the control / punishment procedure. With regard to Antarctica, individuals enjoying higher socioeconomic levels tend to perceive Antarctica from an economic-wise, conflict-aimed approach.

Control and punishment as a way to put a remedy to the environmental problems tend to be emphasized predominantly for subjects within the 20-25 age range with a higher percentage of female subjects. The same solution is also suggested by subjects suffering from a low actual as well as potential participation level.

Young people within the 20-25 age range tend to be more optimistic than subjects within the 15-19 age range as regards the future of the South Cone, both from an environmental and a socioeconomic approach.

Generally speaking, Antarctica tends to be seen as the *Terra Incognita* we mentioned above due to the high percentage of "subject does not know/does not answer" which can be

summed up to the predominant “couldn’t-care-less”, indifference and skepticism attitude many a young people evidence with respect to the White Continent.

The imaginary Antarctica –as a fruit of an esthetic, poetic, and Utopian vision is predominantly present among young people with a lesser grade of *consumerism-aimed life*, a *low anomie level* and a *high grade of potential participation* –that is, individuals endowed with the sufficient energy to experience and go ahead in “areas” where Antarctica rises as a metaphor of beauty, mystery, purity, virginity, and the last shelter. Conversely, a more pragmatic and conflict-aimed vision of Antarctica is to be found in a higher ratio among young people with the highest SEL level.

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