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## French for Green Business

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## FRENCH FOR GREEN BUSINESS

Quand on parle du bonheur d'une nation collectivement, on ne peut entendre que deux choses: ou une espèce de valeur moyenne, regardée comme le résultat du bonheur et du malheur des individus; ou les moyens généraux de bonheur, c.à.d de tranquillité et de bien être que le sol, les lois, l'industrie, les rapports avec les nations étrangères, peuvent offrir à la généralité des citoyens. Il suffit d'avoir quelque idée de justice pour sentir que l'on doit s'en tenir au dernier sens. (Condorcet, *De l'influence de la Révolution de l'Amérique sur l'Europe*, 1783)

(When we speak of the collective happiness of a nation, we can mean only two things: either a kind of average quality, viewed as the result of the happiness and unhappiness of the individuals; or the general means of happiness, in other words the tranquility and well-being that the soil, the laws, the work, relations with foreign nations, can offer most of its citizens. It suffices to have some notion of justice to sense that we must hold to the last meaning.)

During the 2001 International Education Week, former Secretary of State Colin Powell spoke to the American Association of Teachers of French about "What the U.S. Can Learn from Other Countries." Reaffirming the important role that languages and cultures play in today's world, he stated:

The State Department recognizes the role that international education and exchange play in strengthening the nation and its relations with other countries. (...) I can think of no more valuable asset to our country than the friendship of future leaders who have been educated here. At the same time, it is important for American students to learn other languages, experience foreign cultures, and develop a broad understanding of global issues. (...) International education prepares our citizens to live, work, and compete in the global economy, and promotes tolerance and the reduction of conflict.<sup>1</sup>

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<sup>1</sup>Full text: <<http://opendoors.iienetwork.org/?p=29409>> Institute of International Education (IIE) Network site.

While efforts of foreign language faculty over the past 15 to 20 years have heeded the call to “compete in the global economy” through the development of courses in language for business, the tacit assumptions of traditional business management discourse have been more or less accepted by language faculty who, largely Liberal Arts trained, have lacked alternative models for course development<sup>2</sup> (Uber-Grosse; Angelini et al.). While the interdisciplinary nature of Language for Business lends itself to discussion of many world issues, bridging the differences between profits-driven business philosophies and the Liberal Arts culture has not been easy (Lofman; Saint Paul). Indeed, it has become clear that the current business model not only runs counter to the Humanities philosophy, it is fast accumulating hidden costs that threaten the profit imperative itself. Pollution and the depletion of world resources, the stifling of local enterprise and outsourcing practices that pauperize communities, all these threaten the biological health and social stability of the planet. Considering that such emerging threats are due precisely to a lack of sense of world civic duty and ethical grounding in the current economic model, our critical task as educators of internationalism is to develop in students the awareness that answers to the big challenges ahead do not rely solely on technology, industry, and unfettered free-market initiatives, but rather require also a careful blend of reason and humanism (Laroche). “Science sans conscience est la science de l’inconscience” (“Science without conscience is an unconscious science”) raps French singer MC Solaar<sup>3</sup> in a modern take on Rabelais’s “Science sans conscience n’est que ruine de l’âme” (“Science without conscience can only ruin the soul”). Raising awareness about contemporary world issues such as the effects of globalization on people and the environment necessarily poses questions regarding diversity and ethical business practices (e.g., the modalities of fair trade) and fosters critical thinking and cross-cultural sensitivity in students. These aims correspond not only to the humanities mandate but to the wider goals of education in the context of the 21st century (Freidman; Nussbaum). “Educating for world citizenship” and “cultivating humanity” are part of the new paradigm for development in

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<sup>2</sup>Models constituted initially the bulk of the publications in this area of language for business, but today, according to a study, the need has broadened to issues of teaching cultural interactions. See Uber-Grosse, study evolution of papers in CIBER 2001 and 2002.

<sup>3</sup>In song: “La Concubine de l’hémoglobine.”

the new millennium, articulated by such monuments of wisdom as the Dalai Lama and the 1998 Nobel prize recipient Amartya Sen.

This article addresses the unique and critical role of the language professional as mediator, not only between world cultures but also between the humanities and business *cultures*, abiding by the notion stated by UNESCO in 1986 that languages are not an end in themselves but a vehicle for ideas and for peace.<sup>4</sup> Using “sustainability” as the guiding principle, I explore ways in which new “habits of mind” can be taught as part of an intermediate to advanced integrated “French for Green Business” course that combines language, culture as well as ethics and ecological literacy with practical business content. Co-opted from the environmental movement, “green” encapsulates a new paradigm for the 21st century that recognizes the need for ethics (Crane; Ulrich) and the interdependence of nature and culture. “Green” refers to the broad meaning of the long-term *sustainable*, as in the concepts of sustainable development and sustainable consumerism, characterized by three dimensions: economic growth, ecological balance, and social progress.<sup>5</sup> In business, it refers to a tripolar development of the economic, environmental, and social and a strategy for the future called the “Triple Bottom Line.” In its 1987 report to the United Nations, the Brundtland Commission defined sustainable development (or “développement durable”) as “un mode de développement qui répond aux besoins du présent sans compromettre la capacité des générations futures de répondre à leurs propres besoins.”<sup>6</sup> (“a means of development which answers the needs of the present without compromising the capacity of future generations to answer their own needs.”)

In the following sections, “green” thinking will be examined as an economic, social, and environmental mindset in reference to the guidelines on pedagogical materials development established by the national teachers

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<sup>4</sup>UNESCO’s work in the field of languages began with the Linguapax project in 1986. <[http://www.unesco.org/courier/2000\\_04/uk/doss22.htm](http://www.unesco.org/courier/2000_04/uk/doss22.htm)>.

<sup>5</sup>Definitions of living sustainably “...a kind of development that provides real improvements in the quality of human life and at the same time conserves the vitality and diversity of the Earth (...) This in turn means adopting lifestyles and development paths that respect and work within nature’s limits” in *Caring for the Earth: A Strategy for Sustainable Living* (IUCN 8).

<sup>6</sup>World Commission on Environment and Development. *Our Common Future*, p. 8 (frequently referred to as the Brundtland Report).

associations (ACTFL, AATF, and NAAEE<sup>7</sup>). Second, we will see how language, culture, and values analysis uncover assumptions and habits of mind pertaining to globalization as we know it. Finally, sample materials for a course in “French for Green Business” will be appended.

#### DEVELOPING GREEN MATERIALS

While educators in many fields have given voice to how globalization affects peoples in courses on environmentalism/ecology and ethics, and on applied critical pedagogy inspired by multidisciplinary approaches (Reagan and Osborn; Delfano; Galloway and Cothran), the French teaching profession has so far seen few publications on these topics (Sampon-Nicholas; Maguire Lewis). Pedagogical materials in French for Business have, in fact, tended to focus on vocabulary and technical business terminology that give priority to the business imperative (Uber-Grosse; Thompson, *Teaching*; Saint Paul and Miller). However, “greening” the French business curriculum not only provides new avenues for development, it responds to the educational imperative that US students display some understanding of the trends that are developing in France and the European Union today (Maguire Lewis; Bousquet and Sampon-Nicolas). Since the Green movement in the European Union is affecting how the EU mindset is being shaped, how business is being negotiated, how life is being organized, and how young people are being educated, “green” strategy is now a vital aspect of contemporary French culture and that of its French-speaking partners. “Green” thinking is about more than tree-hugging; it is a new discourse with new terminologies to be incorporated into content-based cross-cultural instruction in French.

Developing materials in French for Green Business corresponds to the indicators of cultural knowledge of French-speaking societies set forth by the AATF, in particular under the category *Geography and the Environment* (Nostrand et al., part II, pp.14–50); e.g., demonstrating awareness of the French ecological movement (23, 25) and of regional economies in French-speaking countries in relation to concerns for the environment (36, 40, 41, 47). Understanding the evolution of the European and French position on the environment is indeed an important step in grasping the concept of sustainability and, thus, in developing intercultural appreciation. Simply introducing French vocabulary that illustrates the “green” mindset and making comparisons with the US corresponds partially to the Connection and Comparison pillars of Standards-based instruction established by the

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<sup>7</sup>North American Association of Environmental Educators.

American Council on Teaching of Foreign Languages (ACTFL)<sup>8</sup> and works symbiotically with the NAAEE goals for environmental and sustainability education across the curriculum (ESD).<sup>9</sup> By asking questions such as: “How does what I teach affect the choices that my students make and what are the impacts of their decisions? What new perspectives do my students need to learn to understand the viewpoints of others within this community and in another culture?” French for Business and, broadly speaking, Languages for Special Purposes (e.g., le Français sur objectif spécifique) can promote valuable discussion on what we make of the world around us.

#### THE ROLE OF LANGUAGE AND DISCOURSE IN CROSS-CULTURAL COMMUNICATION: LOOKING AT ASSUMPTIONS AND HABITS OF MIND

Intercultural mediation is the fastest growing sector in intercultural studies today <<http://www.intercultural.org>> and the demand for linguists who possess a firm knowledge of cultures and languages is getting stronger. Understanding the role of language and discourse in forming stereotypes and cultural assumptions is essential; e.g., those held by Americans about the French who claim a “cultural exception” (*l'exception culturelle*) or about their “anti-globalization”—viewed especially as “anti-Americanism” after Jose Bové led a French farmers’ protest against the fast-food giant McDonald’s (Ellwood). Understanding the meaning of cultural diversity, defined by the French government as “a means of applying international public policies that guarantee the freedom to produce and exchange cultural goods that would not result from market forces alone,” helps to clarify the French reaction during the 1993 GATT controversy regarding the trading of cultural goods. The ability to relate to the term “cultural exception” is an example of cross-cultural understanding (Frau-Meigs).<sup>10</sup>

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<sup>8</sup>*Standards for Foreign Language Learning in the 21st Century* (ACTFL, 1999): Communication, Culture, Connections, Comparisons, Communities <<http://globalteachinglearning.com/standards/5cs.html>>.

ESD: Education for Sustainable Development National Association of Environmental Educators <[www.naaee.org](http://www.naaee.org) and [www.esd.org](http://www.esd.org)>.

<sup>9</sup>Source: Annual report 2001, French DGCID, General Department for International Co-operation and Development.

<sup>10</sup>“‘Cultural Exception,’ National Policies, and Globalisation: Imperatives in Democratisation and Promotion of Contemporary Culture.” This article examines the doctrine of cultural exception, its crisis in the GATT controversy of 1993, and the consequences for France and Europe.

The role of the foreign language educator as cultural mediator is to create awareness that translation and interpretation may be based on assumptions that inaccurately represent the mindset of “the other.” Recognizing that the English language is the lingua franca of globalization, Susanne Tietze contends that certain habits of mind expressed in our Western cultures translate into a worldview or “systems thinking” that is “spreading the management gospel in English,” essentially serving the interests of the (Anglo)-American economic model as it expands through globalization. Branko Milanovic notes a “Pollyanish” approach to globalization,<sup>11</sup> conveyed implicitly and subliminally by the business world and the media, which gloss over its “dark side” in order to achieve what Noam Chomsky terms the “manufacture of consent” (Chomsky and Herman). Robert Westwood bases his framework for “rethinking intercultural education and research, language and culture” on postcolonial theories of Foucault and Said arguing that the promotion of Western standards of development (in which the relationship between language, communication, and global capitalism are interwoven) as universal values to be adopted by the rest of the world implies a relationship of power that continues the old colonial mindset (Westwood). Such a perspective enables the appreciation of how certain habits of mind have influenced a particular type of business education and justified the expansion of Western-dominated multinational interests into other parts of the globe, and also, why some might resist it. A look at the terms *globalization* and *anti-globalization* from a linguistic and values-analysis standpoint will identify and challenge habits of mind regarding the mainstream view of globalization that is causing clashes between the US and European/French cultures today. The following examples serve to illustrate means to stimulate classroom reflection on the cultural values implicit in the language of globalization.

*Example 1: Globalization/Anti-Globalization.* You may start by writing on the board the following graffiti: LE MONDE N’EST PAS UNE MARCHANDISE! (declaration made by NGOs to the WTO at the Seattle Summit in 1999) or simply: La MONDIALISATION: Pour ou Contre? Or you could start with: “L’ALTER-MONDIALISATION: Qu’est-ce que c’est?”

Have students look up definitions and translations of *mondialisation* in the dictionary. In Harraps, *mondialisation (F/E)* is translated by *globalisation* (Brit.

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<sup>11</sup>“It is only a slight caricaturization of this naive view to state that its proponents regard globalization as a *deus ex machina* for many of the problems, such as poverty, illiteracy or inequality that beset the developing world. (...) This is the view conveyed implicitly and subliminally by many serious papers” (2000).

English) or *globalization* (US English). In the Robert/Larousse, *mondialisation* refers to the expansion to the world of an economic system that, according to the OECD [Organisation for Economic Co-operation and Development] has three aspects: “*internationalisation/transnationalisation/globalisation*.” The French term *globalisation* carries the narrower meaning of “systematizing and integrating on a global scale the production of information, in particular financial” (my translation). We thus see that there is a sizeable difference in meaning between the French and English terminologies and spellings.

*Example 2: Mondialisation.* The picture on the *Breizh Cola* website (<http://www.breizhcola.fr>) can elicit a number of questions from a simple reading comprehension exercise leading to interpretation: *Breizh Cola, le Cola de la Bretagne. L'autre Cola du Phare Ouest* (What product? Where is it from? What is the wordplay? What is the issue here?).

This product advertisement shows a Breton Coca-Cola bottle upon a background of the sea, a rugged coastline and a lighthouse (*phare*). Blending Breton cultural particularism and marketing, this product advertisement carries an “alternative” appeal for a public sensitive to such issues. It is an initiative to strengthen cultural diversity in France and Europe and survivability against the unifying trend imposed by big corporations such as Coca-Cola.

This is to be compared to a *US News* report entitled “French Kiss-off: America Galled France Right from the Start,” by Robert Kunzig and Justin Ewers (*US News & World Report*, 16 Dec. 2002: 43), which shows a picture of a protest saying: “Ulçère à l'estomac avec Coca-Cola. Tu perds tes crocs avec MacDO.” To this protester, US fast-food giants threaten French farmers and their way of life.

In the European mind, *mondialisation* is synonymous with *Americanisation/Macdonaliation/Coca-Cola-isation*. Meanwhile, *globalization/mondialisation* is associated with several neologisms (in English also)<sup>12</sup> for example, *glocalization* refers to the marketing of a product that is simultaneously global and local: standardized yet adapted to local tastes and consumers (Bornman and Schoonraad), as in the MacDo, Mac-croquet, Mac-sushi, Mac-falafel. George Ritzner's neologism *grobalisation* focuses on the growth ambitions of multinationals and nations (Ritzner 73). Thus, the terms *globalization* and *mondialisation* represent the expansion of consumerism on a global scale, with the expansion of transnational phenomena (ecology, human rights defense, deontology for the Internet, etc.) and, in general, the expansion of capitalism

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<sup>12</sup>Communication from Johan Koren, International Week, Murray State University (29 Sept. 2006).



to areas of the developing world where production costs are traditionally the lowest (Stiglitz; Minc).

This type of dictionary exercise also reveals that there is no direct translation in French for the English “anti-globalization” and, moreover, that the French term *alter-mondialisation* does not translate to English at all. The teacher might say: “Alors, l’Alter-mondialisation: qu’est-ce que c’est? C’est mondialiser: Oui! Mais Autrement.” Critical reflection on the meaning of the term “Alter”=*autre(ment)* as “other, different,” versus “anti-” (against, opposed) reveals that translating the French term *alter-mondialisation* as “anti-globalization” is a case of cross-cultural misunderstanding that can be mediated by knowing the French language. “Anti-globalization” does not reflect accurately the standpoint of the *Alter-mondialistes* who, incidentally, are neither necessarily French nor troublemakers.<sup>13</sup> The English term leaves no space for “alternate” views that would challenge the established paradigm of globalization. While “anti” carries the black-and-white assumption that one can be only *for* or *against* globalization, *alter-mondialisme* claims another avenue for development, an *alternative* form of globalization. The French term heralds an economic globalization with a human face and with sustainable development as its new paradigm. Can people challenge the undermining of long-lived and stable cultures, and regional diversity? Around the world, self-sufficient and sustainable farming is replaced by cash crops and agribusiness under control of multinationals—but how are people fighting back?

Such insights routinely need to inform classroom interactions. The critique of dominant discourses and power relations tied in with language and business has a place in a French curriculum. The following sample materials aim to promote reflection on the aforementioned issues, engage linguistic skills, and broaden cross-cultural understanding of the different mindsets and premises that define business practices in the US and France (Gaeng 6).<sup>14</sup>

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<sup>13</sup>It is the French who coined the expression “alter-mondialisation” <[www.altermondialism.net](http://www.altermondialism.net)>; an initiative from journalists of the *Monde Diplomatique* such as Ignacio Ramonet. Traditionally on the political left, the group ATTAC is the founder of the now international movement: Alter-mondialisme (C. Ventura, “Une autre mondialisation” 31); <[www.attac.fr](http://www.attac.fr)>.

<sup>14</sup>It is generally admitted that in France, the aim of any business activity is to make money and spread wealth among the *stakeholders* whereas in America, the sole purpose of a business is to make money for the *shareholder* (according to freemarket economy guru Milton Friedman).

## THE GREENING OF FRENCH FOR BUSINESS

In the European Union, decisions made at the Council level (in Brussels) are to be implemented in the member states via the local communities (Lefevre; Favarel-Delpas). The EU aspires to uphold its responsibility as social model<sup>15</sup> and has adopted sustainable development as a way forward. Thus, it is important for American students to be aware of the cultural trends that are developing under this rubric. The French and European media are exploding with discussions on cultural and bio-diversity issues, for example.<sup>16</sup> Globalization, *alter-mondialisme*, ecology, organic vs. genetically modified foods, global warming, corporate and social responsibility, ethical investments, and fair trade are some of the sustainability topics in the headlines with the potential to engage, motivate, and promote creative speech in language classes (note, for example, fig. 1).



Fig. 1. Et ta soeur? Kanar (*Le Soir* July 6 and 7, 2002. Kanar ©, all rights reserved). Rpt. with permission.

<sup>15</sup>Brigitte Favarel-Dapas, "Social Europe: Between Hope and Necessity."

<sup>16</sup>Source: website of the Ministère de l'Ecologie et du Développement. Official declarations on biodiversity (23 May 2004). <<http://www.france.diplomatie.fr/actu/bulletin.asp?liste=20040223.html#Chapitre11>>.

## CONCLUSION

It is an educational imperative that US students be familiar with the sustainability trends in France and the European Union. The integration of *eco-civism* in the European/French social fabric represents new realities that a student of French and international business cannot ignore. Terminologies for sustainability are part of a new discourse on how to do business in the 21st century; hence they are part of the glossary of terms to be learned in Business French. While teaching practical vocabulary for today and tomorrow's working world, the examples show that "greening" French for Business fosters critical and ethical thinking. It promotes cross-cultural sensitivity and raises awareness of the role of language and discourse in the inter-relationship of economic, technological, political, social, and environmental issues. It shows how language teaching can be part of "the new educational focus that aims to respond to the challenge of sustainability" (Fien and Tilbury 10; McKeown; Hopkins and McKeown; UNESCO). Finally, applying critical pedagogy to French for Business confers on the discipline a much needed "sense of unity of purpose," while bridging the gap between Business and Liberal Arts (Thompson, "Issues" 148).

## APPENDIX

In this section, brief sample materials are presented with different goals: language/vocabulary acquisition, content-input, cultural differences discussion, reading comprehension, understanding authentic documents, Internet search, business terminology, and cultural diversity issues in the French-speaking world.

### A. L'Europe adopte le Développement Durable

Different levels of difficulty can be accommodated. Below, question 5 is more particularly directed to an intermediate level learner.

Refs.: *Commission européenne: Environnement* <<http://europa.eu.int/comm/environment>; and *United Nations: <www.un.org/esa/sustdev/documents/agenda21/index.htm>*.

1. Qu'est-ce que l'Agenda 21?
2. Citez quelques réglementations européennes en faveur de l'environnement.
3. Dans quels domaines?

4. Quelles sont les nouvelles entreprises qui se créent dans l'esprit du développement durable?

5. Selon vous, quelles actions ou initiatives, quels gestes peut-on faire tous les jours pour la planète? (fig. 2).



Fig. 2. Cover of *Un Jour; un geste pour ma planète*. Ministère Wallon de l'Aménagement du Territoire, de l'Urbanisme et de l'Environnement de la Communauté Française de Belgique. (Bruxelles: Luc Pire, 2004). Rpt. with permission.

### **B. Global Warming / le réchauffement de la planète**

1. D'après les illustrations ci-dessus (figs. 3 and 4), quelle est la traduction de *Global Warming*? *Green House effect*?

2. Expliquez l'image avec les pingouins.

3. Donnez des exemples de pollution.

4. Quels sont les conseils de Polo pour relever le "Défi pour la Terre"?

5. Allez sur le site <[www.defipourlaterre](http://www.defipourlaterre)> et faites vite le test! Comparez vos résultats avec votre classe.

### **C. Quel Business?**

1. Qu'est-ce qui pollue la terre, l'eau, l'air, le paysage, la vie?

2. Expliquez le processus décrit dans l'image (fig. 5) avec des phrases complètes (6 phrases: employez les verbes *s'accumuler*, *rendre malade*, le passif du verbe *manger*).

3. Donnez des conseils aux politiciens et aux industriels pour éviter la destruction de notre planète (employez: *devoir*, *il est urgent de...*). Refs.: <[www.greenbiz.com](http://www.greenbiz.com)>.



Fig. 3. La Planète en 2100. Vadot (*Le Vif/L'Express* Nov.17, 2000; www.nicolasvadot.com, Vadot © all rights reserved). Rpt. with permission.

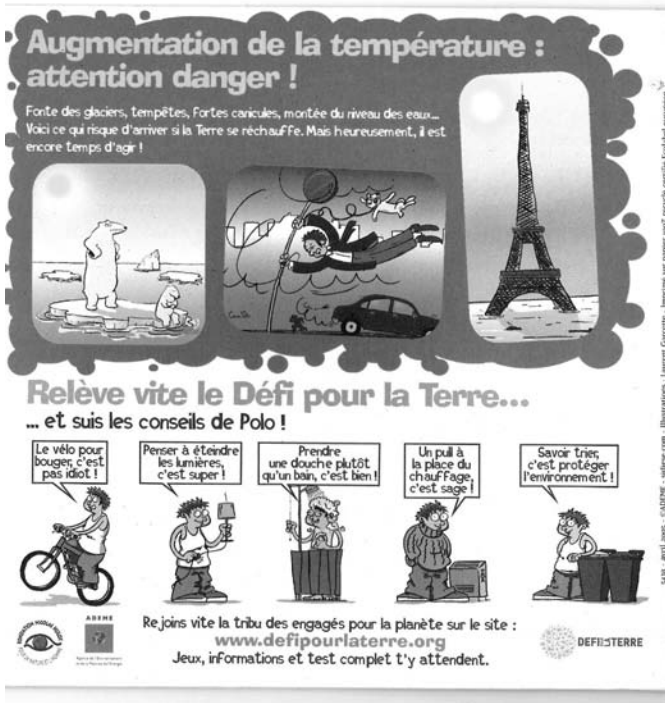


Fig. 4. Défi pour la Terre (ADEME, www.defipourlaterre.org/juniors). Rpt. with permission.

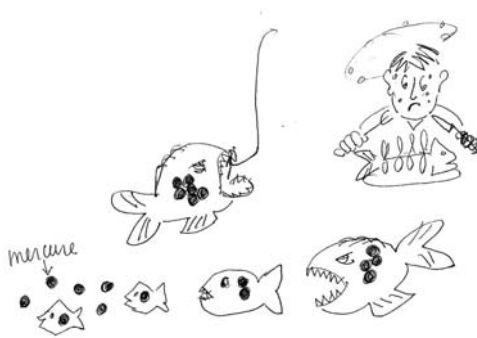


Fig. 5. Mercure et poissons (Saint Paul © 2006).

**D. Ethique**

1. De quel pays proviennent ces journaux? (fig. 6).
2. Pourquoi parle-t-on de “bois propre?” Comment un bois peut-il être “sale”?
3. Expliquez avec vos propres mots, d’après ces titres, le contenu possible de ces articles. (Voir: Philippe Lamotte, “OGM, Des experts dans la tempête,” *Le Vif/L’Express* Nov. 5, 2002; Christophe Schone, “Arrivage de bois tropical propre,” *Le Soir* June 29–30, 2002; et <[www.novethic.com](http://www.novethic.com)>).
4. Qu’est-ce qu’un investissement “éthique”? <[www.svneurope.com](http://www.svneurope.com); [www.triodos.be](http://www.triodos.be); [www.novethic.com](http://www.novethic.com)>
5. Ecrivez une phrase en utilisant les mots suivants: La loi / un champ d’expérimentation / organismes génétiquement modifiés / doit être détruit incessamment / la firme / la ministre de l’environnement.



Fig. 6. Votre argent (Saint Paul © 2003).

## E. Que pensez-vous des Organismes Génétiquement modifiés? (OGM)

Refs.: <<http://bioventure.ouvaton.org/leharicotvert.htm>; <http://bioventure.ouvaton.org/leharicotvert.htm>; <http://www.monsanto.fr/>; <http://www.monsanto.com/monsanto/layout/>; <http://www.novartis.fr/>; <http://www.novartis.com/>>

1. Mangeriez-vous dans ce restaurant? (fig. 7). Qu'est-ce qu'un OGM?

2. Quels sont les avantages des cultures OGM pour la planète et ses populations? (Voir sites de Monsanto/ Novartis.)

3. Quels sont les enjeux problématiques/dangers des cultures OGM pour le développement durable? Et pour les populations locales?

4. Comparez les sites US and français de Monsanto et Novartis. Du point de vue marketing: quelles différences remarquez-vous?



Fig. 7. Transgenic Café <[www.safe-food.org](http://www.safe-food.org)> (Courtesy of Union of Concerned Scientists <[www.ucsusa.org](http://www.ucsusa.org)>). Rpt. with permission.

5. Expliquez ces termes: Les monopoles agricoles; Les subsides; Les zones franches.

### F. La publicité est-elle compatible avec le développement durable?

(See fig. 8)

*Vocabulaire: Le gaspillage: waste; gaspiller: to waste; le suremballage: overpackaging; emballer/suremballer: to wrap; les déchets: trash/waste*

<b>Quelle est la durée de vie de nos déchets dans la nature?</b>	
mouchoir en papier	3 mois
journal	3 à 12 mois
allumette	6 mois
peau de fruit	3 mois à 2 ans
ticket de métro	1 an
mégot de cigarette	1 à 5 ans
chewing-gum	5 ans
briquet en plastique	100 ans
pneu en caoutchouc	plus de 100 ans
boîte, canette en aluminium	100 à 500 ans
sac, gobelet, bouteille en plastique	100 à 1000 ans
polystyrène expansé	1000 ans
carte téléphonique	1000 ans
verre	4000 ans
pile au mercure	durée de vie éternelle

Fig. 8. Quelle est la durée de nos déchets dans la nature?

(*Un Jour, un geste pour ma planète*, Ministère Wallon de l'Aménagement du Territoire, de l'Urbanisme et de l'Environnement de la Communauté Française de Belgique [Bruxelles: Luc Pire, 2004], p. 86).

1. Qu'est-ce qui vous surprend *le plus* dans cette liste? Qu'est-ce qui est *le moins* biodégradable?

2. Traduisez ce texte en anglais: Non seulement la publicité elle-même provoque beaucoup de pollution et de gaspillage, mais de plus elle incite à acheter des produits dont la production et la consommation ne sont pas conçues dans une perspective de développement durable.

3. Etes-vous d'accord? Donnez un exemple de produit "inutile."





Fig. 9. Le recyclage (Courtesy of IDEA, Dossier Pédagogique). Rpt. with permission.

### G. Collectes sélectives et le tri

*Vocabulaire: le tri: sorting; la collecte sélective; le tri obligatoire: mandatory sorting; recyclable (recycler); compactable (compact); jetable (jeter); réutilisable (réutiliser)*

1. *Le tri: Quoi? Comment? Pourquoi?* (fig. 9). Expliquez ce qu'est le tri "sélectif" des déchets et comment cela fonctionne dans votre ville? Comparez avec la France <<http://www.ecoemballages.fr>> et la Belgique francophone (Wallonie) <<http://www.fostplus.com>: Directive européenne 94/62/CE>.

2. *Evian* (fig. 10). Expliquez cette publicité. (Voir activités sur le site: <[www.laits.utexas.edu/sp/activities.html](http://www.laits.utexas.edu/sp/activities.html)>).

3. Que fabrique-t-on avec des bouteilles en plastique recyclées? (fig. 11). Voir <[www.bluelotusblankets.com](http://www.bluelotusblankets.com)>; <[www.fostplus.com](http://www.fostplus.com)>; <[www.fostplus.be](http://www.fostplus.be)>.



Fig. 10. Courtesy of Evian France.  
Rpt. with permission.



Fig. 11. Valorisation du plastique (Source: *Fost Plus, ASBL* <[www.fostplus.be/files/FR/1/f-02-03b.gif](http://www.fostplus.be/files/FR/1/f-02-03b.gif)>).

4. Que représente le dessin sur la bouteille d'EVIAN? Où se trouve la ville d'EVIAN?
5. EVIAN est une marque (*trademark*). A quel groupe commercial appartient EVIAN <[www.evian.fr](http://www.evian.fr)>?

**H. Le Label du Commerce Equitable/Fair Trade Labeling**

*Max Havelaar* <<http://www.maxhavelaarfrance.org/>>

1. Expliquez ce qu'est le commerce équitable.
2. Sur le site de Max Havelaar choisissez un des petits films (courts métrages) publicitaires sur le commerce équitable. Racontez-le. Qu'en pensez-vous?
3. Expliquez l'activité de Max Havelaar? Citez 3 produits *labellisés* par MH.
4. Lisez le texte ci-dessous et expliquez les termes en gras (*bold*):

Ce changement de logo est un enjeu énorme, expliquait Victor Ferreira, **responsable** de Max Havelaar France. Nous avons travaillé trois ans sur le sujet avec Fair Trade Labelling Organization, l'association qui fédère les 17 pays (...) Tout le monde a accepté l'idée d'adopter un logo commun (...) Il faut toucher la population sur le terrain, dans **les magasins**, les lieux où elle consomme, explique Victor Feirrer. Après avoir informé **les consommateurs** sur ce qu'est **le commerce équitable**, il faut communiquer sur la qualité de nos produits, car personne n'achètera **un produit** s'il n'est pas bon, sous prétexte que c'est **un geste** pour le **Tiers Monde**. (Cited from <[http://www.novethic.fr/novethic/site/dossiermax Havelaar, logo](http://www.novethic.fr/novethic/site/dossiermax%20Havelaar,%20logo)>.)

5. Complétez le texte avec le vocabulaire approprié: Max Havelaar a fait une campagne publicitaire pour le lancement d'un nouveau \_\_\_\_\_ et pour sensibiliser les \_\_\_\_\_ aux produits Max Havelaar. Cette \_\_\_\_\_ s'appuie sur différents supports: un spot \_\_\_\_\_, des partenariats avec la presse nationale et locale, des animations dans les grands \_\_\_\_\_, etc.

6. Différence entre Label? Marque? Logo?

7. Vous posez votre candidature pour un poste/stage chez Max Havelaar (voyez offres d'emplois sur le site); écrivez votre lettre de motivation.

8. Avec votre classe, vous imaginez par petits groupes des actions pour mieux faire connaître *le Commerce Equitable*. Préparez votre projet: (e.g., campagne d'information dans les supermarchés). Quels produits? Où? Quand? Comment? Avec qui? Utilisez les outils et supports promotionnels et éducatifs offerts sur le site. *Max Havelaar Actions Commerciales Etudiantes*.

### I. L'Ecotourisme

1. Comment préférez-vous passer vos vacances et pourquoi?

2. Quelles activités de vacances cette pub propose-t-elle? (décrivez les activités)

3. Expliquez: voyager "autrement."

4. Où sont les Antilles? Quelles sont les 2 îles françaises (D.O.M)?

5. Visitez le site de CASA BOUBOU recommandé par le *Guide du Routard* <<http://www.casaboubou.fr/page1.htm>>. Décrivez cet hotel. Où se trouve-t-il? Comment est-il aménagé?

6. Qu'est-ce qui est écotouristique à CASA BOUBOU? <<http://www.casaboubou.fr/page4.htm>>

7. Qu'est-ce que l'Ecotourisme (see fig. 12). Donnez-en une définition.

8. Imaginez que vous êtes agent de voyage / manager d'un hôtel / d'une compagnie de croisières et que vous voulez pratiquer l'écotourisme et le développement durable. Ecrivez une description de vos services.

**J. A vous!** e.g., <[http://www.prodimarques.com/sagas\\_marques/sagas.php](http://www.prodimarques.com/sagas_marques/sagas.php)>

• Choisissez une pub, transformez-la pour qu'elle soit compatible avec les trois principes du développement et de la consommation durables: économique, social et environnemental.



Fig. 12. L'Ecotourisme (Source: < <http://martiniqueautrement.com>>). Rpt. with permission.

## K. Discussions (Possible topics: relationship between business, language and culture, ethics, ecology, and related global/local issues)

### 1-Eco-civisme

a-Avez-vous déjà pensé à l'impact que nos habitudes de pays sur-développés ont sur la Terre? (*ecological footprint*). Erik Orsenna dans *Voyage au pays du Coton* pose une question en parlant de l'Amazonie et de l'Antarctique: "À qui appartient une richesse essentielle à la survie de l'humanité?" (p. 116). Discutez cette question avec un partenaire.

b-Qui a dit "Science sans conscience n'est que ruine de l'âme?" (Rabelais, 16<sup>ème</sup> siècle). Expliquez et donnez des exemples.

c-En 1970, le célèbre économiste américain Milton Friedman avait déclaré que le but unique du business était de générer du profit pour les actionnaires (stockholders) et que les entreprises qui adoptaient des principes

socialement “responsables” risquaient d’être moins compétitives. Donnez votre opinion.

### *2-Bio-diversité, diversité culturelle*

E.g., *le coton*:

a-Où pousse le coton? Quels pays le cultivent? Comment est-il cultivé? Vendu; traité? Distribué? Quels sont les problèmes actuels?

b-“Les producteurs de coton du Bénin, du Burkina Faso, et du Mali, à travers leurs organisations ont lancé un appel solennel: pour que les USA et l’Union Européenne arrêtent de subventionner leurs propres producteurs.” <[http://www.abcburkina.net/coton\\_6.htm](http://www.abcburkina.net/coton_6.htm)>. Comprenez-vous pourquoi? Expliquez.

### *3-Commerce équitable et développement*

a-A votre avis quelle est la façon la plus efficace d’implanter le commerce équitable sur une grande échelle? Sensibiliser d’abord le consommateur? Ou sensibiliser les entreprises de production? Expliquez votre point de vue.

b-Coopératives pour le développement durable et le commerce viable et équitable (les cultivateurs de café, de fruits, de coton, de cacao, de sucre de canne. <[www.BehindTheLabel.org](http://www.BehindTheLabel.org); [www.maxhavelaarfrance.org](http://www.maxhavelaarfrance.org)>). Lisez: (*L’huile d’Argan, Maroc.*) Les coopératives de femmes qui fabriquent d’huile d’argan dans la région d’Agadir/d’Essaourira, au Maroc sont un véritable projet de développement durable. Soutenus par des ONG, de nombreux projets ont vu le jour et ont changé le quotidien des femmes berbères de l’Atlas. Ces femmes gagnent de l’argent et peuvent envoyer leurs enfants à l’école. Ces projets jouent un rôle social et économique important, et ils contribuent à la préservation d’une espèce d’arbre menacée, l’arganier.

c-Faites une recherche sur le Maroc, l’Atlas, le peuple berbère, les religions, l’économie. Pourquoi l’huile d’Argan est-elle si rare, et chère?

d-Quels sont les buts de ces associations de femmes au Maroc? Trouvez des associations/coopératives similaires dans d’autres pays. Est-ce que ces organisations contribuent effectivement à l’économie selon vous? Expliquez votre point de vue.

### *4-Recyclage obligatoire?*

a-Est-ce une bonne stratégie que d’obliger les gens à recycler leurs déchets?

b-Que pensez-vous de la phrase “Pollueur-payeur” (The polluter pays)?

### 5- *Energies alternatives*

Votre compagnie d'électricité propose "green power." Quelles sources d'énergie alternatives existe-t-il? Pourquoi est-ce important? Discutez avec un(e) partenaire.

### 6- *La culture biologique et profit?*

-Question: Lisez le cas suivant et donnez votre opinion.

Platanera Rio Sixaola produced bananas in Costa Rica for export to Germany. Produced with mostly organic methods, the bananas had earned the "Eco-OK" seal signifying improved agricultural methods. The cost of producing the bananas exceeded \$7 per box shipped while the revenues averaged \$5 per box. Now the plantation's owner was questioning how to reduce production costs and if the Eco-OK label justified charging higher prices for his product. (Platanera Rio Sixaola, S.A. Saklad, Hunter The World Resources Institute, 1994, 21.)

Que devrait faire le fermier ?

Model case studies can be found on <<http://www.caseplace.org/>>. The Aspen Institute Business and Society Program. CasePlace (Developing leaders of a sustainable society) offers a wide range of business education. The site contains cases and teaching notes, teaching modules, journal articles, course syllabi, books, conference announcements, current events, and more. Topics have been created by Aspen BSP to guide teachers/students through several aspects of the business and society connection. These can be adapted into French.

### 7- *Pesticides ou OGM?*

a-Si vous avez à choisir? L'agriculture intensive avec pesticides ou avec l'utilisation de graines OGM? Discutez.

b-A votre avis que signifie le terme "Ecocide" (comparez avec génocide)?

### 8- *Les médecines douces? Développement durable ou biopiraterie?*

a-Quels sont les avantages des médecines et thérapies douces comme l'homéopathie comparées à la pharmacologie et la médecine "modernes" ou High Tech? Qu'est-ce que l'homéopathie? Source: <<http://www.boiron.fr/>>.

b-Les plantes sont la base des remèdes traditionnels. La pharmacologie moderne s'intéresse de plus en plus aux principes actifs des plantes

médicinales de la forêt équatoriale, connues des shamans et guérisseurs. Faites une recherche sur des cas de biopiraterie et donnez votre avis.

### 9-*Les media*

a-II y a une presse indépendante alternative nationale et internationale. La connaissez-vous?

b-Cherchez des sites internet, des magazines et journaux en français et en anglais qui diffusent des articles sur les questions sociales et environnementales durables, e.g., <[www.alter.be](http://www.alter.be); [www.indymedia.org](http://www.indymedia.org); [www.odemagazine.net](http://www.odemagazine.net); [www.ecologiste.org](http://www.ecologiste.org), etc.>.

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## USEFUL WEBSITES

### EDUCATION

- [www.caseplace.org/](http://www.caseplace.org/)
- [www.cite-sciences.fr/education/](http://www.cite-sciences.fr/education/)
- [www.cloudinstitute.org](http://www.cloudinstitute.org)
- [www.envirodoc.org:](http://www.envirodoc.org)
- [www.esd.org](http://www.esd.org)
- [www.esdtoolkit.org](http://www.esdtoolkit.org)
- [www.explorado.org](http://www.explorado.org)
- <http://globalteachinglearning.com/standards/5cs.html> (ACTFL)
- [www.integratedtourism.com.](http://www.integratedtourism.com)

[www.ladocumentationfrancaise.fr/dossiers/omc/propriete.shtml](http://www.ladocumentationfrancaise.fr/dossiers/omc/propriete.shtml)  
[www.mpl.ird.fr/suds-en-ligne/fr/plantes/reglemen/regle03.htm](http://www.mpl.ird.fr/suds-en-ligne/fr/plantes/reglemen/regle03.htm)  
[www.monde-diplomatique.fr](http://www.monde-diplomatique.fr)  
[www.mondequibouge.be](http://www.mondequibouge.be)  
[www.naaee.org](http://www.naaee.org)  
[www.reseau-idee.be/outils-pedagogiques](http://www.reseau-idee.be/outils-pedagogiques)  
[www.poubelle.org](http://www.poubelle.org)  
[www.understandfrance.org](http://www.understandfrance.org)

#### SUSTAINABILITY, ALTER-MONDIALISM, GREEN BUSINESS, ETHICS, FAIR TRADE

[www.attac.fr](http://www.attac.fr)  
[www.abcburkina.net/coton.htm](http://www.abcburkina.net/coton.htm)  
[www.achatnature.com/](http://www.achatnature.com/)  
[www.alter.be](http://www.alter.be)  
[www.altereco.com/](http://www.altereco.com/)  
[www.artisansdumonde.org](http://www.artisansdumonde.org)  
[www.BehindTheLabel.org](http://www.BehindTheLabel.org)  
<http://bioventure.ouvaton.org/leharicotvert.htm>  
[www.boiron.fr](http://www.boiron.fr)  
[www.business-ethics.com](http://www.business-ethics.com)  
[www.casaboubou.fr](http://www.casaboubou.fr)  
[www.ceres.org](http://www.ceres.org)  
[www.commercequitable.org](http://www.commercequitable.org)  
<http://eau.apinc.org/>  
[www.echo-nature.com/](http://www.echo-nature.com/)  
[www.ecoemballages.fr/](http://www.ecoemballages.fr/)  
[www.ecologiste.org](http://www.ecologiste.org)  
[www.evian.fr](http://www.evian.fr)  
[www.fairtrade.net](http://www.fairtrade.net)  
[www.fondation-nicolas-hulot.org/gestes/gestes.php](http://www.fondation-nicolas-hulot.org/gestes/gestes.php)  
[www.footprint-wwf.be](http://www.footprint-wwf.be)  
[www.fostplus.be](http://www.fostplus.be); [www.fostplus.com](http://www.fostplus.com)  
[www.greenbiz.com](http://www.greenbiz.com)  
[www.indymedia.org](http://www.indymedia.org)  
[www.larevuedurable.com](http://www.larevuedurable.com)  
[www.lafarge.fr](http://www.lafarge.fr)  
[www.maxhavelaarfrance.org/](http://www.maxhavelaarfrance.org/)

[www.novethic.fr/](http://www.novethic.fr/)  
[www.odemagazine.com](http://www.odemagazine.com)  
[www.poubelle.org](http://www.poubelle.org)  
<http://quotidiendurable.com/>  
[www.reduisonsnosdechets.fr/html/liens.asp](http://www.reduisonsnosdechets.fr/html/liens.asp)  
[www.sustainablebusiness.com](http://www.sustainablebusiness.com)  
[www.sustainablecotton.org](http://www.sustainablecotton.org)  
[www.svneurope.com/](http://www.svneurope.com/)  
[www.transportdurable.qc.ca](http://www.transportdurable.qc.ca)  
[www.triodos.be](http://www.triodos.be)  
[www.univers-nature.com/](http://www.univers-nature.com/)  
www.wbcsd.org (élu meilleure source d'information sur le développement durable)

#### CLIMATE CHANGE

[www.agora21.org](http://www.agora21.org)  
[www.amisdelaterre.org](http://www.amisdelaterre.org)  
[www.climatevoice.org](http://www.climatevoice.org)  
[www.criseclimatique.fr](http://www.criseclimatique.fr)  
[www.defipourlaterre.org](http://www.defipourlaterre.org)  
[www.greenpeace.fr](http://www.greenpeace.fr)  
[www.panda.org/](http://www.panda.org/)  
[www.wwf.fr](http://www.wwf.fr)  
[www.wri.org/wri/climate](http://www.wri.org/wri/climate)

#### GOVERNMENTAL AGENCIES

[www.agora21.org/](http://www.agora21.org/)  
[www.ademe.fr](http://www.ademe.fr)  
[www.environnement.gouv.fr/ministere/atmosph.htm](http://www.environnement.gouv.fr/ministere/atmosph.htm)  
[www.senat.fr\\_](http://www.senat.fr_)  
[www.emcc.eurofound.eu.int](http://www.emcc.eurofound.eu.int)  
[www.quiterre.qc.ca/](http://www.quiterre.qc.ca/)  
[www.mediaterre.org/](http://www.mediaterre.org/)  
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