ENVIRONMENTAL CARE AND SOCIAL PROGRESS

(IM)POSSIBLE CONNECTION ?

Edited by
Anja Heikkinen
Nasrin Jahan Jinia

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Environmental Care and Social Progress
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We dedicate our book to all who are suffering from environmental degradation, economic and social inequalities, and forced migration on Planet Earth, and to all who are struggling towards local and planetary environmental, economic, and social justice.

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Preface

The authors were engaged with the themes of this publication before the joint meeting in the virtual workshop in December 2020. We had been collaborating in different combinations, in research, teaching, and civic activities, sharing concerns about environmental degradation, social and economic inequalities, and forced migration, and questioning the responsibility of education and governance in tackling them. The workshop showed that this requires approaching the tension between environmental care and social progress from a cross-disciplinary and planetary perspective. This means acknowledging contradictions between the Global North and Global South, in beliefs and values related to gender, technology, governance, citizenship, and participation. Therefore, we decided to continue our discussions and document them as a book. This happened besides our regular duties, which was a challenge to communication and collaboration in our institutionally, linguistically, and culturally diverse group.

The writing process was also a mutual learning journey. Since we started, the COVID-19 pandemic and planetary crisis, such as social and economic unrest and violence, the war in Ukraine, floods, and heatwaves, continued. Although these were issues in our conversations, we were not yet able to include them in the current publication. Therefore, we hope that our publication helps discussion going on among authors and readers, and invites scholars, activists, and policymakers to join action toward a future where the well-being of the planet and its people are intrinsically linked.

We are grateful to Osder Publications for including our publication in their book collection and for technical support. The support and encouragement of the reviewers of the manuscript is highly appreciated. We also express thanks to Tampere University, the University of Jyväskylä, the University of Wuppertal, Tallinn University, and the Institute of Advanced Studies in Vienna for their support of publishing costs. Finally, the expertise, ambition, and persistence of all the authors were indispensable for taking our long journey to a happy end.

Editors

Anja Heikkinen and Nasrin Jahan Jinia
Tampere, December 2023

Chapter 1
Introduction

Anja Heikkinen, Nasrin Jahan Jinia

Why Environmental Care and Social Progress?

The kick-off for this publication was a workshop titled 'Environmental Care and Social Progress – Forgotten or Impossible Connection?', organised at Tampere University as a pop-up seminar on 27 January 2020[1]. It was prompted by concerns about fragmentation or even competition between researchers and academics addressing environmental degradation, economic injustice, forced migration and refugees, and gender inequalities, particularly in relation to adult, vocational and higher education. A specific starting point was the release of reports by the International Panel on Social Progress (IPSP), established by research institutes, UN and ILO departments and supported by diverse foundations, addressing a wide range of challenges for social justice and progress.[2] This occurred concurrently with the work and recommendations of the Intergovernmental Panel on Climate Change (IPCC) and the announcement of the UN Sustainable Development Goals (SDGs).[3] The seminar questioned the extent to which the policies and goals of the IPSP, the IPCC and the UN are inherently and mutually consistent, or whether they lead to fragmented national and supranational policies of ecological/green industries, economic growth, inclusion, social welfare and peace. It examined whether they have mobilised scholars in social sciences and humanities for planetary collaboration and how researchers in adult, vocational and higher education researchers have responded. It also delved into whether scholars can engage in voluntary cross-disciplinary collaboration beyond the competition for external funding and career advancement.

While the pop-up seminar served as an introduction, a second international workshop titled 'Environmental Care and Social Progress:

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[1]https://equjust.wordpress.com/2020/01/17/environmental-care-and-social-progress-forgotten-or-impossible-connection-seminar-27-1/

[2] International Panel on Social Progress (IPSP). (n.d.). https://www.ipsp.org/

[3] Intergovernmental Panel on Climate Change (IPCC) (n.d). https://www.ipcc.ch/; United Nations. Sustainable development goals. https://sustainabledevelopment.un.org/?menu=1300

Impacts of Beliefs, Values and Gender' was organised on 27 November 2020[4]. This workshop was also part of the joint course 'Foundations and Internationalisation of Adult Education' between the universities of Tampere and Tallinn. Hosted by the EquJust Research Group and its collaborators,[5] such as the SVV Programme, Vocational Education and Culture Research Network, and partners of the Erasmus+ Global Mobility, the workshop aimed to further the previous discussion. It focused on refining the impact of religious, spiritual and ideological beliefs and values, as well as gender, on interpretations of environmental care and social progress, especially in the policies and practices of adult, vocational and higher education. Due to the Covid-19 pandemic, a workshop was conducted virtually, which emphasised the hegemony of technological progress and the promotion of European values in salvation agendas for both environmental and social crises.

The assumption of the organisers of the workshops was that addressing the challenges of the Anthropocene requires a cross-disciplinary examination of human-centredness from a planetary perspective. This crystallises in gendered beliefs and values on social progress across the planet, intertwining with technologisation, forms of governance and citizenship – understood as participation and democracy. There are diverse academic and civic movements, networks and associations that elaborate comprehensive alternative agendas for the future. These range from mainstream eco-modernism and global governance to ecofeminism and socialism, environmental justice, degrowth and anarchist movements.[6] One of the key controversies among these, which is also substantially educational, revolves around whether there could be a path (and enough time) through the transformation of current economic and political order,

[4]https://equjust.wordpress.com/2021/02/12/environmental-care-and-social-progress-impact-of-beliefs-values-and-gender-workshop/

[5] Equality and planetary justice in vocational, adult and higher education (EquJust)-research group. https://equjust.wordpress.com/collaboration/

[6]see Hickel, J. (2021). What does degrowth mean? A few points of clarification. *Globalizations, 18*(7), 1105–1111. https://doi.org/10.1080/14747731.2020.1812222; Kothari, A., Salleh, A., Escobar, A., Demaria, F., Acosta, A. (2019). *Pluriverse: A post development dictionary*. Tulikabooks; Martens, J. (2019). Revisiting the hardware of sustainable development. In *Reshaping governance for sustainability. Transforming institutions – shifting power – strengthening rights*. Spotlight on Sustainable Development 2019. https://www.2030spotlight.org/en/book/1883/chapter/revisiting-hardware-sustainable-development; Fishel, S., Burke, A., Mitchell, A., Dalby, S., & Levine, D. (2017). Defending Planet Politics. *Millennium: Journal of International Studies, 46*(2), 209–219. https://doi.org/10.1177/0305829817742669

coordinated by the nation-states, or whether a radical shift in ways of life should start bottom-up, 'here and now'. The dilemma lies in how to deconstruct the hegemonic, human-centred and gendered beliefs and values from the *perspective of nonhuman inhabitants* of the planet Earth.

Contributors to the workshops and this publication were invited to discuss policies, practices and theories that are either promoting or challenging the blind and uncritical adaptation to the hegemonic beliefs and values (see Figure 1). These beliefs and values maintain unsustainable ways of life in the world of adults.

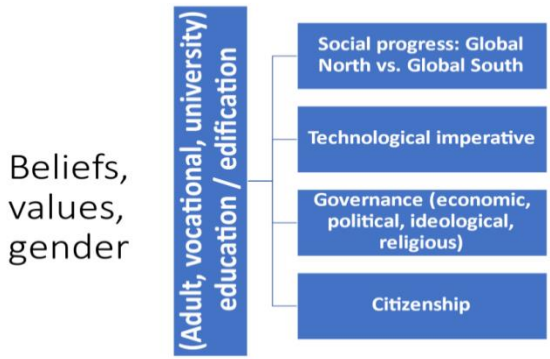

Figure 1: Framework of the workshop conducted on 27 November 2020.

Identifying Controversies

After the November workshop, contributors continued the discussion by questioning the compatibility of the universal values and beliefs of the Global North with the ontological constraints of the earthly environment and with the well-being and rights of all human and nonhuman inhabitants of the earth. We started to find it necessary to document our discussion about the (im)possibility of integrating local and planetary care for the environment into the dominant agendas of social progress in vocational, adult and higher education, and governance. Collaboration in preparing a joint publication proceeded slowly through virtual communication and two more workshops.

The scale and recent acceleration of human-introduced impact on the planet Earth – identified as the Anthropocene[7] – challenge conceptual and

[7]McNeill, J.R., Engelke, P. (2014). *The Great Acceleration: An environmental history of the Anthropocene since 1945*. Cambridge, Massachusetts: Harvard University Press.

theoretical frameworks in and the relations between all disciplines, particularly in the exclusively human-, society- and culture-centred social, human and educational sciences, and the political agendas they promote. It problematises their dependence on the concept of development – whether sustainable development or green industries – in education, governance, politics and technology, and their isolation from natural sciences. The concept of development largely overlaps with the concept of (social) progress and is closely associated with growth in economy, industry and well-being. While development, progress and growth are inherently human-, social- and Global North-centred concepts,[8] the chapters aim to illuminate the internal and reciprocal controversies between the Global North and the Global South. Irrefutable indicators and statistics demonstrate the unequal consequences of global warming between the Global North and Global South, the converse relationship between the so-called human development index and the use of earth resources between the Global North and Global South. They reveal the outsourcing of the ecological footprint of Europe (Global North) to the Global South and the polarisation in the distribution of economic wealth, commodities and well-being, along with violence and forced migration. Furthermore, they highlight global inequality in representation within supranational agencies, policies and governance.[9]

When inquiring about the (im)possibility of integrating environmental care and social progress, the workshop and this publication bring to the forefront the impact of beliefs, values and gender conveyed through educational institutions and activities. Education is an inherently normative, future-oriented activity, explicitly or implicitly intervening in the transformation – development or growth – of individuals, groups and societies. Even seemingly equal educational encounters that focus on cognitive, knowledge-centred aspects inevitably build on the beliefs and values of participants. In the context of this publication, the focus is on examining how the beliefs and values of educational institutions and

[8] Kothari et al (2019).

[9] For ex. IPCC (2022). Climate Change 2022: Impacts, Adaptation, and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [H.-O. Pörtner, D.C. Roberts, M. Tignor, E.S. Poloczanska, K. Mintenbeck, A. Alegría, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem, B. Rama (eds.)]. Cambridge University Press. In Press. https://www.ipcc.ch/report/ar6/wg2/; Global footprint network (n.d.). https://www.footprintnetwork.org/; Global peace index (2021). https://www.visionofhumanity.org/wp-content/uploads/2021/06/GPI-2021-web-1.pdf

activities relate to social progress, especially between the Global North and Global South, technologisation, governance (economic, political, ideological and religious), and citizenship and democracy.

Environmental degradation, economic and social inequalities and forced migration exhibit profound gender dimensions. On the one hand, there is irrefutable evidence of women's experience with poverty, violence, and social, economic and political exclusion. On the other hand, women play a significant role in movements advocating for environmental, ecological and social justice. When considering the impact of beliefs and values in educational institutions and activities, it is critical to reflect on their connection to gender.

Why does the publication focus on adult, vocational and higher education? Educational research and policy discussions on sustainable development overwhelmingly target the younger generation. The responsibility for safeguarding human life and the conditions for human life is placed on the shoulders of children and youth, even in moral and environmental education. However, it is adults, with their economic, political and social institutions, who possess the power to shape the future. It is adults, with their – gendered – beliefs and values in families, workplaces, and social, economic and political realms, who establish the rules for shaping the future. In mainstream educational discussions and practices, children and youth are typically perceived from a comprehensive perspective in their holistic contexts. However, disparate disciplinary frameworks and policy sectors appear to treat adults as fragmented entities, operating in segmented individual/private, social, economic and political spheres of life.

The workshops and publication process were intended to unfold through dialogues and debates. Presentations were expected to encompass different perspectives on suggested themes, or separate inputs to themes with varying viewpoints were encouraged. An introduction and discussion on the topics from the IPSP perspective aimed to stimulate dialogues. Because the workshops and the publication project were also pedagogical events, the ambition was to engage in discussions on themes and to complete the publication from a pedagogical perspective. The intentions and ambitions may not have been realised as expected, but we hope the contributions nevertheless promote dialogical and pedagogical discussion in the future.

Overview of Chapters

Reflections on connections between environmental care and social progress and the impact of beliefs, values and gender begin with an

introduction to the work of the International Panel on Social Progress (IPSP). Lorenz Lassnigg, who participated in the IPSP, discusses in his chapter 'Social Progress and Environmental Care: Lessons Learnt from the IPSP' the interpretations of social progress in the work of the IPSP and their contribution to environmental care and (vocational and adult) education.

In the chapter 'Integration and Employability in Global North and Global South', Nasrin Jinia, Golaleh Makrooni and Samya Saeed reflect on social progress from the *perspectives of the Global North and the Global South, focusing on connections between employability, forced migration and education*. The example from the Global North is an ESF-funded training project aimed at empowering migrants for employment. Despite wide agreement on ethnically sensitive and aware approaches among host societies, public authorities and NGOs, support measures lack the capacity to address diverse beliefs, values, attitudes and practices in gender relations, which are critical for mutual integration. Comparisons were made to approaches to the huge challenge of refugees and displaced people in the Kurdistan of Iraq (KRI). The grassroots-level initiatives rely widely on diverse NGOs that have a historical and cultural understanding of the problems. Their experiences would be worth learning in the Global North, but the liberation from dependency on funding and agenda-setting by the donors from the Global North would require direct contacts and collaboration between NGOs, universities, and adult and vocational education institutions in the Global North and Global South. In both contexts, it is vital to involve individuals with a migrant background who possess both research-based and experiential expertise to inform activities.

The next perspective on environmental care and social progress is the *technological imperative*, which was highly relevant to the implementation and topics of the workshop, given the impact of the Covid-19 pandemic. In their chapter, 'Technologisation as the Planetary Solution for Environmental Care and Social Progress? Critical Questions to Vocational and Adult Education', Gabriele Molzberger, Anja Heikkinen and Shafiqul Alam question the emphasis on technological progress and the promotion of European values as solutions to both environmental care and social progress. The agendas for environmental care and social progress in the Global North rely on exploiting resources and outsourcing environmental and social problems to the Global South. In the case of Bangladesh, they problematise the transfer of solutions from the Global North to the Global South. Alternatives may be learnt from traditional, indigenous practices, where, for example, water and energy management

are adjusted to the local physical and social environment. The authors argue that the quasi-religious belief of the Global North in technological progress, building on the metabolic alienation of humans from nonhuman nature, has become globally hegemonic and is excluding solutions that draw on place-based and traditional experience and wisdom.

The perspective of the following three chapters is the *impact of beliefs, values and virtues* on environmental care and social progress in adult, vocational and higher education and in economic, political, ideological and religious governance. In their chapter, 'Integrating Governance and Education for Environmental Care: Values and Virtues in Perspective', Aka Firowz and Mohammed Asaduzzaman reflect on ways in which relations between governance and education could be understood on the basis of major traditions of Western and Eastern philosophy, focusing on their key values and virtues. They emphasise the importance of learning to practise harmony between diverse ways of life among humans and between humans and nature. Hannes Peltonen continues by problematising the contextual and social nature of beliefs and virtues. In his chapter, 'On Belief, Virtue and Education in the Midst of Climate Change', he shows that global governance requires revisiting traditional beliefs about what it means to 'act well' in front of the joint urgent planetary dilemmas. Eeva K. Kallio elaborates on the concept of wisdom as a fruitful starting point for discussing alternatives for a better future for humans and other entities. Her chapter, 'Wisdom: Reflections and Problems of Current Theoretisation – Injustice of Value-Based Hierarchies', argues that there is a need to analyse more questions regarding the puzzling psychological concept of 'development', as there is danger of implementing hidden values in words like wisdom as a developmental goal. There is also a need to deepen understanding of the meanings of wisdom in different religious, cultural and scientific contexts.

Edification and citizenship – more widely participation and democracy – was one of the perspectives on environmental care and social progress in all workshops. In his chapter, 'Asymmetrical Power Relations in Digital Citizenship and Popular Adult Education', Björn Wallén discusses the diverse potential and pitfalls of the concept of digital citizenship. Many of the popular adult education initiatives in the Global North, particularly Finland, to promote digital citizenship are problematic. They tend to rely on commercial digital platforms and thus become part of the global capitalist system and enhance competitive digital skills serving global markets, which is against the traditional values of equality and equity in popular adult education.

The workshops and publication project also had a pedagogical agenda. In the chapter 'Confronting Environmental Care and Social Progress in Academic Journeys: Duoethnography', Larissa Jögi and Anja Heikkinen provide a duoethnography with a pedagogical *perspective* on the topic. They reflect on their experiences of research-based teaching in academia, including programmes and courses on social change, critical studies and foundations of adult education, which engage teachers and students from the Global North and Global South. They invite authors and participants of the workshop to reflect on what they have learnt from each other and whether they have – and how – combined cross-cultural, cross-disciplinary and cross-generational approaches into the process.

In the concluding chapter, the authors offer *a collective synthesis* of the chapters, inviting readers to continue dialogues and debates. They provide recommendations for advancing in adult, vocational and higher education, governance, and research. The authors hope that the publication will support researchers, educators, practitioners and policymakers in addressing contemporary challenges related to the environment and sustainable development, both in the Global North and Global South. They share the planetary problems of environmental degradation, forced migration, and economic and social inequalities and emphasize the need for new contextualised forms of governance, particularly in the realms of adult, vocational and higher education, to address these challenges. This publication project attempts to develop dialogical and debating platforms to discuss problems and solutions through proper dialogue among diverse stakeholders.

Chapter 2

Social Progress and Environmental Care: Lessons Learnt From the IPSP

Lorenz Lassnigg

Introduction

This chapter provides an overview and a reflection on how the work of the IPSP (International Panel on Social Progress) relates to the topics of our book, covering various aspects of environmental care, societal development and education. First, a general description and explanation of the work and products of the IPSP are provided, outlining the main lines of understanding and conceptual approaches to social progress. Second, a more specific analysis of the approach towards progress and environmental care, interdisciplinarity, Global North–South gaps and relations to other (global) political initiatives (e.g. the International Panel on Climate Change [IPCC], or the United Nations Sustainable Development Goals [SDGs]) is explained. Third, the main topics of the workshops about environmental care and progress are reflected from the perspective of the IPSP, exploring what the IPSP material says and what insights might be gleaned from it.

Explanation of the Main Lines of Work and Products of the IPSP

The primary focus of the work of the IPSP was the conceptual structuring and analysis of societal, cultural, economic and political development on a global scale, aiming to provide recommendations for action. The blueprint for this endeavour drew inspiration from the IPCC,[10] the United Nations' body for assessing the science related to climate change, applied to the issues of societal development. The term 'social progress' was deliberately selected to convey the main mission of the work: to find research-based ways to address multiple problems, crises and conflicts towards a better society, with addressees at various levels including regional, national, international and global scales. 'The message of this panel is a message of hope. We can do better, this is not the end of history'.[11] In the research direction of the panel, both contradicting basic

[10] Intergovernmental Panel on Climate Change (IPCC) (n.d.). https://www.ipcc.ch/

[11] International Panel on Social Progress (IPSP 2018). Rethinking Society for the 21st Century. Report of the International Panel on Social Progress. Vol.I-III. Cambridge:

strands of development were thoroughly considered across various analysed topics. On the one hand, there were 'positive' trends towards improvement at several levels (practices, knowledge, institutions, resources, etc.). On the other hand, there were catastrophic trends emerging in parallel, involving degradation, exclusion, conflict, violence and the like. 'Social innovation is not a prerogative of the developed world, quite the contrary. The Global South has been widely influential on many occasions in the far or more recent past and today it still generates many ideas and initiatives that can inspire the world'.[12]

The writers of the introduction state at the outset: 'If a main message emerges from this three-volume Report, it is indeed that: (1) considerable progress has been made in the past centuries and humanity is at a peak of possibilities, but it now faces challenges that jeopardise its achievements and even its survival; (2) addressing these challenges and mobilising our current collective capacities to the benefit of a wider population require reforms that will hurt certain vested interests but rely on general principles that are readily available, involving an expansion of participatory governance and the promotion of equal dignity across persons, groups, and cultures; (3) there is not a unique direction of progress but multiple possibilities and many ideas that can be experimented, with variable adaptability to different economic, political, and cultural contexts'.[13]

The intended audience of the report is diverse, encompassing researchers and academics seeking an understanding of significant challenges, practitioners and policymakers, as well as a wide range of engaged activists at different levels and in various sectors and fields of society. Indeed, these activists at the practice level (change-makers of society) are considered key actors. Realistic hopes for progress cannot be solely addressed to governments and policymakers; progress is an inclusive topic that requires overarching participation and engagement. The authors of the report deliberately make their position to value judgements clear. 'Social change is not a neutral matter, and […] this Panel takes the view that a compass is needed to parse the options that actors and decision-makers face'.[14] Dealing with value judgements is part

Cambridge University Press. v1 https://doi.org/10.1017/9781108399623; v2 https://doi.org/10.1017/9781108399647; v3https://doi.org/10.1017/9781108399661. For simplification, the references are provided by indicating the report's volumes by v1, v2, v3, followed by the page number when necessary.

[12]IPSP (2018, v1, 2).

[13]IPSP (2018, v1, 2).

[14]IPSP (2018, v1, 2).

of the work of social scientists; however, the factual analysis should be separated from (political) recommendations. 'While value judgments should be resisted when they can pollute positive analysis of facts, they should be recognized as necessary and made transparent when recommendations are proposed. This is why the IPSP has a full chapter[15] on values and principles, and many recommendations about how to promote social progress understood in a certain way'.[16]

The panel describes itself as a purely bottom-up initiative started by a group of researchers who have developed the agenda by including further contributors through a snowball-like process of stepwise building the panel through conferences[17] and subsequent group work on the selected topics in the various thematic chapters. The 'bottom-up' denotes completely independent voluntary work, without any commissioning institution and possibly related vested interests. However, it is a bottom-up initiative by a renowned academic elite situated in various academic elite institutions of the Western world. Some informal searches by the author on the lists of contributors have shown that almost all named contributors belong to the older generation of well-established academics with their specific agendas and competencies (the agendas and places of younger generations of researchers are not really visible in the work of the panel).

It is not easy to grasp an informative and content-loaden overview of the products of the work of the IPSP. The following items might provide some orientation for access to the various analyses and recommendations.

The main product of the work is the three volumes about 'rethinking society for the 21st century'.[18] The broad topic of social progress is dissected into 22 more specific topics presented in the three volumes by the broad themes or dimensions of 'socio-economic transformations' (Vol. 1), 'political issues' (Vol. 2) and 'transformations in culture and values' (Vol. 3); all the three dimensions are deliberately classified as equally

[15]IPSP (2018, v1, 41–80).

[16] IPSP (2028, v2, 369).

[17] e.g., Istanbul 2015: IPSP (2015) First meeting of lead authors. Istanbul Conference, August 27-29, İstanbul Bilgi University. Retrieved from https://www.ipsp.org/events/ipsp-conference-first-meeting-of-the-lead-authors; see also Robeyns, I. (2015) Impressions from the first IPSP authors meeting. Blog August 29. Retrieved from https://crookedtimber.org/2015/08/29/impressions-from-the-first-ipsp-authors-meeting/.

[18] IPSP (2018).

important, whereby a special emphasis is devoted to the cultural topics. The old ideas about the economic basis and the ideational superstructure are strongly rejected, and the authors state in the third volume about culture and values that 'every chapter in this volume gives the strong impression that neglecting the cultural dimension is a recipe for catastrophe'.[19]

Figure 1 gives an overview of the elements of progress addressed in the chapters of the report. Each chapter was written in a stepwise process by a group of (mostly) leading researchers who produced extensive analyses about the key topics concerning transformations of society.[20] The overview easily shows that the topics of inequality (Chapters 3 and 14), institutions of democracy and human rights (Chapters 9, 10, 13 and 14), institutions of capitalism (Chapters 5–8), globalisation (Chapters 11, 12 and 15) and social norms and services (Chapters 15–20) are emphasised; one chapter (Chapter 4) also separately addresses the topics of nature and the environment in relation to economic and societal development. When we consider that a core group of initiators were (liberal) economists, we see an impressive wide understanding of progress and can be sure that the 'economic case' is tackled seriously. The authors of chapters are multidisciplinary, featuring strong representations of economics, sociology and political science, with some representation from the humanities as well. A particular strength of these chapters is an elaborate presentation and discussion of the state of the art of research on the respective topic. In this way, the report is meant as a 'resource, a mine for ideas and arguments'. 'This Report provides the reader with a unique overview of the state of society and possible futures, with a wealth of ideas and suggestions for possible reforms and actions. For scholars and students, it also offers an exceptional guide to the literature in the relevant academic disciplines of social sciences and the humanities'.[21] When someone seeks an easily accessible overview of the various topics and the main directions of arguments in the individual chapter, the introductions to the three volumes are an excellent source.[22]Five more comprehensive

[19]IPSP (2018, v3, 606).

[20] The individual chapters were grossly written in three stages, a first draft provided the main platform, a revised second draft was finally manufactured into the published chapters of the book (first and second drafts and comments to them are published at the IPSP webpage, https://www.ipsp.org/resources, and more easily accessible than the published books.

[21] IPSP (2018, v3, 606).

[22] IPSP (2018, v1, v2, v3).

chapters relate specifically to the topics of our book: values (Chapter 2), governance (Chapter 12), progress (Chapter 15), growth and environment (Chapter 4) and social science-technocracy (Chapter 22); three chapters tackle in a more comprehensive and summarising way the themes of the three volumes.[23]

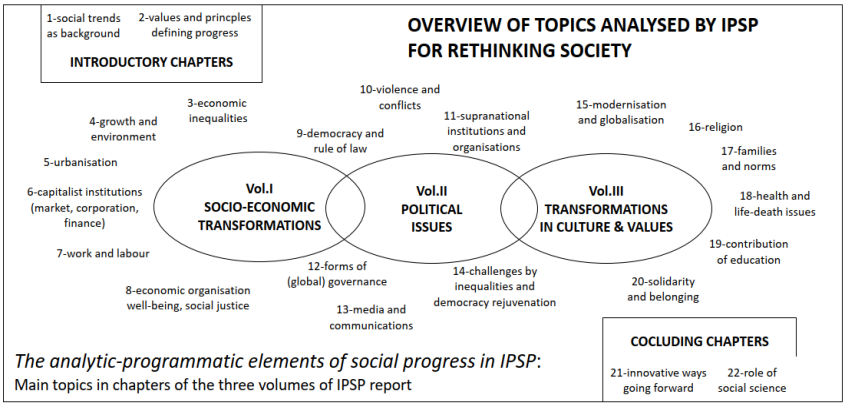

Figure 1: Overview of the topics analysed for rethinking society.

On top of the big analytic endeavour of rethinking society, some selected volunteering authors have written a more political concluding/summarising 'Manifesto for Social Progress',[24] outlining the developed concept of social progress and discussing how it might be approached against obstacles and false ideas. The first false idea concerns the powerful belief that 'there is no alternative (TINA)' to a free market society at 'the end of history'. 'There are many variants of capitalism already in place, and some are much better than others at promoting human flourishing'.[25] The second false idea is 'that the market economy and capitalism are the same thing and that endorsing the former implies accepting the latter – in fact the market is needed but capitalism can be transcended'.[26] The third false idea is that the traditional social causes of liberating women, workers, and ethnic groups, the inclusion of disabled

[23] v1: ch. 8 about economic organisation, well-being, and social justice; v2: ch. 14 about challenges by inequalities to democracy and democracy rejuvenation; v3: ch. 20 about solidarity and belonging.

[24]Fleurbaey, M., Bouin, O., Salles-Djelic, M.-L., Kanbur, R., Nowotny, H. & Reis, E. Foreword by Amartya Sen (2018). A Manifesto for Social Progress. Ideas for a Better Society. Cambridge: Cambridge University Press. https://doi.org/10.1017/9781108344128.

[25]Fleurbaey et al. (2018, 3).

[26]Fleurbaey et al. (2018, 4).

people and the integration of migrants would have been replaced by cultural and identity issues and environmental problems. 'These traditional causes remain essential and as urgent as ever', notwithstanding 'that the devastation of ecosystems and other species has reached a scale that calls for urgent action'.[27] A final key false idea is 'that salvation comes from politics and from changing government policy' and from fighting about more or less government intervention. Against these beliefs, 'societal changes are initiated by much deeper layers of society, through transformations of methods and conventions, norms and habits, and governmental policy often comes later to stabilise and coordinate the new normal'. However, the political game remains important.[28] In addition, three more significant false ideas concern deterministic technological progress, the convergence of economies and clash of civilisations through globalisation, and 'that social progress requires economic growth accompanied by environmental destruction'.[29]

Some more Specific Understandings of Progress

The IPSP report argues 'for the usefulness of the notion of progress in an era which needs to recover a notion of the direction the world should be going'. As an essential point in the understanding of IPSP contributions, 'progress can be explored in multiple directions […] strongly rejecting the old view that progress follows only one line'.[30] Similarly, the traditional Western views of modernisation and individualisation must be transformed into a 'a multiplicity of modernities emerging across the world'.[31] The philosophical analysis and construction of a compass for approaching progress underlines the multiple directions for action and the relative position of humans. 'Chapter 2 shows the list of relevant values and principles at the core of the ideal of social progress is long and deserves to be better known and debated, including in view of cultural variations that put different weights on them. It also puts human issues in perspective and argues for a broader view encompassing other forms of life in a comprehensive understanding of our stewardship of the planet'.[32] Thus, the path towards progress does not follow a single (linear) line anymore but must shift an uneven broad multifaceted front forward with

[27]Fleurbaey et al. (2018, 4–5).

[28]Fleurbaey et al. (2018, 5).

[29]Fleurbaey et al. (2018, 5).

[30] IPSP (2018, v3, 607); see also ch. 21.

[31] IPSP (2018, v3, 607); see also ch. 15.

[32] IPSP (2018, v1, 3).

diverse priorities and tempo, using the compass in careful and sophisticated ways.

The basic understanding and criteria of progress is equal dignity of (human) beings, meaning inclusive participation in social life and control over one's important life matters; inequalities in social relations (denoted by status, resources and power) endanger dignity and must be fought.[33] The Anthropocene has put 'humanity in the driving seat of the planet' and poses two main catastrophic dangers: first, the huge inequalities and lack of social cohesion; and second, the environmental degradation. The strategy proposed to support progress is searching for 'possibilities' beneath all problems and dangers, with innovations being crucial in three key aspects:

Popular participation

Harmony with nature

Management of conflicts

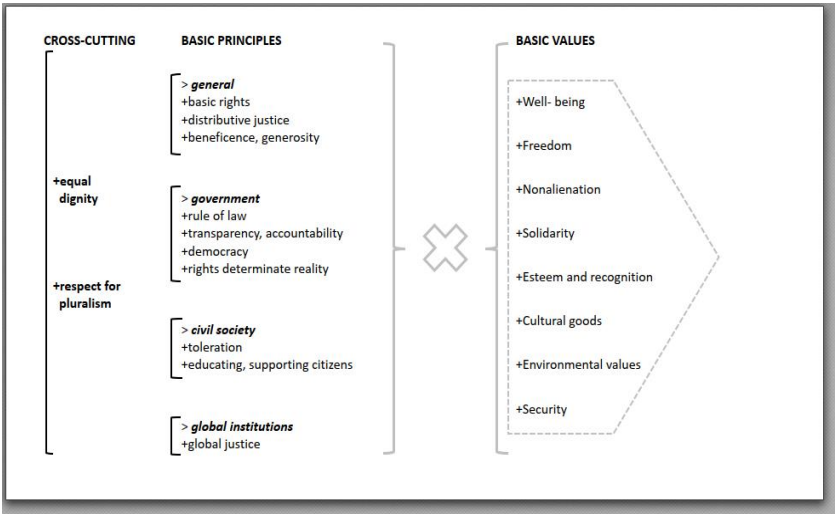

Figure 2: Overview of principles and values that constitute the IPSP compass for social progress.

The detailed principles and values that constitute the compass for social progress are illustrated in Figure 2; each of them is more deeply discussed in Chapter 2 of the report.[34] Here is not the place for a thorough discussion;

[33]Fleurbaey et al. (2018, 2).

[34] IPSP (2018, v1, 41–80).

however, the importance of values for education can be underlined. In one sense, the provision of education is established as one of the principles of social progress; in another sense, a deeper understanding of the meaning and purpose of these principles and values is an important precondition for the conception and delivery of education. In other words, it gives a philosophical underpinning of what education can mean for the development of a better society – so one conclusion is that among educators, 'the list of relevant values and principles at the core of the ideal of social progress […] deserves to be better known and debated'.[35] In fact, the understanding of these principles and values contributes to the understanding of the fundamentals of society, politics and social life.

In order to reduce scope and complexity, the authors discuss the possibilities of a 'division of moral labour', according to (contested) proposals by John Rawls that make distinctions and relationships between basic structures and transactions in society and point to the construction and definitions of the constitution and basic rights.[36] Interestingly, a group around the originally appointed coordinating lead author Harry Brighouse, who withdrew, worked in parallel to the IPSP without any exchange on a philosophically and social science-underpinned theory of educational goods and values[37] that very much resembles the ideas of the compass for social progress – the education chapter has unfortunately taken another direction. In depicting basic principles of social progress, education is in tandem with supporting citizens, seen as a principle applicable to civil society (not government), with strong reference to Amy Gutmann's (1987) Democratic Education. 'A society's educational institutions play a central role in creating citizens, especially in a democracy'.[38] In this way, a strong link is established between education and the movements and organisations of civil society that are perceived as complementary (and possibly critical) to formal democratic institutions.

Fleurbaey et al., referring to the compass chapter, emphasise a broad mixture of values and principles as indispensable for the fight for social progress.[39] 'The key values and principles underlying this book include

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[35] IPSP (2018, v1, 3).

[36] IPSP (2018, v1, 66).

[37] Brighouse, H., Ladd, H.F., Loeb, S & Swift, A. (2016). Educational goods and values: A framework for decision makers. *Theory and Research in Education 14*(1), 3–25.

[38] IPSP (2018, v1, 70); see also Gutmann, A. (1987). Democratic Education. Princeton, NJ: Princeton University Press.

[39] Fleurbaey et al (2018, 3).

wellbeing and freedom, security and solidarity, as well as pluralism and toleration, distributive justice and equity, environmental preservation, transparency, and democracy. Any project that would severely crush one of these values and principles is considered objectionable here'. Interestingly, they use the modest expression of equity. In contrast, the compass chapter only refers (several times) to equality or inequality with the key distinction between equality of opportunity and equality of outcomes – these issues are, of course, essential for education (but cannot be discussed in more depth here).[40]In terms of values and principles, the IPSP manifesto sees three main challenges towards progress: equity (as an expression of justice and equality), freedom and environmental sustainability. Throughout the work and publications of the IPSP, socio-economic and environmental topics are addressed as two main challenging areas for social progress.

Environmental Care and Social Progress– Impossible Connection?

In this section, a more concrete linkage between the work of the IPSP and the main question of the workshop is established by looking more specifically at some of the summarising chapters that tackle critical aspects of this question: first, the chapter 'Economic Growth, Human Development, and Welfare'[41] that gives an elaborate analysis of the relationship between environmental care and social progress, trying to integrate this topic with the contradictions implied in economic growth; second, the chapter 'Governing Capital, Labor, and Nature in a Changing World'[42] that goes deeper in the questions of governance, even daring to speak about governing of nature (what some might consider being haughty).

The impossibility of linking environmental care and social progress originates in a limited understanding of the progress that sees the core of progress in the submission of nature under the imperatives of

[40] A basic point in the selection of values constituting social progress is the distinction between basic non-derivative and derivative values, whereby the compass deliberately builds on non-derivative values; equality is problematised in this sense. "Derivative values include not only items that are valuable instrumentally. For example, we might value equality neither for its own sake (that is, non-derivatively) nor because it is a means of promoting a different value such as well- being (i.e. for its instrumental value), but because it is a constitutive feature of a larger ideal, such as the ideal of a political community that displays fraternity or solidarity." (IPSP 2018, v1, 46).

[41] IPSP (2018, v1, 141–186).

[42] IPSP (2018, v2, 491–522).

technological development and economic growth. Thus, the connection depends on a wider definition of progress, including social and environmental dimensions. This is what the chapter does in an elaborate, differentiated, inclusive and sophisticated way. The main elements of the argument are first the conceptual analysis of the relation between economic growth and welfare/well-being, second the inclusion of environmental care in the definition of progress by extending the economic perspective with the social and environmental dimensions (using the expressions of physical, social and environmental capital or wealth). 'Economic activity clearly is not a complete measure of social welfare. For this reason, economic growth cannot be characterised as "only good" or "only bad," […] Rather, social welfare includes a number of social and environmental dimensions in addition to material consumption. Similarly, the wealth of a given society cannot exclusively be measured in terms of physical capital, but also includes social and environmental capital'.[43] Basically, economic growth is classified as a double-edged sword, supporting on one side 'liberation, lifting people out of poverty' and on the other side leading to 'alienation, increasing inequality, and […] environmental degradation'. The solution to contradictions is sought not through the simple rejection of economic growth but by giving it a reasonable place in a wider understanding of progress.

A basic requirement is to reject the view that economic growth (measured by the GDP) – via several channels – automatically leads to welfare/well-being to understand the normative implications of the multidimensional goals involved in welfare/well-being as well as the various contradictory impacts of economic growth that are worked out in the chapter. Besides some overall positive implications of growing material wealth (e.g. extended education provision, potential poverty reduction), fundamental transitions in society are influenced (concerning fertility, industrialisation, commercial service provision, urbanisation, energy consumption, etc.), and important negative consequences are correlated to growth as widening inequalities in control of global income/wealth and in the distribution of gains of growth, as well as several aspects of environmental damage (climate change, water scarcity and air pollution, species extinction, etc.).

The chapter contributes to a better understanding of the relationship between economic growth and welfare/well-being by discussing alternative measures of sustainability (that extend the established measure

[43] IPSP (2018, v1, 175).

of GDP) and disaggregating the various aspects of the (ambiguous) relationship between economic growth/development and social and natural wealth. First, the dimensions of 'what matters' in progress (preference satisfaction, happiness, capabilities, meaning of life, status consumption, nature and animal welfare, and political stability/legitimacy) as dimensions (or metrics) of evaluating the contribution of economic growth are disentangled. Second, five potential distributive criteria of these metrics (maximising good, equality, meeting core needs, the priority of least advantaged, environmental justice) are discussed.

The extended dimensions of the progress of social wealth and natural wealth are analysed in relation to the contribution of economic growth from a longer-term perspective (Figure 3). Education has a double position in these considerations: first, it is discussed as an important component of economic growth in terms of human capital[44]; second, it is also classified as a key component of welfare/well-being. Thus, education is considered an input (necessary but not sufficient, with many complexities) as well as an outcome of economic growth (by contributing by itself to welfare).

Table 1: Dimensions of social and natural wealth analysed by the IPSP.[45]

Social Wealth	Natural Wealth
Health and poverty reduction	Depletion of exhaustible resources
Inequality	Planetary boundaries
Urbanisation as social transition	Climate change
Political change and democracy	Air pollution
*Education**	Water
	Food security
	Biodiversity
	Socio-economic metabolism

*Education is excluded from this discussion, even though it is mentioned several times in the text.

Based on these multiple dimensions, indicators can be defined and measured as the basis of welfare diagnostics.

An overarching concept to integrate these dimensions has been proposed by the United Nations through the expression of the 'global commons'

[44] IPSP (2018, v1. 151–152).

[45] Source: IPSP (2018, v1, 161–169).

already from the early 2010s,[46] which are further analysed by the IPSP in terms of political perspectives to achieve progress in the extended meaning. Things get complicated to understand when the approaches and experiences of governing the commons are analysed in detail.[47] Environmental care is closely related to commons problems that 'usually relate to common-pool resources (CPRs), or underprovided and impure public goods'.[48] Resolving these problems requires solutions for problems of collective action at the various levels of social and political life, from the local to the global, with the environmental challenges being situated at the global level where (so far) no authoritative actors exist. Governing the commons basically requires solutions for the involved problem of overuse of resources, expressed by the formulas of the 'tragedy of the commons' or the 'tragedy of open-access' (Elinor Ostrom). In theory, two big classes of solutions – that always imply some kind of exclusion – are proposed and analysed: property rights and regulations/institutions. Such solutions always have to fight to overcome existing vested interests and find feasible social norms and institutions. 'Ostrom finds empirically that humans routinely devise complex governance arrangements to transform open-access situations into regulated commons regimes'.[49] The challenge is generally two-fold: first, how to find ways to devise such arrangements, and second, how to construct them. Challenges in the global environmental commons are aggravated by the lack of responsible actors' 'global perspective without world government'.

In the search for solutions, choices between fundamental political issues (taxing, property rights, regulation) and rent-seeking and multi-level

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[46] UN System Task Team on the post-2015 UN development agenda (2013 January). Global governance and governance of the global commons in the global partnership for development beyond 2015. Thematic think piece. https://www.un.org/en/development/desa/policy/untaskteam_undf/thinkpieces/24_thinkpiece_global_governance.pdf; McInerney, T. F. (2017 March). UNEP, International Environmental Governance, and the 2030 Sustainable Development Agenda. Report. UNEP UN environment programme. https://wedocs.unep.org/bitstream/handle/20.500.11822/21247/UNEP_IEG_2030SDA.pdf?sequence=1&isAllowed=y; Vogler, J. (2000). The Global Commons: Environmental and Technological Governance. Chichester: Wiley; Allan, J., Tsioumani, E., Jones, N. & Soubry, B. (Eds.) (2022). State of Global Environmental Governance 2021. IISD International Institute for Sustainable Development. Earth Negotiations Bulletin. https://www.iisd.org/system/files/2022-02/state-global-environmental-governance-2021-en.pdf.

[47] IPSP (2018, v1, 171–175).

[48] IPSP (2018, v1, 171).

[49] IPSP (2018, v1, 171).

problems are involved. The analysis of effective solutions involves the assessment of experience with the alternatives of taxing, pricing and regulating, and methods to overcome normative problems and ideological convictions (e.g. between neoliberal perspectives on the 'homo economicus' vs. more comprehensive 'third-way' alternatives). The complexities are shown by analysing the technical problems and competing normative solutions (transcendental Rawlsian goal-oriented vs. relational iterative incremental regimes), leading to an overall verdict. 'Successful commons governance in these cases works through establishing a private good or club good, often including decisions on distribution or exclusion. Commons management also … involves the provision of public goods … It is important to clarify that there is no single "right" governance or property regime for goods or resource systems with CPR or public good characteristics.'[50] This verdict makes things not easier, and the conflicts between economic growth and environmental care must be processed in a reasonable way. In their expression of key recommendations, the authors still emphasise the difference between economic growth and social objectives as the main ingredient of social progress; however, they leave out an explicit reference to the detrimental effects of growth on the environment. Reading this IPSP chapter, the difficulties and possible paths to resolve the conflicts and contradictions between economic growth and environmental care become more transparent; moreover, the stupidity of the promise to resolve all these problems through education also becomes clear.

The chapter about governance, 'Governing Capital, Labor, and Nature in a Changing World', does not elaborate much on conceptual definitions of governance/governing – a task that the bulk of the literature has undertaken for some time. Instead, it provides a functional analysis of the 'shift from government to governance' in five fundamental societal fields, three concerning capital (finance, investment and trade), and work and the environment. However, this analysis does not cover the fundamental social service fields of health and education. The approach towards governance uses broad definitions and is strongly driven by political considerations about 'governance as the action or fact of governing', which involves some kind of interplay between government and governance. Actors, institutions and instruments governing our world are the key elements of the analysis. New modes of exercising power and an enhanced focus on ordering a rapidly changing world are seen as key drivers behind the emergence of the new concept. The new phenomenon

[50] IPSP (2018, v1, 171-172).

of governance is commonly seen in contrast to the structures and actions of government by sovereign nation-states, implying a much more diverse landscape of new actors, institutions and instruments involved in governing. These ongoing changes involve the following:

> The inclusion of *new (private)actors* (transnational organisations, business corporations, industry consortia, international financial institutions, law firms, arbitrators, experts, interest organisations/associations, civil society stakeholders, NGOs)
>
> The creation of *new institutions* (regulatory rules, treaties, agreements, conventions, recommendations, corporatist regimes, arbitration tribunals, rating firms, technical commissions, interstate organisations, market self-regulation, dispute settlement courts)
>
> The use of *new instruments* (market self-regulation in the governance of labour; governance by experts through monitoring, surveillance, risk calculation techniques, arbitration, etc., in the economic domains of finance, investment, and trade)

Governance is broadly and encompassingly defined 'as a generalised description of all forms of rule', or more specifically 'as the exercise of power organised around multiple dispersed sites operating through transnational networks of actors, public as well as private, and national, regional as well as local'.[51] More concretely, the analysis of the development of the government/governance relation uses a conceptual framework that distinguishes basic dimensions of the meanings and practices of governance: *actors* (who governs?), *instruments* (how do actors govern?) and *objects*/*subjects* (what/who is governed and how are objects framed?) Important basic elements analysed are *effects/consequences*, *knowledge*, *norms*, *subjectivities* and the loci and relationships of *power*. This provides a differentiated and complex space for analysis.

The authors of the IPSP chapter take a political approach, situating themselves between the advocates of governance and the critics, who draw a strong demarcation and opposition between government and governance. On the one hand, the advocates hold a low opinion of the government and praise incentives/penalties, markets and (external) regulators instead of strong legal provisions in command-and-control regimes. On the other hand, critics see governance as a neoliberal concept that 'describes or prescribes shifts in the distribution of power to the

[51] IPSP (2018, v2, 515, 493).

detriment of states and citizens, and in favour of markets, large corporations, and international financial institutions (IFIs) like the International Monetary Fund (IMF) and the World Bank (WB)'.[52]This critique is somewhat supported by evidence; however, the analysis also provides some support of positive possibilities related to the rise of governance. The IPSP authors, in contrast, do not see government and governance as separate competing regimes but rather as interrelated forms of rule, with a key role of government by driving governance practices towards social progress. They also see dangers in the possibility that powerful private actors might leverage the rise of governance practices to fragment vertical power hierarchies of government, and alternatively concentrate power at the sites of accumulation of (private) capital and wealth. Overall, they assess governance as being 'not reducible simply to the transmission and implementation of preformed "neoliberal" templates and prescriptions', and they conclude from their analysis that while the shifts towards governance 'partially transformed the role of nation-states, the resulting social impact depends on the accountability of governments as well as their ability to regulate and hold institutions of governance to account … . Government, governance, and any combinations thereof involve and reflect trade-offs between accountability, equity/justice and efficiency, among other considerations. Such choices are fundamentally political rather than technical'.[53]

The analysis of the emergence of governance in the five areas reveals the key role of knowledge, experts and the application of expertise in several instruments. The paradigmatic example is monetary policy, where experts are conceived to hold a monopoly position and immunity from democratic politics. This can be interpreted as the logic of technocracy, reflected in strong proposals of 'evidence-based' policymaking, where 'evidence' can or should rule out the democratic process – the problem is that experts themselves might be and are often entrenched in powerful interests, and that expert knowledge is fragmentary and limited; these issues are elaborated in the overarching chapter about the uses of social sciences for social progress.[54] To secure governments' political decisions towards social progress, public accountability and broadened inclusive deliberative processes of consultation are necessary. Social progress agendas and their diagnoses and prognoses must be 'subjected to public

[52] IPSP (2018, v2, 493).

[53] IPSP (2018, v2, 494, 515).

[54] IPSP (2018, v3, 847–886).

debate and scrutiny, and their legitimacy established through democratic mandate'.[55]

In addition to the role of knowledge and experts, the emergence of the global scale of governance is a second key issue in the conclusions. At this level, the rise of governance is necessary as long as no global government exists. Nevertheless, the analysis shows that governments play a key role at this level in the mixture of inter-governmental, trans-governmental, transnational and non-governmental ordering and rule-making by the creation of agreements, treaties, etc. In the field of financialisation, the impact of global governance has limited the role of national states. In the field of transnational investment treaties, issues with 'private' juridical and arbitration instruments have resulted in asymmetries favouring powerful investors at the expense of states. New policies by EU and UN institutions propose the establishment of international courts and appellate bodies to address these challenges. In the field of trade, issues of market regulation beyond nation-states have led to contestations about regulatory bodies and the development of standards and certification schemes by expert bodies or commissions (e.g. International Organization for Standardization [ISO] or International Electrotechnical Commission [IEC]), in which stakeholders must fight for public welfare and social progress. The analysis in the field of labour provides quite catastrophic results for governments and governance. Indicators such as real wages, the share of wages to GDP, and wage/income inequality have worsened for employees. The response of governments to ILO conventions of minimum standards declined because of the lack of sanctioning instruments. 'The last three decades have seen the failure of the model of private governance of labour, centring on the initiatives of multinational companies'.[56] Nevertheless, international negotiations and coordination are perceived as essential for social progress in this field to prevent a race to the bottom.

Finally, the analysis of the emergence of governance in the field of the environment and climate change gives a mixed picture. On the one hand, attention has grown, and governance initiatives have proliferated in various ways; on the other hand, implementation and effects pose various conflicts among stakeholders and make it difficult to provide evidence about concrete causing environmental damage. On the positive side, three developments are found: first, the extension of certification, labelling and auditing and inclusion of additional actors and sites into activities; second, a shift from abstract overall levels to sub-national or regional ecosystems;

[55] IPSP (2018, v2, 515).

[56] IPSP (2018, v2, 514).

and third, the push of popular mobilisation to bring environmental concerns into the mainstream. On the negative side, increased attention to environmental damage has not led to much action, implying resistance and evasion by key actors. In terms of the effects of governance, differences between statutory laws and disciplinary/procedural regulations are discussed. The enforcement of statutory laws is confronted with the problem of proof of damage, whereas examples show that the mandatory repair costs might induce authorities to act in advance to prevent damage.

Governance of education is not included in the in-depth analysis by the governance chapter but is tackled as an important aspect in the analysis of 'The Contribution of Education to Social Progress'.[57] A specific section about governance and public policy[58] selects similar topics as above for analysis, public support, decentralisation, privatisation, the role of research, and the global scope. Governance is not conceptually defined, a systematic distinction between government and governance is not applied, and governance is rather used more or less synonymous with government as part of public policy. The argument takes an advocating rather than a critical position towards governance and sees governance shaped by politics, recommending that 'governance structures should be flexible, participatory, accountable, and aware of their social and cultural context'.[59] Concerning the important role of teachers, a main final recommendation states that 'it is important to design governance arrangements in such a way as to ensure that stakeholders engage in collective problem-solving rather than zerosum bargaining for particularistic benefits'.[60]

Education is perceived as a complex and contradictory political field with high priority among actors, strong conflicts of interest and opposing ideologies about realisation. Long-term historical trajectories have led to pronounced path-dependency in structures and practices, making it difficult to realise change. Concerning governance, opposing positions between political actors (e.g. political parties across the left–right spectrum) about the respective roles of the state vs. various private stakeholders in the provision of education lead to many conflicts about political decisions to take. At the same time, the potential objects and subjects of governance (the 'what' in the language of the governance

[57] IPSP (2018, v3, 753–778).

[58] IPSP (2018, v3, 767–770).

[59] IPSP (2018, v3, 754).

[60] IPSP (2018, v3, 772).

chapter) are quite rich, differentiated and contingent. 'Public policies seek to steer the educational processes happening in the classroom by, for example, regulating the training and employment conditions of teachers, establishing standards and external evaluation procedures, and providing money to finance buildings and salaries, as well as many other things. Policy-makers shape the governance and institutional set-up of education by defining the variety of educational pathways, the conditions of access and the involvement in governance of stakeholders such as teacher unions and parents'.[61] Of course, in all these aspects, a wide range of possible specifications exists, among which the policymakers and involved participants can decide.

Decentralisation and privatisation are contested instruments (the 'hows' in the language of the governance chapter) of governance. Both are introduced quite sympathetically as powerful international trends, using de facto common arguments of advocates to explain them seemingly neutrally, however, in a somewhat biased way. Decentralisation is framed in the well-known 'subsidiarity' argument of the opposition of central government bureaucrats vs. local stakeholder involvement, with the latter knowing more about the circumstances of decisions and practices. 'Decentralization of education governance means that decisions over management, financing, curriculum design, and personnel are delegated to regional and local governments as well as to schools and school districts'.[62] Privatisation is presented as sometimes occurring in parallel to decentralisation, mainly as a solution for the failure of the public sector. Private provision supplies attractive alternatives to the public system or fills niches left open by public institutions. Despite pointing to evidence about occurrences or dangers of increasing inequalities through privatisation, the overall verdict is a cautious plea towards complementarities of public and private provisions with the government having to secure 'good' outcomes of privatisation. 'Education is not an exclusive task of public institutions and cannot be considered a service business like any other: it is the role of public governance to seek a proper balance for each context, looking for the best mix that enhances the goals of relevant content, equity, the enhancement of civic values, and economic productivity'.[63]

A much more critical analysis of privatisation in education points to 'white-washing' as a main strategy for promoting privatisation, as 'IOs

[61] IPSP (2018, v3, 767).

[62] IPSP (2018, v3, 768).

[63] IPSP (2018, v3, 768).

[International Organisations], governments, and other actors … attach their pro–private education programs to noble aims, such as the achievement of global development goals or the promotion of education opportunities for the disadvantaged'.[64] This literature that is not mentioned in the IPSP chapter conceives a substantive linkage between privatisation and decentralisation, with decentralisation including processes of 'endoprivatisation', meaning privatisation processes within education systems without a formal transformation into private institutions (called exoprivatisation; see also the classic text by Ball and Youdell[65] not mentioned in the IPSP chapter).

This historical and conceptual analysis of global experiences with privatisation, which also analyses the emergence of the Global Education Industry, draws a much more marked demarcation between public and private provision. The authors observe that governments, in fact, do not take an independent and influential position expected by the IPSP authors but are rather complicit with actors promoting privatisation or under pressure by them. 'Increasingly, governments, international organisations (IOs), donors, and philanthropic entities are converging around the idea that the involvement of the private sector in education systems is inevitable and, to some extent, desirable. … privatisation also occurs because governments promote it proactively by adopting and implementing specific public policies' and 'many governments are embracing measures that promote privatisation in and of education' whereby 'corporate interests that aim at opening new education markets and, accordingly, put significant pressure on governments to adopt private sector-friendly policies in education'.[66] Here, we find replicated the common phenomena observed by the IPSP governance chapter in the relationship between powerful private interests and government.

In their analysis of privatisation policies, Verger et al. (2016, 158–176) specifically look at the role and reaction of the teachers' unions in resisting privatisation. They show that decentralisation is not only a neutral process of including stakeholders in policymaking; partly, it is even the contrary.

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[64]Verger et al. (2016, 192); Verger, A.; Fontdevila, C.; Zancajo, A. (2016). The Privatization of Education. A Political Economy of Global Education Reform. New York: Teachers College Press.

[65] Ball, S. J., Youdell, D. (2008). Hidden privatisation in public education. Brussels, Belgium: Education International. https://pages.ei-ie.org/quadrennialreport/2007/upload/content_trsl_images/630/Hidden_privatisation-EN.pdf.

[66]Verger et al. (2016, 177, 7, 14).

'Many governments have promoted education decentralization as a way to fragment and reduce the influence of TUs. However, some TUs have conceived decentralization reforms as an opportunity for renewal and revitalization. …Teachers' unions (TUs) are the most persistent opponents to privatization reforms in most of the cases analysed'.[67] Research shows that, in privatisation policies, teachers' unions were often deliberately excluded from interest representation and participation in decisions.[68]

Finally, Verger et al. (2016, 193) conclude that 'education privatization is a process that is contributing to a paradigmatic change in education policy … Education privatization, in its many facets, represents a drastic change in the main goals of education policy. Education privatization and the introduction of market mechanisms in education systems contribute to the individual and positional goals of education overshadowing the social and collective goals (such as the acquisition of a common culture and the promotion of social cohesion and equity) … Privatization also challenges the traditional ethos of key educational actors'. In the view of the authors, further research should look not only at the trend towards privatisation but should also pay attention to the experience of de-privatisation in several countries as well as to resistance against privatisation.

Concerning the key topic of *knowledge and expertise* in governance, the situation in education differs from the economic fields of finance, investment and trade, where experts have an outright role in how global governance is performed: in education governance, the role of knowledge and expertise is much more indirect, and the analysis in the IPSP education chapter gives an open discussion of a range of approaches towards research-informed policymaking. Proponents of a strong version of evidence-based policy hope that the solution of the various value-loaden ideological and partisan conflicts in education can be delegated to 'hard evidence' and experts as its producers and representatives (in fact a similar solution as in the economic fields). However, such a solution is hampered by at least two problems: first, no sufficient consensus exists about what evidence means (e.g. the debate about the methodological 'gold standard' that alone would produce evidence), and second, the rule of experts would

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[67] Verger et al. (2016, 163, 192).

[68] Bascia, N. (2014, March). Privatisation and teacher union-governmental relations. Paper presented at the annual conference of the Comparative & International Education Society (CIES), Toronto, Ontario, Canada;

Bascia, N., & Osmond, P. (2013). Teacher union governmental relations in the context of educational reform. Brussels, Belgium: Education International. Retrieved from download.ei-ie.org/Docs/WebDepot/Teacher_Union_Study.pdf.

technocratically overrule democratic decision-making (a similar argument as in the other fields of governance). A more indirect mechanism of the influence of knowledge and expertise in education has been established by the various international large-scale assessments (e.g. PISA and the like run by the OECD and IEA). This was named 'governance by numbers' and was followed by various rankings of educational institutions at the higher education level. When international political institutions took patronage over such instruments, complex interrelations between transnational and national levels of governance and governments emerged; however, the impact and use of these instruments depended on the adoption by national governments and on processes of diffusion among them at the transnational and global levels. Finally, the role of knowledge and expertise in educational governance culminates in the polarity between technocracy and democracy.

International assessments and the use of their results at various levels[69] also point to the question of how educational governance has reached a global scope. Besides the assessments and rankings, the IPSP education chapter mentions various elements of international and transnational education governance by a transnational advocacy framework, including intergovernmental organisations and inter-state treaties (e.g. the Global Campaign for Education, the Education for All agenda, the Millennium Development and Sustainable Development Goals). In this framework, different emphases have successively emerged, ranging from mass education and higher education to innovation. More recently, there has been a shift towards lifelong learning as a response to increased longevity and uncertainty resulting from rapid changes. The more recent developments imply more emphasis on content and 'a paradigm shift in pedagogy – toward flexible and non-formal education, toward digital literacy, and toward agentic learners'.[70] As important international policy initiatives, the 2010 Belém Framework for Action (UNESCO) and the 2015 Lifelong Learning Platform (European Civil Society) are mentioned. At the higher education stage, economic purposes have gained attention and accordingly have 'led many governments to reform the governance of their higher education systems to increase their universities' links to the economy and contribution to the global competitiveness of their countries'. The expansion of university objectives to include the 'third

[69] see Schleicher (2018); Schleicher, A (2018). World Class: How to build a 21st-century school system, Strong Performers and Successful Reformers in Education. Paris: OECD Publishing. http://dx.doi.org/10.1787/4789264300002-en.

[70] IPSP (2018, v3, 770).

mission' of economic and social engagement, along with the emphasis on international rankings and initiatives promoting 'world-class' excellence, is highlighted as a significant common movement in higher education, and 'this movement has stimulated many institutions to improve their standards of teaching and research and to introduce new governance practices'.[71]

In the analysis of privatisation by Verger et al. (2016, 177), the increasing emergence of the global scope of action is mainly focused on the advent of the Global Education Industry, stemming from 'the fact that education is becoming in itself an increasingly profitable global industry'. This industry formed by the growth and concentration of multinational corporations, e.g. in the sectors of publishing, digitalisation, or testing services, and often supported by governments and international organisations, is briefly described by the following elements. 'This emerging education industry benefits from governments outsourcing an increasing number of activities that have been conventionally delivered by the public sector directly (including the provision of education services, the drafting of education policy texts, or the evaluation of policies and programs). This emerging industry also promotes governments and schools buying into their ICT and certification products, testing preparation services and other types of so-called school improvement services'.[72] This industry might be seen as an analogue to the positions of the pharmaceutical industry in health services or the armaments industry in defence services.

The analysis of resistance against this shift from public to private actors in education strongly emphasises gaps between the local/national and transnational/global levels, as the main actors are situated differently. The teachers' trade unions, as a main opponent against industrialisation, are still much confined in their actions to the national and local levels, whereas the education industry is situated at the transnational and global levels. Here, the issues of global governance in the economic sphere, specifically in finance, investment and trade as analysed above, come into play, as the education industry is a component of this domain.

Challenges and Potentials for Adult, Vocational and Higher Education and Governance in Seeking Social Progress

To the question of how education can contribute to social progress, the IPSP education chapter gives quite simple answers. The provision of

[71] IPSP (2018, v3, 758–759, 759).

[72] Verger et al (2016, 157).

education is per se contributing to progress, and the analysis confines itself to formal education, and it speaks to policymakers about how they could improve education. Overall, reforms should consider the four selected goals of education – humanistic, political-civic, economic and equity – in a balanced way with some priority to civic and humanistic purposes. Main recommendations are given to implement sustainable development goals, to improve access and quality in all sectors, to develop educators and to use digital technologies properly. Research should be used, and governance should be considered; however, it is not specified. Looking more specifically at the recommendations, we find an eclectic compilation of mainstream ideas, and some reference to established research results. The agenda aimed to communicate with policymakers using the simplest terms possible and to avoid topics that might require complex or elaborate discussions. Consequently, the recommendations are quite commonplace and could have already been heard by anyone interested (including policymakers), so one may wonder why these recommendations have not been implemented thus far.

Thus, the education chapter does not contribute substantially to the meaning of social progress and does not provide answers to the main questions raised in our workshop. Progress is not considered systematically, and, therefore, the connection/contradiction of progress and the environment is not reflected. Environmental degradation and climate change are not emphasised as a specific priority in education (rather, they are subsumed in general terms under the humanistic goal). The argument leans more towards economic issues than environmental concerns. The problems of collaboration/fragmentation/competition between disciplines, academics, or researchers in addressing environmental degradation, economic injustice, forced migration and refugees, and gender inequalities are not noticed explicitly. Research is discussed with respect to methodological variety and as the provision of evidence that should inform policymaking, with the main focus on educational research (and contributions from political science, sociology and psychology).

A clear focus is given to school and higher education. Vocational education is only tackled by a small paragraph, expressively ‘besides higher education’ with noble contributions (social inclusion, labour market participation) ‘for young people who do not make it to college or university’.[73] Only two conditions for vocational education to flourish are emphasised: commitment by stakeholders, particularly employers, and

[73] IPSP (2018, v3, 772).

being well connected to higher education. Adult education is only mentioned as an outdated endeavour with mostly negative life cycle results (according to the 'Heckman Curve')[74] and substituted by fluid and market-oriented lifelong education.[75] Teacher unions are presented under a negative label, commonly opposing quality and fighting for particularistic benefits.

Lessons from the IPSP About Social Progress and Environmental Care

The following 'lessons' are preliminary generalisations by the author from the studies and reflections presented in this chapter about the work and results of the IPSP. The leading contributors to the panel present their work as a collective effort to comprehend and propose potential solutions to the challenges faced by the 21st-century society. These findings should serve as a foundation for further in-depth study and the development of more concrete political initiatives. Therefore, more established lessons can only be expected from continuous further work on this basis. Currently, the produced results are accessible. However, the concept of establishing a more permanent structure for the social sciences, akin to the IPCC for the natural sciences, has not gained momentum thus far. Several hints point to the UN Sustainable Development Goals as a widely agreed upon political structure that can be informed in several ways by the work of the IPSP.

As a first lesson, the effort of the IPSP to construct a new framework for social progress, drawing on the best knowledge offered by the social sciences, in an attempt to identify reasonable perspectives and orientations towards potential/possible ways out of the numerous pressing challenges facing our planet and the associated multiple crises, deserves commendation. A key message is the call for collaboration among social

[74] "Heckman Curve": The European Commission (EU-Com 2006, Fig.1, 4) has included a figure based on research by the group around James Heckman in a key policy document that shows only very small returns from adult education compared to previous education sectors; the original research even shows that returns from adult education are negative (Cunha et al. 2005, Fig.1A, 110). EU-Com (2006 September 8). Efficiency and equity in European education and training systems. Communication from the Commission of the European Communities, COM(2006) 481 final, 8.9.2006, Brussels. https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:52006DC0481; Cunha, F., Heckman, J.J., Lochner, L., Masterov, D.V. (2005 July). Interpreting the Evidence on Life Cycle Skill Formation. Discussion paper series, IZA DP No. 1675. Forschungsinstitut zur Zukunft der Arbeit. Online: https://docs.iza.org/dp1675.pdf.

[75] IPSP (2018, v3, 758).

scientists to forge a positive alternative to the notion of the end of history and the sole critical and de(con)structive reasoning prevalent in postmodernity. This effort aims to move beyond simplistic linear models of progress tied to Western capitalist 'modernisation' and also surpass the reworked 'third-way' modernisation. The underlying concept behind this new alternative path of social progress involves a comprehensive philosophical undertaking to establish the framework of progress on a flexible set of values and principles capable of serving as a compass for progress assessment.

As a second lesson, the framing of social progress needs to be complex and multifaceted and must at least consider diverse conditions and the three dimensions of (1) values and principles that establish human rights, justice, and the rule of law comprehensively, (2) the renewal of democracy, and (3) a thorough examination of the future of capitalism. Encouraging the broadest possible participation in societal processes is essential, involving the mobilisation of civil society and challenging privileged and powerful forces. In the economic sphere, regulations must secure a progressive use of the market mechanism, and the sphere of production must also be exposed to societal and political influences (without thinking of a command economy).

As a third lesson, the in-depth socio-economic analyses conclude that economic growth and environmental care can be reconciled. Growth is considered a double-edged sword, with positive outcomes in alleviating poverty and negative consequences in environmental degradation. Therefore, social progress can no longer be equated solely with economic (GDP) growth; instead, it must be defined and politically and socially staged in the broader way elaborated in the philosophical analysis of values and principles mentioned above. In line with this, the IPSP analysis does not align with the concepts of degrowth as a societal solution. In short, the IPSP analysis suggests that economic growth and environmental care can be reconciled through the development and implementation of appropriate actions and policies.

As a fourth lesson, we can see that education is interconnected with social progress in many ways. Several chapters in the IPSP report mention the supportive role of education in providing competencies and 'human capital' for economic purposes, as well as potential contributions to engagement and democratic citizenship. On balance, references to education in the various chapters of the IPSP report amount to more narrative space than the specific chapter about education. An overall systematic account of the relationship of education and social progress is not provided. The overall narrative in the big report deserves analysis to

work out the several facets of how education is related to social progress in this discourse. A prominent and simplistic view suggests that the mere provision of education would automatically contribute to social progress and requires only some specific policy implementations for proper execution. While this perspective is broadly adopted in the education chapter, it overlooks some crucial aspects.

The deliberate confinement to formal education institutions and processes negates, in fact, the essential interplay between formal and informal education and learning that fundamentally influences the potential and limits of formal institutions. While there is a brief mention of the essential role of informal processes and structures in citizenship education,[76] this dimension is not accorded its proper place in the overall argument. Similarly, recommendations about the teaching profession are very limited in their selection and positioning. Despite attributing teachers 'an important role in the cultural and political discourse',[77] this role is not elaborated in a productive manner to advance and support social progress. This would need a systematic framework and understanding of the role of education in society as being worked out in parallel to the IPSP work by a group of philosophers and social scientists. Brighouse et al. (2018, 2016) and Lindblom (2018) have proposed such an encompassing framework about the (potential) contribution of education to 'human flourishing', which considers the main elements of education and gives a rationale for political decision-making. In this framework, the 'educational goods' are systematised and brought in a systematic relationship to the essential elements of wider, non-educational goods, choice processes, just distribution criteria and the main elements of the political process. This framework could be used for more elaborate contributions of education to social progress. The focus on formal institutions also results in an overemphasis on schools and higher education, neglecting the importance of vocational and adult education.

[76] IPSP (2018, v3, 761).

[77] IPSP (2018, v3, 772).

Chapter 3

Integration and Employability of Immigrants in Global North and Global South

Nasrin Jahan Jinia, Golaleh Makrooni, Samya Saeed

Introduction

One of the major elements of sustainable development is environmental sustainability, which is associated with social progress and social sustainability. Environmental degradation has significant economic and social costs and is directly connected to migration, employability and economic activities in different ways. On the other hand, migration and social sustainability are interconnected, as migration can influence social cohesion, highlight social inequalities and necessitate inclusive practices and policies to ensure the well-being of individuals in society. The global agenda now places a significant focus on migrant integration, acknowledging the constructive role migrants play in promoting the labour market, cultural enrichment and sustainable development. To ensure everyone's equitable access to their basic needs regardless of their migrant status, the agenda focuses on 'leaving no one behind' as a main objective.[78] The accessibility of working life, the economic and social participation of immigrants, and social well-being are required for successful integration. Employment has a substantial impact on the lives of immigrants in various ways, personal level (their individual experiences and well-being), socially (their interactions and relationships with others in the new society), culturally (how they adapt to and influence the culture of the host country) and economically (their financial stability and contribution to the host country's economy). Thus, the interconnectedness of employment with the process of immigrants becoming an integrated part of their new community is obvious. However, the criteria for employability and the process of employment for immigrants in the host society need to be studied more. Therefore, this chapter discusses the relationship between the integration and employability processes of immigrants in vocational adult education. Most scholarly research on international migration predominantly focuses on migratory patterns from the Global South to the

[78]Sustainable development Agenda 2030, especially targets 5 and 10. https://sdgs.un.org/

Global North,[79] often neglecting migration within the Global South itself. This oversight is particularly noteworthy, given that approximately one-third of global international migration instances involve nations within the Global South.[80] Furthermore, international cooperation in promoting secure, organised and regulated migration has been a significant focal point on the global agenda. Only a limited number of studies have investigated migration flows from both the Global South to the Global North and within the Global South itself. Therefore, we focus on the integration and employment process from the perspectives of the Global South and the Global North. We also explain the contextual situations, including the existing challenges as well as potentials, processes and practices in both the Global North and the Global South. In our contextual study, we emphasise the role of adult vocational education as a key element in the integration and employability of immigrants. Furthermore, we present significant factors, strategies and processes that can be considered for developing and facilitating the integration and employment of immigrants in both regions, with a specific emphasis on exploring cultural and gender perspectives.

In this chapter, the Global South is primarily represented by Iraq, specifically the Kurdistan region of Iraq (KRI), while Finland primarily represents the Global North. This chapter is divided into six sections. The first section provides an introduction and basic information about the chapter. The second section offers a brief overview of the background of the integration and employability processes of immigrants in both the Global South and the Global North. The third section delves into vocational adult education, working life and integration, with a focus on the socio-cultural context of both the Global South and Global North, including insights into gender roles. In the fourth section, we explore programmes and practices promoting immigrant employability and integration in both the Global South and the Global North. We also analyse the shared challenges these initiatives face and evaluate their impact on immigrants' employability and integration in both regions. The fifth section presents our recommendations, and the last section contains the conclusion of this chapter.

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[79]Freier, L. F., & Holloway, K. (2019). The impact of tourist visas on intercontinental South–South migration: Ecuador's policy of "open doors" as a quasi-experiment. *International Migration Review, 53*(4), 1171–1208.

[80]Abel, G. J., & Sander, N. (2014). Quantifying global international migration flows. *Science, 343*(6178), 1520–1522.

This chapter has utilised secondary data, materials and comments from the 2020 and 2023 international seminars, 'Environmental Care and Social Progress – Impossible Connection'.

The Background of the Integration and Employability Process of Immigrants in the Global South (Iraq and KRI) and the Global North (Finland)

Throughout human history, there have been various factors behind human migration. One of the most public ones is environmental degradation and climate change; the second strong factor is wars and conflicts. In the modern day, the effects of the climate crisis caused or at least partially caused by human activities are likely to change patterns of human settlement on a large scale, contributing to the exacerbation of war and conflict crises in developing countries in the South.

Migration has become increasingly important due to the rising numbers of migrants and displaced individuals seeking security, stability and better lives. This trend is exacerbated by the global crisis of environmental degradation and climate change, which presents additional challenges. In many Global South countries, factors like water scarcity, river drying and desertification complicate the situation. Alongside these environmental changes, social, political and economic pressures are pushing people to migrate in search of safer and better living environments worldwide.

There are an estimated 65.3 million forcibly displaced people worldwide; amongst them, 22.5 million are refugees and 2.8 million are asylum-seekers.[81] The refugee crisis is one of the largest global crises as the flow of refugees increased in the first and second decades of the 21st century from the global southern hemisphere to the northern hemisphere. This phenomenon has led to changes in the social and economic structures of both the countries of origin and the host countries. While European countries have been considered potential destinations for migration, it is important to note that only 17% of refugees choose to settle in Europe, with the majority seeking refuge in countries in the Global South.[82] This migration is influenced by a complex interplay of factors, including diverse motives and the intersection of race, ethnicity, gender, social class and educational background. These factors intricately shape the opportunities and outcomes for migrants in their chosen destinations.

[81] UNHCR (2015). *Global Trends. Forced displacement in 1015*. Geneva: UNHCR. https://www.unhcr.org/media/unhcr-global-trends-2015

[82]UNHCR (2017). *Global trends. Forced displacement in* 2016. Geneva: UNHCR. http://www.unhcr.org/5943e8a34.pdf

However, this situation presents significant challenges in host countries. These challenges involve not only cultural differences but also differences in skills, qualifications and experience within societies considered industrialised, advanced and distinct from the migrants' places of origin. In response to these challenges, efforts have been made to formulate social policies to facilitate social integration. A pivotal approach in this regard entails the implementation of comprehensive education programmes across all levels, with a special focus on adult vocational education. These educational initiatives are designed to bridge the culture and competence of migrants and host societies, fostering a more inclusive and integrated community.

Background of the Integration and Employability Process of Immigrants in the Global South: Iraq and KRI

In the field of employability and integration related to migration in Iraq and the KRI, there is limited research. Conducting research on topics such as migration and forced migration was challenging in KRI before 1991 and in Iraq as a whole before 2003. As a result, many researchers have relied on international studies conducted by organisations such as UN agencies or global universities.

KRI, with an initial population of 5.7 million, has welcomed millions of refugees and internally displaced people since 2011, originating from Syria and various regions of Iraq due to conflicts and unrest. As of March 2014, KRI hosted 226934 registered Syrian refugees. About 60% reside within Kurdistan communities, while the remainder live in refugee camps. 'International Aid Agencies' work in collaboration with KRI to provide shelter, food, water, healthcare, education and employment for Syrian refugees.[83] However, having access to healthcare and transport services in other countries does not necessarily ensure a high quality of life.[84] Hosting this vast number of refugees and displacements caused economic, social, educational and environmental challenges for the host society, which is already confronting problems of urbanisation and inequalities as well as economic problems. One of the concerns in KRI is the harmonious coexistence between host communities, internally displaced people (IDP)

[83] UNHCR (2014). *Syria Regional Response Plan: Iraq*. https://www.unhcr.org/syriarrp6/docs/syria-rrp6-Iraq-response-plan.pdf#A

[84] Aziz IA, Hutchinson CV, Maltby J. (2014) Quality of life of Syrian refugees living in camps

in the Kurdistan Region of Iraq. PeerJ. doi:10.7717/peerj.670. PMID: 25401057; PMCID: PMC4230548

and Syrian refugees. Preventing isolation and tension among these diverse groups is a central issue when it comes to immigration and integration in the region.

Although the refugees in KRI were treated as local ones, some Syrian refugees face challenges in renting homes and finding jobs due to documentation and approval requirements. In a study conducted in 2019, Syrian refugees shared their experiences of working in low-skilled sectors, where they accepted lower wages and longer working hours. Iraqi residents also reported facing job competition challenges exacerbated by the influx of Syrian refugees. This occurs within the context of the long-standing unemployment rate in Iraq, particularly in KRI.[85]Even though this study also showed that many households feel safe and believe everyone has equal access to safety and justice, , refugees do not always feel the same way. Therefore, addressing this issue is crucial not only to reduce tension but also to enhance relationships and communication between these groups, fostering a more inclusive environment that aligns with the principles of social progress. This is particularly important because the scarcity of job opportunities, along with inflexible employment policies and stringent qualification requirements, contributes to the growing number of refugees in Europe.

Several factors contribute to migration and forced displacement in Iraq and the KRI, serving as examples of Global South regions: 1) civil wars result from political conflicts, significantly impacting the economic stability and social security of the region; 2) socio-political situations, including internal conflicts and ethnicity, play a role in forced migration; 3) climate change, environmental degradation draining natural rivers contribute to conflicts and political issues, leading to mass population displacement; 4) without rural environmental protection, urban migration exerts pressure on housing and employment, leading to tensions among refugees, IDPs, and host communities, and economic problems, including underemployment and migration, ensue; and 5) a decrease in social policies presents challenges in preserving strong social bonds and a sense of unity within the local community. These factors present a significant barrier for minority populations in accessing job opportunities in Iraq and the KRI, particularly for unskilled or low-skilled and uneducated or low-

[85]Danish Refugee Council (DRC), International Rescue Committee (IRC) and Norwegian Refugee Council (nrc). (2019). *Far from home, future prospects for Syrian refugees in Iraq.* Durable solutions platform, https://www.nrc.no/resources/reports/far-from-home-future-prospects-for-syrian-refugees-in-iraq/

educated individuals who face obstacles in securing employment in places like restaurants.

Background of the Integration and Employability Process of Immigrants in the Global North (Finland)

According to the Finnish Immigration Service, the number of people with a foreign background in Finland has grown steadily over the past two decades. The most common reasons for migration in Finland are family, study and work reasons. In 2020, Finland had 444000 people with foreign backgrounds, 83% were born abroad, 17% were born in Finland, and only a few with a refugee background.[86] After World War II, the first refugee wave to Finland was in 1973 from Chile, followed by around 500 Vietnamese refugees in the late 1970s. However, it was not until the early 1990s that Finland saw the arrival of larger groups of Somali refugees. In 2021, the largest number of asylum seekers came from Iraq, Afghanistan and Somalia.[87] In 2020–2021, Finland committed to receiving 175 asylum seekers through internal transfers within the European Union.[88] In accordance with its Government Programme, Finland is committed to providing full assistance to people who have fled the war in Ukraine. Approximately 63700 people have been granted temporary protection in Finland, with over 80% being women and children fleeing the war.[89]

During the last couple of decades in the Global North, there has been a growing emphasis on employability in relation to migration and the integration of migrants. Finland has been recognised as one of the countries with a successful integration policy for immigrants.[90] The integration process in Finland typically involves language training,

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[86]UNHCR (2022). *Global Trends. A record number of people who have fled their homes in the world. https://www.unhcr.org/global-trends-report-2022*

[87] Finnish Immigration Service (2022). *A record-high number of applications for residence permits on the basis of work.*https://migri.fi/en/-/immigration-statistics-2021-a-record-high-number-of-applications-for-residence-permits-on-the-basis-of-work?languageId=en_US

[88]Ministry of the Interior (2022). Finland to receive relocated asylum seekers from the Mediterranean region, Press releasehttps://valtioneuvosto.fi/en/-//1410869/finland-to-receive-relocated-asylum-seekers-from-the-mediterranean-region

[89]Krüger, K. (2023). *Temporary protection for Ukrainians to continue in the EU*. Ministry of the Interior.https://intermin.fi/en/-/temporary-protection-for-ukrainians-to-continue-in-the-eu

[90]OECD/EU (2015). *Indicators of Immigrant Integration 2015: Settling In.* OECD Publishing. https://doi.org/10.1787/9789264234024-en

cultural orientation and assistance with finding employment.[91] The Finnish government has put in place policies and programmes aimed at supporting immigrants in their journey towards employability. One such programme is the Finnish Integration Services (FIS), which provides guidance and support to immigrants in their integration process. FIS offers Finnish language courses, cultural orientation, assistance with job searches, vocational training, interpretation services and counselling. Moreover, the Finnish government has introduced the 'Talent Boost' programme, designed to attract and retain international talent in Finland. This programme includes job search support and labour market information for international job seekers.[92]Finland is committed to promoting the integration and employability of immigrants within its society. However, despite this commitment and the presence of supportive programmes, there remains additional work to fully harness the talent of immigrants in Finland's workforce.

Looking at employment from a gender perspective, immigrants often face higher unemployment rates than the native population. Immigrant women, in particular, experience even higher unemployment rates than both native-born women and immigrant men. It has been found that immigrant women have, on average, a 17% lower rate of employment than women with Finnish backgrounds.[93] Immigrant women are in the weakest position in the labour market and have been identified as a group that requires extensive measures to improve their position in the labour market, especially from a salary viewpoint.[94]

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[91]European Commission (2019). Country Report Finland 2019 (Report No. COM, 2019, 150 final). Commission Staff Working Document. https://commission.europa.eu/publications/2019-european-semester-country-reports_en

[92] Talent Boost (2022). *Welcome to Finland*.https://talentboost.fi/en/

[93]Finnish Institute for Health and Welfare (2022). Migration and cultural diversity; Integration and inclusion; Gender. https://thl.fi/en/web/migration-and-cultural-diversity/integration-and-inclusion/gender-equality/equality-infographics-on-employment

[94]Myrskylä, P. & Pyykkönen, T. (2014). *Suomeen muuttaneiden naisten ja miesten työmarkkinatilanne, koulutus ja poliittinen osallistuminen* (The labour market situation, education and politicalparticipation of immigrantwomen and men in Finland). Statistics Finland: Working Papers 2/2014. http://www.stat.fi/tup/julkaisut/tiedostot/julkaisuluettelo/ywrp2_201400_2014_12369_net.pdf.

Addressing the diversity among immigrants, highly qualified immigrants find it harder to get a job when educated abroad.[95] It has also been found that in Finland, as in many other OECD countries, the disparities in employment are widest among highly educated immigrants. Employment rates among this group lag nearly 10 percentage points behind those of their native-born peers.Even with a higher education degree in Finland, migrants often face difficulties finding jobs that match their qualifications. This situation can impose additional pressure on women, especially those whose migration is influenced by gender inequalities. The Finnish Government is steadfast in its commitment to advancing gender equality and enhancing women's participation in the workforce through its various initiatives and policies. Nonetheless, it is important to note that integration services predominantly focus on assisting unemployed jobseekers, which could unintentionally overlook certain individuals.

Vocational Adult Education, Employment and Integration in the Global South and the Global North

Vocational Adult Education, Employment and Integration in the Global South

The communities where migrants settle play a crucial role in the concepts of integration and inclusion, which are of paramount importance in the contexts of migration, education and employment. In the Global South countries, particularly the Middle East, NGOs are launching educational initiatives to ease anxiety and enhance social integration for displaced people and refugees who have lost everything. These programmes, conducted in both camps and host communities, prioritise education as a fundamental right. They aim to restore confidence among those who have suffered losses and contribute to poverty reduction while empowering individuals for positive community impact.

In a proactive approach, KRI has established vocational training centres to equip IDP and refugees with the skills necessary to enter the job market or establish their own businesses. These centres operate within the camps and extend their services to the host communities.[96] Many local NGOs and international organisations provide a variety of courses on vocational

[95]OECD. (2023). Indicators of Immigrant Integration 2023. https://www.oecd.org/publications/indicators-of-immigrant-integration-67899674-en.htm

[96]Ministry of Interior (2017). *Joint Crisis Coordination Center, KRG's Humanitarian Leadership in Sheltering and Assisting Refugees and Internally Displaced People,* 1992-2017. Report No. (11) November 2017.

training according to the market needs of both males and females. Refugee Education Integration Policy has been adopted, and it enhances and empowers individuals, male and female, youth, and children to access education in KRI. Various centres help them find their talents and inner values, find some time for themselves and provide them with job vacancies. Most of the training activities are implemented by people inside refugee camps who have backgrounds as teachers.

Vocational and technical education (VET) plays a key role in the integration process; this was provided as refugees' right to participate in access to education in school-based vocational education that apprenticeships on equal footing with the native population in KRI. However, this is a major challenge facing social and educational institutions, such as adult vocational education institutions, which adopt and change to accommodate the multifaceted challenges resulting from immigration. Integration and inclusion strategies frequently imply a deficit model, suggesting that migrants need intervention to be integrated, while institutions and society at large remain unaltered. The vital aspects of social acceptance, which are essential for understanding needs and challenges, have frequently been neglected. The integration process should be a two-way street, encompassing reciprocal adaptation and transformation from both migrants and the host society. This approach helps prevent the emergence of increasing resistance to appreciating diversity in public conversations.[97]

Education was given in the initial stages at refugee camps, but this did not lead to successful roles in official institutions later. Efforts aimed at fostering social integration and facilitating the adaptation of refugees and displaced individuals remain low, and minimal modifications have been introduced to the educational systems to enhance integration and promote access to work or employment opportunities. It is clear that demographic factors such as education, income and nationality have a great impact on the ability of Syrian refugees to integrate.[98] However, socio-cultural differences will remain a great challenge in social integration, including differences in Kurdish dialects spoken specifically for Syrian refugees residing in Sulaymaniyah and Arbil; therefore, socio-cultural factors will

[97]Vertovec, S. and Wessendorf, S. (eds.) 2010. *The multiculturalism backlash. European discourses, policies and practices.* Abingdon, London: Routledge, https://doi.org/10.4324/97802038

[98] Yaseen, A. (2019). *Durable Solutions for Syrian Refugees: Kurdistan Region of Iraq*. MERI Policy Report, August 2019. http://www.meri-k.org.

remain an obstacle to achieving integration and inclusion.[99] In many global southern countries, the matter of cultural and social integration has not been adequately factored into social policies, particularly concerning educational efforts aimed at women. The KRI state accepts students in universities, but due to the lack of funding, few of them are able to enrol in universities, and of those enrolled and received financial support from NGOs, the majority of them are males.

Related to employability, upon completing their basic education, a significant portion of refugee students aspire to secure employment. Unfortunately, the available job opportunities are often characterised by low wages and a considerable distance from refugee camps. This situation adds strain on refugees and displaced individuals, particularly females. Even though some of them have found job opportunities and good vocational training, some do not mix with the host community, except for a few who found jobs in the agricultural field on farms in the private sector.

Refugees, even those from the same ethnic background, face varying circumstances. For example, cultural distinctions between host communities and Syrian refugees, especially regarding the role of women in employment, are notable. Syrian women, while enjoying autonomy in their homeland, faced cultural clashes in the host community. Family and societal constraints limited their work opportunities and commuting between work and home. While women often needed to pursue new roles outside the home due to financial constraints, their independence was not always encouraged within the household.[100] According to a study,[101] Syrian refugee women in camps who found an opportunity to work have participated in diverse training courses, leading to job opportunities and

[99]The local dialect in Duhok area is Bahdini- North Kurmanj, while the dialect in Erbil and Sulaymaniyah is Sorani- Southern Kurmanji which is difficult for Syrian refugees to learn.

[100] Asuda Organization, CEASEFIRE project-centre for civilian rights (2019). Combating sexual and gender-based violence in refugee crises: Lessons from working with Syrian refugees in the Kurdistan Region of Iraq, 6-8. Combating sexual and gender-based violence in refugee crises:

https://www.ceasefire.org/wp-content/uploads/2019/05/Ceasefire-and-Asuda-EN-Combating-sexual-and-gender-based-violence-in-refugee-crises.pdf; see also MERI-Middle East Research Institute, http://www.meri-k.org.

[101] Azizi, B. (2015). EXCLUSIVE: Report exposes rampant sexual violence in refugees camps. https://www.rudaw.net.

improved circumstances. However, family pressure remains a significant challenge, hindering their full economic benefit from these earnings.[102]

Furthermore, addressing the need for adult education and vocational training within the host community, various training centres offer programmes tailored to individuals aged 18 and above who have not fulfilled compulsory education or are seeking vocational training opportunities. Moreover, multiple programmes depend on international policies implemented by national and international agencies, which support migrants, refugees and IDPs to access integration through education and vocational education for adults. Many global programmes offer vocational training, particularly for women, focusing on skills such as sewing, hairdressing and confectionery. These courses aim to enhance women's professional abilities, bolstering job opportunities and economic self-sufficiency. Interestingly, these roles align with their traditional domestic roles. In contrast, courses for men often target technical and industrial fields. However, even with varied educational backgrounds, securing employment as a refugee remains a formidable challenge. Although many of the Syrian refugees who fled from urban communities were educated, some do not have documents that approve their education; therefore, they cannot use the support provided by the International Organization for Migration (IOM) or the United Nations High Commission for Refugees (UNHCR) to continue their education as well as using their skills for employment in the host community. They turned to alternative training programmes offered by NGOs, enabling them to find employment opportunities within the camps alongside local and international NGOs. In addition, many integration initiatives in KRI consider promoting migrants' social integration through educational systems and organising social and cultural events that promote interactions between migrants and native populations in various contexts.[103]

Considering the gender perspective, vocational education and training programmes clearly focus on women to meet their needs and become self-reliant since most of them have no breadwinners and lack experience in various businesses. Educational programmes covered women's rights for refugees, fostering self-awareness and empowering them to assert their

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[102]Warda, William Kh. & Hamed, Shihad Almaffraji (2020). Global Migration; Consequences and Responses; Integration Policies, Practices and Experiences, Iraq Country Report, 30.

[103] Aziz IA, Hutchinson CV, Maltby J. (2014). Quality of life of Syrian refugees living in camps in the Kurdistan Region of Iraq. PeerJ 2:e670. https://doi.org/10.7717/peerj.670

rights and defend against any form of violence. However, this awareness had an impact on family dynamics and the local communities in the host community due to differences in cultural norms.

Vocational Adult Education, Employment and Integration in the Global North

Adult education endeavours to enhance professional skills while concurrently instilling civic, social, moral and cultural competencies. For nearly 130 years, adult education has been very important in Finland, helping the country become one of the best in Europe and the world. Now, there are over a thousand places where adults can learn and get training. Some are just for adults, while others also welcome young people. These places include universities, vocational schools, adult education centres and more. It is all about helping people learn and grow, and it has been a key part of Finland's success.[104] In 2018, Finland introduced a new training model for immigrant integration, emphasising vocational education. This programme includes language studies, literacy and practical training. Furthermore, Finland offers competence-based qualifications, allowing adults to flexibly demonstrate, update or acquire vocational skills, regardless of how they were obtained, whether through work experience, studies or other activities. These qualifications encompass vocational upper secondary, further vocational and specialist levels, achieved through practical skill demonstrations in real workplace tasks.[105]

Adult education is thus a multidisciplinary process that aims to promote lifelong learning. Adult education plays a pivotal role in facilitating the integration of migrants into a community, aligning well with the core principles and objectives of adult education. In the context of adult education, vocational training aligns with the principle of lifelong learning, which places a specific focus on an individual's prior experiences, existing knowledge, and previous undertakings. This synergy becomes particularly relevant in the context of immigrants` and refugees' re/education and integration into the host society, as it acknowledges and capitalises on the diverse backgrounds and skills that immigrants bring with them. By rejuvenating and expanding pre-existing knowledge and skills or acquiring novel knowledge and skills through education, adult

[104]Szekely, R. (2006). Adult education in Finland. Convergence. *International journal of adult education, 39(2-3),* 66-77.

[105]European Commission. (2022, June 16). Adult education and training. *Eurydice.* https://eurydice.eacea.ec.europa.eu/national-education-systems/finland/adult-education-and-training

vocational education offers a pathway for renewed hope and growth for immigrants.

While adult education and lifelong learning offer valuable opportunities, it is important to acknowledge the existing constraints on integrating adult migrants. Several factors contribute to these limitations. One key factor is the proficiency of the educators involved. To ensure successful teaching and training, additional intercultural skills and knowledge are imperative.[106] Educators reported that they had to take on additional roles such as language teacher, cultural mediator, integration support person, study counsellor, collaborator, innovator and initiator of new pedagogical practices. Implementing these different roles effectively requires further competencies and resources, which, in turn, require further study and research in this area to better understand these demands.

Alongside the significance of educators' and learners' competence, another crucial aspect to consider is the recognition and successful transfer of migrants' pre-existing knowledge, experiences and competencies to the new context of the host country. Therefore, Guo[107] calls for a paradigm shift towards recognising adult education to build an inclusive and socially just educational environment. Guo's approach to cognitive adult education values diverse migration experiences, aiming for inclusivity and embracing cultural differences, challenges assimilation and promotes participation from various backgrounds in society and education. However, Diedrich and Styhre[108] point out in their studies that validation cannot solve all problems of social injustice in accessing the labour market. They show that validation can also have unintended consequences for migrants. Validation, although well-intentioned, can, in practice, lead to further discrimination in the labour market.

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[106]Keurulainen, H., Miettinen, M. &Weissmann, K. (2014). *Ammatillinen opettaja liikkeessä syitä ja seurauksia. Pedagoginen asiantuntijuus liikkeessä ja muutoksessa – huomisen haasteita*. Jyväskylän yliopisto. Koulutuksen tutkimuslaitos. https://jyx.jyu.fi/bitstream/handle/123456789/44968/1/978-951-39-6021-6.pdf

[107]Guo, S. (2015). The Changing nature of adult education in the age of transnational migration: toward a model of recognitive adult education. *New Adult Directions for Adult and Continuing Education. 146*. Wiley. DOI: 10.1002/ace.20127

[108]Diedrich, A., &Styhre, A. (2013). Constructing the employable immigrant: The uses of validation practices in Sweden. *Ephemera: Theory & Politics in Organization, 13*(4), 759-783. https://ephemerajournal.org/index.php/contribution/constructing-employable-immigrant-uses-validation-practices-sweden

Furthermore, Kärkkäinen[109] identified some key challenges in adult migrant learning in Finland, including the need for migrant students to invest more time and effort in adapting to new ideas and leaving behind old ones. There is also uncertainty regarding the recognition of their prior education and achievements. A German study by Kloubert and Hoggan[110] supports this finding, revealing that migrants struggle to navigate the education system and its networks, often finding the validation of their achievements unclear and frustrating. In addition, language barriers, unfamiliarity with cultural norms, work cultures, rules and bureaucratic structures hinder integration and lead to frustration. These difficulties erode migrants' self-esteem and confidence in their abilities. The uncertainty about future opportunities and employment prospects during integration and vocational training programmes can lead to disappointment and even depression, causing some individuals to withdraw into social isolation.

From a gender perspective, the risk of exclusion from integration services and training programmes is a pressing concern for women. Factors such as prioritising childcare responsibilities at home can significantly hinder their participation in training during the integration period. The persistence of gender inequalities and societal expectations regarding traditional family roles can pose significant obstacles to the successful integration and employment of immigrant women. Immigrant women often encounter a blend of gender-based biases and cultural biases, which can manifest in various ways during everyday interactions and even within institutional contexts.[111] This emphasises the importance of studying and recognising gender-related challenges in adult vocational education and in the employability path of immigrants.

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[109]Kärkkäinen, K. (2017). *Learning, teaching and integration of adult migrants in Finland.* Jyväskylä Studies in Education, Psychology and Social research. http://urn.fi/URN:ISBN:978-951-39-7212-7

[110]Kloubert, T., & Hoggan, C. (2020). Migrants and the labor market: the role and tasks of adult education. *Adult Learning*, *32*(1). DOI:https://doi.org/10.1177/1045159520977713

[111]Hillgren,E., Peltola,J., Yilmaz,F., Jinia, N.J., Koivula, U.M. (2021). Networking to Work: Introduction to The New Models for Integrating Immigrants in Belgium and Finland. *Horizon Insights*, 4(2), 11–19. https://doi.org/10.31175/hi 2021.02.02 .

Promoting Migrant Employability and Integration: Programmes or Cases from Global South and Global North

Empowering Immigrants: Employability and Integration of Immigrants in the Global South – Programmes in Iraq and KRI

Upon refugees' arrival in KRI, they underwent various orientation sessions, workshops and seminars, covering topics like human rights, protection and access to resources. These sessions were conducted by various organisations, including the University of Duhok and international partners. The plans formulated in Iraq and the KRI, with support from UN agencies, have encompassed a range of activities that have assisted refugees and displaced individuals in better adapting to their new host environment. Planned activities encompass enhancing the skills of literacy facilitators and educators, offering a complete series of literacy programmes aligned with the Iraqi national curriculum and expanding via community learning hubs. In addition, vital alliances have been formed with the Ministry of Labour and Social Affairs, the Ministry of Education, and the Ministry of Displaced and Migration to improve access to superior educational opportunities. The additional interventions encompassed providing basic life skills training, counselling and informal vocational training.[112]

In a joint effort, UNESCO and UNHCR have created an 'Educational Support Programme' to enhance the lives of IDPs and refugees. This programme focuses on improving access to education and employment for vulnerable populations, particularly illiterate youth and women in rural and underserved urban areas. In addition, it assists national institutions and community-based organisations in developing high-quality literacy courses and life skills training tailored for IDPs and refugees. Another programme run by the IOM[113] in Iraq focuses on a vocational education programme for Syrian refugees, displaced Iraqis and host community members. The courses included information technology, English, mobile phone maintenance, small engine repair and tailoring. They are designed for young adults with secondary education who want to develop or enhance their technical skills. The Ministry of Labour and Social Affairs of the Kurdistan Regional Government in Iraq supports all these training

[112]UNESCO.(2021). *Reforming Technical and Vocational Education and Training in Iraq*. https://www.uniraq.org

[113] IOM: International Organization for Migration.

and educational courses.[114] Furthermore, under the PROSPECTS Partnership, the ILO's efforts focus on supporting thousands of forcibly displaced persons and host community members to access more and better livelihoods and decent job opportunities. It is doing so through an integrated approach that includes implementing labour-intensive infrastructure; projects; equipping youth with market-relevant skills and facilitating their transportation to the labour market; and promoting financial inclusion and entrepreneurship, in addition to improving public employability services.[115,116]

In another sector, many courses have been run by ILO for strengthening social protection through an actionable roadmap for 2021–2025, which includes extending the scope of social security to private sector workers. A more equitable Social Security Law, currently approved, extends coverage to informal sector workers, potentially benefiting three million workers and their families. It also introduces new short-term benefits, including maternity and unemployment.[117] Overall, KRI's policy grants residency and work permits to refugees and IDPs, leading to impressive employment rates: 63.5% of IDPs and 87.9% of Syrian refugees, including those in camps, are gainfully employed.

Global South: Challenges of Employability and Integration

Immigrants face difficulties due to social and economic changes in new countries. Families in refugee camps face significant challenges upon arrival, including a lack of prospects and the newfound responsibility of being the head of a household due to family separations. Gender inequality also adds to these challenges. Following participation in awareness

[114]UN Migration.(2018). *Syrian Refugees, Displaced and Host Communities in Iraq Graduate*. IOM Vocational Training. https://www.iom.int; see also Ferris, E, et al. (2020). *Access to durable solutions among S IDPs in Iraq:Unpacking the Policy Implications*. IOM IRAQ. https://iraqdtm.iom.int

[115]Maha Kattaa (2022). Prospect; Review of national policy, legislative and regulatory frameworks, and practice in Iraq: A baseline study on the right to work and rights at work for refugees and other forcibly displaced persons. International Labour Organization, 4.

[116] ILO also trains facilitators in the KRI on its entrepreneurship education programme Know About Business.

[117] Ministry of Planning, Central Statistical Organization Iraq (cso), Kurdistan Region Statistical Office (KRSO), International Labour Organization (ILO) (2022). Iraq Labour Force Survey 2021. https://www.ilo.org/beirut/publications/WCMS_850359/lang--en/index.htm

programmes on gender-based violence and women's rights, there has been a notable increase in divorce requests among refugee women.

Refugees often lack the qualifications needed for good jobs, prompting them to enrol in vocational education programmes that emphasise practical skills for employment. The primary challenges faced by refugees and displaced people are linked to international and UN policies. Despite substantial funding for humanitarian efforts, the impact on the ground remains limited. Refugees continue to struggle for basic necessities, and projects intended for vulnerable populations often lack long-term impact.

On the other hand, although KRI is committed to reinforcing its efforts to provide equal job opportunities for all people in the region, the provision of services and job opportunities for refugees has also created tension and concern among the local population, who suffer mainly from unemployment and the economic crisis, especially after 2013 and 2014.

In Global South countries like Iraq, environmental and social progress hinges on complex and multifaceted factors, including social and economic elements. Iraq's natural environment and social development have been strained by economic sanctions and conflict, particularly from 2014 to 2017, leading to the migration of over four million Iraqis seeking refuge from war and turmoil. Prolonged wars and conflicts have diminished efforts in environmental protection and social progress. This is partly due to concerns about social and national security, as well as the absence of key vocational education policies in agriculture that are crucial for sustainability. Moreover, a substantial portion of Iraq's land issues is connected to displacement. These regions are heavily reliant on agriculture, which is vital for Iraq's food supply. Consequently, any reduction in the labour force among local and minority populations from these areas could have a significant impact on social sustainability and cohesion, potentially leading to increased population migration. Furthermore, alongside the environmental challenges arising from human activities, climate change also exerts a significant influence on environmental shifts in Iraq, connecting it to issues like desertification and drought.

Empowering Immigrants: Employability and Integration of Immigrants in the Global North – Programmes in Finland

In Europe, education has been considered one of the key instruments in promoting European social cohesion, inclusion, mobility, active citizenship and employability. The European Social Fund is Europe's main funding instrument that focuses on equality, inclusion, preventing social exclusion and promoting employability. The funded measures are

targeted especially towards the groups that are considered disadvantaged, such as migrants.[118] During this century in Finland, but also elsewhere in Europe, there has been a growing tendency to launch short-term projects – also with the support of the European Social Fund – to promote the inclusion and employability of migrants.[119]

Among the various projects implemented in Finland, we would like to reflect the 'Empowering Migrants for Employment' (EME)[120] project as a transnational project between Finland, Sweden and Belgium. The project aimed to facilitate mutual learning among target countries by sharing and disseminating socially inclusive programmes and practices that empower migrants, with a particular focus on women, to secure employment. A practice example of the EME project, 'Evaluation of the achievement of main working life qualities', was discussed at the workshop of Environmental Care and Social Progress 2021,[121] organised at Tampere University. The context of this practice is a part of Sweden's project, where unemployed migrants are introduced to work in elderly care through internships at the workplace. In this practice example, both the trainee and the mentor separately evaluated the individual qualities of the trainee three times during the internship period: at the beginning, in the middle and at the end. Qualities were measured on a scale of 1–5. The trainee must have achieved at least four to be employable. After the evaluation, there was a joint discussion about each quality and the reasons for the scoring, as well as what measures must be taken to achieve a higher score. As the 'end product' of the project, the shared practices were collected into a method book. Evaluation and follow-up research of the project and the mutual learning process of the partners were an integral part of the project.

In the workshop, we reflected on the tensions between the Global North and the Global South and questioned the functioning of the integration process on both sides of the world. During the workshop, we discussed and commented on the process of the EME project related to the

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[118]Nardo, L. D., Cortese, V. and McAnaney, D. (2010). "The European Social Fund and social inclusion". European Union, Belgium.http://ec.europa.eu/esf

[119]Kurki, T. (2018) *Immigrant-ness as (mis)fortune ? Immigration through Integration Policies and Practices in Education*. AcademicDissertation. University of Helsinki, Finland.

[120]Ojapelto, A., Heimo,S., Tapanila, K., Heikkinen, A. (2020). EmpoweringMigrants for Employment -hankkeen seuranta- ja arviointitutkimuksen raportti(EME). https://urn.fi/URN:ISBN:978-952-03-3091-0

[121]Environmental-care-and-social-progress-impact-of-beliefs-values-and-gender-workshop (2021). https://equjust.wordpress.com

employability of immigrants in Finland, as an example from the Global North. In the EME project, despite its good practices, questions arose during the evaluation process, particularly concerning variations in workplace qualities and the necessity to account for participants' prior qualifications. The project established a set of general working-life qualities for successful performance in the European workplace, regardless of differences in qualifications and structures among originating countries, especially from the Global South. In this project, the qualities of the Global North have been applied to immigrants from the Global South. For this reason, the reliability of the evaluation may not be precise and balanced.

Immigrant adults from diverse cultural backgrounds, especially from the Global South, have lived and grown with their own norms, values and beliefs. There is a big cultural gap that could affect their capacity and efficiency in employability and working life, which is defined in the European context. Notably, aspects of social and family life that hold significant importance in the Global South may not have received sufficient attention while defining the qualities and criteria for employability. Furthermore, the evaluation process raised questions and suggestions because it was conducted by experts with cultural backgrounds different from those of immigrant job applicants, which might pose misunderstandings during interviews and in interpreting their thoughts and responses due to the applicants' diverse backgrounds.

Understanding the socio-cultural context and background is imperative when conducting interviews and interpreting. Incorporating researchers or experts with immigrant backgrounds into the methodology and evaluation process would be beneficial, as they can enhance the validity and incredibility of data. Moreover, in such projects, gender and age should be distinctively considered in the assessment process due to their association with cultural norms, which significantly influence an individual's responses and competencies. It seemed that in the EME project, the chosen 'practices' were selected without joint negotiation and without strongly taking the target groups' experiences into account when planning the practices. In addition, it appeared that the project had a greater impact on project workers than on participating migrants.

Challenges of Employability and Integration in the Global North

Outside of the good practices of EME projects, most initiatives and immigration integration processes lack sufficient representation of cultural sensitivity and inclusion, resulting in the oversight of essential practices, needs and requirements within these projects. In general, there are some shared challenges of integration in the Global North:

I. Cultural differences: Cultural differences are often overlooked for designing, implementing and evaluating any integration projects, whether adult vocational education, training or any other type. Cultural sensitivity, such as gender and family, can impact the employability of individuals. For instance, due to traditional gender roles, women sometimes experience delays in the integration process. They are required to take care of their children and manage household responsibilities, which can affect their ability to engage fully in integration and employability efforts. Thus, considering previous work and educational background is important for cultural inclusion and social progress. It impacts the stability of integration strategies and programmes and subsequently enhances the long-term impact of the projects in their efficient engagement in the labour market.

II. Insufficient language skills: The main challenges of successful employment for immigrants are the lack of sufficient language skills and the feeling of being a foreigner. The issue of language skills should be considered, and companies should think more about strategies to provide more sustainable programmes and solutions for Finnish language requirements. The burden of learning the Finnish language largely falls upon immigrants, and this journey is not always straightforward or clear for everyone. Moreover, the diversity among immigrants needs more attention while planning language courses and integration programmes. Furthermore, language learning is not solely about language, and it is related closely to the culture. Since the culture is unfamiliar and new, it requires strong motivation. Therefore, establishing a meaningful connection between language learning and an individual's background in their new context is crucial. This can be better addressed by integrating language learning into adult vocational education and linking it with professional development and employability. The current integration policies and programmes have yet to effectively tackle these issues.

III. Lack of social networking: Lack of social networking is also one of the major challenges for immigrants in the Global North. Social networks still play an important role in linking job seekers to the world of work.[122] It is very hard for immigrants to obtain information regarding the job market, especially when many jobs

[122] Ahmad, A. (2005). *Getting a job in Finland: the social networks of immigrants from the Indian subcontinent in the Helsinki metropolitan labour market*. Research reports, no. 247. Department of Sociology, University of Helsinki.

are in hidden job markets[123] and in the Finnish language. Successful networking can help immigrants obtain direct information about different job opportunities and careers.[124] It is estimated that 75% of job posts are generally filled through the hidden job market.[125] Networking is considered one of the most effective tools to gain access to the hidden part, which makes developing networks especially important and necessary for immigrants. Networking could enhance social communication and interactions among individuals, and it could compensate for the lack of language, especially while much of the information is in the Finnish language. Therefore, more communication and community building are needed to provide support for immigrants to find their path in the labour market. One strategy is to develop and encourage mentoring models among immigrants and natives to enhance mutual understanding and cultural inclusion.[126] More intercultural competencies will be needed for trainers and coaches who are working in integration programmes and in the adult vocational sector with immigrants.

IV. Lack of social and emotional well-being: Struggles or challenges related to migration and the transition from one country to another, such as experiences in difficult situations, cultural shocks, the loss of social and cultural certainties, mastering a new language, finding a job and gaining stable life in unfamiliar surroundings, affect the well-being of immigrants, particularly at the beginning.[127] This aspect becomes particularly crucial because adult immigrants often

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[123]Doyle, A. (2020). *What Is the Hidden Job Market? The Balance Careers.* Retrieved on 1.11.2021https://www.thebalancecareers.com/what-is-the-hidden-job-market-2062004

[124]Jinia, N.J, Yilmaz, F., Peltola, J., Hillgren, E &Pambukhchyan, R. (2021). *Networking towards a more sustainable working life for immigrants*, Journal of Finnish Universities of Applied Sciences, 4/2021. available athttps://uasjournal.fi/4-2021/networking-towards-a-more-sustainable-working-life-for-immigrants/

[125]CareerLink (2015). Tips on how to access the hidden job market. Retrieved 17.5.2022 from https://careerlinkbc.wordpress.com/2015/03/02/tips-on-how-to-access-the-hidden-job-market/

[126]Makrooni, G., & Tapanila, K. (2023). *Komeetta-hankkeen tutkimuksellinen loppuraportti.* Final report on Komeetta project" Culturally inclusive mentoring model for enhancing employability of immigrant men in Finland".https://trepo.tuni.fi/handle/10024/149801

[127] Scheffer, P. (2011). Immigrant Nations. *eSharp Special Issue: The 1951 UN Refugee Convention - 60 Years*. Cambridge, England.

lack familiar social networks, including family, relatives, and friends. Consequently, they lack the support they once had. Dealing with significant levels of loneliness and stress might not always be handled for everyone, and in the long run, it could impact their isolation. Considering contextual well-being is a crucial aspect when developing integration and employment policies and programmes for adult immigrants. The emotional and social integration of immigrants is closely linked to their overall well-being, including their educational outcomes[128] and employment prospects. When immigrants are emotionally and socially integrated into their new communities, they are more likely to have access to support networks, educational opportunities and job connections, all of which can enhance their employment prospects and overall success in their host country. Therefore, prioritising emotional and social integration is crucial for promoting the well-being and employment of immigrants.

V. Difficulties in transferring qualifications: Another challenge linked to unemployment is the difficulty some immigrants face in transferring their skills, mainly due to the complex process of recognising qualifications obtained abroad, particularly certificates from non-EU countries. Clear HR guidelines are essential for assessing foreign credentials, and greater efforts should be made to comprehensively evaluate the skills acquired within these qualifications.

Overall, even though there is a strong government-supported integration policy in Finland, integration services are well-funded and perceived as being of high quality.[129] However, the unemployment rate is still higher among immigrants.

Discussion and Future Suggestions

Comments and Recommendations Related to the Global South

Regarding the migration from the Global South to the Global North, there are both positive and negative reflections in relation to socio-economic

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[128] Makrooni, G., & Ropo, E. (2021). Academic Learners in Finland: The Experiences and Perceptions of First-Generation Migrant Family Students in Higher Education. *Journal of Ethnic and Cultural Studies, 8*(1), 85-106. http://dx.doi.org/10.29333/ejecs/597

[129]Bontenbal, I., & Lillie, N. (2019). *Integration of migrants, Refugees and Asylum seekers: Policy*

barriers and enablers. [SIRIUS research report WP 3]. https://www.sirius-project

progress. In addition to some of the positive effects of immigration in the host community, such as enhancing learning and education by supporting skills acquisition, acquiring new languages and adapting to and integrating into advanced systems and cultures, immigrants also convey a positive image of these cultures and social well-being to their countries of origin. This leads to a qualitative change in some aspects of their lifestyles. Transferring this positive image of social and economic well-being from Europe or from the Global North has led to greater immigration. In addition, the pursuit of economic advancement and the increasing ageing populations in Northern Hemisphere countries necessitate access to a larger labour force to sustain continuous economic growth. However, it can also leave negative effects or consequences, such as creating more inequalities and disintegration. The widening disparities in global income and wealth distribution have complex consequences, including impacts on migration patterns, conflicts and various aspects of environmental degradation (climate change, water scarcity, air pollution, species lending, etc.).[130] Rapid technological growth with the information revolution has raised awareness among individuals from the Global South about the existing socio-economic disparities between their homelands and developed countries. Migration movements have been steadily growing, presenting an ongoing and significant challenge for both the Global North and the Global South. Addressing this challenge necessitates the adoption of new global policies. Furthermore, environmental degradation, as another critical factor, affects economic conditions, including unemployment. These circumstances significantly influence people's lives, especially women who often face challenges in accessing resources like education. Following the establishment of the Ministry of Environment, the World Bank and donor agencies support institutional development and capacity development in relation to environmental care and social progress in Iraq. Recently, Iraq joined several international agreements on climate change and prioritised countermeasures in its national development plan. The United Nations Development Programme (UNDP) supports capacity development and institutional development of climate change. In the national development plan (2010–2014), the government of Iraq raises the target of solving desertification. The UNDP supports the reduction of gas flaring and the promotion of renewable energy.[131] However, the main second goal is to reduce the immigration of Iraqis, especially minorities, with the support of international agencies,

[130] See chapter 2 by Lassnigg, L. in this publication.

[131] Japan International Cooperation Agency (2011). Profile on Environmental and social consideration in Iraq.

and to review educational policies in other areas that depend on green development as a basic alternative to oil. Therefore, most of the current development programmes and plans depend on educational training with educational programmes on peacebuilding and peaceful coexistence through agricultural development, and there is also a programme implemented by the University of Duhok with four universities from the USA and Europe in Nineveh Plain[132] to support local populations as minorities to return to their areas by enhancing and providing agriculture and providing educational courses for the local population.

Comments and Recommendations Related to the Global North

When designing and providing services in different contexts, particularly in adult education, employability and integration, it is crucial to consider the diverse cultural backgrounds and needs of the people you are serving. This is often referred to as cultural inclusion and sensitivity. An organisation's self-awareness is essential for understanding how their own cultural background may influence their interactions with individuals from diverse cultures. It is important to nurture open-minded attitudes and develop the skills necessary for effective cross-cultural communication and interaction. Encouraging service providers to engage in meaningful cultural interactions can help them become more culturally competent. Tailoring education and services to meet the specific cultural needs and preferences of individuals is important, whether it is offering language support, culturally appropriate materials, or adjusting practices to accommodate cultural norms. This prevents presumptions and enhances the effectiveness of the service and empowers individuals. Moreover, it is advisable to account for cultural differences when developing an immigrant project in the Global North, as evaluation criteria may not be universally applicable, especially in cultures from the Global South, where the cultural gap is bigger. Utilising culturally sensitive approaches to understand the underlying factors behind evaluation results and to address socio-cultural issues is important.

When planning for integration, it is essential to consider cultural norms, family and gender roles and how they influence employment status and

[132]Nineveh is a governorate in northern Iraq. Its largest city and provincial capital is Mosul, which lies across the Tigris river from the ruins of ancient Nineveh. Before 1976, it was called Mosul Province and included the present-day Duhok Governorate. The second largest city is Tal Afar, which has an almost exclusively Turkman population. Nineveh population contains a diverse religious- ethnic population, such as Arab Sona, Kurds, Turkmans, Christians, Yazidis. Nineveh-NCCI Governorate Profile, 2010, 4. Retrieved 21 December 2019.

rates. For example, in certain cultures, traditional gender roles dictate that men work outside the home while women take on caregiving responsibilities. As a result, some immigrant women face challenges in their integration process, often experiencing delays due to their responsibilities of caring for infants and young children at home. These delays in women's integration can have a cascading effect, impacting the overall integration of the entire family, as women play a central role in family dynamics. Some women may choose a role distribution that prioritises their family and may make career sacrifices to support their loved ones. However, achieving a balance in employability within families, regardless of gender, holds significance. In certain cultures, it is imperative for men to secure employment to support their families, while in regions with more gender equality, such concerns may not hold the same weight. This difference in roles and expectations can sometimes result in family challenges or disagreements. It is equally crucial to provide support for both women and men in their integration efforts and to enhance their employability. In Finland, policies supporting paid parental leave, accessible public childcare and family-friendly workplaces are frequently favoured, especially by women, to achieve a harmonious work–life balance.

Overall, it is crucial to recognise and embrace the diversity and heterogeneity of individuals when addressing integration and employability. Despite the various reasons for migration, attention has lately been directed to diversity among immigrants and refugees. The consideration of this diversity needs dedicated more resources and innovative strategies to different levels of integration policies, implementations and practices. To achieve this, comprehensive research and dedicated efforts are required to discern the unique needs of various groups, taking cultural factors into account. This diversity can be considered at different levels based on gender, generation and educational and work background. An ongoing debate suggests that highly educated and skilled immigrants often face underestimation in the integration process, leading to their qualifications not being recognised and hindering their employability. While Finland invests in immigrants' higher education, there appears to be a need for more sustainable efforts to improve graduates' long-term employability.

Cumulative Comments and Recommendations for Both the Global North and Global South

Employability challenges faced by immigrants are not limited to a specific region; they exist in both the Global North and the Global South. Immigrants often face common obstacles that hinder their integration into

the labour markets of the receiving countries. The role of education is crucial in paving the integration and employability paths of immigrants. Training and education can be more efficient by recognising and considering diverse cultural backgrounds and sensitivity to cultural contexts. Thus, the responsibility of adult vocational education in terms of migration, integration and social progress is vital.

Responding to the above-mentioned challenges in this chapter requires comprehensive policies and programmes aimed at supporting the employability of immigrants, regardless of their location. Strategies such as more systematic and sustainable language training, better recognition of qualifications, improved recognition and the consideration of employer diversity are significant challenges. The path towards progress no longer follows a single (linear) line; instead, it should navigate an uneven, multifaceted front with diverse priorities and paces. It requires a careful and sophisticated approach, much like using a compass to guide the way.[133] To improve the situation of immigrants in the Global North and Global South and to improve their employability to integrate into the new society, there are some suggestions and recommendations for the future, such as the following:

1. The migrant's weak position in the labour market can be reinforced by considering their individual cultural, work and educational background. The cultural and linguistic aspects of the teaching and learning of adult immigrants need to be considered more in the integration of adult training programmes. Education should not only focus on competencies and skills but also on providing the space for creating meaning and growing individuals personally.[134] The consideration of cultural and historical background should be mapped in adult vocational education more concretely to ease the integration process. It is vital to take diverse educational backgrounds, genders and work experiences into account when planning and engineering labour market integration among immigrants.[135] Improving some practical tools, such as a culturagram tool, would help know the background and culture of the client. The culturagram, a family assessment tool, serves to

[133] See chapter 2 by Lassnigg, L. in this publication.

[134]Makrooni, G., & Tapanila, K. (2023).

[135]Manhica, H. et al. (2015). Dynamic of unemployment duration among African migrants in Sweden: The contribution of specific country of birth and gender on employment success. *Nordic Journal of Migration Research*, 5(4), 194-206.

individualise culturally diverse families.[136] Completing a culturagram on a family can help develop a better understanding of the sociocultural context of the family, which can shed light on appropriate interventions with the family.

2. Ensuring access to a sustainable language-learning pathway is essential for the ongoing progress and continuous learning of individuals. While language proficiency is recognised as crucial, it is equally important for educational institutions and employers in the job market to take a more earnest and sustainable approach to address this matter. Furthermore, strong motivation is essential for navigating the journey of learning a new language. This motivation can only thrive when immigrants are afforded the opportunity to contemplate their past experiences and transition into a new life and culture. Consequently, fostering greater interactions between immigrants and native residents crucial to facilitating the fulfilment of language prerequisites within the labour market.

3. The broader aspects of the integration programme could be more emphasised on informal training and education, as well as promoting social integration and communication platforms in a way that mutual understanding and sociocultural sensitivities can be enhanced for more inclusion and justice in the educational and employability path of migrant background youth and adults. Planning and implementing effective intercultural communication and social interactions play a pivotal role in bolstering the employability of immigrants. This goes beyond language acquisition and extends to cultivating personal, professional and sociocultural identities for each individual.[137] By incorporating culturally inclusive informal programmes alongside formal education within adult vocational institutions catering to immigrants, we can foster better integration and readiness for the workforce. This approach can lead to increased prosperity, a stronger sense of belonging, and improved functioning within the host society. Furthermore, embracing participatory and collaborative practices can further enhance immigrants' employment prospects while fostering diversity and inclusivity in the workplace.

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[136]Congress, E. P. (1994). The use of culturagrams to assess and empower culturally diverse families. *Families in Society, 75*(9), 531. doi:http://dx.doi.org/10.1177/104438949407500901

[137]Makrooni, G., & Tapanila, K. (2023)

4. Curriculums are improved and developed to respond to the needs of the current requirement of the labour market and analyse the market demands. The improvement of the curricula should contain programmes of capacity building by training and creating skills for both men and women equally. This can facilitate the education and employment of women equally, particularly in the Global South countries. It could bring new perspectives on gender roles, equality and social justice.

5. The educational policy and programme should be improved by intercultural capacity-building programmes for teachers and supervisors and should be evaluated nationally and internationally. Implementing it should involve collaborating with university experts and researchers, with a focus on researching social cohesion, integration, employability and labour market needs.

6. To facilitate school-to-work transitions for students and recent graduates, it is crucial to bolster career development centres. These centres should offer guidance and orientation sessions to help individuals choose jobs that align with their skills and knowledge. Furthermore, they should establish connections between graduate students and other beneficiaries with both government and private sector opportunities.

7. The integration process should be a reciprocal journey involving mutual flexibility, adaptation and transformation from both migrants and the host society. Embracing this approach is crucial to mitigate the rise of resistance and to foster recognition and addressing of diversity in the planning and implementation of integration and educational programmes for employability.

8. In Finland, the adult education system for immigrants is primarily designed with a Global North perspective and may not always align effectively with the needs of immigrants from the Global South due to a big cultural gap with some countries. It is especially important to take the necessary actions to ensure the successful labour market integration of migrant women.

9. Enacting a dedicated legal framework for refugees and displaced persons is crucial to ensure their access to residency and nationality while considering their eligibility for this privilege, as well as their

fundamental rights to housing, education and employment. This framework aligns with the fundamental principles of international law governing asylum and migration.

10. Collaborating on a global scale is essential to tackling environmental challenges that play a role in migration. This collaboration involves sharing knowledge, offering financial support and jointly developing solutions. In addition, investing in research to gain a deeper understanding of the connection between the environment and migration can inform policy decisions and guide the creation of effective interventions.

Conclusion

The integration of refugees is a significant challenge in both the Global North and the Global South. To prevent refugees from becoming a lost generation, it is crucial to prioritise both their education and employment. This requires a considerate approach that considers the diversity among immigrants and duly recognises their work and educational backgrounds. Understanding the background path is vital for paving the successful integration path for individuals in a host society both in the Global North and Global South. This subsequently leads to effective employability and active participation in the economic growth of the host society. Consequently, the attainment of enhanced employment prospects for immigrants demands a collaborative commitment from multiple stakeholders, including governments, employers, educational institutions and the immigrants themselves. In this context, adult and vocational education plays a crucial role in enhancing the employability and integration of immigrants in their host countries. Adult and vocational education addresses immediate skill gaps, accelerates entry into the job market and supports immigrants in adapting to their new surroundings. It empowers immigrants to participate actively in the workforce, thereby contributing to their economic and social integration. To enhance the integration process in adult vocational education, it is crucial to incorporate diversity and consider educational, professional and cultural backgrounds more explicitly. Thus, promoting adult and vocational education and enhancing a more recognition and monitoring approach for refugees and immigrants are vital for their integration and their functionality in a host society.

Adaptation strategies and initiatives should consider the human aspects of climate change, encompassing aspects such as mobility, health, demographics and their resulting economic and social impacts. These strategies should also recognise the humanitarian challenges linked to

climate change, such as migration and displacement, and the necessity to be ready to address them effectively. We should prioritise addressing the unique requirements of those who are most susceptible to and affected by climate change, with a particular emphasis on displaced communities and those in danger of being displaced.

Finally, social, environmental and economic issues cannot be separated, and they are important for the sustainability of the nation's development. The Anthropocene has put 'humanity in the driving seat of the planet' and poses two main catastrophic dangers: first, inequalities and lack of social cohesion; and second, environmental degradation.[138] It is important to integrate and reconcile the economic, social and environmental aspects within a holistic and balanced sustainable development framework. Environmental changes, as one of the major causes behind immigration, profoundly impact the stability of families and communities, minimising social relationships, posing threats to health and, in some cases, even jeopardising survival. Addressing the root causes of climate change is imperative. Sustainable development practices can balance economic growth with environmental protection, which can minimise the need for forced migration due to resource scarcity. By implementing a combination of these strategies, governments, international organisations and communities can collaborate to create a situation where the adverse effects of environmental changes on migration are mitigated, and the well-being of the affected populations is protected.

In summary, vocational adult education and social progress are closely interconnected. Educational institutions, particularly those offering adult and vocational education, play a crucial role in supporting immigrants to successfully integrate into the workforce, ultimately contributing to enhanced social progress. The employability of immigrants is influenced by a complex interplay of factors, including technologisation, government policies of education, values, virtues and wisdom of education. Quality education is essential for both good governance and societal development.[139] Quality education and good governance are mutually reinforcing, forming the cornerstone of societal advancement.[140] Recognising and addressing these interconnections can help maximise the contributions of immigrants to their host societies and promote inclusive social and economic growth. In this Anthropocene era, digital citizenship and popular adult education are considered to contribute to social progress and environmental care.

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[138] See chapter 2 by Lassnigg, L. in this publication.

[139] See chapter 2 by Lassnigg, L. in this publication.

[140] See chapter 5 by Ahmad, F.Aka., and Asaduzzaman, Mohammedin this publication.

Chapter 4

Technologisation as the Planetary Solution for Environmental Care and Social Progress? Critical Questions to Vocational and Adult Education

Shafiqul Alam, Anja Heikkinen, Gabriele Molzberger

Intertwinement of Adult and Vocational Education with Technologisation

In this chapter, we discuss the potential of adult, vocational and higher education in addressing the challenges of environmental care and social progress, from the perspective of technologisation, reflecting on its economic, political and idea-historical connections.[141] We concentrate on dependencies, conditions and prerequisites that are usually blanked out in research on adult, vocational and higher education.

Recently, the dominant environmentalist and social progressivist agendas emerging from the Global North have been seemingly contradictory. The survivalist rationale of environmental care is translated into greening of economic growth, which would allow the continuation of ways of life that are considered as social progress – even though they are factually behind the worsening environmental crises.[142] The notions of Global North and Global South are commonly based on 'development': the North being economically, socially, politically and educationally developed, and the South under or less developed and lagging the North. However, reflections on the planetary condition cannot ignore that the

[141]We have to postpone discussing relations between our basic concepts, such as economy, environment, politics and metabolism (with reference to 'oikos', intertwinement of human and earthly 'household') to another context.

[142] Steffen, W., Broadgate, W., Deutsch, L., Gaffney, O., Ludwig, C. (March 2015). The trajectory of the Anthropocene: The Great Acceleration. *The Anthropocene Review, 2*(1). https://doi.org/10.1177/2053019614564785; Görg, C., Plank, C., Wiedenhofer, D., Mayer, A., Pichler, M., Schaffartzik, A., & Krausmann, F. (2020). Scrutinizing the Great Acceleration: The Anthropocene and its analytic challenges for social-ecological transformations. *The Anthropocene Review, 7*(1), 42–61; IPCC (2022). Climate Change 2022: Impacts, Adaptation, and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [H.-O. Pörtner, D.C. Roberts, M. Tignor, E.S. Poloczanska, K. Mintenbeck, A. Alegría, M. Craig, S. Langsdorf, S. Löschke, V. Möller, A. Okem, B. Rama (eds.)]. Cambridge University Press. https://www.ipcc.ch/report/ar6/wg2

'development' of the North has built on colonisation and exploitation of the South, leading to growing environmental and social problems, especially caused to the Global South.[143] Colonisation and exploitation are complex phenomena, and the hegemonic project of 'development' can be traced within both the Global North and the Global South.[144] Still, to start with, we assume Finland and Germany to represent the Global North and Bangladesh to be an example for the Global South.

In Section 2, we comment on some features in the project of technologisation (also called technicism) in the Global North, mainly in German-speaking Europe and Finland, which we think have been influential for interpretations of adult, vocational and higher education and their transfer to the Global South. From an educational perspective, we find critical the ethical, anthropological and political essence of the project and the central role 'progress' plays in it. Although it is not possible to realise it in this context, we believe that understanding technologisation would require cross-disciplinary historicisation. Therefore, we reflect briefly on the emergence of ideas about the makeability ('Machbarkeit')[145] of the world and the human, linking technology, education and progress in the 18th century, and how technologisation proceeded further in economy, science and education.

In Section 3, we characterise the current phase of technologisation from the perspective of environmental care and social progress. In particular, we problematise how the different policies and solutions consider the contradictions and tensions between the Global North and the Global South. Furthermore, we comment on how they relate to adult, vocational and higher education. By describing an example from Bangladesh, we intend to show alternatives for the Global South from the Global South.

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[143] for ex. Kothari, A., Salleh, A., Escobar, A., Demaria, F., Acosta, A. (eds.) (2019). *Pluriverse - A post-development dictionary*. New Delhi: Tulika books; Lessenich, St. (2016): *Neben uns die Sintflut. Die Externalisierungsgesellschaft und ihr Preis*. Berlin: Hanser Verlag; Hickel J., Dorninger, C., Wieland, H., Suwandi, I. (2022). Imperialist appropriation in the world economy: Drain from the global South through unequal exchange, 1990–2015. *Global Environmental Change (73)*. https://doi.org/10.1016/j.gloenvcha.2022.102467

[144] See chapter 2 by Lassnigg, L. and chapter 3 by Jinia, N. J. et al in this publication.

[145] We intentionally use the word 'makeability', since it better corresponds to the meaning indicated originally in German and Finnish than for ex. 'malleability' or 'doability' in English.

In the concluding section, we argue that technological ethos has become the spirit of current global capitalism. Technologisation, together with capitalism, necessarily led to the exploitation of human and nonhuman environments, with its exceptionalist human values and governance. While technological ethos characterises the anthropocentric human self-comprehension, reflections on its connection to 'environmental care', 'development' and 'progress' must go beyond the impact assessment of technology (Technologiebewertung, Technikfolgenabschätzung) or the power of technological judgement (technologischeUrteilskraft). The search for alternatives in adult, vocational and higher education requires historical and philosophical analysis about their contribution to technologisation from the integrative perspective of humans and other earthlings.

Technology and the Makeability of the World and Humans

While 'technique' can be attributed to any good human or nonhuman performance, technology can be characterised as the application of (scientific) knowledge to manipulate human and nonhuman environments for certain human purposes.[146] Our main focus is on *technologisation of the economic sphere* – production, consumption, distribution – which relates to the transformation of work, occupations and industry and how it was directly promoted by education. A parallel technologisation process took place in social, political and educational spheres, operating at system, institutional and individual scales. We are aware of the highly gendered quality of technologisation, but due to lack of space, we are not able to address the topic here. In the following, keeping in mind the problems of environmental care and social progress and the constitution of the Global North and the Global South, we first discuss the 'spirit of technology' as governance of nature and the creation of artificial 'nature' in economy and industry, with its direct impacts on education. Second, we discuss technologisation as the governance of political, social and psychic phenomena and the simultaneous fragmentation and standardisation of life and education. Third, we refer to an earlier critique on technologisation, which is still relevant for current reflections.

Technologisation of Work and Education

It can be argued that technologisation emerged together with the increasingly complex and hierarchical division of work (i.e. occupations),

[146]Ropohl, G. (1979): *Eine Systemtheorie der Technik. Zur Grundlegung der Allgemeinen Technologie*. München, Wien; Ahlman, E. (1939). *Kulttuurinperustekijöitä*. (Foundations of culture) Jyväskylä: Gummerus.

the triumph of capitalist economy and the exploitation of human and nonhuman nature – such as energy, raw materials, animals and plants.[147] Among the key ambitions of technological expansion were the substitution, compensation and extension of human capacities.[148] In the European history of ideas and thinking, this process was justified by humanist ideals about freeing humans from their natural conditions of reproduction and suggesting liberation of humans from evolutionary pressures, unlike other creatures. Humans also 'liberated' – domesticated and exploited – masses of other creatures from evolutionary pressure to make them serve their own liberation towards more advanced and higher functions of humanity.

The emergence of the era of technologisation may be traced to the intellectual agendas of early Enlightenment thinkers in 17th century Europe, such as Francis Bacon in England and René Descartes in France. They propagated geometry and revelation of laws of nature through empirical research as the foundations for rational comprehension of reality and as the means for humankind to govern nature and to continuously improve the lives of individuals and societies. However, for both, the ideals of good life, guiding science and technology, were ultimately to be found in the Christian religion, in God's words.[149] The initiatives of scientific and technical education around Europe were justified by religious ideas of humans as self-perfectible images of God ('imago Dei'), who are able to progress to higher levels of humanness. The ideas built on assumptions about hierarchies in the potential of people to express humanness, depending on culture, race and gender, which legitimised the progress of technologisation of work and education hand in hand with the conquest and colonisation of the planet.[150] This implied

[147]Ropohl, G. (1991). *Technologische Aufklärung. Beiträge zur Technikphilosophie*. Frankfurt am Main: Suhrkamp; Steffen et al 2015; Moore, J. W. (2017a). The Capitalocene Part II: accumulation by appropriation and the centrality of unpaid work/energy. *The Journal of Peasant Studies*. https://doi.org/10.1080/03066150.2016.1272587

[148]Ropohl (1979); Euler, P. (1999). *Technologie und Urteilskraft. Zur Neufassung des Bildungsbegriffs*. Weinheim: Deutscher Studien Verlag.

[149] Böhme, G. (1993). *Am Ende des Baconschen Zeitalters*. Frankfurt am Main: Suhrkamp; Von Wright, G. (1987). *Tiede ja ihmisjärki*. (Science and human reason) Helsinki: Otava.

[150] There is no space here to discuss the intertwinement of technologization with warfare, militarism and violence, though this would be most critical for its ethical analysis.

the formation of the Global North through accelerating capitalist appropriation and exploitation of its human and nonhuman resources.[151]

The scientification of education in the Global North has progressed since the 18th century. During this period, attempts to govern experiential and contextual practices began through the institutionalization of theoretical and empirical theories, concepts and methodologies. This was integrated into the expansion of industrial capitalism and systems of governance. The thinkers and politicians of pedagogical enlightenment in German-speaking countries emphasised the disenchantment of the world, which encouraged the transformation of divine and natural orders into systems and aims designed and controlled by human knowledge and techniques. In the strive towards ideal humanness and culture, religious imageries were transcended, and conservative traditions were replaced by science-based shaping of human and nonhuman reality through pedagogy and technology. Since then, technological, economic and social progress, human well-being and self-realisation have been ever-increasing, detached from natural evolution.[152] Despite close contacts with German-speaking countries, Finnish and other Nordic scholars and politicians translated their intellectual and economic agendas into their own versions, connecting utilitarianism and pragmatism to folk edification and nation-building.[153]

The institutionalisation of technology as a discipline and as engineering professions was connected and justified by the progress of mechanical industry, capitalist economy and liberal democracy – especially in the form of free labour force. The promotion of progress implied the mission for planning, forecasting and experimenting in industry, economy and society. The theories and models of mathematics – descriptive geometry in the first place – and natural sciences were translated into applied scientific foundations for different fields of technology; laboratories and

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[151] Böhme (1993); Moore (2017a).

[152]Ropohl (1991); Euler (1999); Wascher, U. (1988). *Spurensicherung: Polytechnik: zur Geschichte eines Begriffes*. Bad Honnef: Bock und Herchen. Schriften zur Berufspädagogik und Arbeitslehre; Bd. 17.

[153]Heikkinen, A. (1995). *Lähtökohtia ammattikasvatuksen kulttuuriseen tarkasteluun. Esimerkkinä suomalaisen ammattikasvatuksen muotoutuminen käsityön ja teollisuuden alalla 1840–1940*. (Startingpoints to culturalreflections on vocationaleducation) Tampere: Tampere University Press; Harju, A., Heikkinen, A. (2017). Adult Education and the Planetary Condition. Helsinki: VST. SVV-programme. https://urn.fi/URN:ISBN:978-952-5349-27-6

experiments were required for testing and modelling technical innovations.[154]

Fragmentation of Life and Education

Technologisation, linked with capitalisation and urbanisation, promoted the differentiation of livelihoods, industries and work, leading to an expansion of occupational and social hierarchies in leading industrial capitalist countries, such as Germany, during the 19th century. Societal and individual life fragmented into different spheres and phases, such as privacy and family, social and political publicity, and work and economy. However, until the early 20th century, the Finnish economy functioned rather as the 'Global South', a provider of cheap labour and raw materials for global and colonial capitalism. It relied primarily on self-sustainable rural industries and on the export of raw materials, though technologisation was encouraged by the needs of the Russian markets. However, the emergence of technological sciences led to a fundamental transformation in conceptions of work, industry and education for work, impacting all sectors of industry, organisation and management of work and society. The adoption of the idea about the makeability and control of the world through technical artefacts and technological steering became necessary but also extended into makeability and control of societal and individual life.

Technologisation and capitalisation enforced horizontal and hierarchical division of work and the vanishing of previous (pre-technical) industries and communities. Despite differences in the formation of education in relation to technologisation, vocational education for shop floor employees, supervisors and managers became increasingly separated from higher technical education for directors and designers and from emerging forms of political and academic folk edification and academic education for public and private sector professionals.[155]

The idea of the makeability of the world and humanity, along with an affinity for technologisation, gained prominence in education due to the advancement of empirical and applied psychology since the turn of the

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[154]Ropohl 1979; Michelsen, K.-E. (1999). *Viides sääty. Insinöörit suomalaisessa yhteiskunnassa*. (The fifth estate: engineers in Finnish society) Helsinki: TEK&SHS.

[155] Greinert, W.-D. (2003). *Realistische Bildung in Deutschland. Ihre Geschichte und ihre aktuelle Bedeutung*. Hohengehren: Schneider Verlag; Blankertz, H. (1969). *Bildung im Zeitalter der großen Industrie: Pädagogik, Schule und Berufsbildung im 19. Jahrhundert*. Hannover etc.: Schroedel; Heikkinen (1995).

20th century. In German-speaking and Nordic countries, psychotechnical theories and methods were adapted in all industries to intensify work performance and learning.[156] Techno-scientific management was required to adjust the 'human machinery' to the nonhuman machinery. Simultaneously, technocratic ideas about the effective governance of societies emerged, promoting social sciences and economics and their technologisation. Technological experts gained growing influence in policymaking and administration.[157] Following the reconstruction period after World War II, a major shift towards the planning and social engineering of societies and the world system took place. Since the 1940s, supranational agencies such as the UN, OEEC (OECD), GATT (World Bank), IMF, and ECTC (EU) have been established. In Germany and Finland, national planning and reform policies have been implemented to promote scientific-technological progress ('revolution') in all sectors, together with supporting welfare systems since the 1960s.

The separation between the forms and functions of education was institutionalised. Technology – technological knowledge production and innovation – had gained a firm status as a distinctive academic discipline but was also influencing all other disciplines and standardising reforms in the academy. The function of vocational education as the subsumption of workers into servants of the techno-industrial machinery was also institutionalised in the widening sector of vocational adult education and human resource development. General education, as well as popular adult education institutions, became increasingly responsible for the socialisation of the population into subordinates of techno-industrial capitalist societies. Nevertheless, they were still justified with the concept of 'Bildung' as idealising humanity/humanness, alongside the promise of equality of opportunity in the 'highly developed' Global North.[158]

Critical Reflections on Technologisation in the Global North

The process of technologisation has faced criticism in various forms, including vocational, adult and higher education. Although since the turn of the 20th century, modernist art celebrated technologisation,

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[156] Berner, E. (2015): Vocational Education and Training in the Early 20th Century. In Molzberger, G., Wahle, M. (Hg.). *Shaping the futures of (vocational) education and work. Commitment of VET and VET research* (pp. 33–53). Wien: Peter Lang; Heikkinen (1995); Kettunen, P. (1994). *Suojelu, suoritus, subjekti: työsuojelu teollistuvan Suomen yhteiskunnallisissa ajattelu- ja toimintatavoissa*. (Protection, performance, subject: industrial safety in societal ways of thinking and acting in industrializing Finland) Helsinki: SKS.

[157] Ropohl (1979); Michelsen (1999).

[158] Greinert (2003); Ropohl (1991); Harju et al (2015)

industrialisation and urbanisation both in Germany and Finland, insightful critique emerged outside the academy, though not without academic influence. Influential examples in the film industry, paradoxically enabled by technological advancement, were Metropolis, a science-fiction film directed by Fritz Lang (1926), and Modern Times, a black comedy directed by Charles Chaplin (1936). (see Figure 1). They presented allegories and prophecies about the intertwinement of capitalist economy, oppression and alienation of workers, urbanisation and technologisation in the Global North.

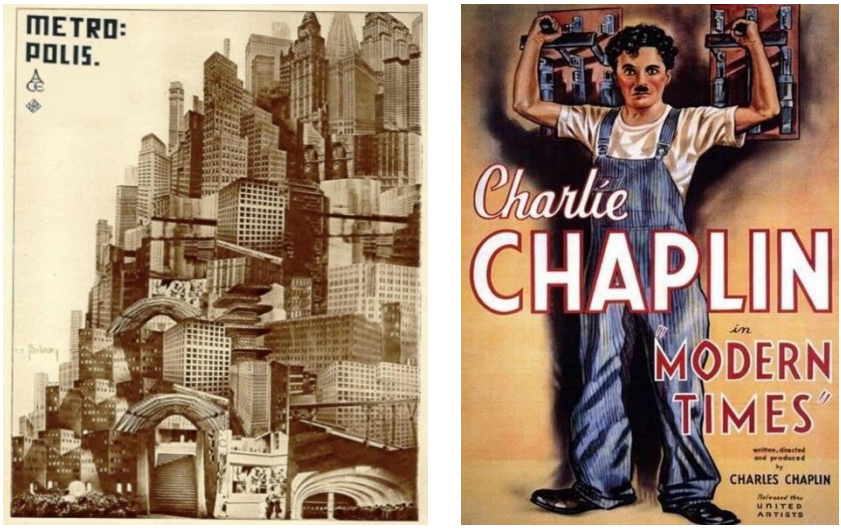

Figure 1: Posters from Metropolis[159] and Modern Times.[160]

Neither of the films directly refers to education, but they indicate occupational, organisational and societal hierarchies justified by education.[161] The managers and scientific and technical designers of technologised industry and society rule and control both its machinery and machinists: workers. The films show the psychotechnical function of vocational and adult education in disciplining and shaping employees to adapt to the technologised capitalist order. However, the anthropogenic

[159] https://en.wikipedia.org/wiki/Metropolis_(1927_film)

[160] https://en.wikipedia.org/wiki/Modern_Times_(film)

[161] Molzberger, G. (2020). Utopisch? Betrachtungen zur Weiterbildung in einer digitalisierten Arbeitswelt durch die Linse dreier Darstellungen aus dem sciencefiction Genre. In Buchmann, U. &Cleef, M. (Eds.). *Digitalisierung über berufliche Bildung gestalten* (pp.71–80). Bielefeld: Wbv.

and artificial realms of the films seem totally autarkic, without any metabolic relation with nonhuman nature: in Metropolis, 'nature' either presents an existential threat to techno-city or an amusement park for the elite; in Modern Times, 'nature' only looms as an amorphous opportunity for anarchic escape.

An example of a holistic academic critique is Spanish philosopher Ortega y Gasset, who considered technology to evolve through phases from 'ancient' (natural) technology through mediaeval craft or artisan technology towards 'modern' technology of the technician. He analysed the mission of modern technology and science as releasing a space for humans as 'extra-natural beings' with their infinite passion for more pleasure and well-being.[162] He emphasises the paradoxical impact of the pre-established, systematic, methodical way of thinking and of the unlimited possibilities of technology on human culture. While technology provides exceptional opportunities for good life or well-being, it also hides its natural and human conditions. Therefore, education on these conditions and pretechnical humanness would be necessary, especially for engineers, who are the manifestations of technology.

The phases Ortega described have also been considered to emerge parallel. Hannah Arendt[163] analysed the transformation of Western ways of human life ('societies') according to relations between labour (Arbeit), work as production (Herstellen) and action (Handeln). She emphasises how industrialised production overcame work and craft, separating technicians from labourers, and started to replace the sphere of political action. This leads to the loss of the 'pretechnical' foundation of human life. However, Arendt considers that the separation and tension between labour, work and action is continuing and always present in human societies.

In Finland, philosophical anthropologist and educational philosopher Erik Ahlman[164] analysed technologisation critically as a triumph of instrumental values and mechanisation in Western cultures. He was concerned that education is becoming increasingly a servant for technology. In particular, for German scholars, the consequences of the industrial, economic, political and educational technologisation of the fascist regime triggered wide and thorough criticism of technologisation,

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[162] Ortega y Gasset, J. (1939). Man the Technician. In Ortega y Gasset, J. (1941). *Toward A Philosophy of History*. NY: W. W. Norton & Co.

[163] Arendt, H. (1967). *Vita Activa - oder vom tätigen Leben*. München: Piper.

[164] Ahlman (1939).

which they considered the upshot of the Enlightenment. Most exemplary are Max Horkheimer and Theodor Adorno, who developed their reflections about the dialectics of scientific knowledge and technologies in the USA during their exile from National Socialist Germany.[165] In 1947, they argued that since the Enlightenment and the suspension of the dignity of nature, scientific knowledge has by no means only made humans masters of nature but has also led to the subjection of nature and humans to the knowledge of rules and technologies produced by humans. According to Horkheimer and Adorno, modern, technologised society and its institutions already contain the germ of retrogression. Therefore, modern society needs to reflect on this retrograde moment.[166]

Despite the neo-humanist critique of technologisation, the separation of vocational and technical education from academic and higher education and adult education continued in post-World War II Germany, strengthening their function to reproduce the horizontal and vertical occupational structures. In Finland, the transition to a technocratic planning society during the 1960s was accompanied by the Nordic ideal of equality of opportunity. It implied the implementation of the comprehensive principle in compulsory education, but the fragmentation of vocational, adult and academic (higher) education prevailed. The few critical voices that also showed how technologisation included alienation from and increasing degradation of human and nonhuman nature[167] did not stop its increasing domination in educational policy. It was considered a critical condition for social and economic progress in both Germany and Finland.

Technological 'Progress' and Imposing it on the Global South

The Promise of Economic, Social and Political Progress through Technologisation

Technologisation has expanded globally through the stabilisation of the science–technology–capitalist industry nexus.[168] This was at the heart of imposing hegemonic knowledge, governance and education regimes and hierarchies into colonised areas of the planet. The current *geological er*a

[165]"Dialectics of the Enlightenment" appeared in 1947 – after the monstrous experience of a machinery for the systematic destruction of humans.

[166] Horkheimer, M., Adorno, T. W. (1947). *Dialektik der Aufklärung*. Amsterdam: Querido Verlag N.V.

[167] Blankertz, H. (1964): Die Menschlichkeit der Technik. In *Westermanns pädagogische Beiträge 10*, 451–460; von Wright (1987).

[168] von Wright (1987); Ropohl (1991); Moore (2017a).

is characterised as the Anthropocene, where human activity has become the dominant influence on the earth system and the environment.[169] The human-caused climate change as well as the nuclear meltdown in Chernobyl and Fukushima are striking examples of the dialectic of technological progress, suggested by Horkheimer and Adorno. However, by questioning the universalist guilt of humankind, the *historical era* can also be called the Capitalocene.[170] Thus, the changes in the earth system are understood as expressions of gradual capitalogenic change since 15th-century Europe. According to Moore, capitalism is a way of organising 'nature' to accumulate capital by the appropriation of work/energy. Capitalocene builds on four Cheaps of 'nature': food, labour power, energy and raw materials. Key features of this process include extractivism, productivism and consumerism.

Extractivism means that the progress of the Capitalocene requires technologies that constantly expand the kinds and quantities of nonhuman resources – minerals, plants, animals. The greenwashing of industries and energy production – electrification of vehicles, growing capacity and speed of digital tools, solar and wind power machineries, artificial production of foodstuff, textiles, etc. – depends on extracting ever-new raw materials for machines, processes and logistics. *Productivism* indicates that the criterion for economic growth is increasing productivity, achieved by the continuous increase of products and by intensifying the production process through new technological innovations and more efficient use of labour. *Consumerism* is linked to productivism since economic growth requires constant growth in consumption and an ever-increasing interest in new commodities to consume.[171]

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[169] Steffen et al (2015).

[170] Moore (2017a); Moore, J. W. (2022). Anthropocene, Capitalocene& the Flight from World History. *Nordia Geographical Publications 51*(2); Chandler, D., Cudworth, E., & Hobden, S. (2018). Anthropocene, Capitalocene and Liberal Cosmopolitan IR: A Response to Burke et al.'s 'Planet Politics.' *Millennium, 46*(2), 190–208. https://doi.org/10.1177/0305829817715247

[171] Moore (2017a); Moore (2022); Kothari et al (2019); Pereira, C., Tsikata, D. (2021). Contextualising Extractivism in Africa. *Feminist Africa 2* (1), 14-48 https://feministafrica.net/wp-content/uploads/2021/04/fa_v2_issue1_Feature-article-Contextualising-Extractivism-in-Africa.pdf; Hickel J. (2019). The contradiction of the sustainable development goals: Growth versus ecology on a finite planet. *Sustainable Development, (27)*5, 873–884. https://doi.org/10.1002/sd.1947

Currently, the hegemonic version of technologisation seems to be part of the *ecomodernist or green growth/transition* agenda. It is widely adopted by national and supra-national agencies affiliated with the United Nations Sustainable Development Goals.[172] The major trends of technologisation emerging from the Global North are *digitalisation*, *renewable energy*, and *a circular economy*.

In Germany and Finland, the term 'Industry 4.0' has spread widely with other buzzwords like 'industrial internet of things', 'artificial intelligence' and 'digitisation'. It did not fall from heaven but was introduced in Germany at an industrial trade fair in Hannover in 2011.[173] It was part of an agenda towards leadership in competition in the high-tech industry, joining economy, science and politics, and has been promoted through the World Economic Forum since 2016.[174] Industry 4.0 refers to former industrial revolutions, such as the invention of the steam engine in the late 19th century, the conveyor belt as an electrical innovation in the early 20th century and automatisation since the introduction of computers. Proponents of Industry 4.0 consider it a new phase in the science–capitalist industry–technology nexus, characterised by comprehensive, intelligent cyber-physical systems. Green production would also contribute to environmental sustainability. The numbering suggests a constant progression of technologisation. However, it also

[172] An Ecomodernist Manifesto (2015). Retrieved 2.09.2022 from http://www.ecomodernism.org/; World Bank (n.d.). Focus: Sustainable Development Goals. Retrieved 27.10.2022 from https://openknowledge.worldbank.org/pages/sustainable-development-goals; European Commission (2015). Closing the loop - An EU action plan for the Circular Economy. COM/2015/0614 final. https://eur-lex.europa.eu/legal-content/EN/TXT/?qid=1452152692467&uri=CELEX:52015DC0614; European Commission (2019). Delivering the European Green Deal. https://ec.europa.eu/info/strategy/priorities-2019-2024/european-green-deal_en; OECD (2016), Policy Guidance on Resource Efficiency, OECD Publishing, Paris, https://doi.org/10.1787/9789264257344-en; United Nations (UN 2016). Transforming our World: The 2030 Agenda for Sustainable Development. https://digitallibrary.un.org/record/1654217

[173] Pfeiffer, S. (2017). The Vision of "Industrie 4.0" in the Making—a Case of Future Told, Tamed, and Traded. *Nanoethics11*(1), 107–121. https://doi.org/10.1007/s11569-016-0280-3

[174] VDI nachrichten (2011). Industrie 4.0: Mit dem Internet der Dinge auf dem Weg zur 4. industriellen Revolution. http://www.vdi-nachrichten.com/artikel/Industrie-4-0-Mit-dem-Internet-der-Dinge-auf-dem-Weg-zur-4-industriellen-Revolution/52570/1

hides its fundamental, environmentally destructive effects, delegating them to the assessment of technological impact.

An example of the internal contradiction of technological progress is the celebration of the utmost costly, extractivist and energy-exploiting technologies through *quantum computing*. According to the Finnish VTT (state technological research centre), a quantum computer is 'a device that makes possible the impossible'.[175] Quantum technologies are assumed critical for the leap towards Industry 4.0 and holistic implementation of intelligent or knowledge societies. From the perspective of the Global South, the advancements in quantum technology seem weird, while most countries lack even stable and functioning electric and internet connections.

The leaders of politics, industry and science configure Finland and Germany as forerunners in the global shift towards renewable, 'green' and 'pure' energy, such as solar, wind and bioenergy. The closing of the era of the 'fossil-economy' is dependent on high-tech solutions and digitalisation. However, only the elites of the Global North possess the required financial and natural resources and qualified labour force since the current technological solutions cannot be upscaled to the Global South, which continues to be the target of appropriation of human and nonhuman resources by the Global North.[176]

The spearhead of global eco-modernist and green growth policies is the '*circular economy*' through high-tech innovations and utilising green/pure energy.[177] This should reduce 'industrial metabolism' – the converse of energy and materials in industrial processes – and allow recycling and ecologically effective production, consumption and distribution. However, the agenda forgets that the majority of humankind

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[175]Heima, T-P. (2020, November 16). "Mahdottoman mahdolliseksi tekevä laite" – Näin VTT:n johtaja kuvailee Suomeen tulevaa kvanttitietokonetta. *Yle*. https://yle.fi/a/3-11649407

[176] Hickel et al (2022).

[177] Standing Committee of the National People's Congress (2008). Circular Economy Promotion Law of the People's Republic of China. http://www.lawinfochina.com/display.aspx?id=7025&lib=law; UN (2015), OECD (2016), EC (2015); BMUV (2020). Kreislaufwirtschaftsgesetz. Gesetz zur Förderung der Kreislaufwirtschaft und Sicherung der umweltverträglichen Bewirtschaftung von Abfällen. https://www.bmuv.de/gesetz/kreislaufwirtschaftsgesetz; Sitra (2016). Leading the cycle – Finnish road map to a circular economy 2016–2025. https://www.sitra.fi/app/uploads/2017/02/Selvityksia121.pdf

has, for most of its history, adapted its ways of life and economy to the nonhuman environment. This has meant keeping the material and energy flows as closed as possible instead of committing to the doomed 'linear economy' of fossil fuels.[178] The circular economy promises to continue economic growth and increase wealth and well-being without degrading the environment. While the promise is false due to physical reasons (no artefacts or organisations can emerge or sustain without feeding external energy and raw materials), it factually also fosters productivism and consumerism.

Most fundamental examples of malfunctioning social metabolism – reproduction of a social system through energy and material flows from nature and other social systems[179] – and alienated relations of humans to nonhuman nature come from *agriculture*, *animal husbandry* and *forestry*. They have become globally dependent on chemical and biological technology – especially on fertiliser and pesticide production of companies in the Global North. In Finland, a paradoxical situation has emerged when felling forest for fields is subsidised in order to store the manure from animal husbandry. While animal husbandry was originally important to gain manure for more productive agriculture, the problem of utilising manure as a fertiliser has remained technologically unsolved, undermining efforts to diminish the ecological footprint of animal husbandry. Furthermore, the social metabolism and the environmental burden of agricultural communities in the Global North are enormously higher than those in the Global South, which rely more directly and profoundly on human labour and simple techniques.[180] Despite limitations in data about the totality of the carbon emissions, pollution and exploitation of 'natural resources', the available information shows that the actual environmental burden and ecological footprint of the Global North is largely externalised and delegated to the Global South.[181]

The ecomodernist and green growth agendas continue to value nonhuman nature as ecosystem services and nature capital as natural resources and reservoirs for capitalogenic economic growth and increasing productivity. They do not recognise it as 'nature work' and

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[178] Haas, W., Andarge, H. B. (2017). More Energy and Less Work, but New Crises: How the Societal Metabolism-Labour Nexus Changes from Agrarian to Industrial Societies. *Sustainability 2017 9*(7); Kothari et al (2019)

[179] for ex Haas et al (2017).

[180]Haas et al (2017); Kothari et al (2019).

[181] Global Footprint Network (n.d.). Advancing the Science of Sustainability. https://www.footprintnetwork.org/. Retrieved 15.7.2022; Lessenich (2016).

'nature economy', as part of earth work and economy ('oikos'), where human work, industry and economy are embedded.[182] In highly technologised communities, the metabolic interaction of humans with other humans and the nonhuman environment becomes totally mediated by technological artefacts and systems, leading to the blindness of their interconnectedness. In less technologically mediated contexts, humans are able to directly experience and become better aware of the quality of their metabolic interaction with nonhuman nature.

The recommendations of the UN on *environmental or sustainability education* have since the 1980s been widely included in education policies and national curricula for compulsory education, but their implementation into vocational, adult and higher education has been much slower. Although, for example, the UN SDGs have recently been adopted into their strategies, the promotion of technologisation in education and through educational technology has continuously sped up.[183] Both in Germany and Finland, the focus in adult, vocational and higher education policies seems to be in 'sustainable' consumer behaviour and in the acquisition of skills and competencies for 'green industries' and in advancing educational technology. Critique of technologisation or initiatives for alternative forms of work, industry and economy are not encouraged. Environmental education still primarily focuses on raising awareness of children and youth, with minor interest in mobilising students and learners in vocational, adult and higher education to search for alternatives in work, economy and politics.[184]

Imposing the Technological Gospel to the Global South

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[182] Moore (2017a).

[183] Strietska-Ilina, O., Mahmud, T. (eds.) (2019). Skills for a greener future: A global view based on 32 country studies. International Labour Office – Geneva: ILO; OECD (2021). Think green: Education and climate change. *Trends Shaping Education Spotlights 24*. OECD Publishing, Paris,https://doi.org/10.1787/2a9a1cdd-en

[184] Finnish Government (2021). Education Policy report of the Finnish Government. http://urn.fi/URN:ISBN:978-952-383-927-4; The Ministry of Education and Culture (n.d.). The National Roadmap for Research, Development and Innovation. Retrieved January 1, 2023 from https://okm.fi/en/rdi-roadmap; BMUV (2020); Heikkinen, A.; Sorsa, S.; Xing, X.; Li, Q.; Cheng, J.; Tan, L.; Kalimasi, P.; Kilasa, N.; Wadende, P.; Oyaro, E.; Opwonya, N. (2022). Mediators for sustainable livelihoods : Promoting sustainable livelihoods in vocational and adult education through university curricula and programs. https://trepo.tuni.fi/handle/10024/142591; Ruuska, T. (2017). Reproduction of capitalism in the 21st century: higher education and ecological crisis. Aalto University. https://aaltodoc.aalto.fi/handle/123456789/26627

The policies tackling global environmental and human crises continue the intertwined agenda of technological and social progress, building on diagnoses and solutions that are suitable for the Global North. However, the allegories and prophecies envisioned in Metropolis and Modern Times continue to be realities in the Global South. The eco-modernist and green growth visions and strategies promoted by global governance offer lists of good intentions without problematising the historical inequalities and power relations conditioning their potential at various places on the planet.[185] Consequently, the actors controlling global market capitalism with its commodity chains – primarily in the Global North, but also in the South – are privileged in defining the technological solutions and social progress of sustainable development. Within both the Global North and Global South, the opportunities for claiming alternatives are limited due to the dependency of potentially opposing groups on the dominant economic, technological and political elites.[186]

The relevance of technological solutions originating from the Global North should be questioned because of the differences in production, consumption and externalisation of environmental burdens between places. Global interdependencies and power relations between national economies favour the North at the cost of the South despite their internal diversity.[187] In the Global North, technologisation and global economic inequalities have led to exponential growth in the value and consumption of products and services ('national wealth'), although the growth of domestic use of resources is stabilising. On the other hand, the levels of wealth, domestic use of resources, technologisation, and use of fossil fuels have continued to remain low in the Global South.[188] In the ecomodernist and green growth agendas, technologisation is intertwined with the growth of economy, productivity and well-being. Therefore, the alternative agendas and movements primarily critique the unfair division of economic growth and environmental burden between the Global North and Global South.

The *degrowth agenda* primarily garners support from the Global North, while the environmental justice agenda, which shares some affinity with

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[185] Eco-modernist Manifesto (2015); EU (2015); EU (2019); OECD (2016); UN (2016).

[186] Pereira et al (2021); Hickel (2019).

[187] Hickel et al (2022).

[188]Collste, D., Cornell, S., Randers, J., Rockström, J., &Stoknes, P. (2021). Human well-being in the Anthropocene: Limits to growth. *Global Sustainability 4*(E30). https://doi.org/10.1017/sus.2021.26; Görg et al (2020).

UN SDGs, tends to find supporters from the Global South.[189] Proponents of degrowth consider the long-lasted capitalogenic appropriation of human and nonhuman nature as the root cause of environmental degradation, intertwined with social and human crises. They find radical reduction in the use of energy and materials – and thus productivity and consumption – the only way to combat the collapse of the earth system. Even considering the UN SDGs, it has been shown that, on average, the well-being measured by SDGs has not increased since the 1960s or 1970s despite an exponential increase in incomes and consumption.[190] Although proponents of degrowth consider economic growth and social progress as slogans that justify and accelerate technologisation, their suggestions for the future are primarily political and economic – 'deaccumulation', 'decommodification', 'decolonisation' of human and nonhuman resources. The notions about a simpler life typically connect to promises of increasing equality, justice and 'nonmaterial' well-being but are silent required changes in human work and technology.[191]

The *environmental justice agenda* emphasises fairness in the use of natural resources between and within the Global North and Global South. It considers multinational corporations responsible for the environmental damage in the Global South but is also critical to top-down, large-scale programmes imposed by supranational organisations, dominated by the Global North.[192] The proponents of environmental justice remind us about the low social metabolism of local, indigenous solutions in the economy, but they also emphasise collective ownership and local democracy, which

[189] Akbulut et al (2019); Rodríguez-Labajos, B., Yánezc, I., Bond, P., Greyle, L., Mungutif, S., UyiOjog, G., Overbeek, W. (2019 March). Not So Natural an Alliance? Degrowth and Environmental Justice Movements in the Global South. *Ecological Economies 157*, 175–184. https://www.sciencedirect.com/science/article/pii/S0921800918307626?via%3Dihub

[190] for ex. Collste et al (2021).

[191] Akbulut, B., Demaria, F., Gerber, J.-F., Martínez-Alier, J. (2019). Who promotes sustainability? Five theses on the relationships between the degrowth and the environmental justice movements. *Ecological Economics 165*. https://doi.org/10.1016/j.ecolecon.2019.106418.; Kothari et al (2019); Hickel (2019).

[192] Rodriguez-Labajos et al (2019); Kothari (2019).

allow 'fair extraction, distribution and disposal of materials and energy across the members of a given society'.[193]

Although degrowth and environmental justice agendas may be converging, the suggestions from the Global South about local and collective, low-metabolic work and production still seem marginally recognised as alternatives to technologisation. Nevertheless, they might remind us of the possibility of less-metabolic, more locally controlled and collective livelihoods in the Global North as well, which were subdued by technological and social progress and a capitalogenic economy. Concerning vocational, adult and higher education, it also reminds us of the intertwinement of technologisation and division of work between the Global North and Global South. Despite mainstream rhetoric of sustainable development, the traditional servant role of education in promoting colonisation and technological import has radically strengthened through the global education industry with its taken-for-granted assumption of inferiority and backwardness of skills, competencies and educational solutions in the Global South. In their competition for technological superiority, the traders of education confirm the continuity of the belief in superior humanness among representatives of the Global North.

Technologisation, Environmental Care and Inclusive Well-being in the Global South: Example from Bangladesh

Bangladesh in South Asia is a striking example of the capitalogenic process dominated by the Global North, of the long appropriation of its human and nonhuman resources and of the exploitative global division of work and industries. During the British era, the human and nonhuman environment were moulded to enhance the industrialisation and economic growth of the coloniser.[194] While leading to economic, technological and education dependency, colonialist structures continued to characterise the industrial and economic position of Bangladesh as a provider of cheap nature, energy, food and labour, suffering from environmental degradation, pollution, social inequality, instability and poverty. Being one of the most densely populated countries in the world, confronted by a massive refuge of Rohingya people from Myanmar, it is one of the most vulnerable to climate change in the world. Therefore, inclusive well-being

[193] Akbulut et al (2019); Quilley, S., Hawreliak, J., Kish, K. (2017). Finding an Alternate Route: Towards Open, Eco-cyclical, and Distributed Production. *The Journal of Peer Production*, 10/24/2017, 9.

[194] Schendel, W. v. (2020). *The History of Bangladesh*. Cambridge University Press.

is crucial for ensuring that economic growth and development are equitable and beneficial to all members of society.

Currently, Bangladesh aims at breakthroughs to reach sustainable development goals by 2030 in terms of policy and strategy. However, there is increasing evidence about the contradictions of UN SDGs and environmental care, especially concerning relations between the Global North and Global South, and due to the hegemonic role of supranational agencies – such as the World Bank – in controlling their implementation. Due to the emphasis on the global aggregate growth of GDP, countries like Bangladesh are pressed to prioritise economic growth and extractivist industries, while their servient role in global trade and economy prevails.[195] Eco-modernist policies ignore the social and political implications of technological solutions. While they assume that they will be accessible and affordable to everyone, this is not the case in countries such as Bangladesh. In fact, they may increase inequality because those who can afford the latest technology will have an advantage over those who cannot. On the other hand, de-growth ideas and values, imposed by the Global North, about reducing consumption of resources and promoting sustainability, ignore that Bangladesh represents neo-colonialism in the Global South. It has contributed marginally to environmental degradation at the planetary scale but is most vulnerable to the effects. However, the Global North, which is mainly responsible, is promoting the use of their technology to address the problem in the Global South.

While the downscaling of abstract lists of global targets without concrete implementation plans and 'hardware' of governance and institutions have failed, environmentally wise solutions in economy and industry require collaboration between governments, local stakeholders (especially NGOs and private sectors), research communities and education.[196] Bangladesh is striving towards climate resilience with the support of non-governmental operations, but they suffer because local governments lack independence from the control and bureaucracy of the central government, as well as resources, knowledge and capacity.[197]

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[195] Hickel (2019), (2022), Pereira et al (2021).

[196] Heikkinen et al (2022); Moallemi, E.A., Malekpour, S., Hadjikakou, M., Raven, R., Szetey, K., Ningrum, D., Dhiaulhaq, A., Bryan, B. A. (2020). Achieving the Sustainable Development Goals Requires Transdisciplinary Innovation at the Local Scale. *One Earth 3*(3). https://doi.org/10.1016/j.oneear.2020.08.006

[197] Alam, SM, S. (2016). *Strategic Institutional Capacity in Solid Waste Management: The Cases of Dhaka North and South City Corporation in*

NGOs already have local networks that contribute to disaster relief, democracy building, conflict mediation, human rights work, cultural preservation, environmental advocacy, policy formulation, research and information sharing. The opportunities for local stakeholders, communities and educators to act are paradoxically constrained due to digital technology, which is considered to promote good governance and democracy in the Global North.[198] In Bangladesh, as in numerous countries across the Global South, digital security acts (such as the DSA in 2018) have led to surveillance and repression of citizens in cyberspace. Authorities, ruling parties and the police have employed the DSA to stifle media and curtail freedom of expression by harassing and indefinitely detaining journalists, activists and other government critics, creating a chilling effect on the expression of dissent.[199]

The technologisation of vocational, adult and higher education in the Global North is considered the key driver of economic growth and sustainable development, but imposing such educational models on different socio-cultural, political and economic contexts, such as Bangladesh, is doomed to fail. Instead, it creates a dependence on imported products and materials, leading to a neglect of traditional knowledge and local practices of society. Although technological and social solutions from the Global North may not be feasible and scalable in the Global South, countries like Bangladesh may be in greatest need of technological innovations, which would both reduce their environmental burdens and improve well-being.[200] The concept of a circular economy might be feasible if growth and prosperity were to be defined more broadly than economic growth. If the circular techniques of traditional industries, which have deteriorated in the Global South,[201] would be recognised, it could have immense potential for environmentally sound economic solutions. In Bangladesh, a socio-culturally, politically and economically localised concept of circularity could imply a ‘circular

Bangladesh. Acta Universitatis Tamperensis. https://trepo.tuni.fi/handle/10024/99921?show=full

[198] See chapter 8 by Wallén, B. in this publication.

[199] Human Rights Watch (2022). *Human Rights World Report 2022: Bangladesh*. https://www.hrw.org/world-report/2022/country-chapters/bangladesh

[200] Schroeder, P., KartikaAnggraeni, K., Weber, U. (2018, February 13). The Relevance of Circular Economy Practices to the Sustainable Development Goals. *Journal of Industrial Ecology 23*(9). https://doi.org/10.1111/jiec.12732

[201] Martinez-Alier, J. (2021). The circularity gap and the growth of world movements for environmental justice. *Academia Letters*, Article 334. https://doi.org/10.20935/AL334

society', which integrates the circular economy with the perspectives of local people, considering their livelihood, equality and human development. Local circular society would consist of waste and circular citizenship and network in community, creation of circular entrepreneurship for local actions, and circular microcredits for local entrepreneurs.

Towards Ethics of care for Human and Nonhuman Environments

Ethos of Technologisation

It seems that technologisation has become a religion-kind of 'ethics of the spirit of capitalism' emanating from the Global North. The exceptionalism of humans – their humanness – compared to other species and nonhuman beings builds on technology, i.e. exploitation of 'cheap' energy and material of human and nonhuman nature. The calculative, instrumental and objectifying approach to human and nonhuman environments joins technology with a capitalist economy, whose ultimate aim is the accumulation of capital.

The dominant notion of *progress* in the Global North relates to the Christian religion and the Calvinist doctrine of predestination, which may have functioned as the superstructure of rising Western capitalism.[202] In the aspiration to belong to the chosen people, who are meant to strive towards imago Dei, success and progress on earth were considered signs of being elected for heaven instead of the netherworld. Christian God had created humans to become his images and had given them the earth to govern and exploit. Since God was almighty – governing and controlling everything – ideal humanness meant becoming able to govern and control the human and nonhuman world. In the strive for God-like humanness, the spirit of technologisation has progressed by making earth comprehensively anthropocentric and presenting itself as secular.[203] In the belief that the salvation of the earth (Gaia) would be in the hands of humans, the idea continues in green growth or eco-modernist solutions to the environmental crisis. Comprehensive technologisation, especially with digitised governance and artificial intelligence, can elevate technological systems to almost God-like entities. However, to ensure the functionality and effectiveness of these systems, humans need to invest increasing resources in learning, maintaining, and serving them.

The rhetoric of technology being just instrumental for the implementation and application of other ethical and moral purposes

[202] von Wright (1987); Ropohl (1991); Böhme (1993).

[203] Ahlman (1939); von Wright (1987); Fischer, P. (1996). Zur Genealogie der Technikphilosophie. In Fischer, P. (Hg.) *Technikphilosophie*. Leipzig: Reclam.

sounds fundamentally opportunist. The progress promised by technologisation requires prioritisation of values and virtues, which justify it in all spheres of life. It has become the moral and ethical standard for other values, such as justice and the common good. Earlier critics warned about the increasing alienation of humans from themselves and nonhuman nature in work and social interaction. However, in the current phase of technologisation and capitalism, the scale of individual and collective metabolic alienation has grown gigantic despite differences between the Global North and the Global South. The earlier critique focused on the evaluation of the impact and consequences of technology and on developing technological judgement capacity, which might turn the process progressive – increasing good and decreasing harm – both for human and nonhuman environments. It belittled, however, the essence of the technologisation process where 'technological means' have become 'ends', which drive the innovation of ever-new technologies.

Although our notions about the ethos of technologisation emphasise the economy and industry, it cannot be separated from politics. Technological and economic 'progress' are linked with power struggles, class conflicts, wars and violence among humans and nonhumans. The ethos of technologisation seems to dominate different layers of politics and governance, which focus on promoting technological change and finding technological solutions to overcome its 'unintended' consequences. Technologisation is fundamentally about the *division and hierarchisation of work* among humans and nonhumans, but negotiations between the latter are implicit or absent. Therefore, humans holding economic and political power in the Global North are responsible for compensating for the historical injustice and harms caused by the capitalogenictechnologisation process. Revising the social metabolism–labour–work regime implies that the exploitation of seemingly 'cheap' human and nonhuman work should be reduced, and human-centred energy and material flows and extraction should be minimised. Humans should narrow the use of energy and material to maintain themselves for the 'common good' of the whole 'environment', assemblages of human and nonhuman earthlings. Decent lowering of social metabolism would imply a profound simplification of technology, governance and education in the Global North.

Technical Values and Virtues in Vocational, Adult and Higher Education

The question about the role of adult, vocational and higher education in tackling technologisation is fundamentally a concern about the dialectic between environmental action and consciousness ('Sein und

Bewusstsein').[204] Paradoxically, the awakening of humans and their potential to halt and turn the anthropogenic condition of the earth system builds on findings and outcomes from (natural) sciences and technology and their integration with the capitalist economies and societies of the Global North. From a secular, scientific perspective, the transformation of the universe and planet Earth does not follow anthropocentric ethical principles and values, such as doing good or justice. Therefore, paradoxically, *only human beings can take the ethical responsibility* for 'compensating' the harm of environmental degradation, earth-economic inequalities and injustices caused among human and nonhuman earthlings.

Recognition of the 'ecological debt' for the degradation of the earth economy, industry and work during the Capitalocene requires deconstruction of the technological setup of 'progress' and 'development' in the Global North. In education, this implies unlearning 'progressive' values and virtues, competencies and skills oriented to capital accumulation and competition in the appropriation of 'nature'. Instead of the currently fashionable agendas of 'restoration of nature' together with the acceleration of urbanisation, centralisation and green technology, addressing the 'ecological debt' means more than awareness raising through 'eco-social education' and tagging educational activities according to their response to the UN SDG targets. Unlearning requires concrete *alternativetechniques* for material action. What would this mean in vocational, adult and higher education in Germany, Finland and Bangladesh?

In order to create alternatives to technologisation as ethos and ways of life, educationalists should analyse the values and virtues it promotes and figure alternatives for them. Instead of striving for their 'good life' or 'well-being', should humans learn to be satisfied with a reasonable – good enough – life among themselves and nonhumans and promote modesty, humility and respect towards the *nonhuman environment*? Since human economies and societies are embedded in the earth economy and assemblages of earthlings, could *technique* as human virtue be interpreted as the most modest social metabolism possible in the context of earthly metabolism? This would lead to simpler ways of life, which build on knowledge and understanding of interdependencies between earthlings locally and across localities.[205]

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[204] See chapter 5 by Ahmad A. F. & Asaduzzaman M. and chapter 7 by Peltonen H. in this publication.

[205]There is no space here to discuss, whether gradual deconstruction of the technologization process questions 'eudaimonia'/'wellbeing'/'good life' as a basic

Since the unsustainable social metabolism depends on political economy (or ecology), critical genealogical analyses are needed between the Global North and Global South about how education has contributed to capitalogenictechnologisation of human–nonhuman assemblages locally and across localities. They may also reveal lost, demolished and forgotten solutions with lower social metabolism, which should be recalled and could function as examples for a gradual deconstruction of the layers of technologisation. As the case of Bangladesh highlights, colonial history, vulnerability to climate change and economic dependence on the Global North shape most countries in the Global South. Therefore, addressing such complexities requires collaboration among stakeholders and acknowledging their socio-cultural, political and economic history. While the imposition of foreign educational models should be avoided, promoting contextually appropriate technological innovations and localised concepts of circularity in vocational, adult and higher education can contribute to environmental care and inclusive well-being in the Global South.

The history of educational and governing actions and institutions has been about shaping human minds and behaviour by using their authority. While psychological and moral development extends throughout the life course, analyses and interpretations should reach beyond childhood and youth.[206] The educational ideal of awareness and the ability of humans to become more knowledgeable and able to make a change could be interpreted as releasement from and resistance or critique to technologisation in education and governance locally, nationally and planetarily. It questions the self-deceiving and escapist expectation and assumption that children and youth would start to think and behave – adopt values and virtues – which would enable radically alternative ways of life among human and nonhuman earthlings. Nevertheless, different cohorts of adults may continue to commit to their earlier values and practise their previous ways of life and virtues.[207] The critical reflections on technologisation enforce understanding of the concept and ideal of wisdom[208] as responsiveness – ability to be responsive – of adult humans

ethical value and virtue. Tentatively, like technologization has beside promised 'social progress' led to unintended maladies, its deconstruction might lead to unintended 'goodness' among various kinds of earthlings.

[206] See chapter 6 by Kallio, E. K. in this publication.

[207] Swyngedouw, E. (2022). The unbearable lightness of climate populism. *Environmental Politics*, *31*(5), 904–992. https://doi.org/10.1080/09644016.2022.2090636

[208] See chapter 6 by Kallio, E. K. in this publication.

to develop 'practical reason' by learning together with nonhumans and their wisdom.

The 'progress' towards care for human and nonhuman environments cannot rely on moral education, which only emphasises mental values, virtues and cognition. A social metabolism and way of life, which is adjusted to earth metabolism and existential rights of other earthlings, requires radical material changes in work, production, consumption and distribution, in industrial and trade relations, and in social interaction and political practices. To function, i.e. to be manageable for humans, solutions should be small and local enough. Understanding earth-political and earth-economic 'citizenship'[209] may require closer integration, if not fusion, of different forms of education. The perspective of nonhuman earthlings should be included in the aims and functions of education, such as participation in bodies and creation of knowledge, participation in occupationally divided work life, participation in societally organised social life, and actualisation of unique 'personhood'.[210] We assume that the change requires a parallel shift in individual and collective *consciousness* (values, knowledge) and *action* (behaviour, performance).[211] As unique planetary institutions in knowledge creation and in the education of leaders and professionals, universities have a distinctive moral obligation to collaborate with vocational and adult educators in inventing techniques of environmental care, which would minimise social metabolism and respect the historical wisdom of diverse local livelihoods.[212] Adult, vocational and higher education must undergo a profound transformation to address the heritage of technologisation. This entails shifting values, embracing sustainable practices and fostering critical analyses.

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[209] See chapter 8 by Wallén, B. in this publication.

[210] Heikkinen, A. (2018). Ammattisivistyksen lupaus antroposeenin/kapitaloseenin aikakaudella. (The promise of vocational edification in the era of Anthropocene/Capitalocene. In J. Tähtinen, J. Hilpelä & R. Ikonen.*Sivistys ja kasvatus eilen ja tänään, 56* (pp. 305–328). Kasvatuksen ja koulutuksen historian tutkimusseura. https://journal.fi/koulujamenneisyys/article/view/77700/38703

[211] See chapter 7 by Peltonen, H. in this publication.

[212]cf. Heikkinen et al (2022).

Chapter 5

Integrating Governance and Education for Environmental Care: Values and Virtues in Perspective

Aka Firowz Ahmad, Mohammed Asaduzzaman

Introduction

At present, there is growing awareness of the rapid environmental degradation that poses a grave threat to our planet's delicate ecosystems than ever before. This global environmental concern has taken centre stage, transcending geographical boundaries. The core principle of this environmental care movement revolves around urging humanity to adopt responsible and sustainable practices to mitigate the imbalances that have already been inflicted upon our fragile ecosystem due to harmful human activities. These imbalances, which encompass a spectrum of issues, such as deforestation, pollution, habitat destruction and resource depletion, now cast a long shadow over the existence of life on Earth and the planet itself. The cumulative impact of human actions has reached a critical juncture, putting the entire biosphere at risk. Developmental endeavours like construction, transportation and manufacturing have a dual impact. They not only exhaust our precious natural resources but also generate substantial quantities of waste, resulting in the contamination of our air, water, soil and oceans. This, in turn, contributes to global warming and the occurrence of acid rain. When waste is left untreated or inadequately managed, it becomes a primary source of river pollution and environmental degradation, leading to adverse health effects and reduced crop productivity.

In response to this crisis, humans across the globe have come together to initiate concerted efforts to combat the myriad facets of environmental degradation. These initiatives manifest in various forms, including but not limited to addressing global warming, mitigating the effects of climate change, reducing carbon emissions and bolstering preparedness for natural disasters. These collective endeavours underscore the urgency of preserving and restoring the environment, recognising that the fate of our planet rests in our hands. It is incumbent upon us to take meaningful actions, both individually and collectively, to secure a sustainable future

for generations to come.[213] Human behaviour, whether at the individual or collective level, plays a pivotal role in the success of various environmental initiatives and programmes. This intricate facet of human existence is characterised by its multifaceted nature, encompassing both functional and normative dimensions. It is a dynamic interplay between an individual's intrinsic traits and their external environment. In the realm of fostering desirable human behaviour towards the environment, governance and education emerge as formidable catalysts.

Education and governance share a profound interconnection, as they both influence human behaviour in distinct ways. Education shapes behaviour from within individuals, while governance exerts external influences on behaviour. Behaviour, in turn, assumes a paramount role in upholding peace and prosperity within society by fostering cooperation, mitigating aggression, nurturing innovation and instilling trust.[214] However, the extent to which these outcomes are achieved hinges upon the roles played by education and governance and the intricate relationship between the two.

Behaviour represents an invaluable wellspring of human energy, driven by conscience, dedication and innovative capacity. This energy constitutes the bedrock for the evolution of human society, transitioning from a state of mere food gatherings to the complex and modern society we inhabit today. Through education, individuals acquire knowledge and skills, instigating sustainable transformations in their behaviour and rendering them capable individuals.

The capability consists of two inseparable dimensions: normative/moral and technical. One is judgmental, and the other is functional. Normative capability in human behaviour refers to values and virtues that intrinsically and spontaneously guide human behaviour.[215] Technical capability involves the technological aspect of human behaviour.[216] With the help of

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[213] United Nations (2015). Transforming our world: the 2030 Agenda for Sustainable Development. https://sdgs.un.org/2030agenda; Intergovernmental Panel on Climate Change (IPCC). (2021). Climate Change 2021: The Physical Science Basis. https://www.ipcc.ch/report/ar6/wg1/

[214] Brewer, M. B., & Kramer, R. M. (1986). Choice behavior in social dilemmas: Effects of social identity, group size, and decision framing. *Journal of Personality and Social Psychology, 50(3),* 543–549.

[215] Miller, H. G. (2009). *Capability and Social Justice*. Oxford University Press.

[216] Floridi, L. (2014). *The Fourth Revolution: How the Infosphere Is Reshaping Human Reality*. Oxford University Press.

technical capability, humans can devise and use instruments to perform various functions and activities that represent the most visible distinctions between humans and other members of the animal kingdom.

The term 'governance' has a history as old as human civilisation itself.[217] It represents a specific form of behaviour consciously employed to shape, direct, utilise and control actions in pursuit of specific objectives. Therefore, the cultivation of governance should commence in the very early stages of human life. The family serves as the initial institution for exercising collective governance, followed by society. However, in modern nation-states, the government has emerged as the most dominant institution, wielding monopolistic control over governance.

Many independent nation-states, particularly the South, endured prolonged periods of colonial rule and gained sovereignty in the post-World War II era. Colonial powers implemented significant changes to existing governance and education systems within these colonies, introducing new systems infused with values and principles aligned with their own interests. Consequently, the values and virtues of colonial states often stand in stark contrast to those of independent states. Historically, the objectives of independent nation-states have included healing the damages of colonial exploitation, maintaining discipline, upholding peace, preserving cultural heritage, institutionalising democracy and ensuring development.[218] The first step in accomplishing these objectives is to introduce a coherent system of education and governance, with a strong emphasis on values, virtues and technical capabilities.

Many of the challenges currently faced by humanity, including environmental degradation, can be traced back to the existing disintegration within the governance–education relationship. Unfortunately, the imperative of establishing an integrated and symbiotic relationship between governance and education often goes unheeded. In

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[217]Farazmand A (2013). Governance in the age of globalization: challenges and opportunities for South and Southeast Asia. *Public Org Rev 13*, 349–363;
Asaduzzaman M., Virtanen P. (2021) Strong, Transparent Public Institutions and Meta-governance. In: Leal Filho W., Azul A.M., Brandli L., Lange Salvia A., Özuyar P.G., Wall T. (eds) Peace, Justice and Strong Institutions. Encyclopedia of the UN Sustainable Development Goals. Springer, Cham. https://doi.org/10.1007/978-3-319-71066-2_125-;
Asaduzzaman, M. and Virtanen, P. (2016). Governance Theories and Models. In A. Farazmand (ed.). *Global Encyclopedia of Public Administration, Public Policy, and Governance*. Springer International Publishing Switzerland. DOI:10.1007/978-3-319-31816-5_2612-1.

[218] Esping-Andersen, G. (1990). *The three worlds of welfare capitalism*. Cambridge, UK: Polity Press.

order to mitigate the adverse effects of environmental changes, it is essential to transform human behaviour.[219] This necessitates a coordinated effort between governance and education systems, as their collaboration is indispensable for achieving effective behavioural changes. To achieve harmonious integration, governance and education should both be rooted in a shared set of values, distinct from the prevailing capitalist ethos of consumerism. Consumerism, characterised by its insatiable appetite for consumption, lacks constraints and poses a severe threat to the environment. It is crucial to recognise that the environment is highly susceptible to the detrimental effects of limitless consumerism, making it a significant driver of environmental degradation.[220]

Although post-colonial nation-states' governments are heavily engaged in administrative reform, structural adjustment programmes and privatisation to effect necessary changes in the public governance system, they have not integrated environmental care issues into governance and education. Even in academic research, this issue has not been emphasised significantly in post-colonial countries. The present chapter identifies some classical values and virtues that are equally applicable to governance and education, drawing from the discourses of Plato, Confucius and Kautilya. These values and virtues can guide human behaviour towards environmental care. The chapter, therefore, highlights the nature of the disintegrations between education and governance regarding environmental care, along with the values and virtues associated with them. With this overarching objective in mind, it first discusses environmental care issues, then explores the governance-education nexus, identifying the hazards within this relationship, and finally focuses on the classical values and virtues and their necessity in promoting environmental care issues. The discussion, debate and analysis in this chapter are based on the interpretation and reinterpretation of secondary information.

Environmental Care

Environmental care is a multidisciplinary and holistic approach that seeks to balance human development and well-being with the need to protect

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[219] Thompson, C. S., Fraser-Burgess, S., & Major, T. (2019). Towards a Philosophy of Education for the Caribbean: Exploring African Models of Integrating Theory and Praxis. *Journal of Thought*, *53*(3/4), 53–72. https://www.jstor.org/stable/26898559

[220]Nina Panizzut, Piyya Muhammad Rafi-ul-Shan, Hassan Amar, Farooq Sher, Muhammad Usman Mazhar, and Jiří Jaromír Klemeš, (2021). Exploring relationship between environmentalism and consumerism in a market economy society: A structured systematic literature review, *Cleaner Engineering and Technology*, Vol.2, doi.org/10.1016/j.clet.2021.100047.
https://www.sciencedirect.com/science/article/pii/S2666790821000070).

and preserve the natural environment. The importance of environmental care receives serious consideration when human-induced environmental degradation appears to be significantly harmful to humankind. Climate change, global warming, carbon emissions, natural disasters, and air, water and soil pollution serve as vivid examples of environmental degradation. Human-induced degradation is the inescapable outcome of irrational human behaviour, which may be driven by human needs, greed, ignorance and unconsciousness.[221]

In the quest for survival, humans continually import the necessary resources and export their products. The environment serves as the backdrop for human actions, and these actions, in turn, have a significant impact on the environment. It is crucial for humanity to nurture a harmonious relationship with nature, ensuring that delicate balance and dynamic equilibrium remain undisturbed. Unfortunately, humans have often fallen short of this endeavour, resulting in an increasingly adversarial and hostile relationship with the environment. Caring for the environment should have been a proactive endeavour for humanity, but initially, people failed to take action. It was only when environmental degradation posed a direct threat to their well-being that humans became engaged in environmental preservation, adopting a reactive approach. Achieving positive outcomes in environmental conservation demands resolute and committed human behaviour.

Education and Governance: A Conceptual Framework

Education is a multifaceted and complex concept that has been defined and analysed from various perspectives. It is a fundamental human right and a key driver of individual and societal development. Education is the modification of behaviour in a desirable direction or in a controlled environment. Education is the process in which an individual acquires or imparts basic knowledge to another. It is also where a person (i) develops skills essential to daily living, (ii) learns social norms, (iii) develops judgement and reasoning and (iv) learns how to discern right from wrong. The ultimate goal of education is to help individuals navigate life and contribute to society once they become older.[222] According to UNESCO, ‘education is a fundamental human right and the foundation for sustainable development. It promotes individual freedom and empowerment and

[221] Intergovernmental Panel on Climate Change (IPCC). (2021). *Climate Change 2021: The Physical Science Basis*. Retrieved from https://www.ipcc.ch/report/ar6/wg1/

[222] Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education*. Macmillan. https://www.worldvision.ca/stories/education/why-is-education-important. Retrieved on October 13, 2022.

yields important development benefits'.[223]Basically, education is a process of continuous learning that should be continued until life ends.

Lassnigg mentioned in his chapter that education is expected to foster social progress through four different but interrelated purposes. The first contribution is the humanistic goal, which entails the development of individual and collective human virtues to their fullest extent. The second contribution of education to social progress is the enhancement of civic life and active participation in a democratic society. This goes beyond merely teaching the content of civic education, as it also involves practical experiences in living and working with others in the school environment and engaging in community service. The third contribution is economic productivity. The connection between education and productivity can be direct, such as when students acquire specific skills and competencies for a craft or profession, or more general, when they acquire the broad humanistic, social and intellectual competencies required by contemporary work organisations. The fourth contribution is the promotion of social equity and justice. Advancing social equity necessitates policies that counteract the discriminatory effects of education, including the allocation of resources to ensure universal and equitable access to quality education.[224]

One should learn to live a decent life, a life that may promote knowledge and awareness to society or individuals. Learning is an omnipresent process in human life. It is the process by which an individual acquires knowledge, skills, values or attitudes through experience, study or instruction. It is a fundamental aspect of human development and enables us to adapt to and thrive in our environments.[225] Through different types of education, formal, informal and nonformal people always learn and develop skills, social norms and judgement and discern right and wrong that have a direct bearing upon human behaviour. Learning brings sustainable/permanent change in human behaviour both in terms of its technical capability and normative capability. Technical skills are related to survival, while normative skill concerns the values and virtues in human

[223]UNESCO (2015). Education 2030: Incheon Declaration and Framework for Action for the implementation of Sustainable Development Goal 4. Paris, France.

[224] See chapter 2 by Lassnigg, L. in this publication.

[225]Tindemans, B. and Dekocker V. (2019). *The learning society*. Great Hall of the People, Beijing, October 2017: the opening speech of the 19th Chinese National People's Congress. https://www.oecd.org/skills/centre-for-skills/The_Learning_Society.pdf; American Psychological Association (2014). *APA Dictionary of Psychology* (2nd ed.).https://dictionary.apa.org/learning

behaviour. Proper integration of these two in human behaviour and dynamic equilibrium in their relationship are required to maintain a balance between human society and the environment. Behaviour is the translation of education and learning and acts as a measurable and observable means of studying education and learning. It cannot be managed separately from learning and well-being .[226]

Governance is always omnipresent in all human and natural actions, but it is difficult to have a universal definition of governance. It involves the processes and structures through which power is exercised and authority is distributed, as well as the norms and values that guide behaviour and shape decision-making. There are differences of opinion among scholars in defining governance. Governance refers to all manners of entities that are exposed through different actions and processes. Functionally, it is a system of exercising authority/power to steer actions towards achieving a particular goal within the environmental supra-system. It includes the actors, rules and norms operating together to influence, negotiate and arrive at and implementation of decisions.[227] Both etymologically and functionally, governance refers to all manner or behaviour that is contextual.

Behaviour: Foundation of Governance and Education

According to Herbert Simon (1992, 156), 'the human mind is an adaptive system. It chooses behaviours in light of its goals and as appropriate to the particular context in which it is working. Moreover, it can store new knowledge and skills that will help it attain its goals more effectively tomorrow than yesterday: It can learn'. Behaviour refers to the actions and

[226]Baulo, J.M. and Nabua, E.B., (2019) Behaviourism: Its implication to education, Retrieved from https://www.researchgate.net/publication/338158642_BEHAVIOURISM_ITS_IMPLICATION_TO_EDUCATION

[227]Farazmand 2013; Haque 2011; Halfani et al. 1994; World Bank (1994). *Governance*. The World Bank. http:// documents.worldbank.org/curated/en/1994/05/698374/ governance-world-banks-experience Washington, DC; Landell MP (1991). Governance and external factors. In: *Proceeding of the World Bank annual conference on development economics*. World Bank, Washington, DC; Kaufmann D. et al (2000). *Aggregating governance indicators*. World Bank policy research paper. http://www-wds.worldbank.org/servlet/WDSContentServer/ WDSP/IB/1999/10/23/000094946_99101105050593/ Rendered/PDF/multi_page.pdf; World Bank (2017). *Governance and the Law*. https://www.worldbank.org/en/topic/governance/brief/governance-and-the-law

reactions of individuals or groups in response to internal or external stimuli. It can be influenced by a wide range of factors, such as social norms, cultural values, personal beliefs and environmental conditions. Therefore, behaviour is the common functional ground of education and governance. They share the common objective of moulding human behaviour, and ultimately, behaviour is also the only indicator for understanding the success and failure of governance and education.

The common functional ground and shared objectives act as an inherent bond between them. However, to maximise their output in their efforts, they need to maintain a balanced and dynamic relationship and work together in an integrated and coherent manner. This is why, in discussions of governance, including topics like leadership, motivation, education and training, behaviour takes centre stage. Classical management and administrative thinkers like Taylor, Fayol and Weber suggest that maximum output can be ensured by directing and controlling human behaviour. However, it is important to note that they often overlook the human aspect of behaviour, considering humans to be mere cogs in the productive machine.[228] The new classical school or the behavioural school of management focuses directly on human behaviour and attempts to identify the factors and processes that influence behaviour and motivate people in their task accomplishment. Theories such as Maslow's Need Theory, McGregor's Theory X and Theory Y, Herzberg's Two-Factor Theory (hygiene factors and motivating factors),McClelland's Theory of Needs (need for power, need for achievement, and need for affiliation) and Alderfer's ERG Theory explore the relationship between human behaviour and different need satisfaction for motivation and performance.[229] The ERG theory deals with human behaviour for ensuring effective and efficient governance.

Behaviour is a term used to describe the actions or reactions of an organism in response to internal or external stimuli. In psychology, behaviour is defined as 'any observable or measurable response or activity

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[228]See for details Taylor, F. W. (1911). *The principles of scientific management.* Harper and Brothers; Fayol, H. (1949). *General and Industrial Management* (trans. by C. Storrs). London: Pitman; Weber, M. (2001, 1904-5) Protestant Ethics and the Spirit of Capitalism. Routledge.

[229]Maslow, A. H. (1943). A theory of human motivation. *Psychological Review, 50,* 370–396; McGregor, D. (1960). Theory X and Theory Y. *Organization Theory*, 358, 5;Herzberg, F. I., Mausner, B., & Snyderman, B. (1959). *The motivation to work* (2nd ed.). New York: John Wiley; McClelland, D. C. (1965). Toward a theory of motive acquisition. *American Psychologist, 20*(5), 321–333. https://doi.org/10.1037/h0022225; Alderfer, C. P. (1969). An empirical test of a new theory of human needs. *Organizational Behavior& Human Performance, 4*(2), 142–175. https://doi.org/10.1016/0030-5073(69)90004-X

by an individual'.[230]Behaviour is everything that a human does, the actions or reactions of a person or animal in response to external or internal stimuli. It is the function of individuality and environment that can be expressed in the equation: $B = f(I \cdot E)$, where 'B' stands for 'Behaviour', 'I' for 'Individuality' and 'E' stands for 'Environment'.[231] Behaviour can be studied from various perspectives, including biological, psychological and social-cultural. From a biological perspective, behaviour is influenced by factors such as genetics, hormones and brain function. The psychological perspective describes behaviour that is influenced by cognitive processes, such as perception, memory and emotion. From a socio-cultural perspective, behaviour is influenced by cultural norms and values.[232]

The environment plays a crucial role in the survival and well-being of all living beings, offering resources and services that support human societies and economies. It comprises both natural and social environments, but it is the natural environment that holds the greatest power due to its unique inherent traits. Not only does it serve as the primary influence shaping human behaviour due to our dependence on it for survival, but it also sets the stage for education and governance in human societies. Nature constitutes a holistic system, and its fundamental characteristics can be summarised by three 'I's: 'Individuality', 'Integration' and 'Independence'. Everything possesses a distinct identity, contributing to a unique role within the whole. Everything in nature is unique; nothing represents anything. This represents one side of reality, while the other side reveals that everything is integrated. Between identity and integration, everything requires independence within the framework of totality to fulfil its inherent role.

The natural environment becomes threatened when imbalances manifest in the relationships of these three 'I's. Nature adheres to scientific and universal laws, maintains dynamic equilibrium and prohibits discrimination. The social environment, inherently dialectical in nature, comprises human relationships and production relationships within cultural surroundings. Every action undertaken by an individual is influenced by the context in which it occurs. Context shapes all processes in our brains, from visual perception to social interactions. The human

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[230]McLeod, S. A. (2019). *Behaviorism. Simply Psychology*. https://www.simplypsychology.org/behaviorism.html

[231]See also Lewin K. (1951). *Field theory in social science; selected theoretical papers*. New York: Harper and Row.

[232]Carlson, N. R. (2017). *Physiology of behavior* (12th ed.). Pearson.

mind is never isolated from the world around it.[233] Scientists have identified three factors that contribute to human personality: heredity, as an internal factor; education, as a combination of internal and external factors; and the environment, as external factors. In addition, the social environment plays a vital role in shaping human behaviour.[234]

Although human behaviour has historically been a complex subject, it represents aggregate responses to both internal and external stimuli. Internal stimuli originate from individuality or internal character. The internal character encompasses the collective behaviour of the constituent elements and individual culture. Constituent elements are responsible for the inherent and universal characteristics or properties of anything. For instance, water (H_2O) inherently behaves like hydrogen and oxygen due to its two constituents. To comprehend the constituent elements of humans, it is crucial to understand how humans have been created. Regarding human creation, there are two opposing schools of thought: creationism and evolutionism. The creationist school posits that God created human beings, while evolutionists emphasise matter. By avoiding the conflicting perspective, we can have a generalised view of human nature, as shown in Figure 1.

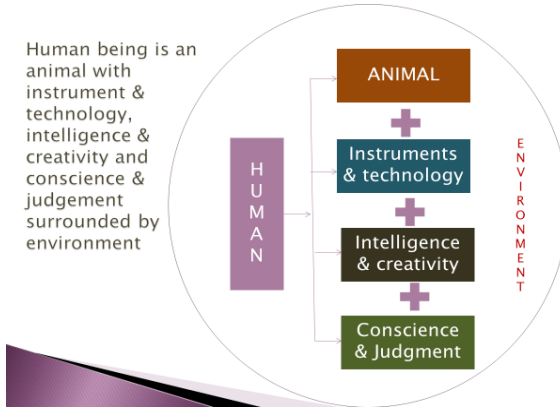

Figure 1: Relation between humans and the environment.

[233]Baez, S., Adolfo M. García, A.M., and Ibáñez, A. (2018). How does social context influence our brain and behaviour. *Neuroscience and Psychology*. https://kids.frontiersin.org/articles/10.3389/frym.2018.00003

[234]Bonta, I. (2001). *Pedagogie. Tratat*, 5th Edition. Bucharest: Bic All Publishing-House; Tîrcovnicu, V. and Popeanga, V. (1972). *Pedagogia general.* Bucharest: Didactic and Pedagogic Publishing-House; Carter, I. (2011). *Human Behavior in the Social Environment: A Social Systems Approach* (6th ed.). Routledge. https://doi.org/10.4324/9780203789629;Joita, E. (1999). *Pedagogia. Stiintaintegrativaaeducației*. Iasi: Polirom Publishing-house.

The human being is a distinctive entity, fusing attributes from the animal kingdom with the tools of technology, intelligence, creativity, moral awareness, and discernment. This amalgamation of qualities underscores our biological kinship with the animal world, encompassing a wide range of physiological similarities. However, extending beyond these foundational traits, humans demonstrate a heightened capacity for intelligence and inventiveness, allowing them not only to utilise existing technologies but also to create and improve upon intricate innovations. Moreover, humans possess conscience and judgement as intrinsic components of their identity. Collectively, these aspects mould human behaviour within the framework of environmental circumstances.

Education and governance are closely intertwined and mutually reliant. To illustrate, quality education can ensure effective governance, while effective governance is imperative for the provision of quality education. Moreover, quality education shapes human behaviour, which is a vital element in addressing environmental issues. The interconnection between education and governance is displayed in Figure 2.

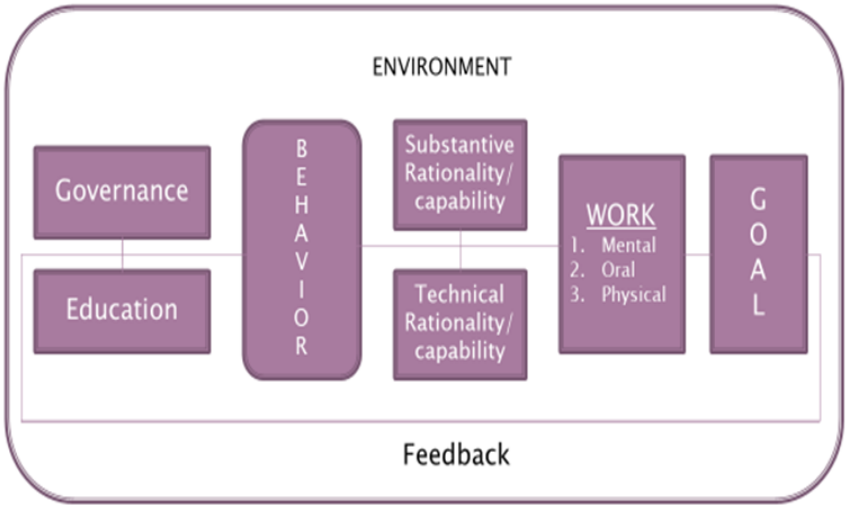

Figure 2: Interconnection between education and governance.

In the realm of environmental dynamics, governance and education share a reciprocal relationship, significantly impacting human behaviour with far-reaching consequences. Human behaviour manifests through three distinct dimensions: cognitive engagement, verbal expression and physical actions. These behaviours are substantially influenced by the interplay between two key facets: substantive capability/rationality and technical capability/rationality, both of which are themselves shaped by the nexus

of governance and education. Technical capability/rationality is pivotal in nurturing intelligence and fostering creativity. It is the driving force behind innovation and problem-solving within the environmental context. Meanwhile, substantive/normative capability/rationality, inherently imbued with values, guides conscience and judgement. These ethical and evaluative dimensions are crucial in navigating the intricate moral terrain of environmental care.

Values and Virtues in Governance and Education

'Great learning and superior abilities will be of little value … unless virtue, truth and integrity are added to them' (Abigail Adams).

Values and virtues occupy a crucial role in both governance and education, serving as the moral and ethical foundation upon which individuals and institutions rely to shape their actions and choices. Values represent ideals, guiding principles and standards of conduct, functioning as aspirational objectives that offer a moral compass for navigating the complexities of decision-making. In Ignacimuthu's[235] perspective, values encompass several key beliefs: they serve as a set of behavioural principles or standards; they hold a special, esteemed place within the society a person inhabits; and failing to uphold these values can lead to feelings of guilt, criticism or reproach. Schwartz[236] identifies the core characteristics of values: (i) values are principles oriented towards desirable objectives; (ii) values transcend specific conditions and actions; (iii) values operate as norms or criteria; and (iv) values are organised by their significance, with the relative importance of different values influencing one's choices and actions.

On the contrary, virtues encompass qualities and attributes deemed morally excellent or commendable, such as courage, wisdom, humility and integrity. Virtues reflect one's deeply held convictions, representing values that are put into action. These virtues are not only experienced but also observed by others. Virtues are qualities that are considered to be good or desirable in a person. Virtues have high moral value. A morally excellent person has many virtues such as honesty, trustworthiness, patience, kindness, courage, etc. According to Hannes Peltonen (2023),

[235]Ignacimuthu, S. (1999). *Values for life*. St. Paul Publications, Mumbai, 1-134. http://stxavierstn.edu.in/xirf/profile/FR%20DR%20S.%20IGNACIMUTHU,%20S.J.%20XRF.pdf

[236] Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture, 2(1)*. https://doi.org/10.9707/2307-0919.1116

virtue is a belief that is shaped by society, defined as the act of behaving ethically. He further highlights that what constitutes 'acting well' can vary significantly between a priest and a drug lord, as their respective social environments reward different types of actions with satisfaction and respect.[237] Virtues, in this context, compel individuals to consistently make morally upright choices regardless of the potential personal cost. It is important to note that cultural and religious influences can impact an individual's interpretation of virtues, leading to varying viewpoints among different people (Hasa 2017).[238] Virtues can be seen as the embodiment of values, and their absence can result in challenges such as educational limitations and corrupt governance. This, in turn, can foster malpractice and exploitation, ultimately leading to an environment and society characterised by chaos and disorder.

Values and Virtues in the Classics

Contemporary values are profoundly influenced and sculpted by the capitalist ideals of consumerism, perpetually contributing to human-induced climate change and environmental degradation. Furthermore, this phenomenon is fuelled by the emergence of new forms of colonialism within academic discourse, such as the colonisation of concepts, theories and cultures.

The colonisation of concepts, theories and cultures extends beyond the traditional understanding of colonialism as the conquest and domination of territories. It represents a process where one group exerts intellectual, ideological or cultural influence and control over another, often resulting in the subjugation and distortion of the colonised elements. In the realm of concepts and theories, colonisation occurs when dominant ideas or ideologies from a particular group or culture are imposed upon others, suppressing local knowledge systems and perspectives. This can stifle creativity and innovation as well as perpetuate biased or limited worldviews. It is essential to recognise that the colonisation of concepts and theories can occur subtly through academic dominance, where certain paradigms and frameworks become universally accepted, overshadowing alternative viewpoints.

The colonisation of cultures involves the imposition of one culture's values, practices and norms onto another, often through mechanisms like forced assimilation, cultural appropriation or cultural hegemony. This can

[237]See chapter 7 by Peltonen, H. in this publication.

[238]Hasa (2017). *Difference between value and virtue*. Retrieved 20.10.2022 from https://pediaa.com/difference-between-value-and-virtue/

result in the erosion of indigenous traditions and the marginalisation of native cultures, leading to a loss of cultural diversity and identity. To counteract the negative effects of the colonisation of concepts, theories and cultures, we argue that germinating values and virtues in classics may be an alternative to changing humanbehaviour and thus taking care of environmental issues. The classical literature on governance, including Plato's Republic, Kautilya's Arthashastra and Confucius's Analects, emphasises values and virtues in individual and collective governance and education.[239]

Plato[240] explores four cardinal virtues: (i) prudence/wisdom, (ii) temperance, (iii) fortitude/courage and (iv) justice.

i. Prudence can be described as the virtue that empowers individuals to perceive a suitable course of action to take in a given situation, precisely when it is required. It necessitates the utilisation of one's knowledge and their ability to exercise sound and rational judgement in any given circumstance.

ii. Temperance, a cardinal virtue, bestows upon individuals the ability to exercise self-control, restraint and abstinence, thereby moderating their desires, often referred to as 'appetition'. This virtue enables people to live a balanced and moderate life free from the grips of addictions and excesses.

iii. Fortitude is characterised as a virtue encompassing forbearance, strength and endurance. It signifies an individual's ability to remain resolute and undaunted in the midst of uncertainty, fear and intimidation, showcasing their unwavering courage.

iv. Justice holds great importance as a virtue, encompassing concepts such as fairness, righteousness and impartiality. Among the four cardinal virtues, justice plays a crucial role in ensuring that every member of society receives equitable treatment regardless of any other biases or factors. Its primary aim is to establish a foundational moral principle that applies to all individuals.

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[239]Plato (1943). *Plato's The Republic*. New York: Books, Inc.; Kauṭilya (1992/4th century BCE). The Arthashastra. New Delhi, New York, N.Y., USA: Penguin Books India; Confucius. (1999/479 BCE). *The analects of Confucius : a philosophical translation*. New York: Ballantine Books.

[240] Plato (1943)

Kautilya[241] concentrates on (i) Anvikshiki, (ii) Trayee or triple Vedas, (iii) Barta or production and (iv) Danda or sanction with justice.

i. Anvikshiki includes three ancient philosophies in India: Sankhya, Yoga and LokAyat or Charvak. Sankhya involves a comprehensive analysis of the root causes behind the physical and mental aspects of life, as well as the ecosystem, including concepts like Purush, Prakruti, panchmahabhut, tri-gunAs, and more. This practice fosters the development of analytical thinking. Yoga centres on introspection, concentration and the cultivation of clear perception by teaching individuals to adopt a detached perspective on things. It promotes objectivity in thought. LokAyat or Charvak philosophy relies on pratyakshpramAN, wherein only concepts that can be tangibly proven are considered true. In contemporary terms, the LokAyat darshan requires empirical data to validate a concept. This philosophy encourages scepticism and nurtures critical reasoning.

ii. Trayee refers to three scriptures of the Vedic religion that are taken as the source of behavioural codes. Trayee plays the role of constitution in Kautilyas' system of governance. It deals with Dharma and Adharma (right and wrong).

iii. The term vārttā according to Kauṭilya implies the occupations agriculture, animal husbandry and trade.

iv. Lastly, Daṇḍanīti helps in ingraining and practising the aforementioned vidyās. Kauṭilya strongly feels that a king who uses Daṇḍanīti in an optimum manner is indeed eligible for respect.

Confucian[242] values and virtues include (i) Rén (benevolence, humaneness towards others; the highest Confucian virtue), (ii) Yì (righteousness or justice), (iii) Li (etiquette), (iv) Zhì (knowledge) and (v) Xìn (integrity, honesty and trustworthiness).

i. Ren, often referred to as benevolence, entails displaying kindness towards ourselves and others without expecting reciprocation. Confucius articulated benevolence as follows: 'Wishing to establish oneself, one seeks also to establish others; wishing to enlarge oneself, one seeks also to enlarge others'. Additionally, Confucius conveyed, 'Benevolence is not distant; those who seek

[241] Kautilya (1992).

[242] Confucius (1999).

it have already discovered it'. In essence, when individuals enhance themselves, they are more likely to assist others in their own improvement journeys. One's inner world often mirrors the outer world they inhabit. It is crucial to cultivate kindness towards oneself, as this sets the stage for extending kindness to others, ultimately contributing to a better world through the practice of benevolence in everyday life.

ii. Yi, when taken in its literal sense, conveys the concepts of justice, morality and the capacity to consciously opt for righteous actions in any circumstance. It encompasses a moral inclination towards benevolence coupled with the discernment and sensitivity to execute such acts effectively. The practice of righteousness transcends mere adherence to rules, requiring a well-rounded comprehension of the context and the 'innovative insights' essential for deploying virtues 'while never losing sight of the greater good'. It embodies the notion of completeness and an aptitude for making judicious choices in the application of virtues within a given context.

iii. In the Analects, Confucius emphasised the significance of trustworthiness, stating, 'if one is trustworthy, others will entrust them with responsibilities'. This implies that, when an individual is deemed trustworthy, others are more inclined to rely on them. This principle extends to the workplace, where a reputation for trustworthiness can lead to increased recognition from one's manager, resulting in more significant tasks, higher compensation and accelerated career advancement. Confucius firmly asserted, 'trustworthiness surpasses strength, flattery, and eloquence'. He went on to underscore that trustworthiness held greater importance than even sustenance and weaponry, ultimately concluding, 'If the ruler lacks trustworthiness, the state's stability is at risk'.

iv. Propriety, or Li, embodies politeness and adherence to socially accepted standards of behaviour and morality. The teachings of Propriety emphasise virtues like filial piety, which entails showing utmost respect, obedience, and care for one's parents and other family members. Propriety should be a guiding principle for all members of society, encouraging those in positions of authority to treat their subordinates with courtesy and respect. As Confucius aptly expressed, 'A prince should appoint his ministers in accordance with the principles of Propriety, and ministers should serve their prince with unwavering loyalty' (Analects, 3:19).

v. Zhi or Wisdom is the characteristic of having knowledge, experience and good judgement in any given situation. A person is

> considered intelligent and has wisdom when he/she can make a sound decision based on his/her prior knowledge and learning experiences. In the *Analects*, wisdom is related to being able to appraise people and situations correctly.

In her chapter, Eeva Kallio emphasises that wisdom encompasses a significant ethical and moral dimension. According to her perspective, wisdom requires individuals to actively pursue the common good, striving for self-transcendence and working towards the attainment of equal opportunities for all. In summary, Kallio underscores the pivotal role of values and virtues in governance and education. She advocates for their prioritisation as a means to foster responsible leadership, ethical conduct and advancements in both social and environmental well-being.[243]

Role of Classical Values and Virtues in Environmental Care

The above interpretation emphasises the importance of integrating values and virtues into governance through education and highlights the positive impact this integration can have on behaviour, particularly with regard to environmental care. We can summarise the key points as follows:

1. Incorporating values and virtues in governance through education: This means that the principles of morality, ethics and desirable qualities (values and virtues) should be taught and emphasised in the educational system. These values can include honesty, empathy, responsibility and respect for others, among others.
2. Creating integration between education and governance: The idea is to establish a strong connection and alignment between what is taught in the education system and how the government functions. This alignment ensures that the values and virtues instilled through education are reflected in the actions and decisions of those in positions of authority.
3. Synergic impact on effective behaviour: By incorporating these values and virtues into governance and education, there is an expectation of a synergistic effect on people's behaviour. In other words, individuals are more likely to exhibit ethical and responsible behaviour in society and in positions of power, leading to more effective governance.
4. Contributing to reducing environmental degradation: When individuals and governments prioritise values like environmental responsibility, it can lead to reduced harm to the environment and more sustainable practices.

[243]See chapter 6 by Kallio, E. in this publication

5. Ensuring environmental care: If individuals and leaders prioritise values and virtues related to environmental care, it will result in actions and policies that protect and preserve the environment.

Concluding Remarks

From the above discussion, we can say that imbalances are the prevailing force in the relationship between government and education on one side and the overpowering influence of technical superficiality and neglect or normative conformism on the other. Values and virtues are currently under threat, posing a challenge to the concept of justice. Unfortunately, we find ourselves in a state of disintegration with capitalist interests and politically motivated orthodox nationalism acting as catalysts behind this unravelling. Under the pervasive grip of capitalism, the prevailing ideology of our era, the concept of individuality has taken a distorted form, leading to conflicts over market dominance and consumerism becoming a quasi-religion. This distortion erodes the principles of integration and inflicts immense suffering on humanity on a grand scale.

In today's landscape, technical prowess reigns supreme within both the spheres of governance and education, largely driven by the pervasive influence of information technology. As highlighted by Björn Wallén, technology and digitalisation have become arenas for competing global hegemonic ambitions, which raise significant doubts when viewed through the lens of eco-social justice.[244] The practice of e-governance or digital governance has become ubiquitous worldwide, mirroring a similar trend in education, where an inclination towards market-driven and production-focused technical disciplines and courses has emerged. Consequently, there has been a widening gap between the normative and technical aspects in both governance and education, creating an imbalance within their relationship, most notably in the governance–education nexus. In their chapter, Alam et al. assert that technology can be characterisedas the utilisation of scientific knowledge to manipulate both human and nonhuman environments for specific human purposes.[245] This situation is profoundly dehumanising and runs counter to human values, leading to widespread suffering. Within this context, a pressing question arises: How can a harmonious relationship be established among these dimensions and between governance and education? The answer lies in the quest for values and virtues that can reshape the essence of governance and education,

[244] See chapter 8 by Wallen, B. in this publication.

[245]See chapter 4 by Alam, S., Heikkinen, A., and Molzberger, G. in this publication.

ensuring a dynamic equilibrium in their relationship. Classical literature has traditionally sought to establish governance and education on a solid normative foundation, advocating for the same set of values from unique perspectives.

In summary, we believe that the interconnectedness of education, governance, values, virtues and their potential to create a positive impact on behaviour, particularly in terms of promoting ethical conduct and environmental sustainability, is imperative. Therefore, we recommend that academia emphasize conducting in-depth research concerning the integration and fostering of the classics of values and virtues within the realms of governance and education. This focus is essential for advancing environmental care concerns in the 21st century and beyond.

Chapter 6

Wisdom: Reflections and Problems of Current Theoretisation – Injustice of Value-Based Hierarchies

Eeva K. Kallio[246]

Introduction

Human development and change are always twofold: they include both progress and regress, forward and backward going. However, generally, development is assumed to progress towards higher and higher stages and levels, and it is also assumed to be hierarchical, advancing gradually towards the 'better'. Wisdom is especially labelled as one of the highest attainments of optimal human development – an ideal and the ultimate goal of all development. However, these terms are not often analysed or reflected further to understand their problems and hidden assumptions, especially regarding unethical claims of 'better', 'advanced' and 'more developed'. From a certain viewpoint, these kinds of claims can be seen as discriminative, even racial, and unjust, as seldom have the criteria of ranking been explicated. Who determines which developmental level or stage is considered better or more developed, and on what ideological, worldview-based and axiological assumptions are such determinations based?

'To progress forward' is indeed the most used, common-sense definition of human development and change, at least in our *Zeitgeist* since the birth of biological evolutionary theory, though the idea of hierarchical progress traces back to history.[247] By its basic definition, wisdom is linked to the term philosophy, which literally means love for wisdom – so is it philosophy's task to define what optimal developmental goal is?

Empirical sciences have had considerable interest during the last three decades in defining what wisdom is. The study of adult development is of special interest here as it focuses on the highest reaches of individual

[246]The research is part of the Wisdom in Practice project funded by the Academy of Finland (decision number 351238).

[247]Lovejoy, A. (2017). *The great chain of being: A study of the history of an idea*. Routledge.

progress.[248] Ideally, human development leads to wisdom and a higher level of understanding.

In Western civilisation, its most original form, the quest for wisdom development, is already seen in the Socratic dialogues. The method of philosophical enquiry using deep discussion sought to guide towards a broader and deeper understanding of various issues. This journey of discussion leads ideally to the development of wisdom. In other cultures, various other methods were used, such as constant cultivation of the body and mind, e.g. in yoga or in taiji/qigong training in ancient cultures of India and China. Thus, methods to achieve wisdom have been verbal, discursive and social or/and bodily cultivation methods. Every high culture has its own ways to express and name it.[249] Lately, there have been publications that tackle this question of the cultural heterogeneity of wisdom claims. It has been found that certain differences exist between, for example, Western and East Asian conceptions of wisdom. According to Takahashi and Bordia,[250] the former focuses on knowledge and rationality, and the latter on intuitive and emotional features as assumptions of wise behaviour. In recent years, the discussion has been spread wider to include indigenous cultures besides other less-known cultures.[251]

Advanced Thinking

During the last decades, adult cognitive development – i.e. how adult thinking develops – has been defined in terms of highly advanced thinking, based on the longstanding theoretisation of scholars.[252] According to

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[248] Alexander, C. N., & Langer, E. J. (Eds.). (1990). *Higher stages of human development: Perspectives on adult growth.* New York USA: Oxford University Press.

[249]Curnow, T. (1999). *Wisdom, intuition and ethics* (Avebury series in philosophy). Aldershot, England: Ashgate.

[250]Takahashi, M., & Bordia, P. (2000). The concept of wisdom: A cross-cultural comparison. *International Journal of Psychology*, *35*(1), 1–9. https://doi.org/10.1080/002075900399475

[251]Intezari, A., Spiller, C., & Yang, S. Y. (Eds.). (2020). *Practical wisdom, leadership and culture: Indigenous, Asian and Middle-Eastern perspectives*. Routledge.

[252] Perry, W. G. Jr. (1999). *Forms of intellectual and ethical development in the college years: A scheme* (Jossey-Bass higher and adult education series). San Francisco, CA: Jossey-Bass; Labouvie-Vief, G. (2015). *Integrating emotions and cognition throughout the lifespan*. New York, NY: Springer; Commons, M. L., &Kjorlien, O. A. (2016). The meta-cross-paradigmatic order and stage 16. *Behavioral Development Bulletin, 21*(2), 154–164.

Kramer,[253] they follow more or less the progression from absolutism to relativism and, beyond that, to dialectical thinking. There is a strict hierarchy of levels in all developmental models, and they are assumed to be qualitatively different from each other. The claimed lowest level, *absolutistic* thinking, is parallel to causal, natural scientific thinking. Thus, thinking ends up with true–untrue statements in closed systems – there cannot be anything else but one right or wrong answer to a question. The transition to *relativistic-dialectical* thinking means the contrary: assumption of the non-absolute nature of knowledge, i.e. knowledge relativism and integrating contradictions into a new synthesis. At the same time, knowledge formation is an open process, as new viewpoints and results emerge and one reconstructs one's understanding constantly. Regarding these terms used in adult developmental literature, there have been some critical analyses[254] – for example, adult development scholars claim that relativism is part of adult cognitive development and does not imply that truth in itself is relative. It only shows that the majority of adults see knowledge as relative. Thinking also becomes more exhaustive as one understands that contexts, such as culture, beliefs, and worldview, among many things, have an effect on thinking processes – there is no 'neutral, ideology-free' thinking.[255]

Adult thinking is supposed to overcome the limitations of causal logic with multiple logics – for example, with the logic of emotion, intuition or demands of social life. It widens the boundaries of thinking by flexibility, avoiding being stuck in given thinking routines. Flexible logic makes it possible to consider the subjective side of thinking: reflection is open, and arbitrary and contextual things are pondered as intermediate possible 'variables' in interpretation. Different psychological models differ from each other; however, the extent to which these non-rational factors are considered varies.

Most of these scholars derive themselves from research on pure logical thinking and include notions like evaluative thinking in their models. Most

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[253] Kramer, D. A. (1983). Post-formal operations? A need for further conceptualization. *Human Development, 26*(2), 91–105.

[254] e.g., Tuominen, M., & Kallio, E. K. (2020). Logical contradiction, contrary opposites, and epistemological relativism: Critical philosophical reflections on the psychological models of adult cognitive development. In E. K. Kallio (Ed) *Development of Adult Thinking* (pp. 208–229). Routledge.

[255] Kincheloe, J., & Steinberg, S. (1993). A tentative description of post-formal thinking: The critical confrontation with cognitive theory. *Harvard Educational Review, 63*(3), 296–321.

importantly, they also include factors other than cognitive factors. Thinking is contextualised and understood to manifest in certain circumstances and societies. There cannot be ideology-free thinking (except possibly in formal logic), as we are subjects who are taught under cultural–environmental influences. Therefore, thinking cannot be studied separately from other processes and domains, such as those comprising emotional,[256] socio-cultural,[257] system theory[258] or even religious and spiritual elements or higher states of consciousness[259] (see also the chapter by Peltonen in this book). Mature thinking is understood as the ability to reconcile contradictory viewpoints to reach a synthesis.[260] In particular, a strong tendency to claim developmental hierarchies is connected to some esoteric spiritual movements, like theosophy and anthroposophy. The latter has created a world-claimed educational system called Waldorf- or Steiner-pedagogy, praised for its artistic-emotional innovations and holistic education approach. However, there has been critical discussion as to whether the ideological assumptions of racial hierarchies are part of the Waldorf–Steiner school system as well, and at least in the assumption of human beings included in its educational philosophy.[261] This hierarchical thinking refers to the assumption that the 'Aryan' white race is the latest and highest development in the world, viewing the 'Yellow Asian' and 'African' races as being at lower levels of human development.

[256]Labouvie-Vief (2015).

[257] Kincheloe & Steinberg (1993).

[258] Sinnott, J. D. (1998). *The development of logic in adulthood: Postformal thought and its applications* (The Plenum series in adult development and aging). New York, NY: Plenum Press.

[259] e.g., Wilber, K. (2001). A Theory of Everything: An Integral Vision for Business, Politics, Science, and Spirituality. Boston: Shambhala Publications; Alexander & Langer (1990).

[260]Basseches, M. (1984). Dialectical thinking and adult development. Norwood, NJ: Ablex.

[261]Staudenmaier, P. (2014). Between Occultism and Nazism: Anthroposophy and the politics of race in the fascist era. Brill.

The difference between single- and multi-perspective thinking[262] has also been defined as closed vs. open-logic thinking.[263] Multi-perspective thinking refers to the ability to abandon egocentric orientation and distance oneself from a problematic situation. At its best, it brings along intellectual humility, as one realises complexity with no straightforward, one-sided solution to problems – and Socratic uncertainty of knowledge.[264]

In itself, there are some serious critics of developmental psychology from the viewpoint of reductionism, especially regarding the logical-developmental theory of Piaget.[265] It has been claimed to be the universal theory of cognition. Kincheloe and Steinberg,[266] however, claim that Piaget's theory is based on a Cartesian–Newtonian mechanistic worldview that is caught in a cause-effect, hypothetico-deductive system of reasoning, and present that so-called postformal thinking could be the highest advancement after formal thinking in Piaget's theory. They are right in underlining the need to analyse political, power, gender, and race issues; i.e. context-dependency is needed. Their critique is very relevant, but, at the same time, they assume new developmental stages as hierarchically 'better' (i.e. postformal thinking) without analysing if stage assumption is necessary at all and questioning who determines whether certain thinking is better or not.

Wisdom as an Ideal Goal

The highest forms of adult development have also been called reaching of wisdom. However, it is crucial to remember that there are plenty of other definitions of wisdom, and many approaches, methods and disciplines

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[262]Grossmann, I. (2017). Wisdom in context. *Perspectives on Psychological Science, 12*(2), 233–257; Kallio, E. K. (2020). From multiperspective to contextual integrative thinking in adulthood: Considerations on theorisation of adult thinking and its place as a component of wisdom. In E. K. Kallio (ed.) *Development of Adult Thinking: Interdisciplinary Perspectives on Cognitive Development and Adult Learning*. London: Routledge.

[263]Ståhle, P., Mononen, L., Tynjälä, P., & Kallio, E. K. (2020). Systems thinking and adult cognitive development. In E. K. Kallio (Ed.), *Development of adult thinking: Interdisciplinary perspectives on cognitive development and adult learning* (pp. 191–207). Routledge.https://doi.org/10.4324/9781315187464-12

[264]Virtanen, A. & Kallio, E. K. (2024 manuscript to be submitted): "Critical thinking approach" as a Neo-Socratic dialogue, a way to wisdom and inner development?In J. Stevens-Long & E.K. Kallio, *International handbook of adult thinking and wisdom*. NY: Oxford University Press.

[265] Kincheloe & Steinberg (1993).

[266] Kincheloe & Steinberg (1993).

focus on its understanding and cultivation.[267] Integrative multi-perspective thinking has been claimed to be part of the construct of wisdom.[268]Multiperspectival cognition considers separate, ideologically different viewpoints, each as true by itself to its proponent, as is the case with worldviews. It means humbleness to accept this stand, and humility is certainly one of the key features of wisdom. Also, in this kind of advanced thinking, several other components have been added to wise personality and wise behaviour. These traits include positive connotations, such as empathy, compassion and socio-emotional abilities.[269] Moreover, wisdom entails a strong ethical-moral component. A wise person must strive for the common good, i.e. to manifest self-transcendence, to reach the goal of equal opportunities for everyone. Briefly, wisdom has indeed been understood as a culmination and achievement of successful social-psychological development, not only the development of oneself egotistically.[270]

Perhaps the best way to define wisdom is the following: it is the *ideal* aim of advanced human development and learning.[271] Scholars have not discussed much of this, and only philosophically minded researchers have pointed this out. It may be something that is out of reach in 'typical' human life, but, at the same time, it is something that may be shown in everyday life in special circumstances. It has been closely connected to tacit and expertise knowledge as a form of *phronesis*, skilful professional abilities, or other competencies based on deep experience in any field. Often, these abilities can also occur in complex and problematic life situations. Wisdom has a close connection to the Aristotelian (and other Hellenistic philosophical schools) term *eudaimonia*, which originally referred to a

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[267] Curnow (1999); Curnow, T. (2010). Wisdom in the ancient world. A&C Black; Curnow, T. (2015). *Wisdom: A history*. London, England: Reaktion Books; see also Aka Firowz A. & Mohammed A. and Peltonen, H. in this publication.

[268] Baltes, P. B., & Staudinger, U. M. (2000). Wisdom: A metaheuristic (pragmatic) to orchestrate mind and virtue toward excellence. *American Psychologist, 55*(1), 122–136.

[269] Sternberg, R. J., & Glück, J. (Eds.) (2019). The Cambridge handbook of wisdom. New York, NY: Cambridge University Press.

[270] see e.g., Kallio, E. K., Tynjälä, P., Paananen, E., Virtanen, A. S., Ek, T., Virolainen, M., Isomäki, H. & Heikkinen, H. L. T. (2024, manuscript to be submitted). An Inquiry into the Concept of Wisdom: Towards a Holistic Wisdom Model.

[271] Swartwood, J., & Tiberius, V. (2019). Philosophical foundations of wisdom. In R. J. Sternberg & J. Glück (Eds.), *The Cambridge handbook of wisdom* (pp. 10–39). New York, NY: Cambridge University Press.

'good life', well-being or flourishing.[272] As stated before, it means a good life for everybody in all societies and cultures. Taking all these features together, it is obvious that wisdom is a difficult phenomenon to study (and achieve) because it is very complex, elusive and multi-dimensional.

Problems a Priori

Here, it may be sufficient to define wisdom shortly as an ideal goal of human development[273] and a 'value term embedded in cultural context'.[274] If wisdom is basically an attempt to question 'What is good for human beings?' it traces back to values that society has in certain historical eras and periods. There is always political diversity and hierarchies, as it is currently between rich North countries vs. South ones, and similar contradictions have been throughout history. So far, the definition of wisdom has been human-centred, but there has been discussion of its boundaries regarding global challenges. Is eudaimonia only for humans' benefit, or should we include nature in it? What kind of rights do animals have in this scenario created by human beings? Should we wisely count eudaimonia to globally involve our environment, not just humans?

It is thus strange that psychologists and other scholars from various fields have not considered any theoretical or philosophical analyses so far. Wisdom is a value-based term, and implicitly there is a need to judge values if the term is used.[275] There are only some notable exceptions[276] who ask, 'ethical reflective practice requires coaches to question theories of adult development and the cultural and epistemological assumptions, or knowledge and truth criterion, they are built upon, noting that even the concept of development itself is culturally situated and may be problematic'. Garrett[277] has claimed that all attempts to justify claims

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[272]Law, A., & Staudinger, U. M. (2016). Eudaimonia and wisdom. In the *Handbook of eudaimonic well-being* (pp. 135-146). Springer, Cham.

[273] Swartwood & Tiberius (2019, 20).

[274]Assmann, A. (1994). Wholesome knowledge: Concepts of wisdom in a historical and cross-cultural perspective. In D. L. Featherman, R. M. Lerner, & M. Perlmutter (Eds.), *Life-span development and behavior, 12* (pp. 187–224). Hillsdale, NJ: Erlbaum.

[275] See also Peltonen, H. in this publication.

[276] e.g., Smith, S. & Bretherton, R. (2023) Ethics, wisdom and adult development in coaching. In W-A Smith, J. Passmore, E. Turner, Y-L Lai & D. Clutterbuck (Eds.), *The ethical coaches' handbook. A Guide to Developing Ethical Maturity in Practice*. Routledge.

[277]Garrett, R. (1996, 225). Three definitions of wisdom. In K. Lehrer, B.J. Lum, B.A. Slichta, & N.D. Smith (Eds.), *Knowledge, teaching and wisdom* (pp. 221–232). Dordrecht: Springer Netherlands.

about wisdom 'must sooner or later make various assumptions about metaphysics, about values (both moral and prudential) and about epistemology (especially about what it is to have a justified belief)'. There is also a problem if consensus regarding such values and assumptions can be reached at all, as it seems that wisdom refers to different things in different cultures[278] – although, at the same time, one must note that, e.g. so-called 'Golden Rule', ethical reciprocity, seems to be included in various major philosophical systems and religions.[279] These contradictions and difficulties may lay a shadow for the attempts to create a 'universal' wisdom model: there may be similarities, but there also may be differences. Lack of extensive cross-cultural research also seems to hinder research in the field, besides the already-mentioned lack of theoretical analysis of values implicitly assumed.[280] Also, McKenna[281] sees problems in developmental hierarchies, criticising possible (too) universalist claims, implicit ideological assumptions and sequential-linear development claims.

The second problem in theoretisation seems to be difficulties in clarifying how traits and features linked to wisdom have been traced. The first claim in modern psychology's history was Erikson's[282] claim that wisdom is closely linked to old age as a fruit of lived life and reflections of it. Later empirical research has not, however, given support to this claim. Wisdom, in its various forms, can be found mainly in any phase of adulthood and even in young adults. The results may hint at many things – for example, it can be suspected that wisdom as an elusive concept is defined too loosely and thus it fits any behaviour at any age. However, from another viewpoint, this may indicate that wisdom is not as rare as commonly assumed.

The third interesting question in wisdom research, again linked to the mentioned ones, is its close connection to philosophy. As we know, philosophy as a term refers to the 'lovers of wisdom'. Is it philosophy, or philosophy's aims and goals, which should be taken more seriously in

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[278]Nisbett, R. E., & Miyamoto, Y. (2005). The influence of culture: holistic versus analytic perception. *Trends in cognitive sciences*, *9*(10), 467-473; Takahashi & Bordia (2000); Assmann (1994).

[279]Fischer, A. (2015). Wisdom. The answer to all the questions really worth asking. *International Journal of Humanities and Social Science*, *5*(9), 73–83.

[280]Walsh, R. (2015). What is wisdom? Cross-cultural and cross-disciplinary syntheses. *Review of General Psychology*, *19*(3), 278–293.

[281]McKenna, B. (2017).Embodying a wise graduate disposition in business school education. In W. Küpers& O. Gunnlaugson (Eds.). *Wisdom learning: perspectives on wising-up business and management education*. UK, London: Routledge. https://doi.org/10.4324/9781315547039

[282] Erikson, E. H. (Ed.). (1978). Adulthood. New York, NY: Norton.

wisdom research? This again brings many problems. Is there any common definition of philosophy, and are there cross-cultural differences? It is worth noting that one of the latest histories of philosophy books explicitly starts from the idea that so-called 'Western' philosophy is just one of the many possibilities, as there exist similar philosophies in Africa, Asia and various subcultures not before counted.[283] Should we start a metaphilosophical discussion of what philosophy is – is it just a theoretical academic subject, or more fundamentally a way of life, deeply practical philosophy,[284] as it has been, e.g. in Daoism and Buddhism (which are counted in the West as 'religions' instead of 'philosophies')?

Very important late criticism of developmental stages, levels and hierarchies has been put forward by Evans.[285] He discusses the New Age and other human developmental movements, which mentioned the hierarchical development of less and more 'progressed' human beings. He claims that there are four kinds of risks in these movements: danger of spiritual narcissism, risk for selective social Darwinism, and kinds of spiritual eugenics and liberal utopian politics. He traces back this thinking tradition to the 18th-century ideas of human improvement and betterment, and so. For example, Hegel can be counted into the group among many other examples. Although Darwin did not count any value-based conception in his evolution theory, it has been an inspiration for many to include evolutionary ideas similar to their hierarchical, but also value-based, claims to progression. Evans[286] lists an impressive number of scholars who have tended to see human progress and change as value-based betterment and reaching of higher tiers and levels, e.g. Rudolf Steiner, Abraham Maslow and Ken Wilber, to name a few. The human development movement has been popular for over one hundred years, at least, and it seems to still have strong proponents and practical projects today. Besides evolution, philosophically this movement seems to have its roots also in ancient Greek thinkers (Plato, Aristotle) as well in some later philosophers (Plotinus, pseudo-Dionysius) – as said, with some hints to evolution theory, though interpreted in value-laden ways.[287]

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[283]Baggini, J. (2018). How the world thinks: a global history of philosophy. Granta Books.

[284]Hadot, P. (2002). What is ancient philosophy? Harvard University Press.

[285] Evans J. (2023, March). 'More evolved than you': Evolutionary spirituality as a cultural frame for psychedelic experiences. *Frontiers in Psychology, 14*. https://doi.org/10.3389/fpsyg.2023.1103847

[286] Evans (2023).

[287] Evans (2023).

There is an assumption that 'Human evolution is an ongoing process, which can be guided to higher and better forms'.[288] In itself, reaching for development is not the problem: we rank students in the schools and universities, and for practical purposes, we categorise them by numbers or like to give an indication of what has been learned and interiorised so far. For the most part, these learning result aims are based on politically agreed upon decisions of educational institutions, however. These ideal outcomes of education are known, and they are realistic. However, the outcomes of the mentioned evolutionary spiritual movements are often determined by very idealistic outcomes like 'self-actualisation', a kind of '*Ubermensch*' as if there is some kind of essence in human beings that reaches some kind of end developmental point. The question of whether there is separate, different, non-unilinear progress to different goals is not considered (either individually and/or culturally), and there is no discussion as to why some endpoint of development is preferred over another.

In itself, an optimistic conception of human beings is a huge value: these scholars underline the *possibilities* of human beings, *the best* that can be reached. Without a positive image of the aims of education, it could be impossible to arrange education, as it indicates that nothing can be done – a very pessimistic and a sombre picture of human development indeed. These intellectual traditions stress heavily the potential of human beings, but it is not said if the values attached to the potential's 'best version' are cross-culturally accepted or even accepted inside one culture. All of this critique mentioned above is also implicit in current wisdom theoretisation. Existential rudeness of reality fights against the naive idealism of wisdom theories and models, which assume that it is the general endpoint of optimal development in ontogeny without questioning the contexts and other conditions. Shortly, we must acknowledge that there is progress; otherwise, we cannot judge and compare societal progress. At the same time, we must keep an eye on how the intentions and far-reaching goals are defined or assumed. The fact that we are successful in creating intentional change with education (as well as with psychotherapy and any training methods) is a definitive argument that there is progress from point A to B, with some trusted tools and methods. However, it is another matter that defines the far-reaching goals of intentional change.

A serious problem in current wisdom research is, indeed, how weak relationships between empirical claims and their hidden assumptions and values are clarified.[289] Empirical scientists seem to neglect the theoretical understanding of values *a priori* for their peril. As we now witness just the beginning of wisdom research, we can hope these things are taken more seriously in future research.

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[288] Evans (2023, 2).

[289] Kallio et al. (2024, manuscript to be submitted).

Chapter 7

On Belief, Virtue and Education in the Midst of Climate Change

Hannes Peltonen

Introduction

The past two decades have witnessed calls to understand our current times through such concepts as the Anthropocene, the Capitalocene and the Technocene.[290] While these (and other suggested) concepts draw attention to different reasons behind human-induced climate change and declining global biodiversity, increasing amounts of greenhouse gases in the atmosphere and human imprint everywhere on this planet – even in the deepest depths of the oceans – cast a bleak forecast.

This forecast is hardly new. Even though the United Nations Framework Convention on Climate Change (UNFCCC) does not represent the earliest knowledge about human-induced climate change, it can be taken as a symbol of global awareness and knowledge about it. Written in 1992, the UNFCCC acknowledges climate change and its effects as 'a common concern of humankind' and that human activities are the reason for climate change.[291] In other words, already in the early 1990s, there was sufficient knowledge about climate change and its causes to warrant action to

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[290] These concepts and the phenomena and knowledge related to them suggest that there is a need to re-think the organisation of (human) life and human relations with the non-human, as I briefly argue in Peltonen, H. (2018). A prison break into the past? A comment on Justin Rosenberg's 'International Relations in the prison of Political Science'. *International Relations32*(2).https://doi.org/10.1177/0047117818774723. On the mentioned concepts, see e.g. Crutzen, P. J. and Stoermer, E. F. (2000). The "Anthropocene". *Global Change Newsletter41*, 17–18; Moore, J. W. (2017b). The Capitalocene, Part I: on the nature and origins of our ecological crisis. *The Journal of Peasant Studies, 44*(3), 594–630.https://doi.org/10.1080/03066150.2016.1235036; Hornborg, A. (2015). The political ecology of the Technocene. In C. Hamilton, C. Bonneuil and F. Gemenne (Eds.). *The Anthropocene and the Global Environmental Crisis: Rethinking Modernity in a New Epoch* (pp. 57–69). https://doi.org/10.4324/9781315743424-5.

[291] The UNFCCC entered into force in 1994. United Nations Framework Convention On Climate Change (UNFCCC, 1992). United Nations. Secretariat of the United Nations Framework Convention on Climate Change, Bonn, Germany. https://unfccc.int/resource/docs/convkp/conveng.pdf

mitigate it, and the 166 signatures that the UNFCCC received by June 1993 show that such knowledge and concern were shared globally.[292] Yet, despite demonstrable global knowledge and awareness for at least the past three decades, the most recent report by the Intergovernmental Panel on Climate Change (IPCC) states that global greenhouse gas emissions have continued to increase and that human activities have 'unequivocally caused global warming'.[293] Each year, we know and understand more and better human impact on this planet and life on it; yet, the forecast for the future does not seem to improve.[294]

Knowledge and awareness do not seem to be enough for there to be a genuine change in human activities causing climate change. Certainly, more and more has been done over the years,[295] but as the IPCC's latest report clearly states, it has not been enough, and it still is not enough: with the current laws and policies, global warming is likely to exceed 1.5°C, and it will be difficult to keep warming below 2°C.[296] Admittedly, many individuals are making changes in their lives to decrease their contribution to climate change, but in the big picture, the impact of such changes may be negligible due to no fault of these individuals themselves. It is a neoliberal move to put the onus on individuals, whereas it should be sovereign states (and other political communities) that ought to adopt such laws and policies that would truly honour the concern they formally acknowledged three decades ago.

In this chapter, with climate change and its effects as the backdrop, I briefly explore what might help in turning knowledge into action. My aim

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[292] Currently, there are 199 parties to the UNFCCC.

[293] Intergovernmental Panel on Climate Change (IPCC, 2023, 4). Summary for Policymakers. In Core Writing Team, H. Lee and J. Romero (Eds.) *Climate Change 2023: Synthesis Report of the Sixth Assessment Report of the IPCC* (pp. 1–34). https://doi.org/10.59327/IPCC/AR6-9789291691647.001. On the connection between the IPCC and the International Panel on Social Progress, see chapter by Lassnigg, L. in this publication.

[294] Certainly, not everyone has been educated about the details, and a large portion of the global human population remains genuinely ignorant – due to no fault of their own. Similarly, some uncertainties remain in our knowledge about climate change and its effects. Yet overall, it is hard to argue that we, the human race in general, lack the knowledge today.

[295] In relation to environmental care, for example on the role of technologization particularly in adult and vocational education, see chapter by Alam S., Heikkinen A., and Molzberger, G. in this publication.

[296] IPCC (2023).

is not to provide a full-blown theory or to 'solve' climate change.[297] Rather, I suggest that in addition to knowledge, one also needs certain beliefs and, importantly, motivation.

As to the kind of knowledge relevant to my discussion, I will assume that, for example, the latest IPCC report summarises well the general conditions on planet Earth both currently and in the future unless major action is taken. Regarding beliefs, I take it as settled that there is a need for some minimal belief so that knowledge may guide action. If nothing else, one needs to believe that the knowledge is (more or less) correct, and in the climate change case, one needs to believe that the future is not fully determined. In other words, one needs to believe that through action, the future can be different from what it seems according to our contemporary knowledge.

Interesting for my overall discussion, however, is the role political communities play in cultivating beliefs about how people ought to live in those communities. My argument is that even in the case of minimalist political communities, as imagined by libertarians, a political community 'educates' – whether coercively or otherwise – its members on how they ought to live as members of that community. If so, it makes sense to consider what kinds of beliefs about living well communities might wish to promote.

This leads me to consider Aristotelian thoughts on virtues for two reasons.[298] For one, virtues are socially learned and exercised, which is something that political communities may encourage or discourage. Second, virtues provide a path to happiness in Aristotelian thinking: the chief good, happiness, may be achieved by living and acting according to virtues. And the pursuit of happiness ought to be a powerful motivator – who would not want to be happy? Yet, centrally, an Aristotelian understanding of happiness underlines that happiness is a life project achieved by acting and living well, which is (ultimately) what we need to consider regarding sufficiently effective action concerning climate change.

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[297] I remain sceptical that climate change can be "solved," because any "solution" is likely to bring new "problems" with it, but this should not be mistaken for simple pessimism or defeatism. Rather, a deeper kind of pessimism is required for real change, as I argue in Peltonen, H. (2019). Ole realisti, vaadi mahdotonta? Pessimismi, antroposeeni ja yhteiskuntatieteiden tulevaisuus. *Kosmopolis49*(1), 73–84.

[298] On virtues, see also chapter by Ahmad, A. F. & Asaduzzaman, M. in this publication.

Recycling the packaging of one's retail therapy will not be sufficient, and promoting sustainable development will not make the required difference if greenhouse gas concentrations continue to rise. Instead, there is a need to think seriously about how people ought to live their whole lives and what political communities need to do to enable such lives, including the kinds of laws and regulations needed to coerce industries to find environmentally better ways to operate. Yet, political communities will not introduce such laws and regulations unless their members, ultimately people, do not value the diversity of life and ecosystems. On the other hand, perhaps people need not value those things in themselves, or even believe in climate change, if people believed that materialism and consumerism do not provide a secure path to a good life. These issues are accentuated if one considers that the global human population keeps increasing – projected to be close to 10 billion around 2050 and about 11 billion in 2100 – and also becoming less poor.[299] More people with more money have historically not alleviated climate change but rather accelerated it. It is therefore imperative to explore ways in which to cultivate beliefs in a good life that are not based on materialism and consumption. We also need to find ways to motivate people to follow up on those beliefs, but importantly, also to demand that their political communities make the required changes so that a good life based not on materialism and consumption is possible.[300]

With these preliminary thoughts in mind, the next section suggests that, in order to induce action, we ought to consider knowledge, beliefs and motivation together. The second section focuses on motivation by briefly discussing the Aristotelian notion of happiness. The third section continues from the Aristotelian emphasis on happiness as being a life project of following socially learned virtues by discussing formal and inadvertent virtue education. It seems that opposition to formal virtue education may be based on myths, but there are also actual issues that ought to be considered. Yet, a brief autoethnographic examination of teaching experience suggests that those issues may not be grave, while simultaneously, all teachers might benefit from considering how virtue

[299] United Nations Department of Economic and Social Affairs (2022). World Population Prospects 2022: Summary of Results. https://population.un.org/wpp; Hasell J., Roser M., Ortiz-Ospina, E. & Arriagada, P. (2022). Poverty. OurWorldInData.org. Retrieved from https://ourworldindata.org/poverty

[300] This would require re-thinking the basis for local, national, and global economies, but such issues are beyond the scope of this chapter. On rethinking society and its connection with environmental care, see also chapter by Lassnigg, L. in this publication.

education happens inadvertently.[301] The concluding section brings these different thoughts together and proposes that the future may look dire but not hopeless.

Knowledge is not enough: Beliefs and Motivation

While many value it, knowledge itself may not have intrinsic value. Knowledge can be valuable in the sense that it enables one to do something, whether to build a house, to connect with other people or to get rich.[302]Yet, knowledge itself, by itself, does not guide action. This is similar to how no rule explains its own application, or to put it in Wittgenstein's words: 'A rule stands there like a sign-post.—Does the sign-post leave no doubt open about the way I have to go? … But where is it said which way I am to follow it; whether in the direction of its finger or (e.g.) in the opposite one?'[303] In other words, knowledge by itself does not tell us how to make use of it. Something more is required.

Something is needed to translate knowledge into action. Regarding climate change and its effects, the problem is, of course, that not everyone would agree. Not everyone would agree that we ought to do anything about climate change. Some do not even believe that it is happening. Some might believe that it is too late anyway. Others might believe that whatever action we take will be insufficient. Yet, others might say that it will be a problem for future generations; we ought to focus on the issues here and now. After all, there are many other things that we ought to do today.

Yet, given the consensus on scientific knowledge as expressed by the latest IPCC report, something can and should be done about climate change before it truly is too late. Various projects around the world try to encourage people to recycle more, to burn fossil fuels less, and generally to share more and consume individually less. Incentives also exist for industry and businesses to be more efficient and less polluting. Novel technologies and such business models as the circular economy provide further tools and incentives.

At the same time, though, billions of people, quite understandably, are trying to reach an average European or North American living standard.

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[301] On ethnography and especially on duoethnography, see chapter by Jõgi, L. & Heikkinen, A. in this publication.

[302] On the link between knowledge and expertise, see chapter by Lassnigg, L. and by Wallén, B. in this publication.

[303]Wittgenstein, L. (2001). Philosophical investigations, §85. (G. E. M Anscombe, Trans.). Oxford: Basil Blackwell. (Original work published 1953).

In the developed world, many, but certainly not a sufficient number of people, follow an eco-friendly life simply out of their own volition. Whether this makes any real difference in the big picture is questionable. Certainly, their actions may encourage others to act similarly, but in all likelihood, the combined voluntary eco-friendly acts will not halt the warming of planet Earth.[304] Therefore, it seems necessary to consider the collective level, namely the communities in which these people live and what kind of living the communities encourage.

To side-step for a moment, for my purposes in this chapter, with communities, I refer to *political* communities. By that, I mainly mean sovereign states, which are one of the most relevant actors due to their national legislative and coercive authority and their ability to make treaties with other sovereign states. Yet, I am referring, for instance, also to the United Nations, an international organisation, as well as for example to the European Union, a somewhat supranational organisation. Moreover, there are examples of political communities at the sub-national level, including provinces, federal states, such as the German *Länder*, cities and counties. We may find examples of transnational political communities. Rather than providing a list of all relevant types of political communities, it may be best to consider a community to be political if it engages in deciding 'who gets what, when, and how'[305] as well as on what grounds, or to put it differently, 'who can do what to whom and on what basis and for what purposes?'[306]

To return to my main discussion, due to their nature, political communities cultivate and guide *beliefs* about how people in those communities ought to live and how they ought not to live.[307]Already Platodiscussed the role political communities play in raising their citizens and guiding their lives as members of those communities. For example, in *Crito*, Plato underlines how the laws of Athens have raised Socrates as well as its other citizens: 'For we gave birth to you, brought you up, educated you, and gave you and all the other citizens everything we could

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[304] Despite good intentions, making such efforts can be quite difficult in practice due to various greenwashing practices.

[305] Lasswell, H. D. (1936). *Politics: Who Gets What, When, How*. New York: Whittlesey House.

[306] Kratochwil, F. & Peltonen, H. (2022). Constructivism. In *Oxford Research Encyclopedia of Politics*. Oxford University Press. 18. https://doi.org/10.1093/acrefore/9780190228637.013.120

[307] On digital membership in political communities, see chapter by Wallén, B. in this publication.

that's good'.[308] The point here is that political communities, through their laws, rules, norms and practices, set a general framework for 'acceptable' and 'unacceptable' life within that community. Certainly, political communities do more than that, but for the present discussion, the relevant aspect is that through their political nature, communities encourage and discourage certain ways of living as well as what kinds of actors and in what ways those actors may legitimately influence directly or indirectly people's perceptions of how to live. To explain briefly with some examples, political communities decide who educates the community's children and how. They also decide what kinds of advertisements may be shown to which audiences, in what media, and what kinds of claims may be made in them. Political communities even decide how their members should dress in public, as is aptly highlighted by the recent demonstrations in Iran and by the recent French ban on abayas in schools.[309]

One should ask to what extent the stereotypical Western way of life, centred on individualism and consumption, is something that our political communities ought to cultivate and encourage, given the knowledge we have about its impact on this planet and life on it. This should by no means be interpreted as questioning the Western liberal democratic way of organising political communities. Despite its flaws, it seems to be the best option among the alternatives. Rather, the question is what kinds of ways of life our political communities should cultivate, independent of how that political community is structurally organised, given the reality of climate change and its effects on both human and nonhuman life.

A minimalist interpretation would argue that political communities should be kept far away from such issues. If anything at all, such a libertarian interpretation would say that political communities should focus on providing the very basic public goods, such as the military, the police and the courts, but otherwise leave its members alone to live as they wish. Yet, even in such a minimalist case, the political community would cultivate at least some particular understandings of how to live well in that community. The simple presence of courts implies a need for adjudication and there would be rules or laws that can be broken. In turn, these attest to Plato's argument that political communities raise their members, and even a minimalist, libertarian state aimed at maximising individual freedom

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[308] Plato (2020). Crito, §51c-d. (B. Jowett, Trans.). https://www.gutenberg.org/cache/epub/1657/pg1657-images.html. (Original work published 360 BCE).

[309] On the role of technology in shaping (political) communities, see chapter by Alam, S., Heikkinen, A. and Molzberger, G. in this publication.

would draw lines between acceptable and unacceptable action and behaviour – and have ways to deal with people and other actors who deviate too far from the accepted ways.

If it is indeed the case that even minimalist political communities would 'educate' their members on how they ought to live, it would seem sensible for that political community to do so intentionally. Here, the discussion turns to what formal role our political communities should play in educating its members. Even though this question can be asked regarding any political community, for brevity and clarity, I shift my focus to concern national formal education. It seems, at least to me, that national formal education is usually mainly concerned with teaching knowledge and particular skills required to be a productive member of that community. As my argument has been, such education also concerns how to live in a community – to be a productive member – but formal education regarding how to live *well* usually seems to be restricted to courses on religion, ethics and philosophy.

The question of how to live well is most often answered by different religions.[310] Yet, each religion and different denominations and sects provide their own differing answers, thus leading to conflict. The historical European experience illustrates how bloody religious disagreements over the right way to live can become. Put differently, the historical Western liberal 'solution' to such religious disagreements has been 'live and let live' and 'just as long as it doesn't hurt anyone else'. Or, at least, these have been liberalism's calls in principle, while the reality seems to have been different.[311] To give brief examples of the problematic or impartial implementation of such principles, one needs only to remember the historical criminalisation of homosexuality, even in the most liberal countries, or to look at the contemporary debates on trans-rights.

Rather than continue by reviewing different contemporary religious and secular notions of living well, in the next section, I focus on an ancient Greek tradition advocated by Aristotle. The reason for this is not to dig up some forgotten list of rules to follow. Instead, Aristotle's connection between beliefs about how to live well is tied to virtues that, in turn, are connected with happiness.

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[310] An estimated 84% of the world's population is religiously affiliated. Pew Research Center. (2012, December 18). The Global Religious Landscape: A Report on the Size and Distribution of the World's Major Religious Groups as of 2010. https://doi.org/10.13140/2.1.4573.8884

[311] Kalb J. (2002). Liberalism: Ideal and Reality. *Telos, 2002*(122), 111–119.

To explain my turn to Aristotle, so far my argument has been that in order to mitigate climate change and its effects, something more than knowledge is required for sufficiently many people to make changes in their lives and activities and to demand their political communities to act correspondingly. Beliefs play an important role both in terms of believing scientific knowledge and that it is not too late to act but also in terms of the nature of political communities. Yet, neither knowledge nor belief is sufficient to ensure a change in action and behaviour. I may know that by eating healthier, I am also helping to reduce my carbon footprint, and I may genuinely believe that I ought to do so. Without the right *motivation*,[312]however, such knowledge and beliefs are unlikely to turn into action. Happiness ought to be a powerful motivator.

Aristotelian Connection between Virtue and Happiness

In his *Nicomachean Ethics*, Aristotle considers that 'every art and every inquiry … every action and choice' aims at some good.[313] For instance, the end of medicine is health and that of economic wealth. Yet, both health and wealth may be desired for some other reason, not simply for their own sake. Thus, the question turns to what might be the 'chief good', for which sake everything else is desired. The answer seems clear: happiness (*eudaimonia*) and living well (*euzên*) are the highest goods for humans, according to Aristotle.[314] Unfortunately, neither is self-evident.

Happiness is 'the best, noblest, and most pleasant thing',[315] and it 'is the end of action'.[316] Yet, 'one swallow does not make a summer, nor does one day; and so too one day, or a short time, does not make a man blessed and happy'.[317] In other words, although happiness may be achieved through action, one needs to act well over time, not just here and there.

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[312] In this example, one also needs an opportunity to eat healthier, something which not everyone might have. The issue of opportunity does not alter my general argument.

[313]Aristotle (1984). Nicomachean Ethics, 1094a1-2. (J. Barnes, Trans.).Complete Works of Aristotle, Volume 2: The Revised Oxford Translation. Princeton: Princeton University Press. https://doi.org/10.1515/9781400835850 (Original work published 350 BCE).

[314] For a contrasting position suggesting that wisdom should be the ideal goal, see chapter by Kallio E. K. in this publication.

[315]Aristotle (1984). Nicomachean Ethics, 1099a24.

[316]Aristotle (1984). Nicomachean Ethics, 1097b21.

[317]Aristotle (1984). Nicomachean Ethics, 1098a18-19.

Happiness can be attained by living and acting well over an extended period of time, maybe only over a lifetime. Happiness is a life project.

Happiness, however, may not depend only on oneself, says Aristotle. Luck and circumstances also play a role: 'the man who is very ugly in appearance or ill-born or solitary and childless is hardly happy, and perhaps a man would be still less so if he had thoroughly bad children or friends or had lost good children or friends by death'.[318] Moreover, because many changes, fortunes and misfortunes happen during a lifetime, and even 'the most prosperous may fall into great misfortunes in old age',[319] whether one has attained a happy life may only be known afterwards.[320]

While there are things beyond one's control and influence that may result in one's unhappiness, one's activities determine to a large extent the character of one's life, and 'the man who is truly good and wise, we think, bears all the chances of life becomingly and always makes the best of circumstances'.[321] The importance of how one behaves and acts becomes even clearer when one considers that for 'half their lives', the happy are not better off than the wretched – both the happy and the wretched sleep.[322]

How should one then act and live to be happy? For Aristotle, the answer lies in pursuing excellence, or to put it differently, in acting according to virtues.[323] Some excellences are intellectual and others moral. Intellectual excellence requires experience and time, while moral excellence results from habit. Importantly, neither intellectual nor moral excellence arises by nature.[324] Rather, 'we are adapted by nature to receive them',[325] but both

[318]Aristotle (1984). Nicomachean Ethics, 1099b3-6.

[319]Aristotle (1984). Nicomachean Ethics, 1100a5-6.

[320] For Aristotle, though, even death may not be a strict adjudicator of one's happiness, because *post mortem* the fortunes and misfortunes of one's descendants may also have some effect, to some degree and for some time. Aristotle (1984). Nicomachean Ethics, 1100a10-31.

[321]Aristotle (1984). Nicomachean Ethics, 1100b33-1101a2.

[322]Aristotle (1984). Nicomachean Ethics, 1102b5-6.

[323] On Plato's, on Kautilya's, and especially on Confucius's thoughts on virtues, see chapter by Ahmad A. F. & Asaduzzaman M. in this publication.

[324]Aristotle (1984). Nicomachean Ethics, 1103a14-20.

[325]Aristotle (1984). Nicomachean Ethics, 1103a24-25.

need to be learned and exercised: 'we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts'.[326]

The problem is, of course, that excellence and virtuousliving are not easy:

> it is no easy task to be good … anyone can get angry—that is easy—or give or spend money; but to do this to the right person, to the right extent, at the right time, with the right aim, and in the right way, that is not for every one, nor is it easy; that is why goodness is both rare and laudable and noble.[327]

Moreover, one may pursue virtuous habits too much. Excess, whether in never standing one's ground or always confronting danger, in always indulging or abstaining from pleasure,can lead to becoming a coward or rash, or self-indulgent or insensible: 'temperance and courage, then, are destroyed by excess and defect, and preserved by the mean'. And so it is with other excellences, too.[328]

Importantly, though, the responsibility for forming good habits and cultivating virtues does not fall only on individuals. Given that both intellectual and moral excellences are learned and require time and experience, political communities may seek to cultivate and strengthen their formation and habituation in their members. Aristotle recognises the power of 'legislators to make the citizens good by forming habits in them', although he is somewhat naïve about this being the wish of every legislator. Yet, different laws and even different constitutions may promote or discourage the learning and habituation of different excellences.[329] Of course, political communities cannot fully determine how people act and live their lives or make their decisions for them – 'the agents themselves must in each case consider what is appropriate to the occasion, as happens also in the art of medicine or of navigation'[330] – but as I pointed out in the previous section, political communities have different means to encourage or discourage certain kinds of behaviour.

Moreover, it makes a great difference whether one forms one or another kind of habit at a young age,[331] and this is, again, something that a political

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[326]Aristotle (1984). Nicomachean Ethics, 1103b1-2.

[327]Aristotle (1984). Nicomachean Ethics, 1109a24-29. Original emphasis.

[328]Aristotle (1984). Nicomachean Ethics, 1104a18-26.

[329]Aristotle (1984). Nicomachean Ethics, 1103b2-6.

[330]Aristotle (1984). Nicomachean Ethics, 1104a8-9.

[331]Aristotle (1984). Nicomachean Ethics,1103b24-25.

community may encourage or not. For example, it makes a long-term difference both for the individuals and for the community in which she lives, whether and what kind of preschool education programme a child may attend.[332] It also makes a difference whether such opportunities exist for all children independent of their guardians' income or only for those whose guardians can afford to pay for it.

Putting these things together, it seems that an Aristotelian approach to happiness emphasises doing the right thing at the right time and to the right amount, while any excess of even the good thing is undesirable. Moreover, this approach connects individual and different collective levels.

To explain, I start by recounting one of Aristotle's analogies: 'food which is above or below a certain amount destroys the health'.[333] The background theme of this paper, climate change, relates, for example, to the global consumption of meat. Per capita, average meat consumption has increased by approximately 20 kilograms since the early 1960s,[334] while meat protein consumption is projected to grow 14% by 2030 compared to 2018–2020.[335] This is highly relevant because the greenhouse gas emissions from animal-based foods are twice the emissions from plant-based foods.[336] While some meat protein might be good for human health, especially if its absence is not compensated for in the diet, eating more (especially red and processed) meat than before does not contribute to increased human health; on the contrary, increased livestock production has major negative environmental effects.[337] Following a path of

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[332] See e.g. Lunenburg, F.C. (2000). Early Childhood Education Programs Can Make a Difference in Academic, Economic, and Social Arenas. *Education 120*(3); Pianta, R. C., Barnett, W. S., Burchinal, M., & Thornburg, K. R. (2009). The Effects of Preschool Education: What We Know, How Public Policy Is or Is Not Aligned With the Evidence Base, and What We Need to Know. *Psychological Science in the Public Interest, 10*(2), 49–88. https://doi.org/10.1177/1529100610381908

[333]Aristotle (1984). Nicomachean Ethics, 1104a15-16.

[334] Ritchie H., Rosado P. & Roser M. (2017). Meat and Dairy Production. OurWorldInData.org. Retrieved from https://ourworldindata.org/meat-production

[335] OECD & Food and Agricultural Organization of the United Nations (2021). *OECD-FAO Agricultural Outlook 2021-2030*, 164. https://doi.org/10.1787/19428846-en

[336]Xu, X., Sharma P., Shu, S, Lin, T-S., Ciais, P., Tubiello, F. N., Smith, P., Campbell, N. & Jain, A. K. (2021). Global greenhouse gas emissions from animal-based foods are twice those of plant-based foods. *Nat Food*, 2, 724–732. https://doi.org/10.1038/s43016-021-00358-x

[337] Godfray, H. C. J., Garnett T., Hall J. W., Key T. K., Lorimer J., Pierrehumbert R. T., Scarborough P., Springman M. & Jebb S. A. (2018). Meat consumption, health,

moderation, of having some meat, but perhaps not even weekly, should sustain personal health but also environmental and planetary health.

Yet, the choice of diet does not depend on an individual but on the collective decisions of a political community. For instance, because meat is a good source of energy and some essential nutrients, nutritionally or financially, many cannot afford to switch to a fully plant-based diet, even though there is evidence to suggest that a vegan diet is less expensive than an omnivorous diet.[338] The unaffordability of a plant-based diet for an individual may be due to laws and regulations concerning wages and welfare, farming subsidies, and taxation, to name three examples. While other factors may be relevant, these three aspects of collective decision-making in a political community are examples of how the community may either promote or discourage the affordability and availability of a nutritionally diverse enough plant-based diet for individuals.

It would be easy to provide other examples of how political communities can promote healthy eating habits already to young children (e.g. collectively provided kindergarten and school meals that follow health guidelines), but the more general point is the one Aristotle made millennia ago: whether an individual can become virtuous, and thereby live a happy life, does not depend only on him or her exactly because we are not born with excellences but they must be learned and practised. Political communities are in a key position to enable such learning and opportunities to practise. As my brief example of different diets suggests, the promise of better health and therefore happiness could be a motivator for individuals to follow a path of moderation. It would seem to be a better path for the environment and the planet than the one on which we currently seem to be. Yet, such paths may be encouraged, discouraged or made available or unavailable by political decisions in communities.

On Formal and Inadvertent Virtue Education

Despite the idea of cultivating virtues in young people going back, at least to Aristotle, formal virtue education in schools seems to be somewhat

and the environment. *Science, 361*(6399). https://doi.org/doi:10.1126/science.aam5324

[338] Pais, D. F., Marques, A. C. &Fuinhas, J. A. (2022). The cost of healthier and more sustainable food choices: Do plant-based consumers spend more on food? *Agric Food Econ10*(1). https://doi.org/10.1186/s40100-022-00224-9.

controversial, or at least the topic provokes sceptical responses.[339] Kristjánsson argues, however, that such responses arise mainly due to 10 *myths*, namely that virtue education is unclear, redundant, old-fashioned, religious, paternalistic, anti-intellectual, conservative, individualistic, relative and situation dependent.[340] Yet, none of these seem to be 'real' issues, as Kristjánsson shows.

The first two myths are conceptual, and at least the first myth seems to be based on a misunderstanding of language and meaning in general. It is somewhat misplaced to criticise virtues (or 'excellences' in Aristotle's parlance in the previous section) to be unclear in their meaning, namely that a precise, universal definition cannot be found because the same is true for all concepts. Wittgenstein's example of games illustrates why meaning is not tied to some precise, universal definition. One might be tempted to think that all games need to share at least one thing in common for them to be classified as games. Instead, 'we see a complicated network of similarities overlapping and criss-crossing: sometimes overall similarities, sometimes similarities of detail'.[341] Thus, Wittgenstein prefers to talk about 'family resemblances',[342] and providing examples of games is more useful for understanding what games are than providing a definition of a game in an abstract, universal fashion. Put differently, what counts as a virtue of a particular kind can be understood through examples of virtues and virtuous actions and behaviours, even if there is no universally accepted definition.

Moreover, this also relates to the last criticism of virtues being situation dependent; examples of virtues should be provided within their contexts because meaning is understandable only within its context, as is argued by social constructivists.[343] Whether something is 'big' or 'small' depends on the context. Consider whether 1mm deviation from the plans is 'big' or 'small' for a road builder or a computer chip manufacturer. Similarly,

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[339] On some of the issues in formal education in general between the Global North and the Global South, see chapter by Jinia, N., Makrooni, G., Saeed, S. in this publication.

[340]Kristjánsson K. (2013). Ten Myths About Character, Virtue and Virtue Education – Plus Three Well-Founded Misgivings. *British Journal of Educational Studies, 61*(3), 269–287. https://doi.org/10.1080/00071005.2013.778386

[341]Wittgenstein L. (2001, §66).

[342]Wittgenstein L. (2001, §67).

[343] See e.g. Kratochwil F. & Peltonen H. (2022, 10-11).

'acting well' may mean quite different things to a priest and a drug lord.[344] My point is not to endorse behaviour akin to a drug lord; rather, due to the contextual differences, we can understand why acting in a certain way counts as 'acting well' for one actor but not for another. The more general point here is that in relation to, for instance, climate change, one can and should expect there to be differences in what counts as 'acting well' between individuals (of different means), corporations and political communities.

Regarding the other criticisms (or myths), while it may be that newer vocabularies have at least partially replaced the language of virtues, and that in that sense there may be some conceptual redundancy, this is hardly a convincing argument against the practice or importance of virtue education. Similarly, the language of virtues may sound old-fashioned, but virtue ethics is a vibrant alternative to modern theologies of deontology and consequentialism. Both of the other two also deal with virtues, just in a different way and with a different emphasis.[345] Moreover, Aristotle's thinking is an example of secular virtue ethics, while much of contemporary virtue ethics is post-religious,[346] thus demonstrating that virtue education need not have any connection with today's religions, even if they also have something to say about acting well. Virtue education might be paternalistic – much depends on how it is taught – but importantly, 'no teachers can either logically or psychologically dissociate themselves from the practice of character education'.[347] Moreover, teaching about virtues and how to act well does not force anyone to act in that manner.

An emphasis on habituation seems to lead to the paradox that virtue education is supposed to develop rational, moral people, but the prescribed method seems to be the formation of habits. Yet, the prescription of habits is a pedagogical tool. Whether it is the best tool can be debated, but the purpose of habit formation is to provide a way to develop one's critical

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[344] Curiously, Aristotle makes a brief mention of something similar: "For a carpenter and a geometer look for right angles in different ways; the former does so in so far as the right angle is useful for his work, while the latter inquires what it is or what sort of thing it is". Aristotle (1984). Nicomachean Ethics, 1098a29-31.

[345]Hursthouse. R. & Pettigrove. G. (Winter 2022 edition). Virtue Ethics. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford Encyclopedia of Philosophy*. https://plato.stanford.edu/archives/win2022/entries/ethics-virtue/.

[346]Kristjánsson K. (2013, 275).

[347] Kristjánsson K. (2013, 276).

thinking and understanding.[348] Much like all musicians have needed to start by forming certain habits regarding how they can play their instrument. Similarly, a truly virtuous person has needed to begin somewhere and with some things before she has come to realise not just the right things to do but also the reasons behind it – not to mention the reasons why in two fairly similar, but not identical, situations somewhat differing actions were 'correct'. As Aristotle emphasised, it is not easy to be or to do good[349]; one needs practice.

The claim that virtue education is conservative hinges on the meaning of that term. Yet, whether one takes it as a claim that virtue education supports the status quo, or whether the reference is to conservatism supported by certain kinds of political parties, Kristjánsson argues that virtue education would actually be anti-status quo and that at least in the UK, both New Labour and Tories have supported virtue education.[350]

Finally, virtue education has been accused of individualism and of being relative. While Kristjánsson gives a pragmatic reason for starting with the individual, even if the aim is societal change,[351] I see nothing to criticise in the general idea of pursuing one's individual happiness by acting well in a society – happiness comes from socially good actions, not narcissistic behaviour. As my example in the previous section regarding eating well shows, there can be a positive connection between what is good for the individual and what is good for the collective. By eating well, one contributes to one's individual happiness (health), but one also contributes to the collective goal of reducing greenhouse gases. Similarly, the accusation of relativism does not seem quite correct. One might argue that, for example, a Kantian categorical imperative would be preferable to virtue ethics, but then again it is easy to provide examples, where following a categorical imperative would seem to result in immoral acts in practice.[352] Put differently, ethics and morality have many theoretical hard

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[348] On advanced thinking, on understanding, and especially on wisdom, see chapter by Kallio E. K. in this publication.

[349] Aristotle (1984). Nicomachean Ethics, 1109a24-29.

[350] Kristjánsson K. (2013, 278-79).

[351] Kristjánsson K. (2013, 279).

[352] For instance, while it is debatable whether for Kant, lying was always wrong, the killer at the door example shows how always telling the truth would seem immoral to many. On Kant and lying, see e.g. Carson, T. L. (2010, Chapter 3: Kant and the Absolute Prohibition against Lying). Lying and Deception: Theory and Practice. Oxford: Oxford Academic.
https://doi.org/10.1093/acprof:oso/9780199577415.003.0004

cases and dilemmas for a reason – some situations simply do not have that one right answer – while in the practical world, people still need to make decisions and act under time pressure.

There are, however, at least three concerns about virtue education, according to Kristjánsson: past examples do not give much confidence about the success of future efforts, there is no clear methodology, and it is unclear what impact formal virtue education might have.[353] While all three are noteworthy issues that ought to be discussed further, none of them seem to be a reason not to contemplate virtue education in formal education.

Rather than continue with a focus on the formal education of virtues, I shall briefly and self-critically reflect on my own university teaching experience. There is, of course, a significant difference between formal virtue education programmes, the focus of Kristjánsson's discussion, and a single educator teaching virtues 'inadvertently'. Yet, given that a teacher may be cultivating virtues without explicitly trying to do so, it does not seem *prima facie* unfruitful to engage in a moment of autoethnography, particularly when the three issues listed above also fit my personal experience. Rather than them being problems or causes for concern, they seem only to be expected.

If I consider my own teaching career, despite my experience growing over time, past examples of pedagogical success do not guarantee success in the future. This is because even a repeated course is different each time. To give two reasons, I, the teacher, am somewhat different than the last time – not just in the philosophical sense, but meanwhile my pedagogical and substantive expertise has grown – and the participants are different each time the course repeats. Not only are the participants actually different people, but they were born and grew up in a (slightly) different world than the previous participants. In other words, despite my experience and expertise growing, as a teacher, I am always faced with a somewhat new situation. To that extent, past success cannot guarantee future success, but this is nothing new, at least since David Hume who pointed out the problem with inductive reasoning.

In terms of methodology, it would be possible to follow a clear pedagogical methodology of one kind or another, but I have little confidence that following a set methodology will always provide the best

[353] Kristjánsson K. (2013, 282-84).

results.[354] Here, I understand by a clear methodology something predetermined, for instance, that lectures are held in the same fashion, topics follow, for example, constructive alignment, and the course ends with an essay exam with a few choices for questions. While there may be nothing wrong with doing things this way, some room for spontaneity might be a good idea. Because the course participants change each time, and each participant is an individual with their individual needs, it might be better to remain attentive to signals from the participants and to be prepared to make some changes, even 'on the fly'. Clearly, structural changes during a course cannot be recommended unless there is a very good reason for them, but a relatively likely scenario is a need to go back to a past topic instead of going ahead with the original plan. Similarly, it might be a good idea to diverge from a lecture's original path, for example, to expand on a participant's question or to refresh some knowledge from a preliminary course that the teacher should have been able to assume in the current course. Also, during a course, it might be necessary to change one's teaching style, for example, from something akin to a Socratic dialogue to a more traditional lecture style. More broadly put, a methodology that is too clearly set might sometimes be too restrictive.

The impact of one's teaching is probably always unclear. Certainly, from examinations or from other coursework, a teacher can estimate what students have learned. Yet, to equate what students hand in with teaching impact is to confuse two different things. What a student might remember in an exam, or how she might argue in an essay, probably has very little to do with the impact of (good) teaching. Moreover, as I am reasonably certain is the case with everyone, no one really remembers what was 'taught' in a particular course once sufficient time has passed. In some cases, especially in cultures where rote learning is common, the students might not remember much even soon after the exam. But people remember good (and poor) teachers, and people rememberif a teacher evoked new ideas or thoughts. I have argued elsewhere that a good teacher is like an interpreter, both in the sense of someone who translates orally from one language to another – here, languages understood in a broad sense – and in the sense of a guide, someone who introduces materials, interprets their meaning, and thereby helps others to understand them.[355] What is the impact of that kind of teaching is understandably not fully predictable,

[354] On (somewhat open) methodology, see chapter by Jõgi, L. & Heikkinen, A. in this publication.

[355] Peltonen H. (2016, January 15). Opettajan roolista yliopistossa. *Politiikasta.fi*. Retrieved from https://politiikasta.fi/opettajan-roolista-yliopistossa/.

especially because it is less about transferring knowledge and more about how to think, how to approach problems, and how to learn. In other words, if the aim of good teaching is to provide transferable skills, for lack of a better term, how and when they are useful cannot be known in advance, and in that sense, the impact of teaching is uncertain. Yet, one can say with fair confidence that having helped someone learn such skills will most likely have a positive impact on that person's life.

If I reflect on one of my current university courses, 'Introduction to Planet Politics', this is clearly not a course on virtue ethics; the course is not about virtues, and before writing this chapter I never thought about virtues in relation to this course. In substance, the course is a novel look at my field of International Relations, and it deals with such issues as climate change and the Anthropocene, how humans have modified this planet for a long time, and how humans are now also modifying outer space and other planets. Yet, such questions as how we should live necessarily come up either explicitly or implicitly. For instance, pondering whether we live in the Anthropocene, the Capitalocene, or the Technocene involves an explicit discussion on the causes of anthropogenic climate change, and thereby there is a link to how we should live in the future. Similarly, the topic of deep sea mining engages with the question of whether we should cause possibly irreparable harm to life under the sea in order to harvest precious metals needed in the green transformation above the sea. A third example relates the projected population growth during this century and the question of what it would mean for life on this planet if everyone were to reach the same living standard as the average person in the Global North. A fourth example concerns the probable rise in mental health issues due to climate change effects (but also due to other reasons). In general, how is one to live when the future looks bleak?

I do not have an answer for the course participants. But I try to show that not all hope is lost, and I try to show certain techniques for how one can approach issues and problems. One central theme in the course is how things look very different, depending on the perspective or on where one begins to tell the story. Particularly, the latter is perhaps Aristotelian in the sense I discussed earlier: we may not know whether we have lived a happy, good life until it is over. And with that, I try to communicate to the participants that we can nevertheless act and try to do the right thing, even if it is not always easy to even know what the right thing to do is. Yet, more often than not, we knowwhat the wrong to do thing is.

To some extent, then, this course, which does not directly focus on virtues, ends up being a kind of inadvertent virtue education. Whether it will have an impact on the participants is unclear. My best evidence of the

possible impact is the weekly reflections I have asked the participants to write on the course's themes and anonymous course feedback. From these, it can be seen that the course has helped or improved the participants' critical thinking. At least for me, critical thinking is one of the virtues and a good enough impact of teaching. With that, the future looks less bleak.

Conclusion

Against the backdrop of climate change and its effects, in general the Anthropocene, I have discussed how knowledge itself does not seem to have been enough to make the kinds of changes that would be needed to properly slow down the warming of planet Earth. Beliefs play an important role in encouraging particular kinds of acts and how people live, and the role that different political communities play in cultivating such beliefs should not be undervalued. Yet, neither knowledge nor beliefs or these two combined are sufficient because one also needs motivation to turn beliefs and knowledge into action.

In this chapter, I have suggested that the pursuit of happiness might be a good candidate to motivate the action needed to mitigate climate change. By the pursuit of happiness, however, I am not referring to consumerism and materialism, that one can attain happiness with material possessions. Rather, I turned to Aristotle and his notion of happiness as living and acting well over a lifetime. Virtues provide guidance on how one lives and acts well, but, importantly, virtues are socially learned and exercised. We become virtuous by acting in that manner.

Given that virtues are socially learned and that political communities play an important role in encouraging or discouraging certain kinds of behaviour, it seemed important to briefly discuss formal virtue education. It seems that formal virtue education faces opposition for a number of reasons, but those reasons do not pass a careful examination. In Kristjánsson's terms, they are myths, not real problems, and this should encourage further discussion on formal virtue education.

Moreover, virtue education also happens inadvertently, something which I discussed with the help of autoethnography on my own experience as a university teacher in general and particularly in relation to a current course that I am teaching. It seems that the kinds of actual issues Kristjánsson identifies in relation to formal education are also present for individual teachers. For good reasons, past pedagogical success does not guarantee future success; actually, not having a very precise and clearly set teaching methodology might be a good thing, and the impact of good teaching is necessarily uncertain because good teaching focuses on transferable skills.

Furthermore, despite not having even considered virtues or virtue education as part of my current course introducing Planet Politics, my reflection showed that there are many examples in the course themes that concern the question of living and acting well over a long period of time – even if they are not necessarily discussed in those terms. More importantly, to the extent that any teaching at any level helps students to improve their critical thinking – as good teaching should be independent of the substance – I remain hopeful that the future may turn out to be less bleak than it now seems.

Chapter 8

Asymmetrical Power Relations in Digital Citizenship and Popular Adult Education

Björn Wallén

Background: Some Outlines on Citizenship at the Millennium Shift

One day, close to the millennium shift, I was attending a seminar at Nordic Folk Academy (NFA) in Gothenburg on the subject of citizenship and information society. By that time, everybody attending a similar seminar was expected to have a vision of further developments of the topic within the field of adult education at the beginning of the 21st century: How to make online learning provisions accessible for unemployed adult learners in the Nordic welfare states? What is the impact of hegemonytransformation on democracy and literacy? How can popular adult education contribute by offering basic ICT skills through tailor-made training programmes?

At the same seminar, I discussed the up-and-coming constructivist theory within the field of adult education together with Kari E. Nurmi, a contemporary (1999–2007) professor at the University of Lapland in Finland and one of the keynote speakers at the seminar. My question to him was whether citizenship could be seen as a form of sociocultural construction: 'Well, "constructivism" is just another metaphor for citizenship', he replied.

In those days, at the turning point of a new millennium, there were mainly two theoretical perspectives on citizenship among adult educators in Western liberal democracies – almost all referring to the concept of active citizenship and the classic text by T. H. Marshall about class, citizenship and social development.[356] In this book, Marshall points out three dimensions of citizenship, all based on *civil*, *social* and *political* rights. Around the millennium shift, the orientation shifted from de-jure to de-facto analysis, where ' … there appears to be growing evidence that contemporary liberal democracy is experiencing a crisis of legitimacy'.[357]

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[356] Marshall, T.H. (1965). *Class, citizenship and social development*. NY: Anchor books.

[357] Welton, Michael R. (2001). *Perspectives on Citizenship in the Age of Information*. In Ove Korsgaard, Shirley Walters, Randi Andersen (eds.) Learning for

The first perspective viewed citizenship through pessimistic lenses in a post-political era. Proponents these views included Zygmunt Bauman, who, in *In Search of Politics*, associated postmodernism with the weakening of democratic institutions. Darin Barney, in *Prometheus Wired*, expressed scepticism towards network technologies. Manuel Castells, in *The Information Society vol II: The Power of Identity*, concluded that 'the electronic media have become the privileged space of politics'.[358]

The second perspective used by adult educators offers a bit more optimistic view, akin to the small David confronting the giant Goliath. Proponents of this perspective include Vaclav Havel and his work *The Power of the Powerless*, illustrating how citizens can stand up against political oppression. Anthony Giddens explores the emergence of life politics in *Modernity and Self-Identity*, and Jürgen Habermas contributes to this perspective with the deliberative democracy model found in civil society, as discussed in *Between Facts and Norms*.[359]

These two perspectives became even more actual some two decades later when the digital transformation speeded up worldwide. At the beginning of the new millennium, 'digital' was not used as an adjective for 'citizenship', but rather as a technological utopia or dystopia pending between optimism and pessimism. This 'technopsychologising' attitude impoverishes communicative behaviour among critical citizens and blurs the Marshallian dimension of citizenship as merely civil, social and political rights. From the perspective of social progress, these rights become embedded in utopian–dystopian determinism rather than revealing changing power relations on the Global North–South axis.

Galloping digitalisation in the early 21st century has changed the narrative of Nordic popular adult education in relation to the development of Nordic post-war welfare states – instead of educating critical citizens,

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Democratic Citizenship, 16-43. Association for World Education & The Danish University for Education.

[358]Ibid., 19-27; Bauman, Zygmunt (1999). *In Search of Politics*. Stanford: Stanford University Press; Barney, Darin (2000). *Prometheus Wired. The hope for democracy in the age of network technology*. Vancouver: UBC Press; Castells, Manuel (1997).*The Information Society. Vol. II. The Power of Identity*. Oxford: Blackwell Publishers.

[359]Ibid., 28-43; Havel, Vaclav (1979).*The Power of the Powerless* (written 1978); Giddens, Anthony (1991).*Modernity and Self-identity: Self and society in the late modern age*. Stanford: Stanford University Press. Habermas, Jürgen (1996).*Between Facts and Norms*. Cambridge: MIT Press.

there is a tendency in lifelong or continuous learning policies to stress instrumental values where learning is seen as a competitive asset and the learner as a 'talent-capital-machine'.[360]

Know How, What and Why in Popular Adult Education

In the beginning of the new millennium, I formulated three practical and critical ICT-related skill levels as elements of popular adult education programmes:[361]

Know how

– skills dealing with interaction and functionality of software programmes and hardware memory.

Know what

– skills relating directly to content-based activities, such as updating and loading textual and visual content to web pages and portals.

Know why

– the ability to view programming and technologies in a wider, global context, mainly with a critical approach in terms of (lack of) social inclusion and diversity.

These three generalised levels were used as part of an ICT strategy for the Swedish Study Centre in Finland and put into practice in a civil society context as part of non-formal learning programmes offered to NGOs and related local associations. Now, two decades later, learning environments have enlarged enormously, and there is a need for a more integrated, systemic approach beyond skill levels and layers of knowledge – but the questions of *know-how, what and why* still remain relevant.

A decade later, I connected to the *know why* – critical approach in an essay about conflicting motives in the Nordic tradition of popular adult education, as a hegemonic struggle for the metaphorical origin of light in early readings and visible in the era of digitalisation as a struggle between

[360]Kinnari, Heikki (2020).*Elinikäinen oppiminen ihmistä määrittämässä. Genealoginen analyysi EU:n, OECD:n ja UNESCON politiikasta*. (Genealogical analysis of the policies of EU, OECD and UNESCO). FERA - Suomen kasvatustieteellinen seura. Kasvatusalan tutkimuksia 81.

[361] Wallén, Björn (2001). *IT-strategi*. Svenska Studiecentralen. Unpublisheddocument.

open source code and patented, neoliberal and commercialised codes.[362] In Sweden, popular adult education is sometimes not translated from the Swedish word *Folkbildning*, and in the 21st-century narrative, there is a growing quest for digital updates into Folkbildning 2.0. In my critical essay, the key conclusion is that the Swedish *Folkbildning 2.0* must become aware of underlying hegemonic, conflicting motives behind global, postcolonial and hybrid 2.0 models that will be visual, e.g. as the unequal struggle between the Linux Open source program *Ubuntu* and the hegemonic Microsoft/Apple-imperium. Interesting in this case is that the meaning of the South African Zulu word *Ubuntu* has been seen as synonymous with the German concept of *Bildung*.[363]

In the early 2020s, Finnish popular adult education put a more explicit focus on instrumental digital skills through the Open Badge Factory platform.[364] A large network of educational institutions took part in a project called 'Competitive skills' aiming to strengthen the recognition of digital competencies on five levels: basic skills, digital skills, collaborator, utiliser and convergent thinker. These five levels contained 10 open badges and 5 milestone badges, all connected to the framework of eRequirements (vocational education) and DigiComp, which is a European digital competence framework for citizens.[365]

In a broader North–South perspective, open badges can be challenged by two notifications: first, as commercial product open badges are not part

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[362] Wallén, Björn (2012). *Folkbildning 2.0 – eller storyn om en motivkonflikt*. Ikaros, tidskrift om människan och vetenskap nr 3, 2012, 17-18; Korsgaard, Ove (1997). Kampen om lyset (The struggle for light). Gyldendal. Dialogue; Wallén, Björn & Korsgaard, Ove (1998).Från reformation till globalisering - ett samtal om folkhögskolornas historia och framtid. *Kansanopisto-Folkhögskolan 6–7*.

[363] Wallén, Björn (2012, 18). See Gustavsson, Bernt (2011).*Bildningens versioner och deras utveckling mot det globala och postkoloniala*. In Larsson, Felix (Ed). Vad är global bildning? Workshop maj 2011. Skriftserie nr 12, Grundtviginstitutet vid Göteborgs högskola.

[364]Seehttps://openbadgefactory.com/en/. Open badges are defined as "...standard, verifiable, portable, and shareable digital micro-credentials with embedded information about the skills and achievements of their recipients. They have been developed to make visible and recognise what we learn and achieve through work, school, hobbies, volunteering, and various other activities in our lives. They can be used to validate competencies and achievements, to motivate employees, volunteers, and students, to set up learning pathways, and to monitor individual or organisational development goals."

[365] See TIEKE Information Society Development Centre that has facilitated several digital skills projects with popular adult education in Finland. https://tieke.fi/en/services/digital-skills/open-badges-for-digital-skills/

of Open Source and thus part of the global capitalist system; and second, there seems to be an in-built tension between popular adult education values of equality/equity and competitive digital skills serving mainly global labour market needs.

Asymmetrical Digital Citizenship and Popular Adult Education

As described so far, digitalisation can be seen as a battlefield for global hegemonic power aspirations that are highly doubtful from eco-social justice perspectives – and in the 2010s onwards, there is an emerging narrative of digital transformation leading to digital gap/divide, also extensively prevalent in educational activities during the global Covid-19 pandemic.[366] This leads us to reflect upon some critical *why* questions in relation to another metaphorical construction – *digital citizenship*.

In a recent publication *Digital Citizenship* by Karen Mossberger, Caroline J. Tolbert and Ramona S. McNeal, digital citizenship is seen as daily civic online use and participation that has direct effects on economic opportunities, democratic participation and inclusion in prevailing forms of communication.[367] These conclusions are drawn from the current situation in the USA. It is essential to consider whether the same consequences would occur in other contexts, such as Bangladesh, Zimbabwe or China, where political preconditions and regulations are markedly different. *Why* would technology-driven development guarantee better social inclusion *per se* through education adapted to divergent political correctness?

In their chapter on governance and education, Aka Firowz Ahmad and Mohammed Asaduzzaman draw attention to the superior force of the technological imperative, with disastrous consequences for governance–education relationships in the Global South: 'Technical capability now dominates everywhere in the governance and education systems. Based on information technology E-governance or digital governance is universally in practice all over the world. Education has also been inclined to market and/or production-oriented technical disciplines and courses. Consequently, there is an increasing gap between normative and technical dimensions equally in governance and education that has created

[366] See for instance Soussi, Fadoua (2020).*The Digital Gap in Education in Times of COVID-19*. Medium 16.10.2020. https://medium.com/the-faculty/the-digital-gap-in-education-in-times-of-covid-19-835ffaf76a86

[367]Mossberger, Karen; Tolbert, Caroline J.; and McNeal, Ramona S. (2021).*Digital Citizenship. The Internet, Society and Participation*. The MIT Press.

imbalances in the relationship between the two dimensions and above all in the governance-education relationship'.[368]

Daily online use and participation, as described in connection to economic opportunities, democratic participation and communicative inclusion, is a typical 'chicken or the egg' construction. What and who came first – the egg or the chicken? There is a well-disposed ambition to overcome the digital divide, and popular adult education is seen as the provider of user-friendly and basic skills-oriented educational programmes. However, my point is that this is not enough because these programmes focus merely on individual skills. Digitalisation is profoundly a socio-economic and sociocultural transformative process in society, not just an individual skill to know how and what for the global labour market with all its instrumental imperatives.

In a text from 2019, I wrote about digital cultures in (Finnish) popular adult education: Digital cultures in popular adult education develop in *asymmetrical* ways, with small steps and varying speed, not basically in giant leaps. Digital subcultures *within* adult education should not be polarising, and there is a constant danger that adult learners might feel themselves as unequal outsiders concerning learning provisions, simply because they do not have access or affordability to the technology required. This is an observation I made as a teacher in political science for migrants in Finland in the Lärkkulla Community, and that's also a challenge for popular adult education in the bigger picture.[369]

In the 2020s, digital citizenship and popular adult education become even more complicated issues, as there are exploding expectations that popular adult education will be part of a transformative shift tackling wicked planetary crises such as pandemics, climate change and growing financial gaps within and between nations and regions. Popular adult education in the midst of planetary crises can be seen as eco-social and communitarian, not only individual – but there is a challenge to provide ecosocial educational programmes only through transformative learning.[370] I think that the same could be said about digitalisation and

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[368] See the chapter by Ahmed Aka Firowz and Asaduzzaman Mohammed in this publication.

[369] Wallen, Björn (2019). *Digikulttuuria ei saa päästää polarisoitumaan*. TIEKE Tiedosta 2/2019.

[370]Toiviainen, H., Heimo, S., Pastuhov, A., & Wallén, B. (2021). Ekososiaalinen sivistys on yhteisöllistä sivistymistä. *Aikuiskasvatus, 41*(2), 100–101. https://doi.org/10.33336/aik.109316; Manninen, J., & Nokelainen, R. (2021).

digital citizenship through popular adult education – transformation towards digital citizenship is not a magic methodology that will fix the change – it is an outcome of more complex, asymmetrical sociocultural and ecosocial processes.

How will this asymmetrical process proceed, and what are the new *what–how–why* questions on digital citizenship within popular adult education?

Today, with machine learning (AI), automation and algorithmisation of data prevailing within digitalisation, it is crucial to discuss both practical and ethical issues within popular adult education. Questions like 'What kind of AI questions could trigger learners to become critical citizens?' and 'How will language teachers tackle the challenge of AI-driven multilingual chatbots?' are pertinent. Additionally, why do digital giants like Amazon, Apple, Facebook and Google rule our preferences and political "needs" through biased algorithms? These questions have been raised in informal discussions with colleagues in the field of popular adult education in recent times.

There is an emerging awareness that AI will revolutionise and speed up the hegemonic impact of technology to the next level, where robots will be given robot rights, blending human morality with humanoid-like metaverses, as Thomas Telving has pointed out in five steps: #1. An acute philosophical problem. #2. Our empathy is hard to ignore. #3. Increasingly, humanlike technology tricks our brains. #4. We will include robots in our moral landscapes. #5. We will grant rights to robots.[371]

It seems that the user interface between human and machine learning is drawn in shades of grey. This doubtfulness to new technologies is a field of tension even in popular adult education historically, as shown in a splendid way by Swedish researcher Lina Rahm in her doctoral dissertation *Educational Imaginaries – A Genealogy of the Digital Citizen* (2019).[372] Rahm interviewed students at Swedish folk high schools on the perceptions of new technologies connected to citizenship, pointing out an ambivalent tradition, balancing between pragmatic learning of new technologies and moral panic reactions like 'technology is stealing our jobs'.

Ekososiaalinen sivistys haastaa vapaan sivistystyön. *Aikuiskasvatus*, *41*(2), 140–147. https://doi.org/10.33336/aik.109323

[371] Telving, Thomas (2022).*Robot rights will come whether we like it or not*. Data ethics.https://dataethics.eu/robot-rights-might-come-whether-we-like-it-or-not/

[372]Rahm, Lina (2019), *Educational imaginaries – a genealogy of the digital citizen.* Linköping Studies in Behavioural Science No. 214.

What are the learnings from this dissertation on the digital citizen, who is already influenced by contemporary sociotechnical imaginaries created in the 1970s? Some of the main conclusions according to Rahm are:

> '*The main takeaways from this paper are three. Firstly, the empirically grounded insight that digital technology is a fundamental part of being and acting as a citizen today. Secondly, an observed ambiguity, or "double-edgedness", of this interlacing of citizenship and digitalization. And thirdly, an awareness of, and continued focus on, the role of popular education as one form of education specifically stressing (digital) citizenship*'.[373]

The question of digital citizenship and inclusion is a double-edged sword in this important study, on which imaginaries are created of being a good citizen. As Lina Rahm points out, Swedish *folkbildning* has organised massive information campaigns and educational programmes since the 1950s on the topic of "new" technologies and computer programs, creating both confidence and distrust on what competencies are needed today and tomorrow.

Connections to popular adult education are rarely made in social and political analyses, but Rahm detects a genealogy on how digital citizenship is constructed over and over again for every digital generation – and there is a constant anticipation that popular adult education will fix social inclusion.

Another interesting paper in the dissertation, with relevance for the subject of inclusion/exclusion, is the chapter pointing out ironies of digital citizenship, where a good citizen is an imagined "winner" in the (digital) transformation processes across three decades, a process where critical questions arise:

Who are the "losers"?

What problem is the "digital citizen" a solution to?

Who has been presented as problematic, becoming a primary target for educational solutions?

Rahm concludes that the notion of targeting "all citizens" conceptualises what is considered normal and what is "the other" relating to citizenship: '*... computerization has been construed as requiring certain skill- and mindsets, so much so that a new type of (desired) citizen has been construed. Everyone who ends up outside this new type effectively also*

[373] Ibid, 90.

ends up in the "upside down" of digital citizenship. What these groups of people have in common is that they were already vulnerable groups who were regarded as marginalized, problematic or different. In other words, it is the already excluded who need to be included through education'.[374]

My conclusion drawn from the reasoning above is that the issue of digital citizenship through popular adult education is maintaining Foucauldian, asymmetrical power relations that are frozen, despite good intentions for the democratisation of user access and civic activity.[375] This is the big picture; however, there are excellent exceptions on the local level. For example, Loviisa Adult Education Centre offered 54 digital courses during the season 2020–2021, of which many were offered in the villages around Loviisa, especially designed for the senior population and temporarily complicated by the Covid-19 restrictions.[376]

Towards Ecosocial Justice: A Roadmap for Popular Adult Education 2030

Inspired by the large study of Lina Rahm, I will continue the reasoning on digital citizenship by widening the context towards values of equity and equality. It is not merely the focus on skills (know-how) or content (know what) that will solve the asymmetrical dilemma within popular adult education; it is a moral dilemma that needs ethical reasoning and formation (know why) on core values of digitalisation. My point is that value-driven hackers and coders in troll factories are active digital citizens with high professional digital competencies. Moreover, 5G-conspiration theory activists set cell phone 5G-masts on fire in the UK, with the bizarre assumption that 5G will spread the Coronavirus.[377] The core values of these hackers, coders and conspiratorial digital activists are to spread distrust towards liberal democratic institutions, in parity with favouring anti-democratic, authoritarian political populism.

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[374] Ibid., 94.

[375] An Interview with Michel Foucault by Michael Bess. History of the Present volume 4, Spring 1988,1-2, 11-13. https://web.archive.org/web/20150319131235/https://my.vanderbilt.edu/michaelbess/foucaultinterview/

[376] Loviisan kansalaisopisto- Lovisamedborgarinstitut, kurssit-kurser2020-2021.

[377] Insider (6.5.2020). "Here's what we know about the bizarre coronavirus 5G conspiracy theory that is leading people to set cellphone masts on fire."https://www.businessinsider.com/coronavirus-conspiracy-5g-masts-fire-2020-4?r=US&IR=T

The standard answer in communicative civic educational practice is to focus on media literacy, critical information evaluation and continuous fact-checking. These are steps in the right direction but will not completely solve the asymmetrical power dilemma. During the global Covid-19 pandemic, there is more stress on infodemic – e.g. the DG of the World Health Organisation, Tedros Adhanom Ghebreyesus, has stated: 'We're not just fighting an epidemic; we're fighting an infodemic. Fake news spreads faster and more easily than this virus, and is just as dangerous'.[378]

These statements are problematic from a systemic, power-relational perspective because they rely on a purified fact-fake binary construction. I participated in a European conference for adult educators, 'Critical Thinking in Times of Mass Disinformation', where key-note speaker Julian McDougall remarked that *fake news* is used on both sides of the fact/fake coin. According to McDougall, it is way too easy to polarise rational, fact-based news and irrational, biased fake news – this is a binary construction that will not hold for in-depth analysis.[379]

One way to go further than binary constructions in digital citizenship and popular adult education is value-oriented reasoning. Dr. Fergal Finnegan from the National University of Ireland gave a key-note speech at the EAEA FutureLabAE conference, where he focused on core values in adult change-oriented adult education that are considered to imply a value-driven direction; these values are *equality, social freedom and democracy*.[380] This focus on values is a slow change, as we know from World Values Studies that values will shift only in the long run.[381] This would indicate, as digitalisation is a fast game changer, that the asymmetric power relationship will not disappear but will continue as a fast/slow asymmetry of power relations.

Popular adult education in Finland has adopted a new roadmap heading in 2030 through three interlaced paths of change: *ecosocially sustainable, recognised and validated, flexible and emergent popular adult*

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[378] Munich Security Conference (15.2.2020). https://www.who.int/director-general/speeches/detail/munich-security-conference

[379] McDougall, Julian (2019).*Fake News vs. Media Studies. Travels in the False Binary*. Palgrave Macmillan.

[380]Finnegan, Fergal (2021).*Adult education and democratic life in a time of crisis*. Key-note speech at EAEA FuturelabAE final conference "Change-oriented adult learning and education for digitalisation and democracy", online on 23 June 2021.

[381] See the most recent WVS wave 7 (2021) https://www.worldvaluessurvey.org/WVSContents.jsp

education.[382] In this document, digital citizenship is embedded in the second path of change – recognised and validated popular adult education. However, the core values are identified in the first chapter on eco-social sustainability, where a value cluster was identified as *equity* and *equality* is primarily promoted by the values of *universalism*, *self-direction* and *benevolence*.[383] Roadmap for popular adult education 2030 is also lining up qualitative goals applicable in a Global South–North framework:

The preservation and development of democracy is the broader social ethos of popular adult education. Active and democratic citizenship grows from learning communities and communal learning.

The accessibility of education and the equality of opportunities must be ensured by 2030 despite the demographic and economic development that is polarised and concentrated in growth centres.

Popular adult education balances digital polarisation and defends citizens' digital rights and rights to data. Digital citizen skills enable inclusion, interaction and lifelong guidance.[384]

But how on earth can techno-driven, hardcore digitalisation adopt these soft and universal values within popular adult education? The roadmap gives a pragmatic answer by making visible, for instance, that learners own their own data (MyData – invented in Finland) and by using open badges and non-commercial badges for basic skills and nonformal learning outcomes. The leading principle is that hardcore should only be material, not immaterial – the immaterial rights should be the soft, democratic property of the learners. In order to achieve this, big tech companies should be regulated through binding legislation like the European Digital Service Act (DSA) that will be implemented in 2024. However, the scope of DSA is Eurocentric, while digital citizenship is global by nature – what can be done to meet this huge challenge that potentially can broaden the gap between the Global South and the Global North?

We cannot ignore the importance of value-driven popular adult education from a global eco-social justice perspective. However, there is another path out of binary constructions, suggested by Lina Rahm in connection to digital citizenship, and that is feminist intersectional analysis: *'Another*

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[382] Wallén, Björn (2022). Roadmap for popular adult education in Finland 2030. FAEA (Finnish Adult Education Association), 4. https://peda.net/yhdistykset/vst/vst/strategia

[383] Ibid., 8.

[384] Ibid., 18.

delimitation that can be discussed concerns what results could have been brought about had I written the genealogy of the intersectional digital citizen. That is, machines were never neutral. They are also entangled in gendered, racialized and sexualized regimes of truth, filled with (asymmetrical) power relations. For example, machines have been so associated with masculinity that the relationship between humans and machines has been studied as a "man-machine system".

There are two future paths towards ecosocial justice through popular adult education in the 2020s: value-oriented reasoning and intersectional analysis!

Chapter 9

Confronting Environmental Care and Social Progress in Academic Journeys: Duoethnography

Larissa Jõgi, Anja Heikkinen

The Story Behind

This chapter discusses the potential of academics to mobilise in addressing the (im)possibility of connecting environmental care and social progress in governance and education through reflections on experiences from the academic and professional journeys of two university professors. It is also part of the dialogical process between two scholars from Tallinn University (Estonia) and Tampere University (Finland).

We have long-term professional and academic experience and have collaborated for over 20 years. We are both women, speaking Estonian and Finnish, which have many similarities and belong to the Finno-Ugric language group (Photo 1).

Photo 1: Larissa and Anja. Doctoral seminar 5/2018, University of Tampere.[385]

[385] All photos in the chapter by Larissa Jögi and Anja Heikkinen.

Our educational background is different, but we have several similarities in professional values, beliefs and scholarly interests. We value the learning and teaching process at the university and have paid attention to joint teaching practice, especially in co-supervising our doctoral students and in co-teaching international courses, such as 'Foundations and International Development of Adult Education and Learning' in the MA programme 'Adult Education', as well as in the Erasmus Mundus programme 'International Master in Adult Education for Social Change/IMAESC' (Photo 2).

Photo 2: Larissa and Anja. With some IMAESC students 11/2018, Tallinn University.

During the years, from time to time, we have had different and triggered discussions related to our professional activities, the role of academia in society, teaching and researching, the identity of academics, health and climate crises and the Russian–Ukrainian war. We have felt a need to reflect on our experience as scholars and university professors through past, present and future times.[386]

[386]Lauristin, M., Vihalemm, P., Kalmus, V., Keller, M., Kiisel, M., Masso, A., Opermann, S., Seppel, K.,Vihalemm, T. (2017). MeeMa 2014 lähtekohad ja

When searching for a way to explore and reflect on our collaborative and learning experiences, we wanted to experiment with duoethnography as a method. Autoethnography is known for its potential to deepen understanding of lived experience and facilitate critical insights into beliefs and assumptions individuals hold about their academic selves and others with whom they interact.[387] Therefore, we found duoethnography suitable for organising, reflecting, and analysing our experiences and thoughts in a dialogue. In this chapter, we provide examples from our stories with some photos to contextualise our experiences of professional journeys.

Our aim is to reflect on and explore the common meanings of our academic journey and academic and personal experiences in their social and historical context. Below, we give an overview of duoethnography as a mode of multi-dialogic enquiry. Then, we present selected parts from our dialogical process of writing about teaching and researching in academia. After this, we discuss and reflect on our dialogical conversation by thematising key issues and meanings of our experiences. We conclude with some critical thoughts and perspectives about academic journeys and the meaning of embedding activities such as environmental care and social progress into our everyday academic work, as well as about the potential of the duoethnographic approach for critical reflection and analysis of academic work.

Duoethnography as a Multi-dialogic Enquiry Process

Duoethnography is an open, collaborative phenomenological and dialogical method and multi-dialogic enquiry process that allows two or more researchers to strive to excavate and analyse different dimensions of their personal and professional lives.[388] Researchers create dialogical transactions (between and within themselves), as they seek critical tensions, insights and new perspectives.[389] Our academic journey,

ühiskondlikkontekst. In P. Vihalemm, M. Lauristin, V. Kalmus, T. Vihalemm (Eds). *Eesti ühiskondkiirenevas ajas. Uuringu "Mina. Maailm. Meedia" 2002-2014tulemused*. Tartu: Tartu ÜlikooliKirjastus.

[387] Pillay, D., Naicker, I. &Pithouse-Morgan, K. (2016, 14) (Eds.). *Academic Autoethnographies Inside Teaching in Higher Education*. Rotterdam, Boston, Taiwan: Sense Publishers.

[388] Sawyer, R. D. (2016, 447). Duoethnography: A collaborative (beside) and transtemporal (before and beyond) methodology for postcolonialism. In R. Evans (Ed.). *Before, beside and after (beyond) the biographical narrative*, 443–458. Duisburg: Nisaba Verlag.

[389] Sawyer, R. D. & Norris, J. (2009). Duoethnography. Articulations/(Re)Creation of Meaning in the Making. In W. S. Gershon (Ed.). *The Collaborative Turn.*

experiences and values, perceptions, and attitudes are the object of reflection in our duoethnography. We started by looking back and considering our present time and experience and having a look at the future. Duoethnography aims at giving the possibility to tell and share stories, explore, reflect and interpret the meanings of experiences using dialogue and personal narratives, and see issues, new insights and perspectives.[390] Dialogue requires a common space, even if only temporarily, a shared reality or framework on which to negotiate and construct new meaning.[391] Thus, we found duoethnography as a method and also a suitable methodological framework that enables (re)storying the narrative perception of our experience in the context *of a particular topic or theme, i.e. embedding the workshop 'Environmental Care and Social Progress' into our regular academic work as university teachers.*[392]Through ethnographic enquiry, we promote self-reflexivity, more complex social constructions and conceptualisation of our experiences.[393] The dialogical approach builds on the notion that all developments, all creations of the new, occur through dialogues, dialectical synthesis and dialogicality. It requires noticing similarities and differences in understanding, which we should notice in our writing and analysis processes.[394]

While duoethnography has not been very actively used by researchers, there are several interesting analyses and analytical overviews.[395]For instance, Italian scholars Laura Formenti, Silvia Luraschi and Gaia Del Negro have used a cooperative method of duoethnographic writing-as-

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Working Together in Qualitative Research (pp. 127-140). The Netherlands: Brill; Sawyer, R. D. & Norris, J. (2013). *Understanding qualitative research: duoethnography*. New York: Oxford University Press.

[390] Lund, D. & Nabavi, M. (2008). A duo-ethnographic conversation on social justice activism: exploring issues of identities, racism, and activism with young people. *Multicultural Education, 15*(4), 27–32.

[391]Valsiner, J. (1998). *The guided mind. A sociogenetic approach to personality*. Cambridge, MA: Harvard University Press.

[392] Sawyer & Norris (2013).

[393] Sawyer (2016, 446).

[394] Raudsepp, M. (2007, 2). Dialoogipsühholoogiast. *Akadeemia, 19*(10), 2216–2235.

[395]Formenti, L. Lurschi, S., Del Negro, G. (2019). Relational aesthetics: A duoethnographic research on feminism. *European Journal for Research on the Education and Learning of Adults10*(2), 123–141. https://doi.org/10.3384/rela.2000-7426.rela9144; Lund & Nabavi (2008); Pillay et al (2016); Sawyer & Norris (2013); Shelton, N. R., & McDermott, M. (2015). Duoethnography on Friendship: Continue to Breathe Normally. *International Review of Qualitative Research, 8*(1), 68–89. https://doi.org/10.1525/irqr.2015.8.1.68

enquiry to reflect on the role of aesthetics in the development of critical pedagogy for social justice in adult education. They developed multiple conversations around their pedagogy at the university by sharing biographic and ethnographic narratives, artworks, poems and readings. They visited exhibitions, read poetry and watched movies, among themselves and with others, as ways to develop their theories and practices of adult education.[396] According to their assumptions, 'duoethnography is based on the principle that the differences between participants will illuminate their cultural contexts, thanks to the experience of otherness and critical friendship, the struggles and conflicts that may arise in interpretation, and the necessity of composition to achieve an agreed version of a final but open text which celebrates those differences. Dialogue is not only between researchers, but with theories, books, objects, and artefacts, such as photographs, music, fiction, poetry, etc.'.[397]

The dialogical process is one of the main aspects of duoethnography.[398] The dialogical approach offers a space for multi-voiced reflection and critical analysis on aspects of academic life that are usually silent, not discussed and non-reflected. Narration is one of our starting points and one of the steps that supports dialogue and co-writing.[399]We rely on narrative[400] and autoethnographic approach[401] and employ self-reflective writing about our personal journey, professional experiences and challenges as scholars, educators and university teachers.

Dialogue on Our Academic Journeys

Larissa: Starting this paper, we decided to reflect and explore the common meanings of our academic journey and academic and personal experience in the social and historical context.

Anja: Perhaps here lies one difference based on our backgrounds and conceptions about (adult) education as science, research and academic subject: since my first encounters with educational sciences, I was struck

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[396]Formenti et al (2019, 124).

[397]Formenti et al. (2019, 127).

[398] Sawyer & Norris (2013).

[399]Luraschi, S. (2016). Traversing a story. A reflexive exploration of the role of a researcher. In R. Evans (Ed.), *Before, beside and after (beyond) the biographical narrative*, 491–504. Duisburg: Nisaba Verlag.

[400] Horsdal, M. (2011).*Telling Lives: Exploring dimensions of narratives*. Routledge.

[401] Adams, T., & Herrmann, A. (2020). Expanding our autoethnographic future. *Journal of Autoethnography, 1*(1), 1–8. https://doi.org/10.1525/joae.2020.1.1.1; Andersson, L. (2006). Analytic Autoethnography. *Journal of Contemporary Ethnography*, *35*(4), 373–395. https://doi.org/10.1177/0891241605280

by their 'methodism' ('didacticism'?). I assume it relates to their historical formation and positioning in the academy, a continuing struggle for recognition and justification as distinctive academic enterprises, and not just fields of study, applying certain 'foundations disciplines' to study educational issues. This is especially true for the academic position of adult and vocational education.[402] Instead of elaborating on the conceptual foundation, academics of education justify the scientific status of their activities by a commitment to certain methodical approaches – commonly adopted from more prestigious disciplines. Though the idea of duoethnography is interesting, I find it more important to determine how the method relates to the specific issues and aims of our pedagogical reflections.

Larissa: Teaching, researching and development activities are related to historically developed missions of the university embedded in values like academic freedom and professional autonomy.[403] As I learn from our many discussions, these values are constant for both of us, but we did not have a chance before to reflect on the meanings of academic and professional autonomy. Would this duoethnographic writing and dialogical process be supportive of this reflection?

Anja: I completely agree: the joint writing process could and should be an opportunity for mutual reflection on more in-depth meanings and values for academic work or working and existing in an academic environment. During the years, I remember using the phrase 'intellectual hugging' for sharing and caring for each other with colleagues, especially when we feel vulnerable and challenged in the current academic settings due to provisory and open ways of argumentation.

Anja: To start the exercise, I feel a need for a preliminary explication of the phenomenon in which we dialogue with each other. Would it be about the possibility of a university teacher–researcher addressing the challenge of environmental care and social progress in her work and position? And is it primarily about the educational or pedagogical aspects of her work and relations with others?

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[402] Heikkinen, A., Pätäri, J., Teräsahde, S. (2019). Disciplinary struggles in and between adult, vocational and general education. In A. Heikkinen, J. Pätäri & G. Molzberger (Eds). *Disciplinary Struggles in Education*. Tampere University Press. https://urn.fi/URN:ISBN:978-952-359-002-1

[403] Elmgren, M., Forsberg, E. &Geschwind, L. (2016). Life and work in academia. *Nordic Journal of Studies in Educational Policy 2016*(2–3). https://doi.org/10.3402/nstep.v2.34001

Taking this as a starting point, I would say that both environmental care and social progress, as well as their relation, have been crucial for my university work and life in general, though external and circumstantial factors have affected where the emphasis has been. In my childhood, 'environment' or 'environmental care' meant being embedded or immersed in 'nature', and like many others, I was concerned with the protection of nature. Through studies in biology, chemistry and physics, I started to understand 'nature' rather than as a multi-layered and complex material reality, including 'humans', 'society' and 'culture'. Yet, being exposed to violence and experiencing mistreatment as a girl aroused proto-feminist anger and sensitised to injuries and inequalities in any setting. Again, encounters with social maladies and learning from social, political and economic studies led to participation in diverse radical movements and activities, whose aims might be labelled as 'social progress'.

Feeling thin-skinned, shy and uncertain, the search for my own interpretations and position in academia has always taken a lot of effort from me. Being assertive, authority or a teacher in public requires courage and energy. Besides these largely inherited dispositions, my family background and earlier life experiences were not most beneficial for playing the academic game.

While I am not going to go through my story in the academy, some notions about its embeddedness in the life course may shed light on the meanings of educational/pedagogical aspects of this exercise.

***Larissa*:** We have known each other for a long time in the academic context, particularly through joint teaching and supervision. How would you contextualise your participation in the 'Environmental Care and Social Progress' workshop as part of our joint 'Foundations and International Development of Adult Education' course?

Anja: Wearing such a 'heavy' rucksack, it is hard to separate certain issues as critical for participation in this very workshop or this course from a wider context of the life course and academic experience.

***Larissa*:** First, I need to start from the very beginning. My professional journey at the university began at a groundbreaking time. It was time from a socialist social order to a social order based on a liberal market economy in Estonia when there were a lot of confusions, dedication and changes. People experienced that they were responsible for themselves and for others and that they could stand up for their own freedoms. In the 1990s, with the restoration of independence in Estonian society, systemic changes began, including in the field of education, which lasted for decades and resulted in social, cultural and economic changes and a change in the type of society.

Before that time, it was nature that offered choices. In other parts of society, there were no choices, or they were imposed. My daughter was small at this time, and we read together a book written by Estonian children's book author Edgar Valter, titled 'Pokuraamat',[404] a book that influenced both my young daughter and me.

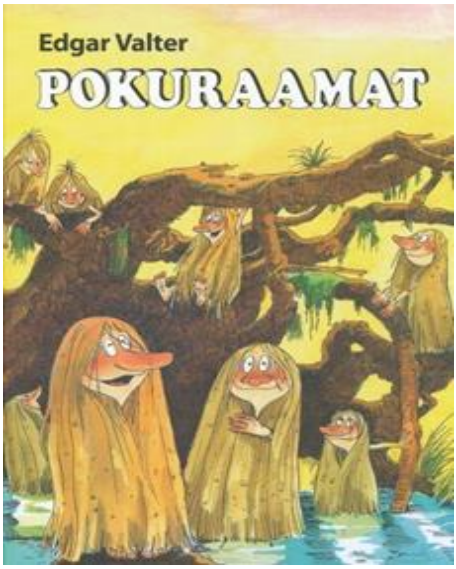

Figure 1: Edgar Valter: Pokuraamat.

Edgar Valter, as a writer, was a great nature educator. He was able to describe and draw in a childlike way. It influenced my perceptions and values about nature. Edgar Valter was able to express a fundamental value: everyone has a place in nature, and everyone has a right to life. Perhaps it was through reading together that I slowly came to a clearer understanding of the ecological links between nature and life. This is one of the fundamental values that is also linked to my understanding of the adult learner and of being a learner.

***Anja*:** It seems to me that the issue of 'social progress' may have been more important to you, thinking about your research and teaching topics, for example, in the international MA in adult education for social change project. My own relation to the concept is contradictory: during the radical student, youth and cultural movement, my vague belief in progress vanished, and the more I have observed and learned about what goes on our planet, the more I have become depressed, angry and hopeless. Living

[404] Valter, E. (1994). *"The Pokubook"*

a simple and ascetic life, with retreats to nonhuman nature with minor human impact, has provided some relief from an often deeply depressive mental state. Perhaps this has also influenced my assumption that this might be the 'optimistic' future for humans more generally as well.

However, in practice, I have continued to react towards social injustice as if the world could become a better place. I mean rationally I don't believe in (social) progress, but emotionally still react differently. For a long time, I have proposed that the only positive future for communities and humankind may be deliberate terminal care, i.e. peaceful and mild preparation for the gradual retreat of humans from the earth system. However, the opposite seems to happen. As the late philosopher Georg Henrik von Wright wrote,[405] humankind – primarily those who have economic and political power – is rushing with accelerating speed towards an abyss and when trying to halt at the edge finds it to be too late. It may be the emotional side of me that has motivated me to try (though knowing it is futile) to influence through education. While it is a bold comparison, it may remind Gramsci's famous slogan about the 'pessimism of the intellect, optimism of the will'.[406]

Larissa: I have often felt confused and frustrated because, when meeting international students from different countries, cultures, and learning cultures, I have to be prepared to be socially and emotionally neutral, to behave and make choices in a way that is understandable to all students. It has been a long learning journey and coming to terms with the fact that I will not learn and will not fully understand the learning cultures of students from 18 different countries.

It has been a great joy to work with such international groups, as we have been able to discuss together and in dialogue the meaning of social justice in adult education in different educational paradigms. Over the years, I have become more aware of the epistemological and social positions that students in international learning groups carry and how this group and cultural diversity supports both learning and developing the meanings of social justice.

Anja, you have experience in organising the 'Environmental Care and Social Progress' workshopand have brought your understanding and values from this experience to our students during recent years asour visiting professor and in teaching our international groups. It was always

[405] Von Wright, G. (1987). *Tiede ja ihmisjärki*. (Science and humanreason) Helsinki: Otava.

[406] Gramsci, A. (2011). *"Letters from Prison".*Columbia University Press.

visible how you brought to the conversations with the students the critical issues of environmental care, power and democratic changes in adult and higher education. I think that these themes are the most meaningful themes in the adult education field as research and practice.

***Anja*:** Why did I end up organising the 'Environmental Care and Social Progress' workshop as part of a university study programme? I often jest with colleagues and students about my role as an academic secretary (or, more accurately, an event organiser and travel guide). –Perhaps this inclination traces back to my upbringing as the only daughter with four brothers, alongside my wonderfully impractical mother, where I assumed the role of supporting and caring for the household and family. It could be linked to a lack of confidence in being a prominent academic. Nevertheless, I find myself overseeing numerous networks and research associations, coordinating countless workshops, conferences, seminars and academic mobilities. Not solely because of this, but due to my understanding of academic adult and vocational education, research and teaching, I have consistently aimed to intertwine teaching with experiences in the 'field' – the social, economic and pedagogical realities that we contemplate and conceptualize with students.

Photo 4: Larissa, Anja and pop-up research seminar 11/2019, Tallinn University.

The rationale and ambition build on the self-critical interpretation of knowledge creation in adult and vocational education, at the same time learning and trying to make sense of current, historically formed concepts,

theories and models and problematising their emergence as co-constitutors of educational reality. This reflects my bias towards materialist, enactivist and contextually embedded ontological, epistemological and ethical beliefs. Therefore, also with academic and non-academic colleagues, I have felt it indispensable – though not too often successfully –the mutual sharing and exposure in research and teaching. This means a constant mixing of teaching, scientific events and diverse encounters with 'the field' of adult and vocational education. Due to previous reasons, it was quite natural to integrate the 'Environmental Care and Social Progress' workshop into the study programme.

However, the integration of this workshop into the course had more substantial reasons. Despite emphasising difficulties and struggling, I write too little about the 'richness' of experiences when encountering diverse, connected inequalities, injustices and environmental maladies in so many different places. I have also been privileged to learn to know scholars, students and local people in diverse places and conditions, sharing their experiences, conditions, wisdom and tenderness. In fact, the reason for choosing a certain direction in life cannot only be attributed to tackling injustices, etc., but also to being meaningful for something and someone, feeling friendship, ethical and intellectual satisfaction.

However, I have been quite frustrated with reactions and responses, especially to attempts to confront everyday life in academia with local and planetary economic, social and political realities, lately in collaboration with colleagues in the so-called Global South and when addressing the European 'refugee crisis' since 2015. While I feel disappointed with this banal observation, the rhetoric masks covering the marriage between global capitalism and academia have concretely slipped off in concrete everyday practices. Perhaps, unfortunately, instead of retreating to intellectual reflections, I continued to struggle more explicitly in everyday practices of teaching, supervision and collaboration with non-university actors. With considerable effort, I endeavoured to incorporate issues, controversies and perspectives from outside the Global North and academia into our daily practices. Unfortunately, my attempts received minimal recognition or understanding. On the contrary, I increasingly felt that I might be doing harm, or at least not contributing constructively, to my colleagues, students and excluded individuals. This exposure seemed to subject them to the arrogance, disregard and hostility within my academic 'home'.

Though this is a very simplistic view, I believe there is not a significant difference in the way I have conducted myself in various courses, seminars or supervisory activities compared to my motivation in organising the

'Environmental Care and Social Progress' workshop. I find it meaningful to include it in the Foundations of Adult Education and Learning course that we were running together.

As I said, this is what I have always been doing, integrating any activities I feel are important and relevant with each other instead of organising separate courses, seminars, research projects, collaboration with non-university actors, etc. I am not saying it is too wise and productive, nor easy and comfortable for others, and I have also constantly been self-critical and even feeling guilty about behaving like this, especially when collaborating with asylum seekers and refugees or colleagues from the Global South. Not to mention that I have experienced almost official complaints and warnings from the side of university governance due to unconventional ways to carry out my work, despite the teachers' legal freedom of research and teaching in the academy.[407]

Photo 5: Anja with members of EquJust research group, 10/2017, ESREA ReNadET conference, Tallinn University.

[407] Heikkinen, A., Peltonen, S. (2018). Liikkuvuuden ja superdiversiteetin paradoksit - yliopiston reaktioita pakolaiskriisiin. (Paradoxes of mobility and superdiversity - reactions of university towards refugee crisis). In R. Rinne, N. Haltia, S. Lempinen, T. Kaunisto (Eds). *Eriarvoistuva maailma - tasa-arvoistava koulu?* Turku: Suomen kasvatustieteellinen seura.

Larissa: It was very meaningful reading about your experience related to the 'Environmental Care and Social Progress' workshop and the reasons for integrating the workshop into the university study programme. Reading your reflections, it seems to me that in academia and the university context, there is not very much space for really open discussions and dialogues. Why? Do we not have enough time for really open dialogues? Or do we have different social and professional positions? There are many studies that confirm that dialogue and interactions have a healing effect, and a dialogue state of mind (openness, acceptance of differences, friendliness towards others) has a positive effect on a person's well-being.[408]

***Anja*:** I understand from what I have written that you empathise with my motivation. However, since the course and the inclusion of the workshop were joint endeavours, I would still like to learn more about your motivation for organising the Foundations course (and all the so many joint seminars, courses, supervisions, etc.) in the collaborative manner that we did. In addition, I am curious about why you were willing to include the 'Environmental Care and Social Progress' workshop in the course. I wouldn't rush to explore the potential therapeutic or other functions of duoethnography just yet.

Larissa: Yes, I agree, Anja. As duoethnography as an enquiry mode and approach for reflection have several tenets, we always can choose and follow what tenet(s) are important in the reflection and dialogical process: this methodology is open; each voice is explicit, new highlights, perspectives, meanings are central[409] – we had followed all of them and really avoided the therapeutic path.

Reflection and Thematisation of the Process

This part of our duoethnography was written based on the tradition of the phenomenological interview. A phenomenological lifeworld exercise or study tries to distinguish what is unique.[410] It also provides two things: concrete portrayals of lived experience and insightful reflection on the meanings of the experience.[411] Here, we are asking each other the question: what does your academic experience mean to you? Finally, we add some thoughts on how (and why) duoethnography can be used in academia or in collaborative work between academics.

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[408]Raudsepp (2007).

[409] Sawyer and Norris (2013).

[410] Van Manen, M. (2005, 85). *Writing in the dark.* The Althause Press.

[411] Van Manen (2005, 49).

Larissa: What does your academic experience mean to you?

Anja: I wouldn't like to jump out of the context of our course/joint activities and the inclusion of the workshop into this longer-term process between us, which is part or rather embedded into the wider framework of 'academic experience'. Our joint activities and companionship have been and still constitute the academic experience; I cannot separate them from each other. Even if there may be differences between life and experiences in academia and outside, I assume the basic intellectual, ethical and emotional concerns and passions relate and overlap. Yet, until now, academic encounters – satisfying and frustrating – may be most critical for my existence and selfhood.

Sorry if I am again a bit unconstructive, but I would like to link the question to the context of this book, our joint course (and other activities), and the integration of the workshop into the course. Could you say what organising this course and workshop means to you as part of your academic experience?

Larissa: Creating and organising the course has been a process of learning and development, involving doubt, sometimes uncertainty, much joy and understanding that students have different expectations about the content of the learning and how the course is organised. The main thing I have learned from you, Anja, is the importance of dialogue and how to maintain and develop dialogue in international groups. One of the challenges I have also experienced is what knowledge and approaches to share with international students so as not to remain focused only on the European educational paradigms. Learning is also about understanding what is of value and what is of no value. Finally, one of the important meanings is how to create an environment in which we have the curiosity and pleasure to meet as people, not just as university teachers and students.

Relinquishing the role of the teacher, being open and giving variation of choices give space for learning and opportunities for the student to be an independent and autonomous learner, but it can also be confusing for the students, especially for those who need a more didactic approach and instruction. For me, an important experience was also how we together cope with frustration and resistance from students.

Anja: You just posed a most critical topic: how do our experiences about the meaning of work and life in the academy relate to students at different phases of their academic journeys, perhaps also junior researchers in the current academic staff hierarchies? My experience is that teacher–student, senior–junior relations are increasingly commodified and alienated, where the calculative mindset dominates both parties. As teachers or seniors, we

are cautious about being responsive to the needs of our customers and co-workers, however, satisfying the academic performance indicators and ranking lists. Similarly, students and juniors are increasingly invited to generate a combination of performative and customer identities. It feels the rhetorical ideal of an academic community where staff and students of diverse seniority and backgrounds could engage in mutual intellectual endeavours has become so illusory, or scarce, and yet in my mind fundamental for the meaningfulness of academic work and professions.[412]

Concluding Remarks

Anja: Duoethnography is an interesting approach and exercise to study experiences, but perhaps the topic 'academic experience' is quite demanding – general and abstract – for immersive dialogue in this format. My impression is that we have been too busy and multitasking to concentrate on reading and thinking about each other's writing. I would say this also indicates our (academic) lives more generally: difficulties in focusing our attention and thinking due to constant acceleration, fragmentation and mediation of information flows. We are no longer able to have genuine correspondence. Might oral exercise force us into more dialogical encounters? I assume that we could make some critical and contextualising notions about studies about duoethnography.

Larissa: Indeed, Anja! You posed new perspectives and highlighted critical questions. Academic life is characterised by many 'traps': one is the identity trap. The need to be a scholar is a pressure from the system, so teaching and collegial meetings and dialogues often take second place.[413] The academic workload *trap*. We have a lot of varied work and academic tasks that divide and create interruptions in academic activities. Certainly, written duoethnography can be complemented by dialogues in presence. I believe based on previous literature and my experience that duoethnography creates the possibility for communication, interaction and dialogues. As collaborative writing and an open interactive process, it supports the construction or reconstruction of our beliefs and supports the

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[412] Heikkinen, A., Lilja, N. & Metteri, A. (2018). Yliopiston eetosta etsimässä - Kokeiluja ja kokemuksia monitieteisestä altistumisesta aikakauden polttaville kysymyksille. (In search of the ethos of university - experiments and experiences from multidisciplinary exposure to burning issues of the era). *Aikuiskasvatus, 38*(4), 320–325. https://doi.org/10.33336/aik.88389

[413] Macfarlane, B. (2011). The morphing of academic practice: Unbundling and the rise of the para-academic. *Higher Education Quarterly, 65(1),* 59–73. https://doi.org/10.1111/j.1468-2273.2010.00467.x

development of a professional identity and knowledge creation about ourselves and the world around us.

It also has the potential as a space in which learning and knowledge-sharing can be questioned, transformed and theorised. It might strengthen, in the long run, the relationships between academics as professionals and scholars and support the development of trust, values and readiness for the dialogues. Trust in your partner and colleague, along with respect, forms a systemic field that has brought us together in this dialogue, implying the ability to see and understand the different experiences, which, in turn, suggests the ability to understand and accept our controversial academic and social realities. It represents a form of self-understanding in relation to others and more diverse representations of the world.[414]

***Larissa and Anja*:** Below is the festive photo that reflects our long-term collaboration, academic journey and the honour of being co-supervisor for a talented young colleague: commitment, effort and joy (Photo 6).

Photo 6: Larissa, Kristel and Anja after the successful defence of Kristel's Ph.D. dissertation. Six years of joint supervision have come to fruition, reaching the goal. 9/2022, Tallinn University.

Based on the content analysis of our dialogue, what are the common meanings of our academic journey, academic and personal experience?

[414] Sawyer (2016).

Being an academic is not only a structural position but also involves values, beliefs and continuous sense-making of experience. Our dialogue shows that meanings are not only related to the traditional view on academic experience and roles such as researching, teaching and commitment to society and to the specific field. We found several non-traditional meanings that related to our academic experience based on self-hoods and values, joint activities and companionship, and the importance of dialogue. Our experiences are satisfying and, at the same time, frustrating, continuous learning and development involving doubt and uncertainty. Our academic journeys and experiences are intertwined with our personal lives, values and continuously changing social environments and relationships, containing a myriad of identity traps.

Since academia is an essential part of the capitalist world system, where work is increasingly complex, our academic experiences, intellectual, ethical and emotional concerns, and passions are part of our experiences about living in such a system. The competitive, individualist and calculative ethos of academia narrows the space – time, encounters across different social and professional positions – for collective discussion on the aims and meanings of academia. Companionship and engagement in joint activities are critical for developing ways of navigating and coping in academia according to ethical principles that integrate intellectual, political, individual and social aims. We face the performative and sometimes customer identities of students while learning about their experiences and co-creating an environment for the development of curiosity and human encounters. By providing choices and space for mutual learning between academic staff and students with diverse seniority and backgrounds, we can engage in intellectual endeavours. Though it might remain wishful or scarce, it is fundamental to the meaningfulness of academic work. Sharing everyday academic work, such as the workshop and writing process around 'Environmental Care and Social Progress', may support 'anti-hegemonic' action and change in academia.

Duoethnography and co-authorship as a dialogical process can create a dialectical synthesis of ideas and transform meanings, clarifying and revealing the positions of the partners in the dialogue. However, it is demanding to create an immersive dialogue among academics, who are too busy and multitasking to read and think about each other's writing due to the constant acceleration, fragmentation and mediatisation of information flows in academic life. However, as Maris Raudsepp stated, the world is dialogical – living – in its structure and functioning, indeterminate, mutable and ambiguous. Human consciousness also

functions dialogically. Dialogue is necessary for the development of the self-consciousness of each subject and for the realisation of his or her potential. It is an approach for generating novelty and also a catalyst for creativity.[415] Using such a methodological frame requires trustworthiness. We share the assumption of Richard Sawyer (2016, 446) that duoethnographic research and writing becomes trustworthy when researchers' reflexivity becomes apparent, and research is explicitly tied to his or her life and experience. Consequently, we invite readers to follow our reflection process and consider their positions and experiences in the academy.

[415] Raudsepp (2007).

Chapter 10
Conclusions

Anja Heikkinen, Nasrin Jahan Jinia

In this concluding chapter, we first briefly summarise the main arguments from previous chapters, focusing on key issues related to the (im)possible connection of environmental care and social progress in the context of adult, vocational and academic or higher education and governance. Second, we compile key concerns expressed by our team, acknowledging both shared perspectives and more controversial viewpoints among us. In the third section, we reflect on lessons learnt during our process and offer a few recommendations for various audiences and for future research.

Arguments About the (Im)possibility of Connecting Environmental Care and Social Progress

In his chapter, 'Social Progress and Environmental Care: Lessons Learnt from the IPSP', Lorenz Lassnigg concludes that the framing of social progress in the agenda of IPSP (International Panel for Social Progress) aims to develop a positive alternative to the end of history and critical and de(con)structive postmodernity. This requires moving beyond linear models of Western capitalist 'modernisation' and revising the 'third-way' modernisation. It necessitates an encompassing, flexible and multifaceted set of values and principles that provide a compass for the assessment of progress. These include values and principles that establish human rights, justice, the rule of law, the renewal of democracy, and a thorough consideration of the future of capitalism. Civil society should be mobilised through participation in societal processes, the privileged and powerful forces should be challenged, regulations should secure a progressive use of the market mechanism, and production should be exposed to societal and political influences.

Instead of following ideas of degrowth in its analysis, IPSP suggests that economic growth and environmental care can be reconciled through the development and implementation of appropriate actions and policies. Social progress is seen as achievable when defined and politically and socially staged within established values and principles. While IPSP mentions education as a provider of competencies and 'human capital' for economic purposes, engagement and democratic citizenship, its focus on formal education overlooks vocational and adult education. It also neglects the interplay between formal and informal education and learning, which

fundamentally influences the potential and limits of formal institutions. The overall argument does not give proper consideration to citizenship, and the attribution 'an important role in the cultural and political discourse' to teachers is not elaborated. Lorenz himself argues that in a framework of 'human flourishing', education could contribute to social progress when 'educational goods' are systematically related to wider non-educational goods, choice processes, just distribution and political processes.

Nasrin Jahan Jinia, Golaleh Makrooni and Samya Saeed highlight the importance of interpreting social progress and environmental care within a contextual framework and comparative perspectives. Their chapter, 'Integration and Employability in the Global North and Global South', indicates that the escalating number of refugees and displaced individuals due to personal, economic, political and environmental reasons has elevated the global significance of migration. These individuals have been compelled to leave their native environments and homes for a better and more sustainable livelihood, stability and security. Addressing their diverse cultural backgrounds and societal environments is crucial when preparing vocational and adult education and training programmes to ensure their effectiveness and applicability. This fosters trust among immigrants from cultures in which gender and family hold a significant role. However, it is found that Finnish vocational adult education is designed mostly from the perspective of the Global North, which fits well with adults of the Global North. As a result, it has not been efficient in attaining the desired outcomes for diverse immigrants coming from the Global South, particularly for immigrant women who hold significantly lower employment rates than women with Finnish backgrounds.It is imperative to develop curricula and training programmes that align with the contemporary demands of the job market while scrutinising market needs. It requires comprehensive policies and culturally sensitive programmes to support the integration of immigrants into work life. Due to the diversity of employers, strategies such as sustainable language training, recognition of qualifications, networking development and interculturality should be considered.

Equally, in the Global South, curricula should address the specific requirements of both women and men. The development and training of skills that promote reshaping their perspectives and capabilities are essential to empowering women to overcome familial and material dependencies. This involves comprehending their roles within the socio-cultural system, norms and traditions. Curricula must incorporate fresh perspectives on women's roles in society, which are equal to men's roles, encompassing concepts of citizenship, equality, and social justice.

In their chapter, ‘Technologisation as the Planetary Solution for Environmental Care and Social Progress? Critical Questions to Vocational and Adult Education’, Shafiqul Alam, Anja Heikkinen and Gabriele Molzberger consider it impossible to reconcile concepts of environmental care and social progress as long as they are dominated by technologisation imposed by the Global North. However, they recognise the need for diverse local approaches to technologisation in governance, adult, vocational and higher education. They argue that technological ethos has become the spirit of current global capitalism and has led to the exploitation of human and nonhuman environments. Only human beings can take the ethical responsibility for compensating for the harm of environmental degradation, earth-economic inequalities and injustices among human and nonhuman earthlings. However, humans holding economic and political power in the Global North carry the main responsibility for the capitalogenictechnologisation process by reducing the exploitation of seemingly ‘cheap’ human and nonhuman work, the human-centred energy and material flows, and extraction of earth’s resources.

In order to deconstruct the technological setup of ‘progress’ and ‘development’ in the Global North, the perspective of nonhuman earthlings should be included in the aims and functions of education. It implies unlearning ‘progressive’ values and virtues, competencies and skills oriented towards capital accumulation and competition in the appropriation of ‘nature’.Addressing the ‘ecological debt’ involves more than raising awareness through ‘eco-social education‘ and tagging educational activities according to their response to the UN SDG targets. The care for both human and nonhuman environments cannot only depend on moral education, which focuses solely on intellectual values, virtues and cognition. The process of unlearning requires concrete alternative techniques in material action. Shafiqul and others regard universities as bearing a distinctive moral obligation to collaborate with vocational and adult educators in inventing techniques for environmental care, tominimise social metabolism and to respect the historical wisdom of diverse local livelihoods. This requires local and planetary historicising studies between the Global South and Global North about the role of governance and education in the process of technologisation.

Aka Firowz Ahmad and Mohammed Asaduzzaman argue in their chapter, ‘Integrating Governance and Education for Environmental Care: Values and Virtues in Perspective’, that a certain form of ‘social progress’ is possible, building on classical theories of values, virtues and wisdom, both in the Global North and the Global South. They emphasise that

humans are the target of governance and education since they are responsible for the colonialist damage to humans and the environment. Therefore, human values and virtues are critical for progress and environmental care in governance and education. Governance needs to be cultivated from the very early stage of human life because it is a particular form of behaviour that consciously shapes, directs, uses and controls human behaviour to achieve particular objectives. Family, society and the entire education system play vital roles in exercising collective governance.

A coherent or integrated system of education and governance with due emphasis on the values and virtues along with the technical capabilities is essential in healing the damages of colonial exploitation, managing discipline, upholding peace, preserving cultural heritage, institutionalising democracy and ensuring sustainable development. Education without values and virtues is incomplete and unable to change human behaviour. Similarly, incomplete education cannot promote governance or good governance. Finally, the authors believe that the interconnectedness of education, governance, values, virtues and their potential to create a positive impact on behaviour, particularly in terms of promoting ethical conduct and environmental sustainability, is imperative. As a result, they recommend that academia should place greater emphasis on conducting in-depth research concerning the integration and fostering of the classics of values and virtues within the realms of governance and education.

In her chapter, 'Wisdom: Reflections and Problems of Current Theoretisation: Injustice of Value-Based Hierarchies', Eeva K. Kallio assumes that social progress is possible and needed in current crises if it is interpreted as human progress towards ethics and wisdom. As artificial intelligence and other evolving technologies will fundamentally change our relationship with knowledge, there is a need for wisdom that cannot be handled mechanically but through contemplative self-education and self-cultivation of values and aims. Differences between cultures must be more carefully considered with respect to values and wisdom. Western-biased developmental level thinking cannot be regarded as a comprehensive answer. Constant discussion about values, both within poly- and multicultural contexts, are essential for the future. Values form the axiological base of wisdom, which extends beyond mere knowledge-level information. Wisdom includes emotions, perspective-taking abilities, ethics and values. Thus, it is a more complex construct than pure 'informative' cognition.

There is a fundamental change in society in the midst of technological advancement, environmental collapse and global political contradictions.

A totally new approach should be developed in education to address these challenges, as it seems that old tools are not enough. Instead of hierarchical and vertical thinking, which put different views on an order-based scale, democratic lateral thinking should be encouraged, which also makes it possible to understand 'Other' as equal to oneself. It is a matter of self-understanding and gaining deep insight into one's motives. Eeva suggests psychological and philosophical reflection for self-education, delving into the reasons behind our actions that contribute to the destruction of life on Earth.

Hannes Peltonen assumes in his chapter, 'On Belief, Virtue and Education in the Midst of Climate Change', that social progress and environmental care may be connected if people can be motivated to pursue a certain kind of happiness in their lives. He considers that affecting knowledge and beliefs has proved insufficient to lead actions to combat climate change and its effects. He finds Aristotle's notion of happiness as living and acting well over a lifetime as a good candidate to motivate actions needed to mitigate climate change, not referring to consumerism and materialism. Since virtues guiding how to live and act well are socially learned and exercised, political communities encouraging certain behaviour should promote formal virtue education, although it faces opposition for reasons that are myths.

Concerning opportunities for virtue education, Peltonen refers to personal teaching experiences. While virtue education happens inadvertently, it may not require precise teaching from individual teachers because the impact of good teaching, focusing on transferable skills, is uncertain. In his course, he has included many themes concerning living and acting well over a long period of time. If teaching helps students improve their critical thinking, the future may be less bleak than it now seems.

Björn Wallén considers in his chapter, 'Asymmetrical Power Relations in Digital Citizenship and Popular Adult Education', that social progress and environmental care can be reconciled through eco-socially sustainable popular adult education. Nevertheless, since the preservation and development of democracy is the social ethos of popular adult education, it is challenged by the agenda of digital citizenship in Finland, as elsewhere in the Global North. While active and democratic citizenship grows from learning communities and communal learning, digitalisation has a double-edged impact on citizenship since it both enables and excludes from learning and participation.

Björn is convinced that skills (know-how) and content (know-what) will not solve the asymmetrical dilemma within popular adult education, nor

will media literacy, critical information evaluation and continuous fact-checking. It is a moral dilemma that needs ethical reasoning and formation (know why) on the core values of digitalisation. He assumes that the new roadmap heading at 2030, adopted by popular adult education organisations in Finland, provides an alternative that is also applicable to the Global South-North framework. It includes three interlaced paths of change: eco-socially sustainable, recognised and validated, and flexible and emergent popular adult education. Digital citizenship should build on the core values of equity and equality that are promoted by the values of universalism, self-direction and benevolence.

In their chapter, 'Confronting Environmental Care and Social Progress in Academic Journeys: Duoethnography', Larissa Jögi and Anja Heikkinen focus on the issue of the potential of academics to mobilise to address the challenge of connecting social progress and environmental care. They consider academia to be an essential part of the capitalist world system, where work is increasingly complex. Therefore, academic experiences, intellectual, ethical and emotional concerns and passions are part of the experiences of living in such a system. Being academic is not only a structural position but also involves values, beliefs and continuous sense-making of experience. Academic capitalism, coupled with the internalisation of a competitive, individualist and calculative ethos by academics, restricts the space and time available for meaningful encounters across various social and professional positions. This hinders the possibility of truly open discussions and dialogues. Larissa and Anja find duoethnography to have therapeutic and empowering potential as a research method. Concerning the understanding of 'academic experience', it is demanding to create an immersive dialogue among academics, who seem too busy and multitasking to read and think about each other's writing. This indicates difficulties in focusing attention and thinking due to the constant acceleration, fragmentation and mediatisation of information flows in academic life.

They conclude that companionship and engagement in joint activities are critical for developing ways of navigating and coping in academia according to ethical principles that integrate intellectual, political, individual and social aims. Sharing everyday academic work, such as the workshop and writing process around environmental care and social progress, supports 'anti-hegemonic' action and change in academia.

Shared Concerns About the (Im)possibility of Connecting Environmental Care and Social Progress

We share a concern about the *hegemonic interpretation of progress and development* in discourses and practices related to social progress and environmental care. This impact extends to vocational, adult and higher education, as well as diverse forms and scales of governance. The

interdependent concepts and discourses of psychological, social, economic, political and ethical progress and development have historically played a vital role in reinforcing inequalities among humans and nonhumans across the globe, limiting their capacity to address the root causes of the environmental crisis. Historically, social progress and development have been intertwined with colonisation and the creation of diverse forms of economic, cultural, social and value hierarchies. Therefore, it is vital to recognise the colonisation of minds through cultural, ideological, religious and intellectual programming, which also shapes concepts, discourses and practices related to social progress and environmental care.

Some of us emphasise the dominance of agendas of social progress and development by powerful political and economic actors in the Global North, recognising that the meanings for people and policymaking in the Global South differ. The Global South is forced to accept and adapt to environmental and social challenges and forced migration and to accept prescriptions from the Global North regarding technologisation, efficient labour market and integration measures for migrants, as well as the shaping of individual consciousness and the promotion of civic participation. Avoiding the addressing of root causes underlying environmental crises perpetuates historical epistemological, ontological and ethical hierarchies, reinforcing the domination of the Global South by the Global North.[416] Obviously, this is not an easy task and requires the reconstruction of hegemonic concepts, policies and practices of progress and development.[417]

Some of us perceive the *concept of social progress as fair, relevant and useful as an immediate adaptation to unequal consequences of environmental degradation.* Furthermore, they view it as promoting the social and economic sustainability of people and places affected by unequal impacts of environmental degradation. While the causes and impacts of environmental crises are neither universal nor abstract, they

[416]Moore, J. (2022). Anthropocene, Capitalocene& the Flight from World History: Dialectical Universalism & the Geographies of Class Power in the Capitalist World-Ecology, 1492-2022. *Nordia Geographical Publications, 51(2)*, 123–146. https://doi.org/10.30671/nordia.116148

[417]Though such a process might as well be considered as "improvement", some of us would rather call it "terminal care" of humankind, where measures are taken to make its gradual decline less painful. Yet, like the seemingly positive progress and development caused unwanted negative consequences, the process of deconstruction might have unintended positive impacts like wellbeing and happiness in human lives.

cannot be addressed through universal and abstract measures. The challenges posed by cultural, linguistic and environmental diversity, along with social, economic and gender inequality, related to forced migration, cannot be effectively addressed without contextualising agendas of social progress and environmental care in governance and education.[418] For example, women often have limited opportunities to raise their voices in their family, community and nation. These issues are perpetuated through generations and rationalised by social expectations, political administrations, legal decrees, cultural norms and religious practices. By valuing women's work and education, alternative socio-cultural norms and values can be developed. Consequently, women could also change their status by themselves as they reframe their role. Education could play an important role in reducing discrimination against women.

Another shared concern is the perception of *technologisation as the solution to both social progress and environmental care*. As the 'spirit' of capitalism, technologisation has progressed in tandem with the development of the Global North and become the paradigm followed similarly in economy and industry, governance and education. Many of us emphasise consumerism as the root cause of the environmental crisis and the driving force behind capitalist expansion. However, the technologisation argument emphasises the production, distribution and trade of commodities and services and the role of humans as producers and distributors as critical components of capitalist political economy or ecology. The technologisation in economic, political and social spheres cannot be separated, nor membership and participation in economic, political and environmental collectives or communities, due to the rapid expansion of digitalisation and artificial intelligence (AI). While lacking the benefits of technologisation, no politics has addressed the original causes of the challenges of the Global South. On the contrary, governments in numerous countries across the Global South, such as Bangladesh, have introduced ICT or digital security acts that are targeted at journalists and activists aligned with opposition political parties. Consequently, concerns about digitalisation and AI should include citizenship and governance, work and industrial relations, as well as other spheres of life, such as education, consumption and social interaction.[419]

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[418]Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) (2022). *Methodological assessment regarding the diverse conceptualization of multiple values of nature and its benefits, including biodiversity and ecosystem functions and services*. https://www.ipbes.net/the-values-assessment/

[419] Hari, J. (2022). *Stolen focus - why you can't pay attention--and how to think deeply again*. New York: Crown.

Technologisation affects the whole earth system and the metabolic relation of humans with nonhuman nature.[420] However, diagnoses about the role of natural and technological sciences are controversial. For example, many blame them for justifying hierarchical human-centred interpretations of psychological, moral, social and economic progress and development. However, paradoxically, the awakening of humans, as well as their potential to stop and turn the anthropogenic condition of the earth system, depends on findings from natural sciences and technology and their connection to the expansion of capitalist economies and societies of the Global North.

Consequently, our major concern revolves *around ethics –values and virtues, wisdom* – underlying the hierarchical and anthropogenic concepts of social progress and environmental care in governance and education. Many are concerned about the internalisation of consumerist and materialist values across the globe, reflected in the contradiction between knowledge and behaviour in the face of the environmental crisis. Some emphasise more values related to technologisation and metabolic alienation, referring to human and nonhuman activities in production, distribution, and trade.From a secular, scientific perspective, transforming the universe and planet Earth does not follow anthropocentric ethical principles and values, such as doing good or justice. Therefore, paradoxically, only human beings can take the ethical responsibility for 'compensating' the harm of environmental degradation, earth-economic inequalities and injustices caused among humans and between humans and nonhuman earthlings.

Despite differences, we consider the integrative wisdom approach a potential means to reconcile the conflicts related to development and progress between policy sectors, spheres of life, fields and forms of education, humans and nonhumans. Nevertheless, the difficulty lies in the integration of psychological, philosophical, political-economic or ecological interpretations, as well as individual and collective perspectives of wisdom. We define wisdom as virtuous governance and education, encompassing self-edification, character education, the cultivation of

[420] Metabolism can shortly be defined as flow of energy and materials in and between human and nonhuman entities and systems: social metabolism refers to flows through human societies, earth metabolism to flows on the whole planet earth; relations between entities/systems in metabolic processes can be called metabolic relations, see for example González de Molina, M., Toledo, V.M. (2014). Social Metabolism: Origins, History, Approaches, and Main Publications. In *The Social Metabolism. Environmental History, vol 3*. Springer, Cham. https://doi.org/10.1007/978-3-319-06358-4_3

values and virtues, critical thinking and the ability to concretely reduce social metabolism in work and industry. Framed as an ethics of care for the human and nonhuman environment,[421] wisdom implies justice as the will to enable other earthlings to experience what is good for them. It involves the internalisation of an 'other-regarding duty'.[422] In the era of the Anthropocene or Capitalocene, it could indicate the duty of the most guilty humans to compensate for the ecological and economic 'debt' of harming other human and nonhuman earthlings.

Obviously, our concerns about the *relation of governance with adult, vocational and higher and academic education* to the (im)possibility of connecting environmental care and social progress reflect the gap between the Global North and the Global South. Although the institutions and activities of adult, vocational and higher education are critical in the formation of citizenship, democracy and participation in (political-economic) communities, their mutual relations are diverse with complex historical and cultural ties. Many of us consider ethical and character education most important in promoting wisdom in governance and in finding a connection between social progress and environmental care. The ethos and methods of (Nordic) popular adult education in promoting democracy and good governance might play a vital role when updated and extended to include all earthlings of the planet. However, some emphasise the dialectic of action and consciousness in the integration of education and governance. Good intentions (values), mindsets and mental virtues are insufficient for ethics of care for human and nonhuman environments; they must materialise in concrete actions and changes in ways of life. For example, from the perspective of adaptation to environmental degradation and its impacts, the focus on employability and integration in adult, vocational and higher education is helpful for migrants to cope with a new culture and the labour market in a new society. Similarly, promoting the transfer of technological innovations into the Global South may be necessary for balancing global economic and social inequalities and

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[421]Brennan, A., Norva Y. S. Lo (2022). "Environmental Ethics". In *The Stanford Encyclopedia of Philosophy* (Summer 2022 Edition). Edward N. Zalta (ed.). https://plato.stanford.edu/archives/sum2022/entries/ethics-environmental/; Giambartolomei, G. (2022). *Caring-with People and Nature: Exploring social-ecologically just transformations through a lens of feminist and democratic caring*. Coventry University. https://pure.coventry.ac.uk/ws/portalfiles/portal/54610252/2022_G_Giambartolomei_PhD.pdf

[422] Von Wright, G. (1963). *Varieties of Goodness*. London: Routledge and Kegan Paul.

addressing urgent humanitarian and environmental catastrophes. However, such a narrow perspective may provide a justification for actors and institutions in education and governance to evade the analysis of the root causes of environmental crises and the meanings of social progress. It hinders the discovery of planetary solutions to address these issues both in the Global North and in the Global South.

One concern behind our project is the *potential of academics to mobilise* voluntarily, related to the (im)possibility of connecting social progress and environmental care in the context of global academic capitalism and competition. The challenge of keeping the project going shows how profound the concern is. This becomes visible in our conclusions and recommendations, which are still rather abstract and universal, or in narrowing opportunities for mobilisation into the framework of our individual work.

Reflections, Recommendations and Questions for the Future

We find the critique of hierarchical concepts of progress and development fundamental in attempts to find alternatives to social progress and technologisation in tackling forced migration and challenges to democracy and citizenship. However, more comprehensive analyses are needed to differentiate *spatial and temporal scales and emergent (ontological) qualities of progress and development*. We should clarify what progress and development mean in terms of ontogenetic and phylogenetic changes in humans as species-beings, individuals and collectives, or as a 'cultural-evolutionary' change. Furthermore, it is important to recognise the ontological spheres and scales beyond humans – encompassing organic and inorganic earthlings – and acknowledge the embeddedness of planet Earth in the universe.

We emphasise the necessity to recognise*the legacies and continuities of colonisation* between and within the Global North and Global South when analysing the (im)possibility of reconciling (certain kind of) social progress and environmental care in governance and education. However, this recognition should better contextualise the relations of religion and gender to the nature, causes and consequences of political, economic, and environmental crises. This is vital because values, virtues and wisdom, which are linked to the (im)possibility of connecting environmental care to social progress, are deeply and historically integrated into distinct religious or secular worldviews and beliefs. We explicitly addressed gender only in the analysis of employability and integration measures of migrants in Finland (Global North) and the Kurdistan Region in Iraq (Global South). Their perspective on gender tends to repeat supranational

agencies' policies and discourses about women's empowerment and employment. Migrant women face distinctive challenges both in the Global North and the Global South, and solving them should receive special attention.

However, since gender is a relational category, the root causes and symptoms of gender inequalities in different contexts and across contexts should be considered in the framework of gender relations. These, on the other hand, are deeply embedded in the values, virtues and ethics of dominant worldviews and religions.[423] Therefore, tackling gendered problems of forced migration and environmental degradation may not succeed without including men, gender and family relations in analyses and solutions. Without open, self-critical dialogue between researchers embedded in diverse contexts of the Global North and Global South, they run the risk of being captured by hegemonic (colonial) conceptual frameworks. This impedes the possibility of achieving a mutual, even temporary, understanding of underlying meanings and conceptions. Although locally embedded interpretations are necessary, in attempts to reconcile social progress and environmental care, dialectics between the local and planetary should be addressed and recognised properly.

We emphasise the *ethical critique of technologisation* in consideration of the (im)possible connection between social progress and environmental care. While values, virtues and wisdom are affected by the planetary standardisation of technologisation, we should also recognise the potential diversity in ethics of environmental care, linked to the historical intertwinement of biodiversity with cultural and linguistic diversity. The alignment of work, industry and ways of life to earthly metabolism requires knowledge, understanding and skills that allow as low social metabolism as possible in diverse human–nonhuman communities or assemblages and fair interaction between them. Could the interpretation of technique as skilful interaction between humans and nonhumans, promoting sustainable social metabolism, be a constituent of virtuous, wise humanness?

Our project was triggered by the question of *how (local and planetary) governance and vocational, adult and higher education contribute* to environmental care and social progress. While higher education institutions are mainly responsible for educating leaders, professionals and managers in work life, educational institutions and governance, their

[423] Jinia, N.J. (2016). *Microcredit and Women's Empowerment: Does microcredit promote the borrowers to participate in the household decision-making process in Bangladesh?* PhD thesis. Tampere University Press

values and virtues are most critical. The research and teaching of environmental ethics and wisdom are primarily targeted at children and youth and address humans as consumer-citizens. Although some emphasise the importance of moral education at the early stages of life for good governance, others remind us of psycho-physical changes and socio-economical structuration of life courses. Values, virtues and wisdom, or motivation to act well in the whole political-economical or -ecological sphere, have gained marginal attention in vocational, adult and higher education. Since adults are the main actors in production and distribution across diverse industrial sectors and work organisations, it may be considered unfair and escapist to place the hope for the salvation of planetary crisis solely or primarily in children and youth.

Addressing the question of how governance and education relate requires deeper long-term conceptual and empirical research on the *concepts of education and governance* by problematising and revisiting them collaboratively across localities in the Global North and Global South. In our reflections, we tend to consider governance and education as institutions (structures) instead of activities with distinctive intentions (functions). The parallel governmentalisation and pedagogisation of all spheres of life make it challenging to separate functional from institutional meanings. We agree that humans are co-inhabitants of the planet with other earthlings, and human societies and economies are constituents of the earth system and earth economy,[424] but this also requires a radical revision of human-centred conceptions of governance and education and their functions as promoters of democracy and citizenship, equity and participation, well-being (happiness) and wisdom.

When meanings of power, folk (demos) and economy (oikos) are extended to local and planetary assemblages of human and nonhuman earthlings, interpretations about work, labour and occupations (division and integration of work), about social and political communities, and about knowledge and self-actualisation must change. Furthermore, technologisation is rapidly challenging conceptions about humanness – through digitalisation and artificial intelligence – and naturalness – through gene and cell manipulation and artificial life. This problematises the anthropogenic interpretations of governance and education. If we agree that human and nonhuman work mediate social and earthly metabolism, vocational education, which functions as a collective designer of work and industry, is existentially most critical for humans. The functions of

[424] Latour, B. (2018). *Down to Earth: Politics in the New Climatic Regime*. Polity Press.

academic and higher education and different forms of adult education are also vocational when constituting, justifying and enabling certain divisions and integration of human and nonhuman work.

On the other hand, despite institutional settings, vocational, adult and higher or academic education share the function of shaping communities to educate themselves and manage their metabolic activities, potentially also promoting local democratic governance, linked to fair governance across localities. Should they follow the current agendas of eco-modernism, environmental justice, degrowth, planet or earth-political coordination (planet politics), anarchism or something else? Or could the reconciliation of the diverse inequalities and injustices inside and between the Global North and Global South start from metabolic solidarity, which recognises the dialectic of local and planetary conditions between diverse human–nonhuman collectives?

Our project was accomplished as part of our regular duties, without separate funding, time or other resources. Therefore, it was a challenge to maintain dialogue amidst of our diverse institutional and occupational positions, cultural and situational contexts, and disciplinary frameworks. Numerous discussions took place, and lessons were learnt, though not all of them could be documented in the current publication. Also, during the process, we experienced the challenges of the Covid-19 pandemic, the war in Ukraine, and various environmental hazards around our locations, which we were unable to fully reflect in our chapters.

Obviously, there are differences in our interpretations of the (im)possibility of connecting social progress and environmental care. These interpretations are rooted in both our professional and disciplinary backgrounds and our personal and cultural contexts. Initiating this discussion highlights the artistic essence and beauty inherent in this book. While we could have better exploited the multidisciplinary setting of our team in exploring conceptual, political and practical connections between governance and adult, vocational and higher education, we value the wide range of expertise held by the authors. It was challenging to break free from our own iron cages, traps or sticky floors of the ‘Capitalocene’. However, our utmost concern seems to be focused on what we can do in our positions and places in academia, education and governance, which are integral parts of our personal and collective lives in diverse communities of human and nonhuman earthlings. This situation reminds us of the persistent dilemma of reconciling ‘structure’ and ‘agency’ and the importance of clarifying where we belong as researchers and who the audiences of our discussions and arguments are.

The primary audience for our publication would be the agents of colonisation and the 'Capitalocene', and we hope they will be interested in reading it. However, the book is primarily an invitation to researchers across disciplinary boundaries, to professionals and practitioners in educational institutions and governance, and to inhabitants of local communities for collaborative research and transformative action between and within the Global North and Global South. Critical genealogical analyses are required to understand, at the local level, how human–nonhuman economic communities (assemblages) have transformed; at the national level, how human–nonhuman economies have transformed; and, at the global level, how local and national human–nonhuman economies have transformed on planet Earth. Moreover, such analyses may reveal lessons to be learnt from extinct or forgotten ways of life with lower social metabolism. These insights could be valuable when shaping governance and education for the future.

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Contributors

Anja Heikkinen is an Emerita Professor of Education in the Faculty of Education and Culture, Tampere University. Contact: FI-33104 Tampere University, Finland. Contact email: anja.heikkinen@tuni.fi.

Nasrin Jahan Jinia, PhD, is a Lecturer in the Department of Health and Well-being at Turku University of Applied Sciences, Master School www.turkuamk.fi/MasterSchool Joukahaisenkatu 3 FI-20520 Turku, Finland & Teacher (part-time) in the Department of Social Services and Healthcare at Tampere University of Applied Sciences, Tampere, Finland. Contact Emai: nasrin.jinia@turkuamk.fi, nasrin.jinia@gmail.com

Lorenz Lassnigg, PhD, is a senior researcher at the Institute for Advanced Studies (IHS), Vienna, research group Education and Employment (EQUI; https://www.ihs.ac.at). Contact email: lassnigg@ihs.ac.at

Golaleh Makrooni, PhD in Education, is a Postdoctoral research fellow in the Faculty of Education and Culture, Tampere University, Finland. Contact email: golaleh.makrooni@tuni.fi, golaleh.finn@gmail.com

Samya Saeed Khalid Amedi, PhD in Sociology, with specialisation Sociology of Women, is a Lecturer at Sociology Department, Humanities Faculty, University of Duhok, Iraq. Contact email: samya.saeed@uod.ac

SM Shafiqul Alam, PhD, is a Professor of Public Administration in the Department of Public Administration, Faculty of Social Sciences, Islamic University, Kushtia, Bangladesh and currently working as a Research and Development Specialist in MorrowX Oy, Tampere, Finland. Contact: Åkerlundinkatu 8, 33100, Tampere. Contact email: alam@morrowx.com, smalamuta@gmail.com

Gabriele Molzberger is a Professor of Education with Focus on Vocational and Adult Education, University of Wuppertal, Germany. Contact email: molzberger@uni-wuppertal.de

Aka Firowz Ahmad, PhD, is a Professor of Public Administration and Chairman Department of the Public Administration, Stamford University, Bangladesh, Contact email: akafirowzahmad@gmail.com

Mohammed Asaduzzaman, PhD, is a Professor of Public Administration in the Department of Public Administration, Faculty of Social Sciences, Islamic University, Kushtia, Bangladesh. Contact: Department of Public Administration, Islamic University, Kushtia-7003, Bangladesh. Contact email: asaduzzaman.mohammed@gmail.com

Eeva K. Kallio, PhD, is a docent (adjunct associate professor) in University of Jyväskylä and Tampere University, Finland. Contact email: eeva.k.kallio@jyu.fi

Hannes Peltonen, PhD, docent, is a University Lecturer of International Politics at the Faculty of Management and Business at Tampere University, Finland. ORCID: 0000-0002-8802-8520, Contact email: hannes.peltonen@tuni.fi.

Björn Wallén is the chair of Finnish Adult Education Association - FAEA. Contact email: bjorn.wallen@sivistystyo.fi, Webpage: https://peda.net/yhdistykset/vst/yhteystiedot

Larissa Jögi, PhD, is an Associate Professor at the School of Education, Tallinn University, Estonia. https://www.academia-net.org/profile/larissa-jogi/76489. Contact email: larj@tlu.ee

The book presents the recent acceleration of human-introduced impact on the Planet Earth, which challenges the conceptual and theoretical frameworks of all disciplines, and their relations. This is especially the case in the exclusively human, society and culture-centered social, human, and educational sciences, and the political agendas they promote. The authors of the book problematize their dependence on the concept of development – as sustainable development or green industries - in education, governance, politics, and technology, and their isolation from natural sciences.

Although the book is aimed at an academic audience, it also opens to the general reader. The authorsmake visible the contradictions of environmental care and social progress between the Global South and North credibly and authentically.

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