

This is a self-archived version of an original article. This version may differ from the original in pagination and typographic details.

Author(s): Kallio, Eeva K.

Title: Wisdom: Reflections and Problems of current Theoretisation : Injustice of Value-based Hierarcies

Year: 2023

Version: Published version

Copyright: © by Osder & Authors

Rights: CC BY-NC-ND 4.0

Rights url: <https://creativecommons.org/licenses/by-nc-nd/4.0/>

Please cite the original version:

Kallio, E. K. (2023). Wisdom: Reflections and Problems of current Theoretisation : Injustice of Value-based Hierarcies. In A. Heikkinen, & N. J. Jinia (Eds.), Environmental Care and Social Progress : (Im)possible Connection? (pp. 121-130). Osder Publications.
<https://osderpublications.com/home/bookDetails/116>

ENVIRONMENTAL CARE AND SOCIAL PROGRESS

(IM)POSSIBLE CONNECTION ?



OSDER
PUBLICATIONS

Edited by

Anja Heikkinen

Nasrin Jahan Jinia

**Environmental Care and Social Progress
(Im)possible Connection?**

Edited by
Anja Heikkinen
Nasrin Jahan Jinia



OSDER
PUBLICATIONS

Environmental Care and Social Progress (Im)possible Connection?

Edited by
Anja Heikkinen & Nasrin Jahan Jinia

Copyright © by Osder & Authors

ISBN: 978-984-93567-0-7(eBook-PDF)

This is an open access version of the publication distributed under the terms of the Creative Commons Attribution- NonCommercial-NoDerivs licence (<https://creativecommons.org/licenses/by-nc-nd/4.0/>) which permits non-commercial reproduction and distribution of the work, in any medium, provided the original work is not altered or transformed in any way, and that the work is properly cited. For commercial re-use, please contact osderpublications@gmail.com



CC BY-NC-ND 4.0

Cover Design

Ahmad Fattah

Computer Makeup

Md. Atiqul Islam

Published by **Osder Publications**: 24/2 Eskaton Garden, Dhaka 1000, Bangladesh, December 2023

Visit the Osder Publications Website at
www.osderpublications.com

Chapter 6

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

Eeva K. Kallio²⁴⁶

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

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

²⁴⁷Lovejoy, 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

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., & Kjørliien, 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 analyses²⁵⁴ – 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

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 theory²⁵⁸ or even religious and spiritual elements or higher states of consciousness²⁵⁹ (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.

²⁵⁶Labouvie-Vief (2015).

²⁵⁷Kincheloe & Steinberg (1993).

²⁵⁸Simont, 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.

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

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

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

The difference between single- and multi-perspective thinking²⁶² 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

²⁶²Grossmann, 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 the 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.

²⁶³Stähle, 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>

²⁶⁴Virtanen, 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

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 Frowz 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 development²⁷³ 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 exceptions²⁷⁶ 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’. Garrett²⁷⁷ has claimed that all attempts to justify claims

²⁷²Law, 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).

²⁷⁴Assmann, 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.

²⁷⁷Garrett, 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 cultures²⁷⁸ – 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, McKenna²⁸¹ 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’s²⁸² 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

²⁷⁸Nisbett, 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).

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

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

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

²⁸²Erikson, 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. Evans²⁸⁶ 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

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

²⁸⁴Hadot, 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 ‘*Übermensch*’ 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 ontology 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.

²⁸⁸ Evans (2023, 2).

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

References

- Abel, G. J., & Sander, N. (2014). Quantifying global international migration flows. *Science*, *343*(6178), 1520–1522.
- Adams, T., & Herrmann, A. (2020). Expanding our autoethnographic future. *Journal of Autoethnography*, *1*, 1–8.
- Ahlman, E. (1939). *Kulttuurinperustekijöitä*. (Foundations of culture) Jyväskylä: Gummerus.
- 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. Helsinki: University of Helsinki.
- 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>
- Ala-Kauhaluoma, M., Pitkänen, S., Ohtonen, J., Ramadan, F., Hautamäki, L., Vuorento, M., & Rinne, H. (2018). *Monimeneelmäinentutkimuskotouttamistoimenpiteidentoimivuudesta*. Eduskunta.
- Alam, SM S. (2016). *Strategic Institutional Capacity in Solid Waste Management: The Cases of Dhaka North and South City Corporation in Bangladesh*. Acta Universitatis Tampensis.
<https://trepo.tuni.fi/handle/10024/99921?show=full>
- Alderfer, C. P. (1969). An empirical test of a new theory of human needs. *Organizational Behavior & Human Performance*, *4*(2). 42–175.
[https://doi.org/10.1016/0030-5073\(69\)90004-X](https://doi.org/10.1016/0030-5073(69)90004-X)
- Alexander, C. N., & Langer, E. J. (Eds.). (1990). *Higher stages of human development: Perspectives on adult growth*. New York USA: Oxford University Press.
- Al-Hawamdeh, F. A. M. (2018). *Refugees in the Middle East: Opportunities and Challenges* (1st ed.). Center for Studies of Refugees, Displaced Persons and Forced Migration at Yarmouk University.
- Allan, J., Tsioumani, E., Jones, N., Soubry, B. (Ed.) (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>

An Ecomodernist Manifesto (2015). Retrieved 2.09.2022, from <http://www.ecomodernism.org/>

Andersson, L. (2006). Analytic Autoethnography. *Journal of Contemporary Ethnography*, 35(4), 373–395. <https://doi.org/10.1177/0891241605280>

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

Aristotle (1984). *Nicomachean Ethics*. (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)

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

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.

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>

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>

- Azizi, Bayan (2015). *EXCLUSIVE: Report exposes rampant sexual violence in refugees camps*. <https://www.rudaw.net>
- Baggini, J. (2018). *How the world thinks: a global history of philosophy*. Granta Books.
- 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
- Baltes, P. B., & Staudinger, U. M. (2000). Wisdom: A metaheuristic (pragmatic) to orchestrate mind and virtue toward excellence. *American Psychologist*, 55(1), 122–136.
- 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
- Basseches, M. (1984). *Dialectical thinking and adult development*. Norwood, NJ: Ablex.
- 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.
- Blankertz, H. (1964). Die Menschlichkeit der Technik. In *Westermanns pädagogische Beiträge* 10, 451–460.
- Blankertz, H. (1969). *Bildung im Zeitalter der großen Industrie: Pädagogik, Schule und Berufsbildung im 19. Jahrhundert*. Hannover etc: Schroedel.
- BMUV (2020). *Kreislaufwirtschaftsgesetz. Gesetz zur Förderung der Kreislaufwirtschaft und Sicherung der umweltverträglichen Bewirtschaftung von Abfällen*. <https://www.bmuv.de/gesetz/kreislaufwirtschaftsgesetz>
- Böhme, G. (1993). *Am Ende des Baconschen Zeitalters*. Frankfurt am Main: Suhrkamp.

- Bonta, I. (2001). *Pedagogie. Tratat*, 5th Edition. Bucharest: Bic All Publishing-House
- Bontenbal, I., & Lillie, N. (2019). Integration of migrants, refugees and asylum seekers: Policy barriers and enablers. *SIRIUS WP3 integrated report*. University of Jyväskylä. <https://www.sirius-project.eu/>
- 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/>
- 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.
- Brighouse, H., Ladd, H.F., Loeb, S, Swift, A. (2018). *Educational Goods: Values, Evidence, and Decision-Making*. Chicago: University of Chicago Press.
- 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/>
- Carson, T. L. (2010). Kant and the Absolute Prohibition against Lying. Lying and Deception: Theory and Practice. Oxford University Press.
- Carter, I. (2011). *Human Behavior in the Social Environment: A Social Systems Approach* (6th ed.). Routledge. <https://doi.org/10.4324/9780203789629>
- 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>
- 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>
- Commons, M. L., &Kjorlien, O. A. (2016). The meta-cross-paradigmatic order and stage 16. *Behavioral Development Bulletin*, 21(2), 154–164.
- Confucius (1999). *The analects of Confucius : a philosophical translation*. New York: Ballantine Books.

- Congress, E. P. (1994). The use of culturagrams to assess and empower culturally diverse families. *Families in Society*, 75(9), 531. <https://doi.org/10.1177/104438949407500901>
- Constant, L., Culberson, S., Stasz, C., & Vernez, G. (2014). *Improving Technical Vocational Educational Education and Training in Kurdistan Region-Iraq*. RAND Corporation. https://www.rand.org/pubs/research_reports/RR277.html
- Crippa, A., d'Agostino, G., Dunne, P., & Pieroni, L. (2022). *Conflict as a Cause of Migration*. <https://mpira.ub.uni-muenchen.de/112327/>
- Crutzen, P. J. and Stoermer, E. F. (2000). The "Anthropocene". *Global Change Newsletter* 41, 17–18.
- Cunha, F., Heckman, J.J., Lochner, L., Masterov, D.V. (2005). Interpreting the Evidence on Life Cycle Skill Formation. *Discussionpaperseries, IZA DP No. 1675*. Forschungsinstitut zur Zukunft der Arbeit. <https://docs.iza.org/dp1675.pdf>
- Curnow, T. (1999). *Wisdom, intuition and ethics* (Avebury series in philosophy). Aldershot, England: Ashgate.
- Curnow, T. (2010). *Wisdom in the ancient world*. A&C Black.
- Curnow, T. (2015). *Wisdom: A history*. London, England: Reaktion Books.
- 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/>
- 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>
- Doyle, A. (2020, January 21). What Is the Hidden Job Market? *The Balance Careers*. <https://www.thebalancecareers.com/what-is-the-hidden-job-market-2062004>
- 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>

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

Equality and planetary justice in vocational, adult and higher education-research group. <https://equjust.wordpress.com/>

Erikson, E. H. (Ed.) (1978). *Adulthood*. New York, NY: Norton.

Escobar, A. (2018). *Designs for the Pluriverse. Radical Interdependence, Autonomy, and the Making of Worlds*. Durham and London: duke university press.

EU-Com (2006). *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>

Euler, P. (1999). *Technologie und Urteilskraft. Zur Neufassung des Bildungsbegriffs*. Weinheim: Deutscher Studien Verlag.

European Commission (2008). *The European Union and the Commonwealth of Independent States: Statistical Comparison*. DOI:10.2785/16566.

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 (2018). *Commission staff working document. The early warning report for Finland*. Brussels.

European Commission (2019). *Commission staff working document. Country Report Finland 2019*. Brussels. https://commission.europa.eu/publications/2019-european-semester-country-reports-and-communication_en

European Commission (2019). *Delivering the European Green Deal*. Retrieved July 15, 2022, from https://ec.europa.eu/info/strategy/priorities-2019-2024/european-green-deal_en

European Commission (2020). *Commission staff working document. Country Report Finland 2020*. Brussels. <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX%3A52020SC0325>

- European Commission (2022, June 16). *Adult education and training*. Eurydice. <https://eurydice.eacea.ec.europa.eu/national-education-systems/finland/adult-education-and-training>
- European Environment Agency (EEA) (2019). *The European environment — state and outlook 2020*. Luxembourg: Publications Office of the European Union. <https://www.eea.europa.eu/publications/soer-2020>
- 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>
- Fayol, H. (1949). *General and Industrial Management* (trans. by C. Storrs). London: Pitman.
- Ferris, Elizabeth, Dana Ahdab and Gavin Sylvia (2020). *ACCESS TO DURABLE SOLUTIONS AMONG IDPs IN IRAQ: Unpacking the Policy Implications*. IOM IRAQ. <https://iraqdtm.iom.int>
- 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 23rd June 2021.
- Finnish Government (2021). *Education Policy report of the Finnish Government*. <http://urn.fi/URN:ISBN:978-952-383-927-4>
- 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
- Finnish Institute of Health and Welfare (THL) (n.d.). Gender equality. In *Migration and Cultural Diversity*. <https://thl.fi/en/web/migration-and-cultural-diversity/integration-and-inclusion/gender-equality/equality-infographics-on-employment>
- Finnish National Agency for Education (2022). *Finnish Integration Services (FIS)*. <https://www.oph.fi/en/finnish-integration-services-fis>
- Fischer, A. (2015). Wisdom. The answer to all the questions really worth asking. *International Journal of Humanities and Social Science*, 5(9), 73-83.
- Fischer, P. (1996). Zur Genealogie der Technikphilosophie. In Fischer, P. (Hg.) *Technikphilosophie*. Leipzig: Reclam.

- 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>
- Fleurbaey, M., with 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>
- 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 Adults* 10(2), 123–141. <https://doi.org/10.3384/rela.2000-7426.rela9144>
- Foucault, Michel (1988). Power, Moral Values, and the Intellectual. An Interview with Michel Foucault by Michael Bess. *History of the Present* 4. Spring 1988, 1-2, 11-13. <https://web.archive.org/web/20150319131235/https://my.vanderbilt.edu/michaelbess/foucaultinterview/>
- 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.
- Fumasoli, T., Goastellec, G., & Kehm, B.M. (2015). *Academic work and careers in Europe: Trends, challenges, perspectives*. Dordrecht: Springer.
- Garrett, R. (1996). 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.
- 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
- Global Footprint Network (n.d.). *Advancing the Science of Sustainability*. Retrieved July 15, 2022, from <https://www.footprintnetwork.org/>
- Global peace index (2021). <https://www.visionofhumanity.org/wp-content/uploads/2021/06/GPI-2021-web-1.pdf>
- 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, and the environment. *Science*, 361(6399). <https://doi.org/10.1126/science.aam5324>
- 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
- 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. <https://doi.org/10.1177/2053019619895034>
- Greinert, W.-D. (2003). *Realistische Bildung in Deutschland. Ihre Geschichte und ihre aktuelle Bedeutung*. Hohengehren: Schneider Verlag.
- Grossmann, I. (2017). Wisdom in context. *Perspectives on Psychological Science*, 12(2), 233–257.
- 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
- Gutmann, A. (1987). *Democratic Education*. Princeton, NJ: Princeton University Press.
- 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).
- Hadot, P. (2002). *What is ancient philosophy?* Harvard University Press.
- Haque, MS (1996). The contextless nature of public administration in third world countries. *Int Rev Adm Sci* 62(3), 315–329.
- Hari, J. (2022). *Stolen focus - why you can't pay attention--and how to think deeply again*. New York: Crown.
- Harju, A., Heikkinen, A. (Eds.) (2017). *Adult Education and the Planetary Condition*. Helsinki: VST. SVV-programme. <https://urn.fi/URN:ISBN:978-952-5349-27-6>
- Hasell, J., Roser, M., Ortiz-Ospina, E. & Arriagada, P. (2022). *Poverty*. OurWorldInData.org. Retrieved from <https://ourworldindata.org/poverty>.

- Hasmath, R. (2012). *The ethnic penalty: Immigration, education, and the labor market*. Farnham: Ashgate : Routledge. https://www.academia.edu/2503270/The_Ethnic_Penalty_Immigration_Education_and_the_Labour_Market
- Heikkinen, A. (1995). *Lähtökohtia ammattikasvatuksen kulttuuriseen tarkasteluun. Esimerkkinä suomalaisen ammattikasvatuksen muotoutuminen käsityön ja teollisuuden alalla 1840–1940*. (Startingpoints to cultural reflections on vocational education) Tampere: Tampere University Press.
- 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 kasvatustieteen ja tänään*, 56 (pp. 305–328). Kasvatustieteen ja koulutuksen historian tutkimusseura. <https://journal.fi/koulujamenneisyys/article/view/77700/38703>
- 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>
- 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>
- 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-arvoistuva koulu?* Turku: Suomen kasvatustieteellinen seura.
- 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>

- 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>
- Herzberg, F. I., Mausner, B., & Snyderman, B. (1959). *The motivation to work (2nd ed.)*. New York: John Wiley.
- 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>
- 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>
- 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>
- 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/hi2021.02.02>
- Horkheimer, M., Adorno, T. W. (1947). *Dialektik der Aufklärung*. Amsterdam: Querido Verlag N.V.
- 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>
- Horsdal, M. (2011). *Telling Lives: Exploring dimensions of narratives*. Routledge.
- Human Rights Watch (2022). *Human Rights World Report 2022: Bangladesh*. <https://www.hrw.org/world-report/2022/country-chapters/bangladesh>
- 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/>
- Ibanez, A., and Manes, F. (2012). Contextual social cognition and the behavioral variant of frontotemporal dementia. *Neurology* 78(17), 1354–62. doi:10.1212/WNL.0b013e3182518375

- Ignacimuthu, S. (2013). *Values for life*. St. Paul Publications, Mumbai, 1-134. Retrieved from <http://stxavierstn.edu.in/xirf/profile/FR%20DR%20S.%20IGNACIMUTHU,%20S.J.%20XRF.pdf>
- Intergovernmental Panel on Climate Change (IPCC, 2023). *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. Lössche, V. Möller, A. Okem, B. Rama (eds.)]. Cambridge University Press. <https://www.ipcc.ch/report/ar6/wg2/>
- Intergovernmental Panel on Climate Change (IPCC, 2023). 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>
- 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/>
- International Organization for Migration (IOM) (2021). *Migration into a fragile setting: Responding to climate-induced informal urbanization and inequality in Basra, Iraq*. <https://iraq.iom.int/news/realities-climate-induced-migration-iraqs-southern-cities-new-iom-report>
- Intezari, A., Spiller, C., & Yang, S. Y. (Eds.). (2020). *Practical wisdom, leadership and culture: Indigenous, Asian and Middle-Eastern perspectives*. Routledge.
- 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. Lössche, V. Möller, A. Okem, B. Rama (eds.)]. Cambridge University Press. In Press. <https://www.ipcc.ch/report/ar6/wg2/>
- 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>
- IPSP (2017). *Religions and social progress: Critical assessments and creative partnerships*. <https://www.ipsp.org/download/chapter-16/>
- IPSP (2018). *Rethinking Society for the 21st Century. Report of the International Panel on Social Progress. Vol.I-III*. Cambridge: Cambridge University Press. v1
<https://doi.org/10.1017/9781108399623>; v2
<https://doi.org/10.1017/9781108399647>; v3
<https://doi.org/10.1017/9781108399661>
- Isser, D., Auweraert, P. (2009). *Land, Property, and the Challenge of Return for Iraq's Displaced*. United States Institute of Peace, Special report. <https://www.usip.org/publications/2009/04/land-property-and-challenge-return-iraqs-displaced>
- Japan International Cooperation Agency (2011). *Profile on Environmental and social consideration in Iraq*. <https://openjicareport.jica.go.jp>
- Jinia, N.J, Yilmaz, F., Peltola, J., Hillgren, E & Pambukhchyan, R. (2021). Networking towards a more sustainable working life for immigrants. In *Journal of Finnish Universities of Applied Sciences*. <https://uasjournal.fi/4-2021/networking-towards-a-more-sustainable-working-life-for-immigrants/>
- 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. <http://tampub.uta.fi/bitstream/handle/10024/99815/978-952-03-0221-4.pdf?sequence=1>
- Joita, E. (1999). *Pedagogia. Stiintaintegrativa a educației*. Iasi: Polirom Publishing-house.
- Jreisat, J. (2004). Governance in a globalizing world. *Int J Public Adm* 27(13&14), 1003–1029.
- Kalb, J. (2002). Liberalism: Ideal and Reality. *Telos*, 2002(122), 111–119.
- 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. Kallio (ed.) *Development of Adult Thinking: Interdisciplinary Perspectives on Cognitive Development and Adult Learning*. London: Routledge.

- 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*.
- Kaufmann, D., Kraay, A., & Zoido-Lobaton, P. (1999). *Aggregating governance indicators (Vol. 2195)*. World Bank publications. http://www.wds.worldbank.org/servlet/WDSContentServer/WDSP/IB/1999/10/23/000094946_99101105050593/Rendered/PDF/multi_page.pdf
- Kautilya (1992/4th century BCE). *The Arthashastra*. New Delhi; New York, N.Y., USA: Penguin Books India.
- 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.
- 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>
- 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.
- Kinnari, Heikki (2020). *Elinikäinen oppiminen ihmistä määrittämässä. Genealoginen analyysi EU:n, OECD:n ja UNESCON politiikasta*. (Lifelong learning defining the conception of human. Genealogical analysis of the policies of EU, OECD and UNESCO). FERA - Suomen kasvatustieteellinen seura. Kasvatusalan tutkimuksia 81.
- Kloubert, T., & Hoggan, C. (2020). Migrants and the labor market: the role and tasks of adult education. *Adult Learning*, 32(1). <https://doi.org/10.1177/1045159520977713>
- Korsgaard, Ove (1997). *Kampen om lyset (The struggle for light)*. København: Gyldendal.
- Kothari, A., Salleh, A., Escobar, A., Demaria, F., Acosta, A. (2019). *pluriverse: A post development dictionary*. Tulikabooks. <https://www.tulikabooks.in>

- Kramer, D. A. (1983). Post-formal operations? A need for further conceptualization. *Human Development*, 26(2), 91–105.
- 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>
- 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.
- 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>
- Kurki, T. (2018). *Immigrant-ness as (mis)fortune? Immigration through Integration Policies and Practices in Education*. Academic Dissertation. University of Helsinki.
- 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>
- Labouvie-Vief, G. (2015). *Integrating emotions and cognition throughout the lifespan*. New York, NY: Springer.
- Landell, MP (1991). *Governance and external factors*. In *Proceedings of the World Bank annual conference on development economics*. World Bank, Washington, DC.
- Lasswell, H. D. (1936). *Politics: Who Gets What, When, How*. New York: Whittlesey House.
- Latour, B. (2018). *Down to Earth: Politics in the New Climatic Regime*. Polity Press.
- Lauristin, M., Vihalemm, P., Kalmus, V., Keller, M., Kiisel, M., Masso, A., Opermann, S., Seppel, K., Vihalemm, T. (2017). MeeMa 2014 lähtekohad ja ühiskondlikkontekst. In P. Vihalemm, M. Lauristin, V. Kalmus, T. Vihalemm (Eds.). *Eesti ühiskondkiirenevas ajas. Uuringu "Mina. Maailm. Meedia" 2002-2014 tulemused*. Tartu: Tartu Ülikooli Kirjastus.
- Law, A., & Staudinger, U. M. (2016). Eudaimonia and wisdom. In the *Handbook of eudaimonic well-being* (pp. 135-146). Springer, Cham.
- Lerner, R. M. (2018). *Concepts and theories of human development (4th ed.)*. New York, NY: Routledge.

- Lessenich, St. (2016). *Neben uns die Sintflut. Die Externalisierungsgesellschaft und ihr Preis*. Berlin: Hanser Verlag.
- Lewin K. (1951). *Field theory in social science; selected theoretical papers*. New York: Harper and Row.
- Lindblom, L. (2018). Goods, Principles, and Values in the Brighthouse, Ladd, Loeb and Swift Framework for Educational Policy-making. *Studies in Philosophy and Education*, 37(6), 631–645. <https://doi.org/10.1007/s11217-018-9619-2>
- Lovejoy, A. (2017). *The great chain of being: A study of the history of an idea*. Routledge.
- Loviisankansalaisopisto-Lovisa medborgarinstitut (2020-2021). *Kurssit-kurser* (Courses).
- 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.
- Lunenburg, F.C. (2000). Early Childhood Education Programs Can Make a Difference in Academic, Economic, and Social Arenas. *Education* 120(3), 519-528.
- 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.
- 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.
- 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>
- Makrooni, G, Alam, S & Jinia, N. (2021). *Towards sustainability - sustainable integration of immigrants through alternatives in adult vocational education*. EPALE (europa.eu). <https://epale.ec.europa.eu/en/node/300468>
- 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>

- 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>
- Makrooni, G. (2019). Being a First-Generation Migrant Family Student in Finland: Perceptions and Experiences of the Educational Journey to Higher Education. *Journal of Ethnic and Cultural Studies*, 6 (3), 157-170. <http://www.ejecs.org/index.php/JECS/article/view/293>
- 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.
- Manninen, J., & Nokelainen, R. (2021). Ekososiaalinen sivistys haastaa vapaan sivistystyön. *Aikuiskasvatus*, 41(2), 140–147. <https://doi.org/10.33336/aik.109323>
- Marshall, T.H (1965). *Class, citizenship and social development*. Anchor books, New York.
- Martens, J. (2019). Revisiting the hardware of sustainable development. In Reshaping governance for sustainability. Transforming institutions – shifting power – strengthening rights. In *Spotlight on Sustainable Development* 2019. <https://www.2030spotlight.org/en/book/1883/chapter/revisiting-hardware-sustainable-development>
- 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>
- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50, 370–396.
- McClelland, D. C. (1965). Toward a theory of motive acquisition. *American Psychologist*, 20(5), 321–333. <https://doi.org/10.1037/h0022225>
- McDougall, Julian (2019). *Fake News vs. Media Studies. Travels in a False Binary*. Palgrave Macmillan Cham. <https://doi.org/10.1007/978-3-030-27220-3>
- McGregor, D. (1960). Theory X and Theory Y. *Organization Theory*, 358, 5.

- McInerney, T. F. (2017). *UNEP, International Environmental Governance, and the 2030 Sustainable Development Agenda*. Report (March), UNEP UN environment programme. https://wedocs.unep.org/bitstream/handle/20.500.11822/21247/UNEP_IEG_2030SDA.pdf?sequence=1&isAllowed=y
- 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>
- McNeill, J.R., Engelke, P. (2014). *The Great Acceleration: An environmental history of the Anthropocene since 1945*. Cambridge, Massachusetts: Harvard University Press.
- Michelsen, K.-E. (1999). *Viidessäätty. Insinöörit suomalaisessa yhteiskunnassa*. (The fifth state: engineers in Finnish society) Helsinki: TEK&SHS.
- Ministry of Education and Culture (2020). *Sustainable Development Policy of the Ministry of Education and Culture and its Administrative Branch*. Retrieved 15.7.2022 from https://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/162185/OKM_2020_11.pdf?sequence=1&isAllowed=y
- Ministry of the Interior (2022). *Finland to receive relocated asylum seekers from the Mediterranean region*. Press release <https://valtioneuvosto.fi/en/-/1410869/finland-to-receive-relocated-asylum-seekers-from-the-mediterranean-region>
- Ministry of the Interior, Joint Crisis Coordination Center (2017, November). *KRG's Humanitarian Leadership in Sheltering and Assisting Refugees and Internally Displaced People, 1992-2017*.
- Ministry of Planning, Central Statistical Organization Iraq (CSO), Kurdistan Region Statistic Office (KRSO), International Labour Organization (ILO) (2022). *Iraq Labour Force Survey 2021*. https://www.ilo.org/beirut/publications/WCMS_850359/lang-en/index.htm
- Moallemi, E.A., Malekpour, S., Hadjidakou, 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>

- 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.
- 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>
- 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>
- Moore, J. W. (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>
- Morrice, I, Shan, H., & Sprung, A. (2017). Migration, adult education and learning. *Studies in the Education of Adults*, 49(2), 129-135. <https://doi.org/10.1080/02660830.2018.1470280>
- Mossberger, Karen, Tolbert, Caroline J. and McNeal, Ramona S. (2021). *Digital Citizenship. The Internet, Society and Participation*. The MIT Press.
- Myrskylä, P. & Pyykkönen, T. (2014). Suomeen muuttaneiden naisten ja miesten työmarkkinatilanne, koulutus ja poliittinen osallistuminen (The labour market situation, education and political participation of immigrant women and men in Finland). *Statistics Finland: Working Papers* 2/2014. http://www.stat.fi/tup/julkaisut/tiedostot/julkaisuluettelo/ywrrp2_201400_2014_12369_net.pdf
- Nardo, L. D., Cortese, V. and McAnaney, D. (2010). “*The European Social Fund and social inclusion*”. European Union, Belgium. <http://ec.europa.eu/esf>.
- Nisbett, R. E., & Miyamoto, Y. (2005). The influence of culture: holistic versus analytic perception. *Trends in cognitive sciences*, 9(10), 467–473.
- Norwegian Refugee Council (2019). *Far from home: future Prospects for Syrian Refugees in Iraq*. <https://www.nrc.no/resources/reports/far-from-home-future-prospects-for-syrian-refugees-in-iraq/>

- OECD & Food and Agricultural Organization of the United Nations (2021). *OECD-FAO Agricultural Outlook 2021-2030*, 164. <https://doi.org/10.1787/19428846-en>
- OECD (2015). *Indicators of Immigrant Integration 2015: Settling In*. OECD Publishing. <https://doi.org/10.1787/9789264234024-en>
- OECD (2016). *Policy Guidance on Resource Efficiency*. OECD Publishing, Paris, <https://doi.org/10.1787/9789264257344-en>
- OECD (2018). *Labour market outcomes of migrants and integration policies in OECD countries*. https://doi.org/10.1787/migr_outlook-2018-en
- OECD (2021). Think green: Education and climate change. Trends Shaping Education. *Spotlights 24*. OECD Publishing, Paris, <https://doi.org/10.1787/2a9a1cdd-en>
- OECD (2023). *Indicators of Immigrant Integration 2023*. <https://www.oecd.org/publications/indicators-of-immigrant-integration-67899674-en.htm>
- Ojapelto, A., Heimo, S., Tapanila, K., Heikkinen, A. (2020). *Empowering Migrants for Employment -hankkeen seuranta- ja arviointitutkimuksen Raportti (EME)*. <https://urn.fi/URN:ISBN:978-952-03-3091-0>
- Ortega y Gasset, J. (1939). Man the Technician. In Ortega y Gasset, J. (1941). *Toward A Philosophy of History*. NY: W. W. Norton & Co.
- 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 Econ* 10(1). <https://doi.org/10.1186/s40100-022-00224-9>
- Peltonen, H. (2016, January 15). Opettajan roolista yliopistossa. *Politiikasta.fi*. Retrieved from <https://politiikasta.fi/opettajan-roolista-yliopistossa/>
- Peltonen, H. (2018). A prison break into the past? A comment on Justin Rosenberg's 'International Relations in the prison of Political Science'. *International Relations* 32(2). <https://doi.org/10.1177/0047117818774723>
- Peltonen, H. (2019). Ole realisti, vaadi mahdotonta? Pessimismi, antroposeeni ja yhteiskuntatieteiden tulevaisuus. *Kosmopolis* 49(1), 73–84.

- 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
- 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.
- Peters, BG (2001). *The future of governing*. University Press of Kansas, Lawrence.
- 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>
- Pfeiffer, S. (2017). The Vision of “Industrie 4.0” in the Making—a Case of Future Told, Tamed, and Traded. *Nanoethics 11(1)*, 107–121. <https://doi.org/10.1007/s11569-016-0280-3>
- 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>
- Pillay, D., Naicker, I. & Pithouse-Morgan, K. (2016) (Eds.). *Academic Autoethnographies Inside Teaching in Higher Education*. Rotterdam, Boston, Taiwan: Sense Publishers.
- Plato (2020). *Crito*. (B. Jowett, Trans.). <https://www.gutenberg.org/cache/epub/1657/pg1657-images.html> (Original work published 360 BCE).
- Plato. (1943). *Plato's The Republic*. New York: Books, Inc.
- Pogge T (2006). Justice. In Borchert DM (ed.) *Encyclopedia of philosophy, 2nd ed (vol 4)*. Macmillan Reference, Detroit MI, 862–870.
- Pop-up seminar Environmental care and social progress – forgotten or impossible connection. <https://equjust.wordpress.com/2020/01/17/environmental-care-and-social-progress-forgotten-or-impossible-connection-seminar-27-1/>

- Qadir, A. A. (2019). *Legal Status of Asylum Seekers and Refugees in Iraq and Kurdistan region of Iraq*. University of Sulemani, Iraq. <http://dx.doi.org/10.25098/3.2.28>
- 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). <http://peerproduction.net/issues/issue-9-alternative-internets/peer-reviewed-papers/finding-an-alternate-route-towards-open-eco-cyclical-and-distributed-production/>
- Rahm, Lina (2019). Educational imaginaries – a genealogy of the digital citizen. *Linköping Studies in Behavioural Science No. 214*. <https://doi.org/10.3384/diss.diva-154017>
- Raudsepp, M. (2007). Dialogoipsühholoogiast. *Akadeemia*, 19(10), 2216–2235.
- 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/>
- Ristea I. (2013). Reflections on Mechanisms Influencing Human Behavior. *Procedia: Social and Behavioral Sciences*, 92, 799-805. https://www.researchgate.net/publication/273852753_Reflections_on_Mechanisms_Influencing_Human_Behavior
- Ritchie H., Rosado P. & Roser M. (2017). *Meat and Dairy Production*. OurWorldInData.org. Retrieved from <https://ourworldindata.org/meat-production>
- 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/>
- Rodríguez-Labajos, B., Yáñezc, 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>
- Ropohl, G. (1979). *Eine Systemtheorie der Technik. Zur Grundlegung der Allgemeinen Technologie*. München, Wien: Hanser.

- Ropohl, G. (1991). *Technologische Aufklärung. Beiträge zur Technikphilosophie*. Frankfurt am Main: Suhrkamp.
- Ruuska, T. (2017). *Reproduction of capitalism in the 21st century: higher education and ecological crisis*. Aalto University. <https://aaltodoc.aalto.fi/handle/123456789/26627>
- Sawyer, R. D. & Norris, J. (2009). Duoethnography. Articulations/(Re)Creation of Meaning in the Making. In W. S. Gershon (Ed.). *The Collaborative Turn. 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.
- Sawyer, R. D. (2016). 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.
- Scheffer, P. (2011). Immigrant Nations. *eSharp Special Issue: The 1951 UN Refugee Convention - 60 Years*. Cambridge.
- Schendel, W. v. (2020). *The History of Bangladesh*. Cambridge University Press.
- 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>
- Schroeder, D., Chatfield, K., Singh, M., Chennells, R., Herissone-Kelly, P. (2019). The Four Values Framework: Fairness, Respect, Care and Honesty. In *Equitable Research Partnerships. SpringerBriefs in Research and Innovation Governance*. Springer, Cham. https://doi.org/10.1007/978-3-030-15745-6_3
- 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>
- 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>

- 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>
- Simon, H. (1992). What is an Explanation of ‘Behavior’? *Psychological Science*, 3(3), 150–161. <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=a9fb989e874bfe109d3554036dc43547bf720>
- 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.
- Sitra (2016). *Leading the cycle – Finnish road map to a circular economy 2016–2025*. <https://www.sitra.fi/app/uploads/2017/02/Selvityksia121.pdf>
- Sivistystyönvapaus ja vastuu-ohjelma (Freedom and responsibility in popular adult education). <http://www.vapausjavastuu.fi/in-english/>
- 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.
- Ståhle, P., Mononen, L., Tynjälä, P., & Kallio, E. K. (2020). Systems thinking and adult cognitive development. In E. 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>
- 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>
- Staudenmaier, P. (2014). *Between Occultism and Nazism: Anthroposophy and the politics of race in the fascist era*. Brill.
- Steffen, W., Broadgate, W., Deutsch, L., Gaffney, O., Ludwig, C. (2015, March). The trajectory of the Anthropocene: The Great Acceleration. *The Anthropocene Review*, 2(1). <https://doi.org/10.1177/2053019614564785>
- Sternberg, R. J., & Glück, J. (Eds.) (2019). *The Cambridge handbook of wisdom*. New York, NY: Cambridge University Press.

- 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.
- 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.
- Swyngedouw, E. (2022). The unbearable lightness of climate populism. *Environmental Politics*, 31(5), 904–992. <https://doi.org/10.1080/09644016.2022.2090636>
- Szekely, R. (2006). Adult education in Finland. *Convergence : an international journal of adult education*, 39(2-3), 66-77.
- 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>
- Takolander, H. (2019). *Miksi maahanmuuttajanaisten työllisyysaste on kaikkein heikoin?* (Why is the employment rate of immigrant women the lowest?). <https://www.tsl.fi/ajankohtaista/miksi-maahanmuuttajanaisten-tyollisyysaste-on-kaikkein-heikoin.html>
- Talent Boost. (2022). *Welcome to Finland*. <https://talentboost.fi/en/>
- 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/>
- The Ministry of Education and Culture (n. d.). *The National Roadmap for Research, Development and Innovation*. Retrieved January 1, 2023. <https://okm.fi/en/rdi-roadmap>
- The UN refugee Agency (2015). *Global Trends Forced Displacement*. <https://www.unhcr.org/media/unhcr-global-trends-2015>
- Tîrcovnicu, V. and Popeanga, V. (1972). *Pedagogia general*. Didactic and Pedagogic Publishing-House, Bucharest.
- 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>
- 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.
- UN Migration (2018). *Syrian Refugees, Displaced and Host Communities in Iraq*. Graduate from IOM Vocational Training. <https://www.iom.int/news>
- 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
- UNESCO (2021). *Reforming Technical and Vocational Education and Training in Iraq*. <http://www.uniraq.org>.
- UNHCR (2014). *Iraq: UNHCR Registration Trends for Syrians (as of 28 Feb 2014)*. <https://reliefweb.int/report/iraq/iraq-unhcr-registration-trends-syrians-28-feb-2014>
- UNHCR (2015). *Global Trends. Forced displacement in 2015*. Geneva: UNHCR. <https://www.unhcr.org/media/unhcr-global-trends-2015>
- UNHCR (2017). *Global trends. Forced displacement in 2016*. Geneva: UNHCR. https://reliefweb.int/report/world/global-trends-forced-displacement-2016?gclid=Cj0KCQjwvL-oBhCxARIsAHkOiu21IzSEsciOcn5PqIscMX06xLZT7-axe9CzUzZwRGUwfvVI5eMniwIaAoaatEALw_wcB
- UNHCR (2022). *Global Trends. A record number of people who have fled their homes in the world*. Geneva: UNHCR. <https://www.unhcr.org/global-trends-report-2022>
- United Nations (2016). *Transforming our World: The 2030 Agenda for Sustainable Development*. New York: UN. <https://digitallibrary.un.org/record/1654217>
- United Nations Department of Economic and Social Affairs (2022). *World Population Prospects 2022: Summary of Results*. <https://population.un.org/wpp>
- 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>

- United Nations (n.d.). *Sustainable development goals*. <https://sustainabledevelopment.un.org/?menu=1300>
- United States Institute of Peace. (2022, December 21). *Reports*. Retrieved December 21, 2022, from <http://www.usip.org/files/resources/1.pdf>
- Valsiner, J. (1998). *The guided mind. A sociogenetic approach to personality*. Cambridge, MA: Harvard University Press.
- Valter, E. (1994). “*The Pokubook*”.
- Van Manen, M. (2005). *Writing in the dark*. The Althouse Press.
- 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>
- Verger, A., Fontdevila, C., Zancajo, A. (2016). *The Privatization of Education. A Political Economy of Global Education Reform*. New York: Teachers College Press.
- Vertovec, S. & Wessendorf, S. (Eds.) (2010). *The multiculturalism backlash: European discourses, policies and practices*. Abingdon, London: Routledge.
- 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 (Eds.) *International handbook of adult thinking and wisdom*. NY: Oxford University Press.
- Vocational Education and Culture-research network. <https://vetandculturenetwork.wordpress.com/>
- Vogler, J. (2000). *The Global Commons: Environmental and Technological Governance*. Chichester: Wiley.
- Von Wright, G. (1963). *Varieties of Goodness*. London: Routledge and Kegan Paul.
- Von Wright, G. (1987). *Tiede ja ihmisjärki*. (Science and human reason). Helsinki: Otava.
- Wallén, Björn & Korsgaard, Ove (1998). Från reformation till globalisering - ett samtal om folkhögskolornas historia och framtid. *Kansanopisto-Folkhögskolan* 6–7, 12-14.

- Wallén, Björn (2001). *IT-strategi Svenska Studiecentralen*. Unpublished document for educational purpose.
- Wallén, Björn (2012). Folkbildning 2.0 – eller storn om en motivkonflikt. *Ikaros, tidskrift om människan och vetenskap nr 3*, 17–18. <https://www.tidskriftenikaros.fi/utgivet-nummer/2012-3-bildning/>
- Wallén, Björn (2019). Digikulttuuria ei saa päästää polarisoitumaan. *TIEKE: Tiedosta - tietoyhteiskunnan kehittäjä 2*, 22.
- Wallén, Björn (2022). *Roadmap for popular adult education in Finland 2030*. FAEA (Finnish Adult Education Association), 4. <https://peda.net/yhdistykset/vst/vst/strategia>
- Walsh, R. (2015). What is wisdom? Cross-cultural and cross-disciplinary syntheses. *Review of General Psychology*, 19(3), 278–293.
- Warda, William Kh. & Hamed, Shihad Almajraji (2020). *Global Migration: Consequences and Responses; Integration Policies, Practices and Experiences*. Iraq Country Report, 2020, 30.
- Wascher, U. (1988). Spurensicherung: Polytechnik: zur Geschichte eines Begriffes. Bad Honnef: Bock und Herchen. *Schriften zur Berufspädagogik und Arbeitslehre; Bd. 17*.
- Weber, M. (1904-5). *Protestant Ethics and the Spirit of Capitalism*. Routledge 2001.
- Welton, Michael R. (2001). Perspectives on Citizenship in the Age of Information. In Ove Korsgaard, Shirley Walters, Randi Andersen (Eds.). *Learning for Democratic Citizenship*, 16-43. Copenhagen: Association for World Education & The Danish University for Education.
- Werlin HH (2003). Poor nations, Rich nations: a theory of governance. *Public Adm Rev* 63(3), 329–342.
- Wilber, K. (2001). *A Theory of Everything: An Integral Vision for Business, Politics, Science, and Spirituality*. Boston: Shambhala Publications.
- Wittgenstein, L. (2001). *Philosophical investigations*, §85. (G. E. M Anscombe, Trans.). Oxford: Basil Blackwell. (Original work published 1953).
- Workshop Environmental care and social progress – impacts of beliefs, values and gender.

- <https://equjust.wordpress.com/2021/02/12/environmental-care-and-social-progress-impact-of-beliefs-values-and-gender-workshop/>
- Workshop Environmental care and social progress - impossible connection? 8.2.2023,
<https://www.tuni.fi/fi/ajankohtaista/environmental-care-and-social-progress-impossible-connection>
- Workshop Environmental care and social progress - impossible connection? 5.6.2023,
<https://www.tuni.fi/fi/ajankohtaista/environmental-care-and-social-progress-impossible-connection-0?navref=search--grid>
- World Bank (1994). *Governance*. The World Bank. <http://documents.worldbank.org/curated/en/1994/05/698374/governance-world-banks-experience> Washington, DC
- World Bank (n.d.). *Focus: Sustainable Development Goals*. Retrieved October 27, 2022, from <https://openknowledge.worldbank.org/pages/sustainable-development-goals>
- 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>.
- Yassen A. (2019, August). *Durable Solutions for Syrian Refugees: Kurdistan Region of Iraq*. MERI Policy Report. <http://www.merik.org/wp-content/uploads/2019/08/Durable-Solutions-for-Syrian-Refugees-in-the-Kurdistan-Region-of-Iraq.pdf>
- Yle News (2020, January 22). *Finland trails Nordics in employing immigrant women*. <https://yle.fi/a/3-11170260>

Copyright © by Osder & Authors

Index

A

academic, 12, 21, 22, 80, 81, 82, 83, 84, 104, 114, 129, 165, 167, 169, 170, 171, 174, 175, 177, 178, 179, 180, 181, 183, 188, 192, 193, 196, 214
academic capitalism, 193
academic experience, 165, 171, 177, 178, 179, 181, 188
academic work, 167, 168, 170, 179, 181, 188
adult education, 17, 18, 42, 44, 45, 46, 55, 56, 57, 58, 68, 72, 74, 81, 82, 84, 89, 122, 153, 156, 158, 159, 160, 162, 163, 169, 172, 173, 174, 183, 184, 187, 188, 196, 207, 208, 212, 217, 219, 223
adult learners, 153, 158
anthropocene, 12, 13, 25, 74, 75, 85, 90, 99, 131, 149, 150, 189, 192, 202, 203, 207, 208, 209, 216, 217, 222
aristotle, 129, 138, 139, 140, 141, 142, 143, 144, 145, 146, 150, 187, 200
arthashastra, 114, 212
artificial intelligence, 86, 95, 186, 190, 195

B

behaviour, 89, 98, 99, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 117, 118, 119, 122, 126, 128, 138, 139, 141, 145, 146, 150, 154, 186, 187, 191
belief, 17, 23, 92, 95, 113, 128, 133, 139, 172

C

capitalocene, 78, 85, 97, 99, 131, 149, 189, 192, 196, 197, 202, 208, 217

citizenship, IX, 12, 15, 17, 43, 44, 61, 95, 99, 153, 154, 159, 160, 163, 183, 184, 187, 188, 190, 192, 193, 195, 215
classical, 104, 108, 114, 185
climate change, 19, 28, 34, 41, 47, 49, 61, 67, 73, 74, 85, 89, 92, 98, 101, 114, 131, 132, 133, 134, 135, 137, 139, 142, 145, 149, 150, 158, 187, 218
collaboration, IX, 11, 12, 16, 41, 42, 48, 73, 93, 98, 104, 175, 176, 180
colonisation, 76, 78, 92, 114, 189, 193, 197
communication, IX, 13, 49, 65, 68, 71, 157, 179, 204
community, 45, 48, 49, 52, 54, 55, 56, 59, 65, 67, 95, 106, 133, 136, 137, 138, 142, 143, 179, 190
competencies, 21, 43, 56, 57, 63, 65, 70, 89, 92, 97, 106, 126, 156, 160, 161, 183, 185
competition, 11, 41, 49, 86, 92, 97, 185, 193
concept of development, 14, 127
confucius, 104, 114, 116, 117, 140, 202
consumerism, 85, 88, 104, 114, 118, 134, 150, 187, 190
contextual, 17, 46, 66, 79, 107, 123, 125, 145, 184, 211
corporate, 37
course, 12, 27, 36, 98, 115, 135, 141, 147, 148, 149, 150, 151, 171, 175, 176, 177, 178, 187
critical, VII, 16, 75, 81, 123, 125, 162, 185, 197, 211, 223, 225
cross-cultural, 18, 68, 122, 127, 128, 129, 130, 200, 223
cultural differences, 48, 53, 57, 68
cultural diversity, 51, 114, 173
cultural heritage, 103, 186

D

democracy, 12, 15, 17, 22, 23, 26, 27, 29, 39, 43, 79, 91, 94, 103, 153, 154, 162, 163, 183, 186, 187, 192, 193, 195, 205

dialogue, 18, 125, 148, 167, 168, 169, 170, 173, 177, 178, 179, 180, 181, 188, 194, 196, 225

digital citizenship, 17, 74, 157, 158, 159, 160, 161, 162, 163, 187

digitalisation, 40, 86, 87, 119, 154, 155, 157, 158, 159, 161, 162, 163, 187, 188, 190, 195, 205

duoethnography, 18, 135, 167, 168, 169, 170, 177, 179, 188, 221

E

earth, 13, 14, 85, 89, 91, 95, 97, 99, 163, 173, 185, 191, 195, 196

earth system, 85, 91, 97, 173, 191, 195

earthling, 192

eco-social education, 97, 185

eco-social justice, 119, 157, 163

educational governance, 39

employability, 16, 45, 46, 48, 50, 54, 58, 60, 61, 63, 64, 65, 68, 69, 70, 71, 72, 73, 74, 192, 193, 215

end of history, 19, 23, 43, 183

environment, 13, 17, 18, 22, 30, 31, 34, 41, 49, 57, 59, 61, 73, 75, 85, 88, 89, 92, 96, 97, 101, 104, 105, 106, 107, 109, 111, 113, 118, 127, 143, 170, 171, 178, 181, 186, 192, 205, 207, 216

environmental care, IX, 12, 14, 15, 16, 17, 19, 27, 31, 43, 67, 74, 75, 76, 77, 93, 98, 99, 101, 104, 105, 112, 118, 119, 132, 134, 165, 167, 170, 171, 174, 183, 184, 185, 186, 187, 188, 190, 191, 192, 193, 194, 196

environmental degradation, V, IX, 11, 18, 25, 28, 41, 43, 47, 49, 67, 74, 91, 92, 93, 97, 101, 103, 105, 114, 118, 185, 189, 191, 192, 194

ethics, 95, 118, 122, 138, 145, 146, 149, 159, 186, 191, 192, 194, 195, 202, 203, 209, 223

ethics of environmental care, 194

F

forced migration, V, IX, 11, 14, 15, 16, 18, 41, 48, 49, 74, 189, 190, 193, 194

G

gender equality, 52, 69

gender roles, 46, 64, 68, 72

global governance, 12, 17, 34, 38, 40, 90

good life, 78, 83, 97, 127, 134, 149

governance, IX, 12, 13, 14, 15, 17, 18, 20, 23, 27, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 41, 74, 77, 79, 81, 84, 93, 95, 96, 98, 102, 103, 104, 107, 108, 109, 111, 112, 113, 114, 116, 117, 118, 119, 157, 165, 176, 183, 185, 186, 188, 190, 191, 192, 193, 194, 195, 196, 197, 200, 212, 215, 224, 226, 227

H

habit, 140, 141, 145

habituation, 141, 145

happiness, 29, 133, 134, 138, 139, 140, 142, 143, 146, 150, 187, 189, 195

health, 31, 40, 73, 74, 101, 139, 142, 143, 146, 149, 166, 207

hickel, 12, 76, 85, 87, 90, 91, 93, 209

higher education, 11, 12, 13, 15, 17, 18, 39, 41, 44, 52, 69, 75, 76, 77, 81, 84, 89, 92, 94, 96, 97, 98, 99, 174, 183, 185, 188, 192, 194, 196, 204, 221

human being, 97, 110, 111, 124, 127, 129, 130, 185, 191

human rights, 22, 43, 59, 94, 183

human-centred, 12, 96, 127, 185, 191, 195

I

inclusion, 11, 23, 28, 32, 34, 51, 52, 53, 54, 60, 61, 63, 64, 65, 68, 71, 157, 158, 160, 163, 177, 178, 205

inequality, 14, 22, 27, 28, 34, 60, 92, 93, 190, 210

innovation, 20, 39, 81, 86, 96, 102, 112, 114

integration, 16, 24, 45, 46, 48, 49, 50, 51, 52, 53, 55, 56, 57, 58, 62, 63, 64, 65, 66, 68, 69, 70, 71, 72, 73, 97, 99, 104, 107, 109, 118, 119, 175, 178, 184, 186, 189, 191, 192, 193, 195, 205, 213, 214, 218

international relations, 131, 149, 218

interpretation, 51, 104, 113, 118, 123, 137, 169, 174, 188, 194

IPCC, 11, 14, 19, 42, 75, 102, 105, 132, 133, 135, 210

IPSP, VII, 11, 15, 16, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 183, 210, 211, 220

K

kant, 146, 202

kautilya, 104, 114, 115, 140

knowledge, 14, 20, 32, 33, 34, 38, 42, 56, 57, 72, 73, 77, 79, 81, 84, 87, 93, 94, 97, 99, 102, 105, 106, 108, 114, 115, 116, 117, 119, 122, 123, 125, 126, 127, 131, 132, 133, 134, 135, 137, 138, 139, 148, 149, 150, 155, 174, 178, 180, 186, 187, 191, 194, 195, 200

kothari, 12, 14, 76, 85, 88, 91, 212

kristjánsson, 144, 145, 146, 147, 150, 213

L

labour market, 41, 45, 51, 57, 60, 64, 65, 70, 71, 72, 157, 158, 189, 192, 199, 217

law, 32, 43, 73, 87, 107, 183, 222

M

materialism, 134, 150, 187

migration, 45, 46, 47, 48, 49, 50, 51, 52, 57, 61, 65, 66, 69, 70, 73, 74, 184, 199, 205, 206, 207, 210

modernisation, 24, 43, 183

moore, 78, 79, 84, 85, 89, 131, 189, 217

motivation, 64, 71, 108, 133, 134, 139, 150, 175, 177, 195, 209, 215

myth, 144

N

normative capability, 107, 112

P

personality, 110, 126, 168, 225

Planet Politics, 12, 85, 149, 151, 202, 206

planetary justice, 12, 204

Plato, 104, 114, 129, 136, 137, 140, 219

political community, 27, 133, 137, 138, 142, 143

popular adult education, 17, 74, 81, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 187, 192, 222, 226

power relations, 90, 154, 161, 162, 164

practice, 20, 57, 60, 62, 115, 116, 119, 127, 136, 145, 146, 155, 157, 162, 166, 173, 174, 179, 214

privatisation, 35, 36, 37, 38, 40, 104, 201

psychological, 17, 98, 109, 123, 126, 187, 189, 191, 223

psychology, 58, 102, 106, 109, 110, 113, 122, 128, 129, 205, 213, 221, 223, 226

public governance, 36, 104

R

reflection, 19, 123, 151, 167, 168, 169, 170, 177, 182, 187

refugees, 11, 16, 41, 47, 48, 49, 50, 52, 53, 54, 55, 56, 59, 60, 61, 69, 72, 73, 176, 184, 200, 201, 202, 203, 214, 217, 220
 religion, 78, 95, 116, 118, 138, 193
 ropohl, 77, 78, 79, 80, 81, 84, 95, 220, 221

S

social cohesion, 25, 38, 45, 61, 72, 74
 social inclusion, 41, 62, 155, 157, 160, 217
 social metabolism, 88, 91, 96, 97, 98, 99, 185, 191, 192, 194, 197
 social progress, IX, 12, 13, 14, 15, 16, 17, 19, 21, 23, 24, 25, 26, 27, 31, 33, 34, 40, 41, 42, 43, 44, 45, 49, 61, 64, 67, 70, 74, 75, 76, 77, 79, 90, 91, 92, 98, 106, 154, 165, 167, 170, 171, 172, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 196, 211, 219, 226, 227
 spirit of capitalism, 95

T

technical capability, 103, 107, 112
 technocene, 131, 149, 209
 technocracy, 23, 33, 39
 technologisation, 12, 15, 74, 75, 76, 77, 78, 80, 81, 83, 84, 86, 89, 90, 91,

92, 94, 95, 96, 97, 98, 99, 185, 189, 190, 191, 193, 194, 195

V

value, 20, 27, 38, 88, 90, 98, 112, 113, 127, 129, 130, 134, 135, 161, 162, 163, 164, 166, 172, 178, 189, 196
 value hierarchies, 189
 virtue, 97, 98, 112, 113, 115, 116, 126, 134, 143, 144, 145, 146, 147, 149, 150, 151, 187, 201, 209
 virtue education, 134, 143, 145, 146, 147, 149, 150, 151, 187
 vocational education, 16, 41, 46, 48, 53, 55, 56, 57, 58, 59, 61, 64, 70, 73, 74, 80, 81, 132, 156, 170, 174, 195, 214
 von wright, 84, 95, 173

W

welfare, 11, 28, 29, 34, 81, 103, 143, 153, 154
 wisdom, 17, 74, 98, 99, 113, 114, 117, 121, 122, 125, 126, 127, 128, 130, 139, 146, 175, 185, 186, 191, 192, 193, 194, 195, 200, 206, 210, 211, 213, 222, 223, 225, 226
 wittgenstein, 135, 144, 226

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 Email: 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@juu.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 authors make visible the contradictions of environmental care and social progress between the Global South and North credibly and authentically.

978-984-93567-0-7



9 789849 356707