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EDUCATION FOR SURVIVAL AND SUSTAINABILITY¹: VALUES AND LEARNING CULTURE IN TIMES OF DISRUPTION

Abstract: Education for sustainability means the commitment of everyone to care for the Earth, for people, and all living species, in a way that promotes harmonious coexistence and survival. What matters is the learning culture that encompasses convivial relationships among participants in the educational process and pan-human values that underpin our perception of our place on the planet and the way we relate to each other. The discussion of education for sustainability requires an interdisciplinary and pluriversal approach. Starting with an overview of theses on the impacts of growth and the challenges of a prosperous future for the Earth, the author, by referring to anthropocentrism and critical theories, points to the importance of values. Transgressive learning, rooted in critical pedagogy, is particularly relevant in this context. Developing critical reflectivity, critical wisdom, the capacity for dialogue and consensus, and abstract thinking in the learning process indicate the challenges facing value-based education for sustainability.

Keywords: education for sustainability, global citizenship, critical wisdom, learning culture, transgressive, care, values, SDG 4

1. Introduction: What is our predicament?

The situation that the Earth, humanity, and those living species that have not yet become extinct are in, points to a probable, uncontrolled, but also unpredictable change that cannot be stopped (Thunberg, 2022; WWF, 2024; Bendell, Read, 2021). If humanity has been able to bring about changes that threaten not only its survival, but also the survival of all life and the entire planet that is our home (Thunberg, 2022), then surely humanity can – and should – also make efforts for what serves the planet and all life. It is worth considering that what really matters is committing

¹ Sustainability: the quality of causing little or no damage to the environment and therefore able to continue for a long time (Cambridge Dictionary).

to a concerted effort through meaningful action rather than helplessly watching the further course of events (Bendell, 2023). If education is mainly focused on practicality and the future (Melosik, 2024), then perhaps it has a role to play in this respect.

The breakthrough that we are the cause and witness of has many manifestations. Some can be easily justified by verifiable, objective data, others require reading, reflection, dialogue and deliberations, based on a critical reflective approach. The breakthrough can also be seen from the perspective of the social sciences and views, concepts, and paradigms that challenge humanity's current approach to caring for the Earth, nature, and all living species, including people. Selected problems include anthropocentrism influencing perceptions of the world (Heikkinen et al., 2024), consumerism making humanity dependent on the globalized economy (Bendell, 2023), education subordinated to the neoliberal concept (Bourn & Tarozzi 2024), and other factors. We therefore need a new approach, following the dream and hope for a world that we can build together (Freire, 2021; Bendell, 2023; Kliampa, 2024; Bourn & Tarozzi, 2024), recognizing the favorable circumstances resulting from trends that increase emancipation (Welzel, 2014) and the growing emphasis on social justice, inclusiveness, and solidarity (Lampert et al., 2021). Care for a common world can be based on values shared by many different cultures. Anthropocentrism, the primacy of humans over Earth and nature, is sometimes taken for granted and tacitly accepted, but it is neither a relevant nor justifiable basis for the concept of the world's sustainability. In this paradigm, the place of Earth, other living beings, and the whole nature, as well as planetary contexts (atmosphere, water resources, air and sea currents, glaciers, etc.), has been underestimated, minimized, or neglected in different cultures and religions. But the dualism of nature-culture phenomena can also be seen as an important factor in shaping morality, drawing on nature and harmonizing with it (Bryant & Farrell, 2023). Survival of life and the planet, if still plausible, is conditioned on abandoning the anthropocentric view of the humanity's role and of man as the "master" of the planet.

2. Values and readiness for change

Schwartz's theory of values (2012) is based on research conducted across 20 cultures in various regions of the world (World Values Survey). Values are ordered by importance, a feature that distinguishes them from norms. The relative importance of various values guides action. Choosing the right values in a specific situation shapes our approach and action. Values refer to three universal human needs: existence, coordination of behavior within the social environment, and survival and well-being of the group. As Schwartz points out, three requirements resulting from human nature and social functioning are particularly important: cooperation and supportive relationships between the main members of the group; performing work that brings results, generating new ideas and technical solutions, and seeking

recognition for actions to satisfy one's own needs and desires (as long as this does not undermine the group's goals). Guided by values that serve to protect themselves, people try to avoid conflicts (conformism) and maintain the current order (tradition, security) or actively control threats (power). There are limitations to this prediction, however, partly because people do not tend to act in accordance with values they declare, for several reasons. Acting for a purpose is the only case for motivating action. Not all behaviors are guided by cortex-driven reasoning; many are *striatum*-driven, seeking dopaminergic reward for specific actions. Dopaminergic stimuli lead to motivation to satisfy basic needs (like eating, having sex, increasing social status, or finding information) with the lowest possible effort (Bohler, 2020; Jancovici & Blain, 2024). Cultural Models Synthesis Scheme framework of values referred to research by several researchers indicates the need for cross-mapping different cultural models (Kaasa & Welzel, 2023). In different parts of the world, in different socio-cultural, economic, and environmental conditions, various concepts of values, norms, and patterns of conduct emerge. On the one hand, it is important to reflect on the desired future and head in this direction, choosing different paths in different environments. On the other hand, it is fair to consider that learning about the rationale born in the cultures of the East and the West, the North and the South, not only enriches the perspective of perceiving different challenges, but also makes one aware of the scale and nature of interdependence, even among distant societies inhabiting one planet. It is not only about recognizing the existence of many points of view (Pashby et al., 2020; Kothari et al., 2019; Bourn & Tarozzi, 2024; etc.). There are different ways of understanding the world, resulting from different ways of experiencing (Pashby et al., 2020). What's more, a subject participates in the creation of the objective world, according to Habermas, and the ability to conceptualize the world differs across cultures due to cultural (or other) diversification (Cooper, 2012). What can constitute a kind of basis in nurturing hope for motivation to act for survival is not only the perception and recognition of different perspectives rooted in different cultures and traditions, but also the perception of what may be common, similar in these perspectives, or what may lead to the expected effect on a global scale, although it is different. The value frameworks based on the research study form a continuum. According to Schwartz (2012), the three major groups of values include: kindness, universalism (in the part concerning self-transcendence), and self-direction (in relation to openness to change, which is a value related to the individual (person)). Various sets of cultural dimensions based on 25 culture-related items, as presented by Kaasa and Welzel (2023), indicate that survival is associated with concern, duty, flexibility, and collectivism. However, as shown by research on educational activities in schools (Scheunpflug et al., 2024) and analyses of global survival in curricula (Kliampa, 2024), the scope and scale of incorporating values that shape an Earth-friendly approach are negligible. Moreover, sometimes cultural differences are presented in the context of "othering" rather than as categories that exist objectively

and contribute to the same care for the one Earth we inhabit. The infrequent adherence to values may also result from other factors, e.g., the perception that values are general, unrelated to specific actions, i.e., abstract phenomena. People tend to distinguish abstract thinking from real actions, simply by the difficulty of linking abstract constructs with the motivation to act (Wojciszke, 2011).

3. Pluriversal approach and learning culture

The recognition of a pluriversal approach in education is predicated on abandoning the dominance of the Western view of geopolitics and the Eurocentric concept of the industrialized West, which sets limits to individuals' concepts of life (Cooper, 2012). Pluriversal education advocates for the restoration of the importance of socio-environmental justice based on human rights, respect for different cultural traditions', and the right to land (Minoi & Castro-Sotomayor, 2024). This is facilitated by transformative learning, focused on self-sufficiency, autonomy, friendliness, ecology' and other elements of a sustainable society (Kliampa, p. 246). A review of selected approaches in different parts of the world inspires reflection on the desired way of "relearning" the world. The application of systems theory to Earth would require compliance with Bertalanffy's General Systems Theory, which views human systems as only a small (and potentially destabilizing) element within global systems. It considers the ethos of ecological survival for civilized humanity as the fullest expression of the natural bonds of man with nature. Its main component is a global community of values, and various systems (physical, biological, psychological, social) have common principles of functioning (Najder-Stefaniak, 2020).

Participation in education is a manifestation of social action and is therefore accompanied by phenomena inherent in this context, including values, norms, patterns, communication, entering into various interactions, e.g., in affective, mental, agentic, or communal terms (Illeris, 2007; Rogers, 1994). Various factors influence the culture of learning, which is also defined in various ways (sometimes authors consciously avoid defining it). One of the definitions describes the culture of learning as "the totality of forms and styles of learning typical for a given time and the anthropological, psychological, social and pedagogical underlying orientations" (Przybylska, 2014, p. 123 [after:] Weinert, 1997, p. 12). The significance of the interactions of participants in the educational process is indicated by another definition, according to which the learning culture is: "the entirety of learning and development potentials created as a result of the cooperation of participants in the interaction and communication processes on the teaching, social, and organizational levels" (Przybylska, 2014, p. 123).

Elements that make up a learning culture include values (especially universalism, kindness, and self-direction) and a pluriversal approach. A learning culture conducive to survival can include friendly relationships that are based

on cooperation, non-violence, respect for human rights and cultural diversity, democracy, and tolerance. Such a culture demonstrates a concern for social justice, encourages critical thinking and responsible participation, and planetarism (Bendell, 2023; Gaztambide-Fernández, 2022; Mignolo, 2015; Misiaszek, 2021; etc.). Recognition of the relative freedom of the individual enables participation and taking responsibility, an attitude of care for humanity and nature, resulting from kindness, compassion, contentment, and peace in the face of favorable and unfavorable conditions. A learning culture that shapes concern for survival recognizes human dignity, promotes openness and optimism, and the concept of global citizenship and reconciliation. In an inclusive, equitable, pluralistic, and nature-responsive culture, there is a tendency to reach an agreement for cooperation, based on mutuality, togetherness, conviviality, and care (Gadotti, 2008, 2010; Kothari et al., 2019; Kliampa, 2024, etc.).

4. Transformation and transgression through ecopedagogy

Transgressive learning combines social action with agency; it refers to the real conditions of existence, emphasizing the relationship between different ways of “being in the world” and the sense of being “in a common situation”. In the learning process, it is crucial to create an environment that “breathes” the harmony of balance and a learning culture that invites critical thinking, breakthrough, and action (Illeris, 2007; Wals, 2023 [in:] Pantzar, 2023). Transgressive actions go beyond the existing state of affairs; by engaging in them, a person strives to change the world. Following Koziol’s reflections, “the strategic goal of transgressive teaching is to stimulate the multifaceted development of the personality regulating human actions, and above all social transgressions” (Koziol, 2009, p. 345). Taking on current challenges to cope with predicament caused by climatic uncertainty, requires understanding the situation we all find ourselves in, imagining the reality we do not know (*utopia*) but that we would like, proposing common ground based on values shared by humans and choosing scenarios that we consider sensible (Castoriadis, 1987; Freire, 2021; Misiaszek, 2021; Bendell, 2023; Bourn, Tarozzi, 2024). It also requires constructing “true utopias”; as Freire claimed, transformation without dreams of utopia is impossible (Bourn & Tarozzi, 2024, p. 15). A critical perspective of hope leading to change is required to transform social reality and imagine possible futures (Bourn, Tarozzi, 2024, p. 1 [after:] Bourn, 2021). A pedagogy of hope can bring about social change and also offers scholars and practitioners the opportunity to rethink the assumptions of a global perspective in education and to create the foundations for a new transformative pedagogy that underlies such an approach (Bourn, Tarozzi, 2024, p. 6). We therefore need “true utopias”: utopian ideals rooted in humanity’s real potential. Education saturated with the possibilities of a utopian future leads to goals that can often never be fully

achieved, but they point to a world toward which one can move. Such a utopia offers the possibility of transformation (Misiaszek [in:] Bourn, Tarozzi, 2024).

Of particular importance for the pedagogy of hope (Freire, 2021) is the adoption of a way of understanding the world that is free from the rhetoric of Imperial Modernity (Bendell, 2023), which is also different from the concept of sustainable growth, referred to as an “oxymoron” (Redclift, 2005), and which is based on adopting values, rhetoric, and language that help tell “another story” (Freire, 2021; Thunberg; 2021, Misiaszek, 2021; Bourn, 2021; Bourn & Tarozzi, 2024). It is therefore necessary to practice reflection that requires becoming aware of our assumptions about the world (worldview) and how they affect our understanding of the world and ourselves.

Critical contestation, critical hope, free, unrestrained dreaming, and critical wisdom enable the development of the capacity for transformation and critical thinking. Furthermore, reflection on how to understand the world calls for a critical approach to language, which shapes concepts and their meaning. Learning that enables change requires not only using a different language but also spinning a different story, giving different meanings to concepts and phenomena. The results of critical reflection allow us to free ourselves from habitual, thoughtless ways of understanding reality, as well as duplicating schematic patterns of thinking and acting. The critical-interpretive paradigm applies (Klus-Stańska, 2018). Interestingly, stimulating abstract thinking may encourage taking specific action that considers these abstract values (Wojciszke, 2011).

Ecopedagogy has such an “offer” to use a “new” language, based on understanding the world more broadly than in Freire’s thought, as the Earth. While Freire advocated “reading the word to read the world”, ecopedagogy proposes the concept of “reading the word to read the Earth”. Understanding the world in this context is not anthropocentric, but recognizes the inseparable connection between “the world” and “the Earth”. “Reading the word to read the Earth” likewise points to the related challenge of “rereading” the causes of human violence against nature, which originate from practicing anthropocentric pedagogy. Literacy in the area of the ability to transform and think critically lies at the heart of the concept of ecopedagogy, which stems from the rediscovery of the thought of the Brazilian philosopher and educator, Freire (Kwieciński, 2007; Misiaszek, 2021). Ecopedagogy is based on critical thinking and transformative possibilities, with the ultimate goal of supporting learning that addresses social and environmental justice. Rooted in critical theories and derived from popular Latin American educational models, ecopedagogy focuses on better understanding the linkages between human acts of environmental violence and the social violence that produces injustice/oppression, domination of the rest of Nature, and unsustainable development of the planet (Freire, 2005).

Better understanding is achieved through deepening and broadening understanding from different perspectives, from local to national, global, and

planetary, as well as through the use of a new language. In defining ecolinguistics, it is worth considering that one of the characteristics of the human species is the use of language, and another is the ability to alter the conditions of life on Earth. What most ecolinguists have in common is the connection between these two aspects. Ecolinguistics as an “ecological approach to language, takes into account the complex network of relationships that occur between the environment, languages, and the ways of using these languages” (Misiaszek, 2021, p. 3). Teaching ecopedagogical competences equips learners with the tools to critically read the language of development and unlearn oppressive, unsustainable development (Misiaszek, 2021). In pedagogy for hope, learning outcomes refer to learners’ willingness to ask uncomfortable questions, to support each other, and to seek promising and hope-enhancing alternatives, to develop their inner capacity for survival and natural intelligence (Freire, 2021). Education for justice and social transformation must cultivate hope and optimism, always critical and never idealistic. Hope is an “ontological need” that helps us challenge the dominant “pragmatic discourse that would like us to adapt to the facts of reality” (Bourn & Tarozzi, 2024, p. 2 [after:] Freire, 2021, p. 1).

5. Conclusions

This article is too narrow in scope to address complex issues that should be considered in the context of education for coping with a disruption of the world as we know it. Therefore, its purpose is slightly different. The article’s general message may lie in drawing attention to facts, theories, paradigms, concepts, and postulates presented in academic publications, emphasize the importance and urgency of taking care of the Earth, humanity, nature, and all living beings on Earth. Particular attention should be paid to the critical and interpretive paradigm, which can foster critical thinking strategies. It involves learning oriented towards questioning previously accepted judgments and unthoughtfully accepted views. In turn, the transformative paradigm contributes to the reconstruction of worldviews and to the transformation-based implementation of new initiatives. Transgressiveness leading to the realization of intentions, towards transformation, can bring special benefits to “everyone” and to “the world”, if it takes into account shared values and diverse views emerging from social vision and open deliberation. Perhaps practicing deliberation about taking up the challenge resulting from the breakthrough would be a contribution to a common effort for more caring, more responsible, and more communal behavior among us, humans. The fate of the Earth and all beings depends on what we do. Our future cannot become a reality unless the Earth, which suffers from exploitation, robbery, conflict, and consumerism. Education might not be a cure or a recipe for successfully solving the difficult situation in which we find ourselves, but applying a well-considered path toward conviviality, caring, and sustainability seems not only advisable,

but also the only sensible solution. In this way, we might rise to the challenge to “think about what we are doing” (Arendt, 2020) when engaging in education and developing a supportive learning culture together.

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