Recontextualizing Environmental Ethical Values

in a Globalized World

Studies in Moral Education

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What if we weakened ourselves getting strong?

Lemn Sissay

Acknowledgements

Summary

In this PhD thesis I study recontextualizations of environmental ethical values in moral education. The three considered values, claimed by United Nations and UNESCO within the Sustainable Development Agenda, are the concerns for present and future human beings and for nature, here expressed as the more-than-human world. In two of the included papers I explore how the values are recontextualized in a Norwegian educational context, respectively in national education policy and curriculum documents during the UN Decade of Education for Sustainable Development (2005-2014), and among 10th grade students engaged in moral education facing the challenges of sustainability. In the third paper I study the school strikes for climate, analyzing a selection of Greta Thunberg´s speeches. The extended abstract situates the studies within a historical context of globalizations in the era of the Anthropocene and positions the thesis within the research field of moral education. Moral education is as a practice addressed in a particular school subject, but is also conceived of as a dimension pertinent to all education, even transcending formal institutions.

A central problem in this PhD thesis is the relationship between general, universal values and particular contexts. Qualitative research has been carried out, exploring the various contexts, involving document analysis, observation of classroom interactions, and interviews. A reflexive methodology has been adopted, acknowledging the significance of interpretation in research practices, further qualified by critical hermeneutics.

A decisive finding in the first study is the withdrawn position of the values of future generations and the more-than-human world, in both policy documents and the curriculum, with the objects clause as a significant exception. A conspicuous element in the second study of the practices of moral education is the consistently individual perspective placed on the ethical challenges concerning sustainable development. As a consequence, the students ' global situatedness, with relations both to the more-than-human world and to relatives far away, is not considered or explored, neither is global justice. The hallmark of the school strikes for climate examined in the third study turns out to be the students´ appropriation of the value of future generations, which is conceived of as a cosmopolitan claim addressed in United Nations conventions and agreements, by which the adult world is held accountable.

The recontextualizations have been explored as instances of democratic iterations, with a sensitivity for the space of interpretations established by universal norms in particular contexts. The significance of context is further developed with reference to environmental and sustainability education. This research field also has provided perspectives on the contentious issues of indoctrination and hegemony, pertinent to my research interest, and even further strengthened by conceptions from education policy and curriculum studies. The concept of education is here embedded within the German didaktik tradition, with emphasis on Bildung.

The first two studies demonstrate that the environmental ethical values to a limited extent are addressed in Norwegian education policy and educational practices, and a main conclusion is that the youths' access to these values is restricted by hegemonic practices involving neoliberal tenets and national concerns. The third study suggests that the values are appropriated by the students as cosmopolitan values, including a utopian element, employed in a critique of current politics. However, the school strikes for climate, which are here paralleled with civil disobedience, are in themselves acts of resistance, and confirm the limited democratic space offered to children and youths regarding environmental ethical values.

The empirical research and theoretical considerations presented in this PhD thesis, encourage that curriculum and educational practices accommodate the exploration, critique, discussion, and appropriation of the environmental ethical values. In these practices of moral education the students' situatedness should be central, acknowledging their multiple allegiances in a globalized world.

Part 1: Extended Abstract

I: INTRODUCTION

This PhD thesis is concerned with environmental ethical values and education. These values, as formulated within the United Nations' Sustainable Development Agenda, have become a part of a global education policy monitored by UNESCO (United Nations Educational, Scientific and Cultural Organization) that supposedly impacts educational systems around the world.

The environmental ethical values in question, with moorings in UN declarations and conventions (United Nations, 1948; United Nations, 1992a; United Nations, 1992b), may be summed up as the respect for present human beings, for future human beings, and for the more-than-human world.[1] The last of these three values usually addresses biodiversity and ecosystems and other life supportive systems that, with their integrity, also determine advantageous living conditions on earth. These values are all a part of the UN's Sustainable Development Agenda (United Nations, 2015); they signify the transformation from unsustainable practices to sustainable societies.

Values is an elusive concept with numerous meanings. In its broadest sense, values are what matter to people, or people's concerns about what is good (Sayer, 2011). Valuing activity may even involve other species—such as Rolston III's (1994) argument that animals' and other organisms' self-caring behavior are valuing practices. Crucial to the values that are subject to scrutiny in this study is that they stand out as *common* values—they are not limited to individual preferences or conceptions characterizing a limited group of people, but instead they are expressed as universal claims. Issues concerning the common good may be designated as *ethical* issues—issues that involve responsibility (with reference not just to individuals but to several actors, like organizations, companies, and nation states) for others can be described as *moral* issues[2]. The values discussed in this study are in these senses both ethical and moral values. This does not exclude their possible function as social, cultural, religious, or national values, and they

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[1]The formulation "more-than-human world" is increasingly in use in scholarly literature. It is employed, for instance, in an environmental education textbook published by United Nations Environment Program (Jickling, Lotz-Sisitka, O'Donoghue, & Ogbuigwe, 2006), which states that "in using the term we suggest that exploring new relationships with Earth not only benefits human beings and their needs (although we recognize how important these are), but also the needs and well-being of forests, fields, rivers, animals, creatures in the sea, and the atmosphere" (p. 1). The concept is possibly coined by David Abram (1996), evading the designation of the non-human as a negative opposite to what is human. In this thesis it is employed in Paper 2 and Paper 3 and throughout this extended abstract, sometimes alternating with "more-than-human life." In Paper 1, the corresponding term is "non-human life forms."
[2] The designation here roughly corresponds with Hegel's (1991) distinction between *Sittlichkeit* (ethics) and morality, reflected within critical theory (Benhabib, 1986).

definitely may have political implications in terms of the distribution of power, influence, privileges, and burdens within a society.[3]

The aim of this extended abstract is to flesh out the necessary background and context of the PhD thesis, position it within relevant research fields, clarify theoretical perspectives and methodological considerations, and elucidate contributions.

A major difficulty and complexity must already be introduced. Although the Sustainable Development Agenda has played an important role since its establishment and evolution throughout the 1980s and 1990s, human activities have continuously jeopardized future generations and more-than-human life both prior to and after international acknowledgements via the UN that there is a current climate crisis. Many people have experienced improved living conditions in the last 40 years. However, social inequality has accelerated both within and between countries (Alvaredo, Chancel, Piketty, Saez, & Zucman, 2018). If values are not only understood as conceptions of what is good but as guiding principles for action, it seems that, to a minor extent, the latter aspect characterizes the values considered here. In this respect, a certain tension and ambiguity are inbuilt in the research project; I address this by acknowledging that moral education within this field should be envisaged as both ethical and political education.

Focusing on values, this research project is fundamentally positioned within the research field of *moral education,* that may be included in particular school subjects, but is also distinguishing all education. If values are conceived of as what is of pivotal concern—as observed in this formulation by UNESCO (2006, p. 4): "Education for sustainable development is fundamentally about values"—then values are relevant for the *environmental and sustainability education research* agenda, as well. The values in question may, as pointed out above, be conceived of as universal values, an issue reflected upon within *educational cosmopolitanism.* Finally, as a research project that is both concerned with global education policy and with interaction between students in the classroom, *the fields of education policy, curriculum studies and Bildung* (ethical and political formation, with reference to the North European tradition of didaktik) also call for attention. In this extended abstract, relevant aspects are brought in to strengthen the overall

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[3] An elucidating approach to politics is found in Harold Lasswell's (1958) *Politics: Who Gets What, When, How.* Here, I hold a processual conception of politics that accentuates the significance of power, accommodates cooperation and conflict (Leftwich, 2004), has an openness for the-more-than-human world included in Lasswell's distributed *who* (Carter, 2004) and a sensitivity for the global dimension (McGrew, 2004; Rizvi & Lingard, 2009).

argument, without the ambition to give a satisfying account of all of these fields. Priority is given to moral education in which the project is positioned. This is the line I follow.

Continuing this introduction, here in Chapter I I give an outline of the extended abstract, clarify the research interest, and present the papers included, as the central point of reference.

Chapter II, the background and research fields, begins with an elucidation of the background and context of this study, emphasizing the globalizing processes in the Anthropocene. Then comes an outline of moral education as a research field. After this follows an account of environmental and sustainability education prioritizing disputed issues within the field. My claim here is that a research project on environmental ethical values, although positioned within moral education, should preferably respond to these major issues. At this point, I outline and discuss a review of empirical research that is relevant for my own study, followed by the presentation of critical cosmopolitanism as requiring further exploration and framing the current project. In this way, Chapter II functions as an argument for major aspects of the theoretical position I establish here.

In Chapter III, I elaborate upon the theoretical perspectives guiding the research project, with reference to the background and problems discussed in Chapter II. Central is Seyla Benhabib's critical cosmopolitanism. In this part, I introduce and discuss key concepts employed. My aim is to establish a perspective that accounts for the theoretical considerations expressed in the papers, demonstrating the potential of environmental ethical values to reproduce and transform cultural, societal, and political institutions and practices. The latter aspect is expressed in the concepts of ideology and utopia, as developed by Ricoeur, in affinity with Benhabib and critical theory. Finally, I incorporate curriculum theory and Bildung, clarifying educational concerns and a scale perspective that are decisive as an overall argument for the research design.

In Chapter IV, I elucidate methodological considerations, positioning the project within reflexive methodology, contextualizing the research, the empirical data and the participants, and even the researcher, whose productive role I consider. I give examples of how the project has developed, demonstrating that a PhD dissertation may be conceived of as a Bildung process in itself.

Chapter V is a consideration of the major overall research contributions that have emerged from this research project. Here, I reexamine the research fields, including relevant contributions, and I discuss the pertinence and novelty of what I have presented.

1.1 The research interest and research questions

The overall research interest guiding the three studies included in this PhD thesis is to examine the recontextualizations of the environmental ethical values formulated by the UN/UNESCO, in various contexts pertinent to moral education. The central educational reference is here UNESCO´s initiative education for sustainable development (UNESCO, 2004, 2006, 2014). While Paper 1 limits its scope to future generations and the more-than-human life, Papers 2 and 3 include a concern for present generations (the extension is accounted for on p. 54 below). Throughout this extended abstract this research interest is qualified and specified.[4]

More specifically the research reflect three fields: national education policy and curriculum (Paper 1), classroom interactions in moral education (Paper 2), and the school strikes for the climate (Paper 3). In Paper 1 conditions for recontextualizations are addressed as a second question. However, this concern is addressed in Paper 2 and Paper 3, as well, and applies to the issues of indoctrination and hegemony (see pp. 16–19). These are the research questions:

Paper 1: How are environmental ethical values, formulated by UNESCO at the outset of the UN Decade of Education for Sustainable Development, recontextualized in Norwegian education policy documents? What are the conditions for recontextualization, established in the national school subject syllabi?

Paper 2: How are environmental ethical values, formulated by United Nations/UNESCO, recontextualized in a Norwegian 10th grade class in moral education working with sustainable development?

Paper 3: How are the environmental ethical values, formulated by the United Nations, recontextualized in the school strikes for the climate?

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[4] The historical background in the Anthropocene and globalizations processes positions the studies within an ecological, political, and cultural context which transcends a narrow educational interest (pp. 6–7). With reference to moral education, the pertinence of a value focus is warranted (pp. 10–15). With reference to environmental and sustainability education, disputed areas are included (p. 15–20). With reference to global education policy, the multilayered research design is accounted for (pp. 36–37). With reference to curriculum studies, the significance of the educational context is addressed (pp. 37–39). Embedded within North European didaktik, the material and the research practice itself are positioned within a tradition conceiving of education as Bildung, acknowledging the significance of interpretational space in education (pp. 39–42). This all builds up to the priority of qualitative research informed by reflexive methodology and critical hermeneutics (pp. 43–55).

1.2 Introduction to the three papers

Below is a short presentation of the three papers included in this PhD thesis.

Paper 1: Blurring the Image of the Other? The Recontextualization of Environmental Ethical Values in Norwegian Education Policy Documents

This is a document analysis examining the recontextualizations of environmental ethical values in education policy documents during the UN Decade of Education for Sustainable Development (2005–2014), making the Norwegian context the specific case, with an emphasis on moral education. An analytical framework is established, including both top-down and bottom-up perspectives. Informed by Seyla Benhabib's conceptions, *jurisgenerativity* designates the capacity of universal claims to open up for *democratic iterations.* I conclude that in these recontextualizations, a concern for more-than-human life forms is visible, primarily expressed in an anthropocentric manner. The future is barely addressed and thematized in the examined school subject syllabi. Further, the humanities, including moral education, are scarcely connected with environmental ethical values, weakening the overall jurisgenerative capacity of the curriculum.

Paper 2: Situating Moral Education in a Globalized World? Environmental Ethical Values and Student Experiences

In this study I observe classroom interactions in moral education facing the challenges of sustainability. The majority of the Norwegian 10th grade students are descendants of immigrants, with multiple allegiances. A focus on carbon footprint dominates, addressing individual consumption patterns. The environmental ethical values are locked up in the carbon footprint, and rarely explicitly addressed. A concern for present generations including global justice, is not considered. In a subsequent group interview, the situatedness of the students is explored, from which concerns for all the three values emerge. Constraints laid on the classroom interactions are considered as hegemonic expressions reflecting tenets of neoliberalism and national concerns.

Paper 3: School Strikes, Environmental Ethical Values, and Democracy

Here I explore the recontextualizations of environmental ethical values in the school strikes for the climate, making a selection of the Swedish activist Greta Thunberg´s speeches the special case. The concern for future generations is appropriated as a cosmopolitan value, drawn from the Paris agreement, leaving out intergovernmental aspects of the treaty. Also concerns for global justice and the more-than-human world are articulated in Thunberg´s speeches. Context is here particularly articulated with reference to time, including the kairos of the present calling for

immediate action, and the narrative projection of social imaginaries into the future, imagining the future´s assessment of current politics.

The school strikes for the climate is paralleled with civil disobedience. Regarding education, an ambiguous impression emerges. On the one hand, the school strikes seem to presuppose formal education, constituting an awareness of current crisis and future threats. However, the school institution itself turns the children and youths into students positioned in long-term learning processes, not as citizens with vital interests in the present. From this perspective the school strike for climate stand out as political actions from a group in society with limited influence, in which the children and youths are transformed from students to democratic citizens.

II: BACKGROUND, RESEARCH FIELDS, AND PRESENT RESEARCH

Here, I first give a background and context of this study, emphasizing globalization processes in the Anthropocene, followed by presentations of moral education and aspects of environmental and sustainability education as research fields. I include a review of pertinent empirical research, ending with a consideration of critical cosmopolitanism as a position to frame the current project.

2.1 Historical Background: The Anthropocene, Globalization Processes, and Modernity

We live in a time when human influence on the earth is overwhelming and pervasive. This context, often referred to as the era of the Anthropocene (see below), is decisive for this dissertation. The Anthropocene, I suggest, should be considered from the perspective of globalization processes and as an expression of modernity. Below, I give a small outline of this historical background[5], conditioning subsequent theoretical and methodological considerations.

2.1.1 The Anthropocene

The current ecological crisis is the result of the tremendous influence of human activities on the Earth, with impact not only on ecosystems and biodiversity, but on landscape formations and the Earth system (Rockström, 2009, see below). These phenomena have recently been associated with the concept of the Anthropocene, first introduced by the atmospheric chemist and Nobel Prize winner Paul Crutzen and his colleague Eugene F. Stormer in 2000. They argue that we must include this concept in the geological time scale as the epoch following the Holocene that started

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[5] This background presentation is a more elaborated version of a delineation in the Norwegian Kvamme & Sæther (2019).

in the aftermath of the last glacial stage almost 12,000 years ago. The proposal is currently being addressed within the International Union on Geological Sciences. The Union is clarifying the issue of stratigraphic evidence. A step toward recognition was taken in May 2019 by the Anthropocene Working Group when it decided to treat the Anthropocene as a geological time unit (Subcommission on Quaternary Stratigraphy, 2019). Within this scientific community, the question of a definition is whether the Anthropocene is a new interval in geological history. However, Hamilton, Bonneuil, and Gemenne (2015) accentuate two other definitions that reflect how the Anthropocene has been appropriated and explored within a range of disciplines.

A second definition that is not limited to strictly stratigraphic evidence comes from Earth system science. Here, the various spheres of the Earth are being studied, including the material and energy cycles that make up the Earth system; they are conceived of as a complex, total entity. The Stockholm Resilience Centre's work on "planetary boundaries"—identifying nine different systems on Earth that accommodate safe living conditions—falls under this approach (Rockström, 2009). Currently, the limits of four of these systems have been crossed. Most attention has been paid to crossing the limit for the climate system.

A third definition of Anthropocene broadens the perspective even more, including how human impact on the Earth causes transformations in landscape, urbanization, species extinctions, resource extraction, and waste dumping.

Reports are regularly published that, while referring to scientific evidence, point to the gravity of this situation, both in terms of present harm to life on earth and probable future harm. Important here are the scientific panels appointed by the UN; they are closely related to the Framework Convention on Climate Change and the Convention on Biodiversity, both of which the UN has adopted (1992a, 1992b). While the continuous reports of The Intergovernmental Panel on Climate Change (IPCC) have drawn attention to climate change, most lately in the special report *Global Warming of 1.5°C* (IPCC, 2018), the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES, 2019) has recently published new figures stating that one million out of the Earth's eight million species are under threat of extinction; further, three-quarters of the land-based environment and two-thirds of the marine environment have already been significantly altered by human actions.

2.1.2 Globalization Processes

When does the Anthropocene begin? Crutzen and Stoermer (2000) suggest the industrial revolution as the starting point (p. 17). At the moment, scholarly opinion converges on 1945 (Hamilton, Bonneuil, & Gemenne, 2015, p. 1), coinciding with the outset of the "Great Acceleration," a designation of the decades after World War II distinguished by strong economic growth. It was initially limited to Western industrial countries, later spreading to other parts of the world. More than three-quarters of the total human emissions of CO_2 took place after World War II, and since this same time, the world's population has more than tripled (McNeill & Engelke, 2014). The greatest increase in production and consumption began after 1980. In this period, economic globalization gained speed, and international treaty agreements opened to allow the increasingly free transport of capital, commodities, and services across national borders. At the same time, resource depletion, deforestation, species extinction, pollution, and greenhouse gas emissions accelerated, warranting a causal relationship between economic globalization and ecological crisis.

The association between the great acceleration and globalization is touched on in Held and McGrew's (2002) denotation of globalization as "the expanding scale, growing magnitude and deepening impact of transcontinental flows and patters of social interaction. It refers to a shift or transformation in the scale of human organization that links distant communities and expands the reach of power relations across the world's regions and continents" (p. 1).

Christoff and Eckersley (2013) envisage globalization as the extension of relations involving humans and the environment across world space—a process that, according to their account, predates the modern period. These two Australian scholars are of particular interest in the context of environmental ethical values due to their focus on the relationship between globalization and the environment. They hold that the contemporary processes of globalization have contributed to the intensification and acceleration of ecological degradation. Central to their analysis is how

> growing economic interconnectedness of a certain kind has produced a growing ecological disconnectedness and disembeddedness between people and places, which has inhibited the human potential for empathetic and reflexive learning about the social and ecological consequences of human actions. (Christoff & Eckersley, 2013, p. 9).

Christoff and Eckersley (2013) refer to how production processes are constructed as complicated global supply chains operating in many different locations, taking advantage of economic conditions and efficiencies and increasing the profits of the transnational companies that are involved. From an ethical perspective, the problem addressed here is how moral significant relations are concurrently established and made invisible. The harmful consequences of our actions as consumers and producers manifest themselves in distant times and places.

Christoff and Eckersley bring important nuance to the present analysis. Despite the ecological impact of economic globalization in the neoliberal form, globalization should not be studied as a singular or unified phenomenon but as a set of processes involving complexity and contradictions. In addition to economic globalization, the authors identify three other forms of globalization.

Scientific and technological globalization covers the global spread of scientific knowledge and new technologies. Cultural globalization refers to the intensification of symbolic exchanges between societies arising from the movement of people, goods, and services. It encompasses processes of homogenization and a greater awareness of cultural diversity, also facilitating forms of hybridization. Political globalization involves political actors, networks, and governance structures that promote globalization as well as regulatory and critical responses to this process.

2.1.3 Modernization and Modernity

Christoff and Eckersley (2013) draw another distinction in this regard. Although they identify a connection between corporate capitalism and ecological crisis, they claim that the present situation should be examined from the perspective of the historical trajectory of modernization.[6]

This approach demonstrates how institutional conditions, worldviews, and knowledge regimes have formed a historical context in which present globalization processes and ecological degradation can emerge. Christoff and Eckersley's (2013) concept of modernization is connected to the meta-narrative of prosperity and progress characterizing modernity (von Wright, 1997).

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[6] "Our central sociological argument is that intensifying contemporary globalization represents a recent phase – and needs to be understood in the context – of much longer processes of globalization and modernization. Modernization is a process that encompasses the rise of instrumental rationality, new scientific inquiry, technological development, the rise of the modern state, industrialization (in both its capitalist and communist forms), and significant changes in culture, identity, and the human relationship to the larger nonhuman world. This process had produced considerable environmental degradation well before contemporary economic globalization in its neoliberal form" (Christoff & Eckersley, 2013, p. 9).

Here, in its neoliberal capitalist form, modernization currently produces effects that undermine many of the social and biophysical preconditions that enabled its creation and are essential for its reproduction (Christoff & Eckersley, p. 10).

2.1.4 The Sustainable Development Agenda as an Expression of and a Critique of Modernity

The UN's Sustainable Development Agenda and the subsequent Global Education Policy of Education for Sustainable Development stand out in their ambition to handle the challenges in the Anthropocene. In this way, they are also expressions of the political globalization that Christoff and Eckersley address. However, the relationship with the current processes of globalization is ambivalent. On the one hand, the Sustainable Development Agenda acknowledges that Earth systems limit human activities (World Commission on Environment and Development, 1987) and calls for us to safeguard life on earth in all its diversity now and in the future. This concern may be conceived of as critical to a modernity that historically and contemporarily has folded out in processes in which natural resources have appeared to be limitless, and from which the Anthropocene has emerged. On the other hand, the Sustainable Development Agenda is a seminal expression of the belief in modernity's narrative of progress (von Wright, 1997), even including economic growth, as currently stated in Sustainable Development Goal 8 (United Nations, 2015). This complex relationship to modernity and globalization is controversial within the research field of environmental and sustainability education, which I return to below.

In a research project like this, on environmental ethical values and education, the Anthropocene thesis and current globalization processes constitute pivotal background and context. According to Hamilton, Bonneuil, and Gemenne (2015, pp. 3–4), the Anthropocene thesis makes two powerful claims that should be addressed within the social sciences and the humanities. The first is the claim that human beings have become a telluric force. The second is that those inhabiting the Earth in the decades to come will face global environmental shifts of unprecedented scale and speed. Both of these claims resonate in the analyses and reflections I carry out in this dissertation.

2.2 Moral Education

Moral education emerged as a distinct academic field in the United States in the 1960s and the 1970s (Halstead & Pike, 2006). However, the concerns expressed here were far from new— instead, they were reflected both in the history of the philosophy of education and in the modern curriculum of common schools. If the main issues in moral education are the normative questions

about how a child should be and what the contributions of education in that respect could possibly be (Althof & Berkowitz, 2006, p. 496), the issue of morality and education stands out as a persistent challenge within both philosophy and religion in various traditions throughout the world. However, framing and priorities differ considerably, reflecting radical historical changes in societies and worldviews. In the following, I delineate pivotal approaches in order to clarify the position of this research project. I illustrate the historical changes suggested here with reference to some aspects of the moral philosophies of Aristotle and Kant—two prominent accounts that have an explicit interest in moral education.

2.2.1 Aristotle and Kant

According to Aristotle, the good society is a prerequisite for a moral character, and the path to happiness as the ultimate good is distinguished by functioning well, which is expressed in moral virtues characterizing human life, like courage, moderation, and justice, all of which are developed through societal practices. Obtaining these virtues also conditions the appropriation of wisdom, or *phronesis*, the intellectual virtue pertaining to practical knowledge. What is significant is how practical knowledge does not mean expressing general laws, but it is played out in contextual practices. In the Aristotelean account, which in many respects expresses a more general outlook in Greek philosophy, there is no tension between what is right and what is good: ethics and politics are intertwined, as is the relationship between the individual and the demands represented by society. In this practical philosophical approach, education plays a crucial role, as moral virtues are acquired through imitation, guidance, and continuous repetition, preceding the development of phronesis where the student performs practical judgement in particular situations.

Kant's account differs from this Aristotelean outlook on several essential points. The fulcrum of his moral philosophy is the categorical imperative, stating that one should act according to the maxim that one would wish all other rational people to follow, treating it as if it were a rational law (Kant, 1996, G4:421). To act according to this maxim is a moral duty and an expression of freedom by virtue of not being governed by the senses. Similarly, a salient argument in Kant's political philosophy is that the state should protect the freedom of its citizens, leaving happiness to the pursuits of the individuals comprising it (Rauscher, 2017). An element of justice is visible in the emphasis laid on formal equality in the treatment of citizens. In this account, which contributes to the foundation of modern liberal societies, the right is separated from the good, rationality from the senses and emotions, and particular needs become a part of private life, not

comprehended in the moral outlook. Kant as well as Aristotle conceives of moral education as decisive; however, with Kant a pedagogical paradox arises, expressed in how a human being may possibly be taught to deploy rationality as an autonomous act (von Oettingen, 2010).

2.2.2 Approaches to Moral Education

In the moral education that emerged in the 1960s and the 1970s, two distinct and quite different approaches, both pertinent to this PhD thesis, were dominant (Halstead & Pike, 2006). In the *value clarification approach* (Raths, Harmin, & Simon, 1966), the central reference is an American society going through profound societal changes where children and youth face a manifold of conflicting values. According to this approach, the purpose of the common school is not to give preference to any particular values, but it is to help students to clarify values they are willing to embrace by choice and to facilitate processes in which these values are integrated into their own lives. Consequently, the values should be chosen freely by the students under thoughtful consideration from distinct alternatives and with the will to affirm the choice publicly; they should then repeatedly act on these choices. In this approach, values are obviously pivotal, with the process of valuing at the center. The students should not terminate valuing when they leave school behind—it is rather conceived of as an ongoing activity throughout their lives.

In the prominent and influential *moral reasoning approach* that Lawrence Kohlberg and his colleagues (Kohlberg & Hersh, 1977) developed, the emphasis is primarily laid on duty and justice and is just subsidiary in terms of values. Here, moral education is about moral reasoning. The students are working with moral dilemmas that involve value conflicts; however, the focus is not on choosing particular values but on resolving the conflicts through moral reasoning. The role of the teacher is to promote a process of moral development, accurately described in the form of six stages distributed into three levels: small children begin at a preconventional level, proceed to a conventional level, and possibly, some end up in a postconventional level. Through this process, the student both becomes increasingly autonomous and able to take others' perspectives into account. This approach prioritizes structure over content, building on Piaget's conceptions of moral development, which Kohlberg refined and warranted through extensive empirical research[7].

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[7] The moral reasoning approach is blatantly Kantian (Kohlberg & Hersh, 1977), with its emphasis on justice, whereas the value clarification approach (Raths, Harmin, & Simon, 1966), delves into an existential aspect that Kant does not illuminate. Still, the acknowledgement of a manifold of values embedded in individual outlooks is consistent with a Kantian conception even if not included in moral reasoning. Moreover, both accounts address the challenge of respecting the integrity of the individual student in a liberal society, making the impartial teacher an

In the late 1970s, neoconservatives criticized both of these positions for their liberal orientation that did not pay due respect to loyalty, obligation, truthfulness, authority, and family values (Bennett & Delattre, 1978/2011)—a critique that cleared the way for a renewed emphasis on character education. In this neoconservative version, the plurality of values was conceived of as a sign of moral decline, followed by an educational call for strengthening the character of the student by promoting traditional values. Others criticized this position for ignoring the structural causes of social problems, as it had a primary focus on individual behavior (Purpel, 1999). In contrast, there are aspects of this approach, congenial with the Aristotelean approach delineated above, developed into other versions of character education and positioned within the frame of liberal education with an emphasis on critical thinking (see Carr & Steutel, 1999; Curren, 2010).

Carol Gilligan (1982) raises a renowned critique of the moral reasoning approach, pointing at a gender bias in Kohlberg's theory. Gilligan was working with Kohlberg, and in the empirical data produced in their research program, they found that more girls than boys ended at Stage 3 of the conventional level, whereas boys proceeded to the next stage. However, is it obvious that moral reasoning that accentuates the importance of social relationships (Stage 3) is inferior to the one focusing on community concerns (Stage 4)? According to Gilligan, an alternative proposal is to conceive of the difference as an expression of a respective male and female approach to moral reasoning, hereby questioning the universality of Kohlbergs's theory. This emphasis on the moral significance of relationships introduced an ethics of care, which Nel Noddings (1984) further elaborates upon. Noddings not only questions details in Kohlberg's stage theory, but she also criticizes the preference given to justice over care, claiming that this is an unnecessary narrowing of the moral scope that neglects vital aspects of life experiences. She refers to Bernhard Williams' famous example of a man who, faced with the choice between saving his drowning wife and saving a stranger, decides that one is morally permitted or obligated to save one's wife in such a situation and finally ends up saving his wife. Williams' conclusion is that this is one thought too many. For care theorists, the example demonstrates how an emphasis on moral principles tends to undermine the webs of care upon which we all depend (Noddings & Slote, 2003).

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ideal. The educational aim in both cases is to encourage the moral development of students, with an emphasis on personal values or on rationality.

In a Scandinavian context, there are some significant contributions to moral education that supplement the overview above. The PhD thesis of Jon Magne Vestøl (2004, followed up with a contribution in English (Vestøl, 2011)) is an exploration of relations and norms in moral education by employing the interactive universalism of Benhabib. This study creates a background for the emphasis on Benhabib in my own work. Vestøl demonstrates how Benhabib's perspective mediates between a care-oriented and a principle-oriented approach, significant for the analysis of youths' engagement with moral challenges in everyday life. Geir Afdal's (2006) and Trine Anker's (2011) PhD theses focus on how the abstract values of tolerance and respect are contextualized in curriculum and educational settings, respectively. Espen Schjetne (2011) explores moral education as an aspect of education in sexuality and cohabitation. The Swedish general presentation of moral education by Olof Franck and Malin Löfstedt (2015) demonstrates how principle-oriented ethics have dominated Swedish moral education, lately supplemented with a virtue ethical approach, a development the authors welcome. They emphasize how this approach not only concerns what is right or wrong, but what a good life is, what distinguishes a good human being, and what characterizes a good society (p. 125). They even mention sustainability in their account, placing emphasis on environmental concern.

2.2.3 Global and Institutional Dimensions

Beginning from this research project's orientation toward environmental ethical values in education, my general impression is that the major approaches above particularly addressing values, are mainly related to a national or local context, also predominantly expressing an individual focus. The value clarification approach refers to a pluralistic, liberal American society representing certain existential challenges for students, whereas the moral reasoning approach renews a Kantian approach framed by an emerging liberal state and market economy. Character education and care theorists have an even firmer attachment to national and local contexts, expressed in community values and virtues and personal relations. However, as the outline of the historical background has demonstrated, through the globalization processes in the Anthropocene, a global context has emerged that transcends the local and national level and that should be reflected in moral education. Closest to accommodating the global dimension is certainly the moral reasoning approach, where Stage 6 represents a universal, justice-oriented approach. Kohlberg even mentions human rights. However, the average student does not accomplish this stage, and frankly, according to Kohlberg, it is actually beyond most humans' reach.

Another conspicuous aspect of environmental ethical values that does not fall nicely into any of the approaches above is the global *institutional* dimension. The values emerge within the context of the UN with the support from the nations of the world; they are then reformulated within a global educational policy, where they supposedly are subsequently recontextualized in national contexts with a possible impact on particular school practices. But, as previously addressed, these have had limited bearing on practical politics outside of school and education, governed by other dominating values and concerns, often linked to economic interests. This notorious tension is far from unique, but it complicates consensual expressions of these values, often distinguishing education policy documents.

To sum up, the outline above demonstrates how environmental ethical values in education represent at least two challenges for dominant positions of moral education. First, the national framing of education is challenged by a global perspective. Second, their institutional embeddedness establishes tensions between these values and the dominating values in contemporary society. Additionally, an individual priority, exposed in both the value clarification approach and the moral reasoning approach, is challenged by values, which, including the more-than-human world, expand the communal scope in both time and space.

In his critique of prominent moral education proposals, saying they do not reflect upon their ideological presuppositions, David Purpel assumes "that any such program is necessarily embedded in some larger, social, political, cultural, economic vision" adding that moral issues "are by definition socially and culturally situated" (1999, p. 89). In the following, I identify contentious areas addressed in the research field of environmental and sustainability education, which should inform a project on environmental ethical values positioned within moral education. Here, Purpel's remark stands out as a pertinent and proper introductory note.

2.3 Disputed issues within environmental and sustainability education pertinent to research on global education policy

Thus far, the emphasis placed on global threats to life on earth may be said to warrant a normative position calling for a global education policy promoting universal values and mobilizing the world population to combat these threats, enabling the transition to more sustainable societies.

While such an account is reflected in central policy documents (UNESCO, 2004, 2006, 2014), several salient contributions within the research field have problematized a straightforward top-down promotion of the UN's Sustainable Development Agenda through a global education policy. This critique has taken many forms. But a crucial question is whether a global education policy could accommodate the plurality, tensions, disagreements, and embeddedness characterizing particular contexts. Included is also the vital question of whose interests the global education policy does serve. In the following, I make this problem specific with reference to three disputed areas: the problem of indoctrination, the issue of hegemony, and the significance of context. As will be touched upon, a part of this dispute is the contentious designation of the field itself.

2.3.1 The Problem of Indoctrination

While the field of environmental education was established in the late 1960s as an educational response to growing environmental problems (Hume & Barry, 2015), in the 1990s, "environmental education" within the context of the UN and UNESCO was replaced by "education for sustainable development" as the main designation, reflecting the establishment of the UN Sustainable Development Agenda in the aftermath of the UN report *Our Common Future* (World Commission on Environment and Development, 1987) and the UN Conference on Education and Development in Rio De Janeiro in 1992.

In his brief seminal article "Why I Don't Want My Children to be Educated for Sustainable Development," Bob Jickling (1992) addresses the emerging concept of ESD. Jickling warrants the claim expressed in the title by referencing what education is basically about. He holds that an educated person is a person who has acquired knowledge, has integrated this knowledge into an understanding, and is able to critically reflect on this knowledge and understanding. But if critical thinking—"thinking for oneself" is Jickling's preferred phrase—is a crucial aspect of education, then education should not be formulated in a programmatic *for* something. According to Jickling, ESD runs contrary to a basic tenet of education: to educate critical human beings.[8] Other researchers have followed up on this (cf. Sterling, 2001, pp. 25–26; Sandell, Öhman, & Östman, 2005, p. 175; Schlottman, 2012, p. 100; Franck, 2017, p. 1).

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[8]The preposition *for* within the research field of environmental and sustainability education was not introduced here. Already in 1972, in his doctoral dissertation, Arthur Lucas proposed a model for environmental education as being education in, about, and for the environment, which Noel Gough and Annette Gough (2010) state became "a mantra for the field."

Jickling's critique does not lose pertinence when the concept of ESD not only refers to the practice field but also designates a research field—a shift that partly took place as a consequence of the reconceptualization of the policy field, as reflected in the SAGE *Journal of Education for Sustainable Development.* But reformulations of ESD have flourished, enabling a distancing from the policy field, like "sustainable education" (Sterling, 2001) and "education in sustainability" (Curren & Metzger, 2017). The influential research network facilitated within the European Educational Research Association has chosen a possible middle ground, named "Environmental and Sustainability Education," a designation that I adopt here.

2.3.2 The Issue of Hegemony

Jickling´s position does not exclude the possibility of promoting certain values in education. After all, his position is indisputably normative, primarily purporting the significance of reflectiveness as an integral aspect of education. The problem here, at least as much as a general charge of instrumentality and indoctrination, is *what* ESD promotes. The crux of the debate is the concept of sustainable development, awakening a scholarly discussion that has yet to be settled.[9]

In the UN report *Our Common Future* presented by the World Commission on Environment and Development (1987), sustainable development became the key term designating the necessary transitions that societies needed to go through as a response to major challenges in the present. In the report, the Commission defines sustainable development as a development that "meets the needs of the present without compromising the ability of future generations to meet their own needs." Historically, this definition has been conceived of as a combination of two pivotal concerns: 1) the preservation of the environment prioritized within many affluent countries, and 2) the need for development to combat poverty and promote welfare, which is put forward by many poor countries (Le Grange, 2017). The concept of sustainable development consequently accentuates a socio-political dimension, which is also made visible in the description of the environmental, societal, and economic pillars of sustainable development—sometimes including a cultural dimension as well (UNESCO, 2006).

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[9] A 2017 publication that Bob Jickling and Stephen Sterling edited, including contributions from major scholars within the field, is titled *Post-Sustainability and Environmental Education. Remaking Education for the Future*. Despite the provocative impulse in the title, the discussion on the designation of the field yields the subtitle's emphasis on the remaking of education (see Jickling & Sterling, 2017, p. 5).

According to some accounts, the policy turn to ESD became an occasion to widen what had been assessed to be a rather narrow fact-based or normative-based environmental education in favor of a more critical, political, and pluralistic approach (i.e., Sandell, Öhman, & Östman, 2005).[10] However, the critique of this shift has been ongoing and massive from the outset. The concept of sustainable development is conceived of as confusing and unclear. Jickling (1992) refers to how the concepts of sustainability and development, when juxtaposed, stand out as an oxymoron— sustainability requires limits that are not included in development. More fundamentally, the debate concerns, as hinted at above, the economic dimension within sustainable development, and in particular economic growth, which the UN report *Our Common Future* views as consistent with the transition to sustainable societies (World Commission on Environment and Development, 1987). This position is reiterated in Sustainable Development Goal 8, adopted by the UN in the 2030 Agenda (United Nations, 2015). However, the claim was challenged after the Club of Rome report *The Limits to Growth* was published in 1972 (Meadows et al., 1972). This dispute also involves the hegemonic position of global capitalism in the processes of economic globalization, in which economic growth is integral to the maintenance of the system.

Sauvé, Brunelle, and Berryman (2005) demonstrate how the UN reports and recommendations on environmental education in the 1970s encouraged a system critique, including the economic growth paradigm that was weakened by the new feature of education for sustainable development. The authors argue that concurrently within the global education policy documents, environmental concerns have come out in favor of prioritizing economic development.[11]

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[10] The Swedish scholars Klas Sandell, Johan Öhman, and Leif Östman (2005) entitled the English translation of a Scandinavian classic *Education for Sustainable Development. Nature, School, and Democracy.* Here, *education for sustainable development* represents their privileged pluralistic approach. The Swedish title was *Miljödidaktik. Naturen, skolan och demokratin* (Miljødidaktik—"Environmental Didactics") (2003) and the pluralistic approach is here designated as "education about sustainable development," with the rephrasing "about" (Swedish: "om") aligning with the issue of indoctrination. The Swedish title thus establishes a distance from the policy field that is not accentuated in the English title. Since then, the Swedish research field has played a decisive role in establishing the EERA network (see above), mainly adopting the designation "environmental and sustainability education."

[11] From this perspective, the turn from environmental education to education for sustainable development represents an enclosure rather than an expansion (Sauvé, Brunelle, & Berryman, 2005; Selby & Kagawa, 2010). Others have pointed out how the ESD agenda has been increasingly adaptable to neoliberalism (Huckle & Wals, 2015), and how the socially conflicting nature of the ecological crisis, accentuated within environmental education, has been eased within education for sustainable development, with proponents seeing the crisis as a simple imbalance of market forces to be solved by the priorities of techno-science (Gonzales-Gaudiano, 2016).

However, the contentious features of ESD may also be seen as an invitation to a manifold of interpretations. Following up on his PhD thesis, in an article from 2016, Swedish scholar Stefan Bengtsson identifies a proposed paradox in much of the literature criticizing ESD. On the one hand, ESD policy is conceived of as exercising a power of influence, as it reproduces hegemonic discourse. On the other hand, there seems to be room for critical reflection, and when acted upon, deviance (Bengtsson, 2016, p. 78). With reference to the political theory of Laclau and Mouffe (2001), Bengtsson calls for a logic of contingency to replace the logic of necessity that he claims characterizes several scholars when assessing the ESD agenda as a servant for hegemonic forces. Central to his argument is the designation of ESD as an empty signifier (cf. Gonzales-Gaudiano (2005). More generally, Bengtsson's approach warrants attention to context when evaluating global education policy processes, a suggestion I follow up on, in this PhD thesis.

2.3.3 The Significance of Context

The charge of indoctrination may be positively seen as a call to establish an educational space that accommodates many voices. The critique of enclosure is also a call to remain open to the complexity and conflicts of particular contexts. In their problematization of universal values within the ESD discourse, it is exactly such a contextual sensitivity that Sund and Öhman (2014) suggest. With perspectives from Butler (2000), Mouffe (2005), and Todd (2009), they envisage a political education that welcomes disputes, disagreements, and emotions. Other scholars have demonstrated how a sensitivity to context is decisive for the inclusion of the relational and place-based aspects of ESD (Gough, 2013; Bonnett, 2015). In my own work, a main problem that is explored, is exactly the relationship between environmental ethical values formulated as universal values, and the many particular contexts.

To reiterate, my own research in this extended abstract is concerned with values that are formulated within the UN context and transferred into UNESCO's global education policy on education for sustainable development. My research is explicitly empirically oriented, paying attention to the field of moral education. So far, in this Chapter II of the extended abstract, I have situated the study in the era of the Anthropocene, characterized by globalization processes, constituting a global context. UNESCO's global education policy is, in this perspective, an expression of political globalization. In my assessment of the research field of moral education, I have emphasized the significance of accommodating such a global situatedness.

This approach has been informed by some major issues of dispute within the research field of ESD, specified as indoctrination, hegemony, and context. I sum up the normative issue involved in the question of how a global education policy can be sensitive to local contexts, accommodate students' integrity, and steer clear of serving a disputed hegemonic position. Basically, all these considerations concern the particular situatedness of the global education policy in question.

This double reference to a global and local situatedness is pertinent as I now turn to the major empirical contributions to the field.

2.4 A review of research contributions pertinent to this PhD thesis

The PhD thesis I present here is distinguished by studies within qualitative research. In this priority, I acknowledge the significance of paying attention to context involved in global education policy, as outlined above. The research I have carried out is concerned with how environmental ethical values are recontextualized in curriculum and policy documents, classroom interaction, and school strikes for the climate as transcending formal education. What is the state of previous and current research within this field?[12]

Numerous scholars within the research field of ESD have accentuated the significance of normativity, values, and ethics. Scott and Oulton (1998) refer to values as a key dimension within environmental education. Sandell, Öhman, and Östman (2005, p. 93) state that "environmental issues are essentially conflicts of human values and norms," making ethics a pivotal dimension of the education involved. The editors of the *International Handbook of Research on Environmental Education* list normativity as the first of five characteristics of Environmental Education (EE)/ESD, on which there seems to be broad consensus, stating that EE/ESD "embraces normative questions as environmental issues are fundamentally normative or value-laden by nature" (Stevenson, Brody, Dillon, & Wals, 2013, p. 2). This claim is followed up in a subsequent chapter on education and ethics in the same handbook (Jickling & Wals, 2013).

From this emphasis and priority, one would expect that a broad empirical research field had been established, including both curriculum research and classroom studies.[13] This is not the case,

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[12] Thus far, I have not found any empirical research contribution that examines the school strikes for the climate, which could function as references to my own study. My focus in the following is based on empirical research on education policy and on curriculum and classroom interactions.

[13] The term "curriculum studies" as understood here may in principle include classroom studies, elucidated in a subsequent section. However, for practical reasons, I distinguish between these two below.

however, when focus is laid specifically on environmental ethical values in empirical educational research—rather, instances of research being carried out are sparse.[14]

The smallest amount of work is within education policy and curriculum research. Values may implicitly be found in some contributions—not surprisingly from the perspective of the distinct scholarly identification of the significance of the values dimension pointed out above. Consequently, in their critique of ESD, Sauvé, Brunelle, and Berryman (2005) report from a curriculum study of international policy documents addressing EE/ESD from the 1970s to the present, focusing on how the environment was positioned and addressed. They state that an anthropocentric conception increasingly turned hegemonic; this is also relevant from a value perspective. In their analysis of UNESCO documents during the UN Decade of Education for Sustainable Development comment on ethical issues (relevant for the value dimension), Huckle & Wals (2015) point at an increasingly individualistic approach that does not challenge the neoliberal hegemony within society and education (which I comment on in Paper 1 and Paper 2). Sporre (2017) studies the Swedish curriculum and national tests, more explicitly focusing on the positioning of ethical competence and global responsibility relevant for the Sustainable Development Agenda; this also addresses the value dimension (commented on in Paper 1). Kronlid and Svennbeck (2008) examine the syllabus and textbooks in the Swedish upper secondary school subject of religion, with a particular focus on environmental ethics. However, it seems that only the qualitative study that de Leo (2012) carried out on the Australian National Curriculum explicitly addresses the value dimension in relation to the UN/UNESCO agenda. De Leo examines the uptake of what she, in the title, designates as "The Global Values within Education for Sustainable Development" in an extensive PhD study, which I return to.

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[14] This picture is supported by literature searches in the research base ERIC (restricted to peer review articles) (30 July 2019). With the research string "values" and "environmental education" and "empirical," 87 articles emerge, whereas "values" AND "education for sustainable development" AND "empirical" yields 13 articles. When "empirical" is replaced by "qualitative research," 64 and 26 articles come up, respectively. And with "norms" replacing "values," the results are 8 and 2 articles, respectively. Several of these articles overlap. When the search is restricted to primary or secondary school and to articles that explicitly address the value dimension, the total number of relevant articles is below five (all commented on below). There is obviously uncertainty and lack of completeness in these results. Most important is the limitation made to English literature. Additionally, there are peer review articles that did not turn up in the searches above, although pertinent (Manni, Sporre, & Ottander, 2017), and other publications (de Leo, 2012; Öhman, 2008) that are not made visible through this article-based research. Thus, the continuously broadened familiarity with the research field during the PhD period serves as a background complementing literature review.

When it comes to research addressing educational practices or students, again, some contributions are pertinent—not because values are positioned in the foreground, but because they touch upon a value dimension. Thus, in a qualitative interview study in Brazil's Cerrado, Iared, Ghislot, Oliveira, and Reid (2017) reflect on how overvaluing the cognitive sphere in the educational process may conceal an aesthetic dimension involving the experience of nature. A couple of mixed-method studies investigate youths' value orientation concerning human–nature relationships (Li & Ernst, 2015) and solidarity and future orientations (Torbjörnsson & Molin, 2015), but they do not include any classroom studies.

Although there are a few pertinent research contributions, I argue that there is no well-established qualitative research field on values in ESD, confirmed in the account above. However, a geographical exception should be added to this statement. A Swedish attentiveness to a value dimension has already emerged in the listed contributions, and it is actually explored in other research contributions from this country, creating a focus on the normativity involved in education. It emphasizes the significance of companion values (Östman, 1995; Östman, 2010; Garrison, Östman, & Håkansson, 2015) and explorations of the processes of value-making in educational settings (Öhman, 2006; Öhman & Östman, 2007, 2008; Pedersen, 2010; Manni, 2015, Manni, Sporre, & Ottander, 2017), including studies that combine these two perspectives (Sund, 2008). A dominant pragmatic research paradigm with Dewey as the main reference (Öhman & Kronlid, 2019) accentuates contextual elements in value-making, with an emphasis on experience; this is supplemented by other perspectives (like Manni's reference to Nussbaum in her emphasis on emotions). While the majority of Swedish researchers do not have a scholarly background in moral education, they acknowledge the general pertinence of the value dimension. However, there are also pertinent research contributions from scholars within moral education with an interest in environmental and sustainability education. All of this adds to the richness of the field (e.g., Franck & Osbeck, 2017, where various forms of ethical literacy are explored).

Within the Swedish context, there is an established environmental ethical conceptual framework for research on sustainability and environmental education focusing on environmental ethical values (Kronlid & Öhman, 2013); this partly builds on Kronlid and Svennbeck (2008). However, to my knowledge, this framework has not been employed in subsequent qualitative research.

To sum up, the qualitative research I present and discuss in this PhD thesis brings attention to processes that so far—acknowledging the Swedish contributions—are underexplored. Particularly, except for de Leo (2012), I have not recognized any interest in examining how the environmental ethical values formulated by the UN/UNESCO in their global policy of ESD are positioned within national and local educational contexts.

From the perspective of the well-established acknowledgement of the importance of values, normativity, and ethics within ESD education, how may this absence be accounted for? Considering the research field, one reply could be that although the interdisciplinarity of the field is strengthened, many researchers still have backgrounds within natural science or social science. It is rarer that they come from the humanities, where moral philosophy and ethics are traditionally situated (Kronlid & Svennbeck, 2008). Wals (2015, p. 18) shares an impression of the practice field, noting that "the treating of values and ethics in the classroom has long been neglected," and that "many educators appear wary of integrating values and ethics into their teaching, also because the educational policy frameworks they work in do not encourage doing so." From the overall review presented above, I suggest that Wals' words apply not only to the practice field, but that they also may be a pertinent description of the research community.

III: THEORETICAL CONSIDERATIONS

While my research interest positions this work within moral education, I accentuate the need for an approach that goes beyond a predominantly national horizon while including a global perspective. Further, informed by the areas of dispute within ESD education pertinent to studies on global education policy, I acknowledge the need to accommodate student integrity and local contexts and to include a critical perspective on possible hegemonic structures in ESD processes.

In Chapter III of the extended abstract, I proceed with clarifying theoretical aspects of my research. I attempt to integrate the premises above into a coherent research perspective without excluding ambiguities, and controversies. I can sum up Chapter II as the challenge to accommodate both the global dimension involved and the many local contexts. This challenge may be conceived of as normative and empirical—pertinent to this thesis. Here the discourse on cosmopolitanism becomes relevant. A short review of German sociologist Ulrich Beck will help to elucidate this.

Beck has made major contributions to the cosmopolitan turn within social sciences. Central is his claim (Beck, 2006) that the national outlook that has dominated contemporary sociology should be replaced by a cosmopolitan outlook. Beck suggests several interconnected principles that constitute a cosmopolitan outlook, among them the experience of crisis in world society, the awareness of interdependence, and the resulting community of fate induced by global risk and crisis, which "overcomes the boundaries between internal and external, us and them, the national and international" (p. 7). Here, he clearly addresses the decisive importance of the ecological crisis. The epistemological claim that Beck presents also guides the empirical studies in this thesis. In other words, although I study the environmental ethical values in question within a national context, from a cosmopolitan outlook, I conceive of them as part of the instantiation of a global education policy that transcends national borders.

What distinguishes the contributions of the moral philosopher and political theorist Seyla Benhabib is the close connection between her ethical contributions in the 1980s and 1990s and her critical or contextual cosmopolitanism, which was published after the turn of the millennium (Benhabib, 2004, 2006, 2011). Moreover, with her background in critical theory, she is well aware of the problem of hegemony that has been a concern within the field of ESD education. Together, this is the rationale for considering her perspectives in my empirical research project.

Benhabib demonstrates limited interest in educational issues; therefore, I elaborate upon this priority after a short delineation of educational cosmopolitanism.

3.1 Educational Cosmopolitanism

Cosmopolitanism is an ancient conception that is generally attached to the Cynic Diogenes in the fourth century BCE who argued that, when asked where one came from, one should reply "'I am a citizen of the world [*kosmopolitês*]'" (Kleingeld & Brown, 2013), transcending the limits of the city state. According to Kleingeld & Brown (2013), the element that various cosmopolitan views share is the idea that all human beings "are (or can and should be) citizens in a single community," a notion that, in antiquity, was extended and developed within Stoicism. When cosmopolitanism reappeared in philosophy and other academic disciplines in the 1990s, it was exactly the transcendence of local or national borders that was emphasized—facing a world determined by processes of globalization, as delineated in the historical framing of this dissertation.

Torill Strand (2010) demonstrates how philosophers of education have explored cosmopolitanism before and after the turn of the millennium as *a way of life* made possible by an openness toward otherness, as *an ideal* expressing the idea that all human beings should be seen as members of the same community, and as *an outlook* implying new ways of reflecting upon the world.

In his educational cosmopolitanism, David Hansen (2011, p. xiii) accentuates the capacity to be reflectively open to the larger world while remaining reflectively loyal to local concerns, commitments, and values. When positioning himself, Hansen distinguishes between political, economic, moral, and cultural cosmopolitanism, suggesting that his own account resonates most closely with concerns associated with moral and cultural cosmopolitanism. This priority to culture distinguishes several educational accounts of cosmopolitanism (Schumann, 2018).

In her critique of Hansen's and other cultural takes on educational cosmopolitanism, Marianna Papastephanou (2012) accentuates how the central concern here is claiming that the self benefits from cultural variety and otherness. But, according to Papastephanou, this approach is an expression of a monological phenomenology that suppresses the relational character of cosmopolitanism, neglects political concerns, and downplays legality's interplay with ethics, representing a narrow sense of morality. Papestaphanou presents her own account as a relational regulative ideal that includes political, economic, moral, and cultural elements. She proposes a cosmopolitanism that "is primarily about a responsible, lawful, loving, thoughtful treatment of the whole cosmos," underlining that inclusion is introduced by the emphasis on "whole," encompassing other human beings and nature (Papapestephanou, 2011, p. 16).

Both Hansen and Papestaphanou are careful to distance themselves from so-called universalist accounts, conceived of as "homogenizing, reductive, and oppressive" (Hansen, 2011, p. 2) or as toxic, referring to these as an ideology that burden "the politically weak subject (the dominated, the marginalized, the under- or nonprivileged, the 'lagging behind') with the tasks of changing so as to meet the strong's standards" (Papastephanou, 2012, p. 15).

This critique refers more generally to how cosmopolitanism that solely focuses on the commitments to a world community may be insensitive to contextual elements and disregard plurality, tensions, and distributions of power. More specifically, it refers to how cosmopolitanism may be aligned with—or at least indifferent to—the hegemonic neoliberal

outlook criticized from the perspective of environmental and sustainability education.[15] As I argue in this thesis, when this critique is accommodated, educational cosmopolitanism stands out as a succinct perspective on the educational processes involving environmental ethical values.

It is particularly critical cosmopolitanism as theorized by Seyla Benhabib, supplied with perspectives from Papastephanou's eccentric ethico-political cosmopolitanism, that stand out as significant to the concerns in this dissertation. Critical cosmopolitanism, elaborated upon in the tradition of the Frankfurt School's critical theory, retains a pronounced normative dimension and aims to give "an account of social and political reality that seeks to identify transformational possibilities within the present" (Delanty, 2012, p. 38 quoted from Schumann, 2018, p. 826)[16].

3.2 Critical Cosmopolitanism

The cosmopolitan approach in this project is developed with reference to the moral philosophy and political theory of Seyla Benhabib. With her background in critical theory (Benhabib, 1986), feminist theory (Benhabib, 1992), and her comprehensive study of Hannah Arendt (Benhabib, 1992, 1996), Benhabib has established a critical cosmopolitanism (Benhabib, 2004, 2006, 2011) that places cosmopolitan norms as a central interest. Benhabib has also made major contributions to democratic theory, developing conceptions of deliberation (Benhabib, 1996).

Critical theory (Bohman, 2005), as it combines social theory and political philosophy, is distinguished by its carrying on the Hegelian legacy of the critique of a universality in science and morality that claim independence from specific historical contexts. From this critique follows an acknowledgement of normativity in empirical research, problematizing any clear-cut division between fact and value. This normative position is inextricably connected to modernity's project of emancipation in the tradition of Marx, leading to an ideological critique of capitalism. Pivotal in Benhabib's work is her emphasis on the mediation between universal claims and contextual elements, which characterizes both her moral philosophy and critical cosmopolitanism. Of further significance is that Benhabib (1986) approves of Habermas' critique of the privileged position of

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[15] In her mapping of educational accounts of cosmopolitanism, Schumann (2018) demonstrates how various perspectives strive to accommodate this critique: cosmopolitanism on the ground, critical cosmopolitanism, conflict and agonistic cosmopolitics, and migration, mobility, and eccentric ethico-political cosmopolitanism.
[16] While I prioritize the critical cosmopolitanism of Benhabib, below I elucidate the utopian element insinuated in this quotation with reference to Ricoeur.

a specific social class in Marx' conception, which replaced the universal spirit's position in Hegel's historical philosophy, as well as Habermas´ subsequent turn to communicative action.

Following the tradition of Habermas, Benhabib develops a communicative discourse ethics framed as an interactive universalism, which she presents in *Situating the Self* (Benhabib, 1992). It conceives of moral judgement as involving anyone who could possibly be influenced by the moral action in question, not to be limited by national borders. This is a move from a position that grounds moral norms in a philosophy of the subject, with Kant as a major reference, to a post-foundational position where legitimization is the outcome of communicative interaction. This approach also anticipates a major aspect of Benhabib's cosmopolitan turn, which takes place in the following decade. It enables her to critically discuss the legitimacy of democratic exclusions made by nation states—in other words, the principle of the closure of political membership (Benhabib, 2002, 2004). Salient is the conceptualization of human rights as cosmopolitan claims that cannot be determined by the nation state but apply to any human being.

Benhabib's departure from Habermas is expressed in her acknowledgement of context, plurality, tensions, and disagreements. While consensus is decisive in Habermas's account, Benhabib (1992) holds that if consensus is at all reached via communicative action, it is preliminary, not final, and open for amendments by new voices that are influenced by the issue at stake.

Pivotal to Benhabib's development of her moral philosophy is the critique of abstract versions of moral theory that do not consider the situatedness of those who are affected by a particular action. Benhabib addresses the Kohlberg–Gilligan debate (see p. 13 above), pointing at how the needs of the other is hardly visible if the other is generalized with an unambiguous emphasis on abstract characteristics like freedom, rationality, and independence. From here follows the emphasis on the significance of the concretized other embedded in a world of interdependency and the conception of moral judgment as an everyday activity (Benhabib, 1992, p. 128):

> The exercise of moral judgment is pervasive and unavoidable; in fact, this exercise is coextensive with relations of social interaction in the lifeworld in general. *Moral judgment is what we "always already" exercise in virtue of being immersed in a network of human relationships that constitute our life together.*

In this approach, moral judgment begins in the life world, and contrary to Kant, it does not imply the formulation of moral principles in distance to context. Here, universalization implies that constantly-more-affected moral subjects are brought into the moral discourse. Still, this approach, in line with Habermas, is an instantiation of deontological ethics, establishing moral norms guiding action (Benhabib, 1992). The deontological character also conditions Benhabib's subsequent conceptualization of human rights claims as instances of cosmopolitan norms.

Benhabib's contribution is to explore the tensions at the heart of the cosmopolitan project, particularly regarding the cosmopolitan claims and the various national and local contexts involved. The description of her critical cosmopolitanism in the introduction to the 2011 volume *Dignity in Adversity: Human Rights in Troubled Times* may stand as a general characteristic of this part of her scholarly contribution: "I focus on the unity and diversity of human rights; on the conflicts between democracy and cosmopolitanism; on the vision of a world with porous borders and the closure required by democratic sovereignty" (Benhabib, 2011, p. 2).

Benhabib acknowledges a historical and conceptual link between market forces and individualism protected by certain rights, only to point out that in the current situation, global capitalism is often in direct violation of human rights covenants (Benhabib, 2011, p. 122). The consequence is that trade unions, women's groups, and various minority groups appeal to universal norms in a struggle for empowerment and justice.

This is an example of Benhabib's interest in the dynamic and often conflicting process of contextualizing universal norms. One of her key concepts is *jurisgenerativity*. Drawn from Robert Cover (1983), it refers to how laws acquire meaning in specific contexts, which the laws themselves cannot control. Regarding universal norms, Benhabib (2011) here suggests processes which are "encouraging new forms of subjectivity" (p. 125) and "can empower citizens in democracies by creating new vocabularies for claim-making" (p. 118). From this perspective, "human rights norms can empower citizens by creating new vocabularies for claim-making" (pp. 125–126).

Benhabib's other key concept, closely related to jurisgenerativity, is *democratic iterations.* Here, her attention is directly oriented to the iteration of universal norms in new contexts: "By *democratic iterations* I mean complex processes of public argument, deliberation, and exchange

through which universalist rights claims are contested and contextualized, invoked and revoked, posited and positioned throughout legal and political institutions, as well as in the associations of civil society" (Benhabib, 2011, p. 129).

3.2.1 The Deployment of Benhabib in Educational Research

As already touched upon, Benhabib herself has shown limited interest in education, but there are some examples of educational research that use her perspective, such as work in moral education (Vestøl, 2011), education policy (Wahlström, 2009), and sustainability education (Franck, 2017)[17]. One important reference in the development of this thesis has been Karin Sporre's claim (in a reflection on Benhabib and education) "that the interactive universalism of Benhabib can definitely be regarded as a critical framework for discussing issues of citizenship, politics of identity, ethics, value formation and education contemporary. Not least through her concept of democratic iterations" (Sporre, 2015, p. 238). Here I explore the potential as indicated by Sporre.

3.2.2 The Position of Benhabib's Conceptions Within this Thesis

Benhabib's extensive work with Hegel becomes clear in her continuous focus on mediations. In her moral philosophy, she mediates between local situatedness and general norms, between the personal and the public, and between the private and the political. According to Benhabib, borders are porous, and dichotomies are never final. In her critical cosmopolitanism, she reconstitutes this theme in her mediations between cosmopolitan norms and national contexts.

Obviously, the connections between Benhabib's moral philosophy and critical cosmopolitanism are particularly pertinent to my own research project, but it is above all this insistence on the significance of mediations that is illuminating, enabling me to examine the transfers between various scales and between various aspects of human life, making particular contexts visible.[18]

More specifically, I include the key concepts introduced above in the analytical framework relating to the main research question: How are environmental ethical values recontextualized in contexts of moral education? The concept of *democratic iterations* clarifies two presuppositions.

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[17] Franck (2017) refers to Benhabib in his employment of democratic iterations, but his conceptualization does not strictly signify the mediation between cosmopolitan norms and national or local contexts, but more openly "the use of concepts, or the carrying out of actions, which, within a democratic community, are seen as challenging the values, the structure of the borders that are apprehended as being essential in order for the community to be democratic" (p. 3). It is not primarily the critical cosmopolitanism of Benhabib which here is operationalized, but the conditions for democracy, with particular sensitivity for the position of religiously motivated ethical claims in education.

[18] Benhabib's work is also influential via its challenging of the clear divisions between various societal spheres in Western modernity. This is pertinent to how the challenges of the ecological crisis blend the private and political.

First, universal claims open up a space for interpretations that make particular contexts visible. In other words, conceived of as a condition in empirical research, one should expect to find instances of such interpretations. This is expressed in the second key concept, included in the analytical framework of the thesis: *jurisgenerativity.* This concept specifically refers to how the specific norms open up the space for interpretations. Although this is conditioned by the norm in question, this space may nevertheless be opened up or narrowed down, i.e., the jurisgenerative capacity may be larger or smaller. Jurisgenerativity, then, is also an invitation to explore restrictions made on the interpretation of the norms in question. This is particularly pertinent when the space under consideration is school subject syllabi or classroom interactions.

With the concept of *enlarged thought*, the focus is laid on the practices of moral judgment taking place in everyday life, which are vital to Benhabib's interactive universalism. When those who are influenced by one's action are included in conversations or moral imaginations, a universalization takes place that in principle does not have the nation state as border. Still, she does not include future generations or more-than-human life forms; here I extend her scope. (I critically revisit this limitation in Chapter V, see p. 69–71).

Finally, the concept of *narrativity* is crucial for identifying the web of relationships that we are all embedded in. According to Benhabib, this is also decisive for making sense of the needs of both oneself as embodied and of the concrete other, who is to be included in moral judgment.

There is, however, another key concept in this thesis that I must comment on; it is in connection to Benhabib's approach, and it has to do with the concept of values. Strictly speaking, in her critical cosmopolitanism, Benhabib is referring to cosmopolitan norms as expressed in the UN's human rights agenda and not to values *per se*. However, when UNESCO (2006) employs the concept of values, as I demonstrate below, it is with reference to universal claims guiding actions. In other words, the universal values claims are normatively formulated by the UN and UNESCO; they are to be followed up world-wide in an educational context, exemplified and explored in the empirical material established in this dissertation.

3.2.3 What Are the Values in Question?
The issue of which values to consider, is central to this thesis. A main reference is the UNESCO framework to the UN's Decade of Education for Sustainable Development, which states that "ESD is fundamentally about values" (2006, p. 4). Here, certain values are expressed (2006):

[T]he underlying values which education for sustainable development must promote include at least the following: Respect for the dignity and human rights of all people throughout the world and a commitment to social and economic justice for all; Respect for the human rights of future generations and a commitment to intergenerational responsibility; Respect and care for the greater community of life in all its diversity which involves the protection and restoration of the Earth's ecosystems; Respect for cultural diversity and a commitment to build locally and globally a culture of tolerance, non-violence and peace. (pp. 15–16)

In moral philosophy, the key word *respect* in the quotation above has usually been accrued to humans (Dillon, 2016), signifying not just *what* is to be respected, but *who* is worthy of respect. According to Kant, respect is owed to humans as rational agents, but within environmental ethics, such a respect is extended to all living things (e.g., in the contributions of Paul Taylor) (see O'Neill, Holland, & Light, 2008, pp. 35–36). In UNESCO's formulation, a similar extension takes place. UNESCO addresses people living today, future generations, and the community of life in all its diversity. This is how UNESCO brings significance to ESD. ESD is, to put it shortly, about respecting and taking care of the values of life on earth now and in the future.

However, this way of interpreting UNESCO's value claims is not the only option. According to a definition that accentuates values as principles on which value judgements are based (Halstead & Pike, 2006, p. 35), one could argue that it is only respect in the UNESCO quotation above that should be designated as a value—the path that de Leo (2012) follows in *The Global Values Within Education for Sustainable Development.* Her study differs in several respects from my own, most significantly in the predominantly quantitative research approach of counting the number of appearances of values in curriculum documents. De Leo pays limited attention to the political or ideological dimension; this is perhaps why the question of who is included and excluded in the recontextualizations of the values in question does not come to the fore.

Within environmental ethics, the values discussion has not primarily been oriented toward principles guiding value judgments but toward what or who is granted moral status, often expressed as intrinsic value (cf. Taylor's reformulation of Kantian ethics above). When addressing this ethical discourse, UNESCO's emphasis, which is not primarily on abstract principles but rather on distinguishing who is to be respected and cared for, makes sense. Kronlid

and Öhman (2013) parallel this position in their extensive environmental ethical framework. This is also the line I follow in my project. Still, to formulate the values in the quotation above as the value of present human life on earth, future human life on earth, and more-than-human life—although in accordance with an environmental ethical value-oriented approach as delineated by Kronlid and Öhman (2013)—is a compression that is not without problems when considering the nuanced UNESCO formulations. First, UNESCO presents the first two values with reference to the UN's broader human rights agenda. Second, although concerns for more-than-human life qualify as respect and care for "the larger community of life," this formulation signifies a relational as much as a value-based conception of the human–nature relationship. Finally, I do not delve into the fourth value addressed by UNESCO concerning cultural diversity.[19]

These are all pertinent objections to the analytical approach I establish in this project, although the role and function of the human rights agenda is not primarily an objection but a field that deserves further scrutiny beyond the limits of this study. The reference to cultural diversity and a relational conception of the human–nature[20] relationship is inscribed in an emphasis on situatedness and context, exemplified in the analyses of Paper 2. I demonstrate how all the values UNESCO addresses may simultaneously come into play in an educational setting distinguished by cultural diversity. Hopefully this also indicates the possibility to retain a focus on recontextualizations of values with sensitivity to a relational approach.

One of the main reasons for retaining a value focus is exactly because it offers a perspective that elucidates the hegemonic processes at work in ESD. This is a disputed issue in environmental and sustainability education that, if possible, should be included in a research project on ESD as global education policy (as mentioned in Chapter II). This is done with reference to Paul Ricoeur's conception of ideology and utopia. Here, we are confronted with what is definitely a salient element in Ricoeur's own mediation between a hermeneutical tradition and critical theory. In this respect, this choice also falls into my prioritization of Benhabib in this thesis.

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[19] With reference to Benhabib's conceptualization, this discussion concerns jurisgenerative restrictions I lay out in the portion of the analytical framework on my interpretations of the empirical material.

[20] Here, nature refers to the more-than-human world (see page 1, footnote 1, cf. also Soper's [1985] reference to the three conceptions of nature: nature beyond the human, nature as the totality of all there is including what is human, and human nature).

Finally, I must consider the concept of environment in *environmental ethical values*. I adopt the term from David Kronlid and Johan Öhman (2013), who distinguish between a value-oriented and a relation-oriented approach. Values are here, as addressed above, not seen as abstract figures but as people and nature. While Kronlid and Öhman do not specifically elaborate on the concept of environment, Robin Attfield (2015) points out how an environment may both be conceived of intentionally (i.e., as a field of significance) and interpersonally (i.e., as an encompassing system). While the first sense emphasizes the relational aspect, the second sense makes it possible to talk about a global environment involving the planetary systems. Attfield strives to accommodate a conception that acknowledges the meaning-making involved whilst transcending the social construction. While this project as an empirical study is primarily oriented toward the first sense mentioned above (with an emphasis on the relational aspect), I also conceive of the environment as a dimension that conditions and transcends human meaning-making.

3.2.4 Utopia and Environmental Ethical Values

According to Ricoeur (2008, cf. presentation in Kaplan [2003]), both ideology and utopia are interpretations of the world that are included in the greater symbolic structure of social life. Power, authority, and domination are legitimized by ideology and questioned by utopia. Ideology sustains social relations, but it also functions as a resistance to the transformation of social relations, constituting domination. The positive function of utopia is the potential to question and criticize social reality; however, utopia can also provide a means of escape from social reality.[21]

I suggest conceiving of environmental ethical values as utopian elements that are expressed within current educational structures and practices. This position offers an approach to the contradiction between the values claims embedded in international institutions with almost unanimous support and the lack of sufficient transformative action, as addressed in the opening of this extended abstract. It is also pertinent to register that the call for transformation is addressed both in the Sustainable Development Agenda (*Our Common Future*, World Commission for Environment and Development, 1987) and in environmental and sustainability education (i.e., Heila Lotz-Sisitka, 2008). However, due to the actual lack of necessary transformation,

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[21] Ricoeur's main reference is Karl Mannheim, who Max Horkheimer has questioned for not considering material conditions. While this discussion is important and involves the positioning of labor and nature within critical theory, here it suffices to note that the environmental ethical values have emerged in an ecological crisis that may be conceived of as a crisis within global capitalism. Horkheimer acknowledges the utopian element in critical theory, accentuates the critical potential, and connects it with a will to act (Neupert-Doppler, 2018).

environmental ethical values may also function as a flight from reality, as indicated by Ricoeur; in this light, reality supports the dominant order.

An implication of this interpretational choice is that the vantage point for critique is not to be found outside the ESD agenda but inside, in a function that is similar to the immanent critique characteristic of critical theory. In Hegel's critical analysis of reification, "critical standards are ones given in the historical process" (Antonio, 1981, p. 332). Environmental ethical values may similarly challenge essentialistic conceptions of the current order and open up for possible alternatives; this is also a function of utopia that Neupert-Doppler (2018) finds in the conceptions of various representatives within critical theory.[22]

From this perspective, the examined environmental ethical values appear to be more than unvexed expressions of a common good; they signify who and what are under threat by current practices within the current world order. Within such a framing, ambiguities, uncertainties, and contentions distinguishing the UNESCO process itself are to be expected. This may be exemplified with reference to the somehow unstable status of the environmental ethical values within the UNESCO context.[23] In the course of this research, I realized that the draft implementation scheme that was to guide the UN's Decade of Education for Sustainable Development (2005–2014) appeared in two different versions (UNESCO, 2004, 2005), supplemented with a framework document that UNESCO published the following year (UNESCO, 2006). In the October 2004 version, values are formulated in a much more demanding and distinct manner than in the 2005 version, which was the final draft approved at the 171st session of the UNESCO Executive Board.[24] Finally, in the 2006 framework, the values formulations from 2004 were once again included. [25]

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[22] Katrin von Boer (2012) formulates the immanent critique expressed by the early Hegel as the possibility "to criticize a particular philosophical, political or cultural paradigm . . . in the name of a criterion that such a paradigm contains within itself" (p. 83). In this project, the paradigm is the current world order in which the UN and UNESCO are included. However, more specifically the paradigm is expressed in the global education policy of UNESCO's ESD. The environmental ethical values are then conceived of as utopian elements emerging within UNESCO's ESD with the potential of immanent critique of both ESD and the hegemonic world order.

[23] In what follows, I question a clear distinction between the firm ground of ESD established by UN/UNESCO and the shaky ground visible in the scholarly debate (Selby, 2009). The UNESCO ground seems to be quite unstable.

[24] Because the October 2004 document was referred to in the Norwegian strategy following up the UN Decade (Norwegian Directorate for Education and Training, 2006), this document is the one that I refer to in Paper 1.

[25] I quoted the value formulations in the 2006 document (identical to those of the 2004 document) above (p. 31). The values are explicitly stated as something that ESD "must promote" (UNOESCO, 2006, p. 14). The claim is here that "ESD is fundamentally about values" (p. 4). The 2005 document mentions several values, but it does so in a less

Not being a major part of this thesis, I have visited aspects of the historical background to explain this fuzziness. According to key actors,[26] the 2004 version was considered as too comprehensive and too challenging for the UNESCO Executive Board to expect approval, and it was put aside in favor of a new version with less distinct value formulations. The UNESCO framework from 2006 did not need similar approval, and it retained the formulations from 2004.[27]

This suggestive historical delineation exemplifies how consensus documents conceal tensions (Stevenson, 2013). In this case, the 2005 version reduces the potential of immanent critique expressed in the ESD agenda (cf. Huckle & Wals, 2015 for another example of similar smoothing strategies within the UNESCO context).

The central research question in this thesis asks how environmental ethical values are recontextualized in education with reference to the global education policy of ESD. However, due to my attentiveness to the utopian element involved, I integrate the issue of hegemony and domination into the research design. From this vantage point, the environmental ethical values may serve as critical premises for exploring modes of inclusion and exclusion. Within critical theory, the utopian element also includes the exploration of alternatives to the present order. This is a concern that Lotz-Sisitka (2008) raises, which I discuss in Paper 2 and also bring into the discussion in Chapter V of this extended abstract.

3.3 The Concept of Education and Relations to Adjacent Educational Research Fields

The central concern of this thesis is the recontextualizations of environmental ethical values in education, with prime reference to the conceptions that Benhabib offers. However, Benhabib has shown limited interest in education. While the role of values in moral education has been

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imperative manner: "In the economic realm, some embrace sufficiency for all and others equity of economic opportunity. Which values to teach and learn in each ESD programme is a matter for discussion" (p. 8).

[26] E-mail from Carl Lindberg, 16 November 2016, and interview with Charles Hopkins, 23 May 2018. In 2004, Lindberg was a member of the High-Level Panel advising UNESCO on strategy and substance regarding the UN Decade. Hopkins holds the UNESCO Chair in Reorienting Education Toward Sustainability at York University, Toronto. He has played a key role in UNESCO's education policy on sustainability, already as a member of the preparing committee for Agenda 21's Chapter 36 on education, public awareness, and training, which was presented at the UN Conference on Environment and Development in 1992.

[27] In these recontextualizations of the environmental ethical values within the UNESCO settings, there is at least one more instantiation to add. The distinct value formulations from the 2004 document were once again stated in 2006 in the article "A UNESCO view of global citizenship education," published by the UNESCO Director of the Division for the Promotion of Quality Education (Pigozzi, 2006).

accounted for in Chapter II above, it is time to discuss and qualify the theoretical approach established thus far more thoroughly within an educational framing. This also serves as an opportunity to elucidate the concept of education and aspects of the relationship between educational institutions and society. Moreover, the following presentation serves as an argument for the overall research design of this study, involving education policy, curriculum studies, and moral education. Although somewhat delayed, together, these makes the following section crucial as a point of departure for the entire work. Still, the perspectives introduced here have to be selective, guided by the overall research interest, and have an emphasis on the positioning of values in education in an era of globalization.

I begin by considering aspects of the research on education policy, giving priority to globalization. Then, I bring in elements of Anglo-Saxan curriculum theory and Northern European didaktik (conceived of in the German sense, see footnote 30 below). Elements from both positions warrant the research design. Curriculum research offers important insights to supplement and qualify Benhabib's perspectives. I primarily develop the concept of education with reference to the German tradition, giving priority to Wolfgang Klafki's work.

3.3.1 Education Policy in the Era of Globalization: Multilayering of Policy

In an influential account of global education policy, Rizvi and Lingard (2010) state that while public policies used "to be exclusively developed within a national setting, they are now also located within a global system" (p. 2). Nations have not disappeared from the world scene, but the principle of Westphalian sovereignty granting the nation state sovereignty over its territory is constantly challenged and exceeded. These observations qualify the delineation of the globalizing processes in Chapter I, further discussed in Chapter III with reference primarily to Beck and Benhabib.

Rizvi and Lingard's (2010) conception of education policy as the authoritarian allocation of values (p. 11) [28] corresponds to the research interest put forward here, in which I focus on environmental ethical values. Their approach demonstrates that values in education is a field that is influenced by political priorities. This obviously also holds for the recontextualizations of values considered in my own studies. At the same time, their perspective highlights a complexity: A study that draws the attention to the allocation of certain values should consider that other

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[28] Here, they follow David Easton's (1965) famous definition of political systems (see footnote 2 above).

values may be involved and even play a dominant role. I reflect on this reminder below. At the moment, I will discuss the implications of their approach for the present research design.

In my thesis, I use a variety of empirical material involving transnational, national, and local levels as well as formal and informal education. Rizvi and Lingard's (2010) account offers the rationale for developing a research design that integrates various fields and levels. Significant is here how policy should not be seen as isolated to central decision-making but involving processes that take place in numerous contexts with various political actors. Most decisive is their reference to an extended multilayering of policy, recognizing "the simultaneous plays of the local, national and global as spatial relations in the education policy cycle"[29] (p. 15). Globalizing education policy simply demands a multilayered research design.

3.3.2 Curriculum Theory: Hidden Curriculum and the Concept of Recontextualization

As a consequence of the necessity of multilayering, the differentiation of educational research in various fields represents a problem. Specialization is usually warranted by a need to give depth to the research involved; however, following the research design above, mediations between the fields become a concern. Rizvi and Lingard (2010) instantiate this concern by questioning a traditional disinterest within education policy to include curriculum in the research agenda.

Such interconnections obviously also concern the fundamental impact of national educational contexts on determining the constitution of research fields—in other words, how the research fields reflect educational structures and practices. The differences between an Anglo-Saxon curriculum theory and the Northern European didaktik[30] tradition are illuminating (Gundem & Hopmann, 1998; Westbury, Hopmann, & Riquarts, 2000). This thesis is informed by perspectives from both of these traditions. In the didaktik tradition, the focus is on teaching as a reflective practice in societies with a national curriculum. Here, the teacher has been licensed to interpret the national curriculum. Below I draw on this tradition when elucidating the concept of education. Curriculum theory has been preoccupied with studies of school organization, curriculum-making, and curriculum implementation. This reflects educational systems in the United States and Great

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[29] The term "policy cycle," coined by Stephen Ball, refers to the interactive set of relationships between various contexts. It rejects a one-way, linear account of relationships between the setting of policy agendas.
[30] The spelling "didaktik" is here deployed to accentuate the situatedness of didaktik in a German tradition, not to be confused with the more pejorative English conception of "didactics" (Gundem & Hopmann, 1998).

Britain, where curriculum-making has been the task of local authorities (Westbury, 2000). I now expand on the elements from this tradition that are pertinent to my thesis.

First, the studies of curriculum implementation have resulted in an elaborated conceptualization of various levels or aspects of curriculum, with John I. Goodlad (1979) being the prime example. Goodlad, designating curriculum as "a set of intended learnings" (p. 20), distinguishes between ideological, formal, perceived, operational, and experiential curricula. Initially, he included a values level as well, but then he realized that this was simplistic and later positioned values in the surrounding milieu affecting all aspects of curricula.[31] Goodlad's approach demonstrates the complexity involved in curriculum studies and exemplifies, within a national framing, the multilayering that Rizvi and Lingard recommend. In my own study, I have not found it necessary to meticulously distinguish between various levels, instead distinguishing basically between intended curriculum and enacted curriculum. At the same time, I accentuate the insights expressed by Stephen Ball's concept of policy cycle (see footnote 29 on the previous page), referring to the interactive set of relationships between various contexts and not linear processes.

A central problem discussed in curriculum theory has been the gap between intended curriculum and enacted curriculum, idealizing teachers as invisible agents of the system (Westbury, 2000). From here emerges the phenomenon of hidden curriculum, referring to influences that are not explicitly stated but still have an impact on educational practices. The introduction of this perspective is attributed to Jackson (1968) (see Gress & Purpel, 1988; Apple, 2004), who demonstrates how school life involves socialization and adapting to crowds, praise, and power, processes that are not listed in the formal curriculum.[32] The phenomenon of hidden curriculum adds to the complexity of the manifold of values involved in educational processes, as seen in Rizvi and Lingard (2010). It also actualizes the issue of hegemony, a concern that I accentuate with reference to environmental and sustainability education (see pp. 17–19 above). Of particular interest is how tension and conflict make hegemonic patterns visible. The curriculum theorist Michael Apple (2004) points at how conflict may disclose "hidden imperatives built into

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[31] "In a way, this is avoidance behavior – avoidance of a more precise delineation of the role of values – but this new depiction is a more accurately descriptive one than that previously presented" (Goodlad, 1979, p. 347).

[32] Already, Dewey (1938) stated that "collateral learning in the way of formation of enduring attitudes, of likes and dislikes, may be and often is much more important than the spelling lesson or lesson in geography or history that is learned."

situations that act to structure their actions" (p. 92). Particularly in Paper 2, I employ this perspective to strengthen the analysis of the complexity involved in classroom interactions.

Closely connected to hidden curriculum is the educational qualification of the key term *recontextualization*, as included in the overall research question of this thesis. While a major concern in my own research interest, guided by Benhabib's approach, is the situatedness of students in society, Basil Bernstein's (2000) renowned conception of recontextualization emphasizes how discourses are pedagogized when recontextualized into a school setting. Bernstein holds that a transformation here takes place because "there is a space in which ideology can play" (p. 32). Within the larger frame of Bernstein's theory, recontextualization concerns how social discourse becomes part of legitimate educational knowledge (Lughland & Sriprakash, 2016). Again, these processes involve issues of power and hegemony. I use this perspective in Paper 2. In Paper 3 I focus on the reverse direction of Bernstein's conception, i.e., to make sense of the recontextualizations of an educational discourse in the public space.

So far, I incorporate perspectives from education policy and curriculum to warrant the multilayered research design of the thesis and to sharpen the analytical approach with an attentiveness to hidden curriculum and recontextualization involving hegemonic processes. I now clarify the concept of education with regard to the tradition of didaktik.

3.3.3 Didaktik: Mediations, Interpretations, and Bildung

The Norwegian school system is an instance of the institutional context from which the Northern European didaktik tradition emerged, distinguished with a comprehensive national curriculum, to be interpreted by mandated teachers (Westbury, 2000).[33] This educational context is itself a rationale to make the didaktik tradition a reference in this work. This argument is strengthened by the fact that this thesis is positioned within moral education, which in a Norwegian context is designated as *etikkdidaktikk* (i.e., as subject didactics) at the universities and university colleges closely related to teacher education. A central aim is to educate and form reflective teachers who are capable of interpreting the national curriculum in specific contexts, conditioning the empirical material explored in Papers 1 and 2. The priority given to the didaktik tradition is further warranted by more substantial aspects concerning how the didaktik tradition qualifies

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[33] Although new systems of accountability have been introduced, instantiating processes of globalizing education policy, this Norwegian educational structure has so far remained rather stable.

fundamental aspects of the research design and discloses major tensions emerging in the recontextualization of the environmental ethical values. I start with the first point as a background for addressing some of these tensions.

Salient for the qualification of the research design, specifically centered around Benhabib's concept of democratic iterations, is that the didaktik tradition is decisively *hermeneutical*. It is fundamentally oriented toward education as interpretation and meaning-making, emerging in its modern German version by the end of the 19th century as influenced by the philosophy of Wilhelm Dilthey. This hermeneutical dimension has two important expressions that intimately align with the research design of this thesis. The first expression is, as we have seen, the ideal of the reflective teacher who, informed by the common values of society and licensed by the state (Westbury, 2000), interprets the national curriculum. This structure accommodates the mediation of meaning between institutional levels (Hopmann & Riquarts, 2000) and grants the teacher relative autonomy in the relation to the state—an institutional arrangement going back to the early 19th century—and the educational reforms taken up by Wilhelm von Humboldt (Nordenbo, 2002). The second expression regards the conception of education as Bildung: "the incorporation of human beings into society through their individual self-production and spiritual self-formation" (Masschelein & Ricken, 2010). In this key conception of education, the agency of the student is a decisive element that is understood as a process that is potentially and continuously bringing in something new and unseen into the educational situation. From this perspective the educational process is conceived of as fundamentally unpredictable and open.

We have seen how Benhabib's concept of democratic iterations is both a descriptive and normative concept, referring to interpretational processes. Here, I have demonstrated how the didaktik tradition through the concept of Bildung and the mediations between various institutional levels qualifies similar interpretational processes in educational settings. If education succeeds, according to this conception, environmental ethical values are not repeated—instead, they are reformulated and situated in the life of the students. Epistemologically, this insight hinges on the premise of historicity within the hermeneutical tradition.

In the German context, Bildung emerged as a salient designation of education by the end of the 18th century (Masschelein & Ricken, 2010). From the beginning, the concept conjoined the ideal of critical thinking from the Enlightenment and the antique ideal of *paideia*, emphasizing the

reflective dimension of education that includes both critique of societal structures and self-critique (Klafki, 1995). However, already during the 19th century, the concept turned into a crisis. It was made apolitical, connected to the privileged classes of society, and stagnated into an unreflective insistence on a conservative canon (Graf, 2004). Wolfgang Klafki is a key figure in the revitalization of the concept of Bildung in the 20th century (Hopmann & Riquarts, 2000; Künzli, 2000; Westbury, 2000). Here, it is positioned within the didaktik tradition. This position is first due to Klafki´s synthesis of various conceptions of Bildung, formulated as categorical Bildung. Later Klakfi integrates ideology critique, with Habermas as the major influence, to create a critical constructive didaktik (Klafki, 1995). In this conception, the overall aims of education are to encourage self-determination, co-determination, and solidarity. Moreover, Klafki partly reformulates the content problem of didactics in his call to address key challenges in society, including the environmental crisis, social inequality, and peace work.

Here, I conceive of Klafki's proposal as a sustainability didaktik (Kvamme & Sæther, 2019, pp. 29–30), in a version in which values come to the fore, expressing the central aims of education. His claim is that these values are condensations of the Bildung tradition (Klafki, 1995, p. 313), where solidarity follows as a necessary consequence of self-determination and co-determination. These aims function as the common values, to play an overall role in the interpretation of the national curriculum, as stated above (Westbury, 2000). Klafki instantiates a comment made by Roland Reichenbach (2003) that "in democratic forms of life, it is inevitable that questions about the *good life* , the *good person* and the *good polis* be asked—and any possible answer to such questions leads to discussion about the criteria of *Bildung*" (p, 203). In this way the close relationship between Bildung and moral education becomes visible, demonstrating how the recontextualizations of environmental ethical values relate to general educational concerns.

Klafki's critical constructive didaktik illustrates how the Bildung tradition expresses central ideals of modernity (see Chapter I), emphasizing emancipation and human agency (Masschelein & Ricken, 2010). His position may be challenged by the environmental ethical values addressed in this thesis, warranting a critical revisiting in the concluding remark in Chapter V.

Finally, Bildung is embedded in institutional practices involving the teacher, the students, and the content. However, Bildung as a transformative practice may take place everywhere. In a presentation of Klafki's didaktik, Stefan Ting Graf (2004) states that schools generally may not

be the best places for Bildung due to their exercise of power. Authentic Bildung, according to Graf, is obtained when the individual is empowered independently of or in spite of what is going on in school (p. 32). While this comment may overlook the significance of resistance, it makes a point that I incorporate into Paper 3: how the students in the school strikes for the climate transcend the school as an educational institution. From a Bildung perspective, this does not imply that the school strikes should not be examined as educational practices—quite the contrary.

IV: METHODOLOGICAL CONSIDERATIONS

The empirical research carried out in this PhD project is determined by two basic assumptions. First, there exists a world in which we are historically situated, and this world is – besides several other approaches – accessible by empirical research. And second, such a study implies engaging in the construction of the empirical material to be studied. The possibility to establish research conceptions of the world that are not colored by the researcher characterizes a positivistic approach and the vision of value-free science. However, this approach is as vulnerable as any other to the pertinent critique of aspects that are forgotten, left out, or given too much emphasis. However, to isolate the second assumption from the first involves the risk of solipsism – the research stands out as a pure and simple projection of the researcher herself, reflecting her face in the mirror.[34] In the following, the first assumption is particularly addressed in the account given of the research process, demonstrating how the world is made visible in this research. The second assumption is accentuated in the reflexive methodology (Alvesson & Sköldberg, 2009) and gradually becomes more visible, discussed in relation to distanciation and critical hermeneutics.

4.1 Qualitative research

As clarified in previous parts of the extended abstract, a central problem in this work concerns the relationship between general, universal values and particular contexts. The empirical research that has been carried out entails explorations of this problem in more specific contexts. Patton (2002) refers to three categories of empirical material in qualitative research, namely interviews in which people's experiences, feelings, and thoughts may emerge; observations of people's

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[34]This discussion is pertinent to how nature or the more-than-human world is conceptualized, significant when confronted by the current ecological crisis. Here I align with Kate Soper (1995), who epistemologically has called for reflections on the political dimensions of representations of nature while ontologically holding a realist concept of nature as the ground of environmental action. Soper anticipates the renewed emphasis on material dimensions in philosophy and social sciences, by Coole and Frost (2010), exemplified by approaches to global warming (p. 16).

activities, behaviors, and actions; and written documents ranging from public law to private diaries (p. 4). In this project, the empirical material is made up of all three of these kinds.

According to Denzin and Lincoln (2018, p. 10), qualitative research "consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self." In the empirical research presented here, the series of representations consists of a selection of education policy documents (Paper 1), the video and audio recordings,[35] transcripts and field notes from particular classroom interactions between students and students and teacher, the group interviews I conducted with the students, subsequent interviews with the teacher and the school principal (all constituting the foreground and background of Paper 2), and the selection of speeches by Thunberg (Paper 3). These are all representations of the world determined by my research interest. It is exactly in their specificity that context becomes visible, as instances and examples of what the world may be like.

4.2 The unit of analysis as recontextualizations of values

The unit of analysis in this PhD thesis is not primarily values in themselves but the *recontextualizations* of values. This priority of processes or practices is made distinct by the inclusion of theoretical perspectives from Benhabib in the analytical framework (see Chapter III). *Democratic iterations* conceptualize the reformulations, positioning and absences of the values involved, opening up for both disagreement and contention and moments of consensus. The term jurisgenerativity is, as previously addressed, particularly pertinent to the educational processes, drawing attention to how conditions may be established that invite or limit democratic iterations.

4.3 Reflexive methodology

The combination of the two assumptions introduced above characterizes a research position named by Alvesson and Sköldberg (2009) as reflexive methodology, ontologically assuming an

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[35]Heath, Hindmarsh, and Luff (2010) point at how video recordings within social research give "unique access to the details of social action" (p. 1), enabling the researcher to "record naturally occurring activities as they arise in ordinary habitats, such as the home, the workplace or the classroom" (p. 2), recordings that "can be repeatedly analysed" (p. 2). These strengths all communicate well with the emphasis placed on particular contexts in this project. However, it should be added that all video recordings are selective (p. 37), and the process of interpretation of the empirical material starts out as soon as the video cameras are positioned, or even before that. Additionally, not "everything" in the social situation is, luckily, on display. Moreover, the employment of video cameras may also influence the recorded activities. In the section on ethical considerations below, some epistemological and ethical aspects concerning the use of video cameras in this project are considered.

external world and epistemologically acknowledging the involvement of interpretation in all aspects of the research process. Alvesson and Sköldberg (2009) identify the following four levels of interpretation: i) in the interaction with the empirical material; ii) while considering underlying meanings of the material; iii) expressed as critical interpretation of ideology, power, and social reproduction; and iv) in the reflection on the text production made by the researcher. They suggest that reflexivity is expressed when the various levels are brought together. A self-reflexive practice is considered to be a central element in good qualitative research. Below, I qualify these levels of interpretation in the PhD thesis presented here with reference to critical hermeneutics.

I now proceed with first presenting a more specific account of the research process involved in the three papers. A central concern is to demonstrate accountability related to premises of both intersubjectivity and clarity, with the intention of establishing a form of trustworthiness that continuously discusses limitations, uncertainties, and shortcomings, somehow equivalent to the premises of validity and reliability in quantitative research (see also p. 56–58 below).[36]

4.4 The research process

Regarding the research process, it is particularly the selection of material and the analyses of the texts that will be accounted for now. In the selection of the material, the choice of the Norwegian context in Paper 1 and Paper 2 is decisive, warranted by my situatedness in a Norwegian context. In Paper 2, the selection involves the sampling of participants, and here also the establishment of the material involves video and audio recordings, which will be described in more detail below. In Paper 3, the selection of material is guided by the aim of finding an appropriate expression of the important aspects of the school strike phenomenon (see table below).

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[36] It is not possible here to enter into a thorough discussion of quality criteria in qualitative research. However, a few reflections should be included. Hammersley (2008) addresses the difficulty in establishing standards of criteria in qualitative research due to the pervasive employment of practical judgment. Still, he holds that some "foci of assessment" may be illuminating for an ongoing discussion of what distinguishes quality. Hammersley mentions five points of concern, involving the clarity of the information in the research report, the significance and relevance of the research carried out, the effectiveness of the methods, whether the methods employed may be fruitful in other contexts, and, finally, assessing the expertise or competence of particular researchers (p. 161). Accountability, which I accentuate here, corresponds to the first and third foci in this list. The second and fourth foci are mainly commented on in Chapter V. The fifth focus is the task of the reader. An objection to Hammersley's list may be that judgment is not particularly identifiable among these foci. This confirms the difficulty in accommodating the significance of judgment in a set of standards, regardless how suggestive this list may be. The emphasis on reflexivity in my own account is an attempt to disclose this vital aspect of a research process.

Table 1: Overview of the parts of the PhD project

	Paper 1	Paper 2	Paper 3
Title of paper	Blurring the image of the other? The recontextualization of environmental ethical values in Norwegian education policy documents	Situating moral education in a Globalized World? Environmental Ethical Values and Student Experiences	School Strikes, Environmental Ethical Values and Democracy
Research questions	How are environmental ethical values, formulated by UNESCO at the outset of the UN Decade of Education for Sustainable Develop-ment, recontextualized in Norwegian education policy documents? What are the conditions for recontextualization established in the national school subject syllabi?	How are environmental ethical values, formulated by United Nations/UNESCO, recontextualized in a Norwegian 10th grade class in moral education working with sustainable development?	How are the environmental ethical values, formulated by the United Nations, recontextualized in the school strikes for the climate?
Methods	Qualitative (analysis of policy documents)	Qualitative (classroom observation, semi-structured interviews)	Qualitative (analysis of Thunberg's speeches)
Partici-pants		1 teacher, 25 students (age 14 or 15); additionally interviews with school principal and a group of teachers	
Material / representat ions	The New National Curriculum for Knowledge Promotion, syllabi in mandatory subjects, lower secondary school (2005) National Strategy of Education for Sustainable Development (2006) Objects clause for Norwegian primary and secondary school (2008) Knowledge for a Common Future. Revised Strategy of Education for Sustainable Development (2012)	Field notes Video and audio recordings of 7 lessons Video recording of semi-structured group interview with students and audio recordings of semi-structured interviews with participating teacher, the school principal, and a group of teachers Transcripts of interviews and relevant sections of the lessons Student questionnaire Student assignments	Transcripts of ten speeches by Greta Thunberg People's Climate March (Stockholm, 8 September 2018) Ted Talk (Stockholm, November 2018) COP 24 – plenary meeting (Katowice, 3 December 2018) COP 24 – meeting with the UN General Secretary (Katowice, 12 December 2018) World Economic Forum (Davos, 22 January 2019) World Economic Forum (Davos, 22 January 2019) EESC (Brussels, 21 February 2019) EU Parliament (Strasbourg, 16 April 2019) Extinction Rebellion Rally (London, 22 April 2019) British Parliament, Members of Parliament (London, 23 April 2019)

4.5 Selection of material and sampling of participants

Paper 1 is an education policy and curriculum study that examines education policy documents (the national strategies for education for sustainable development), school subject syllabi, and the objects clause. The selection of material is delimited to the time period of the United Nations Decade of Education for Sustainable Development (2005–2014). The UNESCO documents that functioned as central references (UNESCO, 2004, 2005, 2006) were all published with the explicit aim of guiding and facilitating the UN Decade, further warranting this choice. Within this material I delimited the curriculum study to the school subject syllabi of lower secondary school (8th–10th grade). This emphasis reflected the choice of lower secondary school (10th grade) as the locus for the empirical study in Paper 2.[37]

Paper 2 is an empirical study of classroom interaction in the school subject of CRLE (Knowledge of Christianity, Religion, Philosophies of life and Ethics), including moral education. The choice of CRLE in lower secondary school enabled me to establish some distance from my own teaching background in upper secondary school. The sampling was guided by two considerations. First, I wanted to involve teachers who had an orientation toward dialogue and classroom conversation. Based on this premise, and within the network of Department of Teacher Education and School Research, University of Oslo, I got in touch with two teachers who showed interest in taking part in the project. The second consideration was to ensure that the teachers actually included environmental and sustainability issues in their classes in moral education. From a preliminary examination of the two main textbooks in use, this was not obvious. One of the textbooks did not include such issues (Wiik & Waale, 2013), and the other did (Holth & Kallevik, 2008), making the use of the latter textbook a premise for deciding to follow up the contact.[38] The two teachers in question fulfilled these premises. One of the teachers was situated in a school where the students had a variety of backgrounds, not decisive for the sampling. But the multicultural student background turned out to be significant for including the study of that particular class in the PhD thesis, distinguished by a richness pertinent to the major research interest, now explored

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[37] During the PhD period, I also carried out interviews with some key actors involved in the policy and curriculum processes in which these documents were established. These expert interviews are neither included in Paper I nor in the PhD thesis due to limitations of time and format. However, the preliminary analysis of the material has been presented in a conference paper (Kvamme, 2017b). While the material basically supports the conclusions drawn in Paper I, the interviews present novel perspectives on the policy processes and curriculum practices and are part of the project that I hope to be able to complete in the aftermath of the PhD thesis.

[38] This observation demonstrates the unclear and ambivalent position of environmental ethical values in the school subject CRLE, as discussed in Paper I.

in Paper 2. (Consequently, in the following, the focus is placed on the material in this study, but see page 55, footnote 42 for an account of the material from this other school.) The group of students interviewed two weeks after the observation period had ended were selected by the teacher. Premised by me was the inclusion of both genders in the group. The period I followed was determined by the issues addressed in the class. The seven lessons covered moral education, including ethics and sustainability.

Paper 3 emerged as a possibility during the project period, namely to include the school strikes for the climate in the PhD thesis. Due to the time factor involved, I was not able to plan for empirical studies involving participating striking students. The most realistic option appeared to be to carry out a text analysis. A selection of speeches made by Greta Thunberg seemed pertinent. She has been the profiled initiator of the school strikes, and there is a close relationship between these speeches and the school strikes, accounted for in Paper 3. The 10 texts included are central speeches held from September 2018 to April 2019, mostly published on the website fridaysforfuture.org. Due to this choice, the national framing of the study of the recontextualization processes was crossed.

4.6 The establishment of the empirical material discussed in Paper 2

The classroom study presented in Paper 2 is an observational study combining video recordings, audio recordings, and field notes.[39] The field notes support the recordings but do not have an independent function in this study. I was physically present in all school lessons that were recorded although not entering the role of a teacher. Two video cameras were installed in the room prior to the observation period, one centered on the teacher and the other on the students, connected to a recorder in the back of the room monitored by me as a researcher. One microphone was attached to the teacher and another to the classroom ceiling, recording sounds in the classroom, mostly sufficient for picking up whole-class dialogues. Additionally some discussions in selected groups were recorded with small video cameras.

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[39]The technical equipment was provided by the Department of Teacher Education and School Research, University of Oslo, including the video cameras Axis 5414 IP and GoPro HERO2 (the latter referred to as a small camera) and the Dictaphone Sony ICD-UX533. The data engineers at the department provided supervision in the employment of the equipment and guidelines for the set-up, even assisting me when installing the equipment in the classroom prior to the observation period.

From September 16 to October 15, 2016, I observed seven lessons in CRLE (see overview as appendix to Paper 2). The recordings from these lessons constitute the main part of the empirical material studied in Paper 2, with an emphasis on the transcripts from the sixth lesson supplemented by a semi-structured group interview with seven students after the school period (see appendix for interview guide). This interview was recorded with a small video camera. Additionally I carried out three background interviews, one with the teacher and the school principal prior to the seven lessons and one with the teacher in retrospect. These interviews were recorded via Dictaphone.

The group interview carried out November 9th plays an important role in Paper 2. The knowledge-producing potential of the semi-structured design (Brinkmann, 2018) enabled the participating students to give various descriptions of their lifeworld involving aspects of both their local and global situatedness. The group interview facilitated multiple interpretations of meaning, reflected in Paper 2. In these ways the three key elements of the semi-structured interview accentuated by Brinkmann were played out, namely descriptions, lifeworld, and interpretation of meaning. Brinkmann accentuates the purposeness of the semi-structured interview as a fourth key element, which frames the interaction. This is reflected in the interview guide, which, as indicated in Appendix 3, was not strictly followed during the interview, allowing for unexpected realizations of the knowledge-producing potential. The purposeness nevertheless involved attention to elements that had not been accentuated in the classroom interactions, particularly contextual aspects. A more explicit reference to the empirical material in the classroom interaction is the recall of student statements made in the sixth lesson, enabling the participating students themselves to reflect on elements which fell within the scope of my research interest. In both cases I stand out as an active knowledge producer, inviting the students into conversational spaces that had not been explored in the classroom situation. However, I did not control the outcome of these investigations, and the students followed up by contributing with unexpected reflections, not anticipated by me as a researcher.

The employment of recall of selected statements in the student interviews was inspired by the RedCo project (Lippe, 2009a), a large European research project within religious education,

which here functions as a reference.[40] That project included video analyses as well. Just selected parts of the recorded material, pertinent to the research interest, were transcribed – a guiding rule also followed in this project. All the interviews were transcribed using the transcription tool InqScribe. The transcriptions are mostly verbatim, but in the quotations translated and used in Paper 2, small amendments have sometimes been made to clarify the meaning.

During the observation period, I brought with me two Dictaphones as a backup, which turned out to be important in the project. In this case the sixth lesson was the only lesson emphasizing whole class discussion in which sustainability issues were addressed, making it particularly relevant, and the focus for Paper 2. For some reason that I have not been able to identify, the video recording in the sixth lesson did not function, and the Dictaphones were activated in audio recordings of the classroom interaction. Based on the ongoing observation of the class during the previous lessons and through the video recordings, I was now quite familiar with the class and their voices, which made the subsequent transcription easier.

4.7 The analyses

A major issue in this PhD thesis is how the environmental ethical values are recontextualized in a Norwegian educational context (Papers 1 and 2) and within the context of the school strikes for the climate as expressed in Thunberg's speeches (Paper 3).

In all the three studies, analyses of the transcripted material have been carried out. I made a list of categories including the values, with synonyms and corresponding words, guiding the analysis of the material, carried out in repeated readings – in which even more words were added to the list, ascertained by the employment of the search function of Microsoft Word. This analysis enabled me to disclose significant patterns as a basis for further reflection, elaborated in Paper 1, where the matrix visualized the inclusion and exclusion of the values in question (see Figure 1.1. in Paper 1). Even the employment of the concept of value itself has been identified in the material.

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[40] The REDCo project (Religion in Education: A Contribution to Dialogue or a Factor of Conflict in Transforming Societies of European Countries) (2006–2009) addressed the question of how religions and values contribute to dialogue or tension in Europe (Weisse, 2010). Methodologically relevant for my research design is the emphasis there placed on the hermeneutic video analysis of classroom interaction (von der Lippe, 2009b). In addition to recall and the guiding rule for material to be transcribed, below I also bring in incident analysis as a third element from the RedCo project included in my research design.

The mapping of values has, however, been just one aspect of the analyses. With the methodological approach established in this PhD thesis, it is at least as significant to consider *how* the values are positioned in the practices involved, expressed by Benhabib with the concepts of enlarged thought, democratic iterations, jurisgenerativity, and narrativity. Put differently, the context involved turns out to be important. Considering Thunberg´s speeches in Paper 3, this positioning has even been analysed with perspectives from rhetorical analysis (Bitzer, 1968).

To be able to identify these instances, the analyses are necessarily more difficult to describe in a transparent procedural research description. Some important analytical moves occurred during repeated readings and a growing familiarity with the larger contexts. In the research practice, these instances have been experienced as moments of discovery and surprise, intuitively sensed as important. Then they have been subject to further examination, which, in the papers, are presented in arguments that supposedly make them trustworthy, meaningful, and significant.

I will demonstrate this pivotal aspect of the analyses with an example from each of the three papers. In relation to Paper 2, this is also an occasion to demonstrate how incident analysis, again using the RedCo project as a reference (Knauth, 2009), has been brought in.

In Paper 1, I demonstrate how the Norwegian Education for Sustainable Development (ESD) strategy (Norwegian Directorate for Education and Training, 2006) at a certain point runs close to the wording of the corresponding UNESCO document (UNESCO, 2004) but omits key sentences in which environmental ethical values are addressed. The identification of what I suggest to be a conspicuous absence was in this case preconditioned by a familiarity with both documents and the research interest oriented toward how the values were recontextualized and positioned, in this case even as excluded and absent.

In the analysis in Paper 2, a comment made by Saba, a student with a Norwegian and Bangladeshian embeddedness, turns out to be important. While watching the documentary exhibiting a Danish eco-village, she states: "In Bangladesh, I live a sustainable life." The statement is short and abrupt, not touched upon by the teacher nor by her peers. In Paper 2, I suggest that this student comment may nevertheless demonstrate the potentiality for the recontextualization of sustainability values in the classroom interactions, bringing in a larger cultural, social, and political context. In this incidence the analytical move may be conceived of

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as incident analysis (Knauth, 2009), connected to specific scenes in the classroom interactions. Incidents appear to be unusual and surprising, something which cannot *prima facie* be fully understood. Alternatively, they are selected on the basis of the research interest, conceived as "crystallisations of a problem related to the basic question" (Knauth, 2009, p. 24). In this particular case, the incidence is brief but corresponds well with the research interest in the PhD thesis and demonstrates how the student context is made visible in the class, even though not encouraged by the teacher. As elaborated in Paper 2, Saba's comment was also recalled in the group interview with the students after the lessons and even in the final background interview with the teacher, bringing in a reflecting element in the establishment of the research material.

In Paper 3, an aspect of the analysis turns out to be to demonstrate Thunberg's selective use of the Paris Agreement. While appealing to the environmental ethical values that, in her account, stand out as cosmopolitan values, she is able to enter a position where she replaces the Paris Agreement's lack of accountability mechanisms (not mentioned by Thunberg) with the authority of youths representing future generations. Again, such a move is an example of an analysis that does not obviously emerge from the empirical material or a strict research procedure but requires a close reading of the larger context, in this case the Paris Agreement.

To sum up, the analyses in this PhD thesis have been performed with conceptual stringency and systematic work, but they are also necessarily guided by intuitions and discoveries made possible by accumulated knowledge during the research process. These analytical moves and connections must of course also be accounted for in ways that respect intersubjectivity, as exemplified above.

4.8 Critical hermeneutics

The account above of the analyses carried out in this PhD thesis will now be further elucidated by reference to critical hermeneutics, with Paul Ricoeur as the central reference. This is a version of the reflexive methodology, as presented by Alvesson and Sköldberg (2009), indicating an interpretative approach. Ricoeur's renewal of the philosophical hermeneutics opens up for *distanciation* as a vital aspect of the hermeneutical process, enabling the possibility of critique of ideology. Ricoeur substitutes Gadamer's concept of dialogue with discourse and demonstrates how both the interpretation of texts and social actions involve distance between the author or agent and the discourse in question and the discourse and the world of the reader. This should not be considered to be an obstacle for, but as an integrated element in, the hermeneutical process.

As discussed and elucidated in Chapter III, in this PhD thesis, environmental ethical values are conceived of as a utopian element that contributes to establishing the moment of distanciation in the hermeneutical process and consequently for the establishment of a critical space within the research process. This function is elucidating for the methodological approach.

4.8.1 Distanciation in the research design

As indicated above, distanciation is a key aspect of critical hermeneutics and also included in the overall design of this project. Due to this central position, I will now consider ways in which distanciation is expressed in the research design. This may also further illuminate the analyses accounted for above.

In Gadamer's renewal of hermeneutics, distanciation stood out as a negative concept hampering the appropriation of the text. Ricoeur conceives of distanciation as an integral element in the hermeneutical process, enabling the inclusion of ideology critique (Ricoeur, 1981; Kaplan, 2003).

According to Riceour (1981), distanciation is a condition involved in both text production and interpretation. While the text is an act of communication, the text nevertheless establishes a distance from the author as well as from the possible reader. Ricoeur dismisses the intention of the author as a central authority in determining the meaning of the text, central in the hermeneutics of the 19th century, opening up the space of interpretation for the reader.

In this project, the interpretation of texts is involved in all three of the papers, even when studying the transcripts and field notes in Paper 2. These texts are not directly and immediately accessible and involve distanciation. Actually, this condition also involves the video and audio recordings when watched and listened to at a distance from the specific educational situation. It is relevant to consider how distanciation is established throughout the project. Most pervasively, this takes place by virtue of the methodological approach carried out. With the possible exception of Paper 3 and the speeches of Thunberg, none of the texts and interactions address environmental ethical values as a decisive aspect of the issues they bring to the fore. Still, the research is continuously carried out as explorations of the recontextualizations of these values. The result is that the empirical material during the studies is distorted, estranged, and questioned.

The recontextualizations are explored in various ways, accounted for in the specific papers. As already addressed, in all of them the research practice involves analyzing categories derived from

environmental ethical values. Matrices have been constructed and patterns identified, with few or no similarities to the texts from which they are drawn, not to say the initial educational practices. However, as also accounted for earlier, the research aim has not been just to map the values but to identify how the recontextualizations are encouraged and hampered. Even such explorations search under the surface level of the texts, contributing to the distanciation.

Particularly in the empirical study reflected in Paper 2, the distanciation also involves the positioning of myself as a researcher. The school lessons were recorded with video cameras and Dictaphones. I took little part in the educational practices, mainly observing the whole-class sessions, taking field notes. During group work I moved around and listened and talked with the students without entering the role of assistant teacher. The difference between this observer position and the educational practice is significant, a point that will be discussed in the paragraph on research ethics below, involving the participating teacher. For the time being, the point has been to demonstrate how this distanciation has established a space for exploration and critique.

4.9 Instances of reflexive methodology: Research design in process throughout the project

The research design of this project is, of course, guided by the overall research interest, that is, determined by the exploration of the recontextualizations of environmental ethical values within educational settings, informed by Benhabib's critical and contextual cosmopolitanism. This approach emerged as central at an early stage in the project period and has remained a pivotal element integrating the different aspects of the PhD thesis. Several adjustments have been made throughout the project. Two significant changes should be accounted for here, with bearings, respectively, for the values involved and the studies carried out. In the discussion of the first of these changes, I will refer to the four aspects of interpretation presented by Alvesson and Sköldberg (2009) and addressed above: the interaction with the empirical material; the consideration of underlying meanings of the material; ideology, power, and social reproduction; and, finally, the reflection on the text production made by the researcher. The discussion of the second change below, concerning which studies are to be included in the PhD thesis, also employs levels of reflexivity but without particular reference to the four aspects of interpretation.

4.9.1 Which values are included in the study?

To begin with, my focus was directed toward the values of future generations and more-than-human life forms, reflected specifically in Paper 1. These values are unquestionably pivotal in the Sustainable Development Agenda, they continuously receive more publicity due to climate change and the ecological crisis, and they stand out as vital environmental ethical values. Attention to these two values has been maintained throughout the PhD thesis. However, particularly when observing the learning processes in the CRLE class explored in Paper 2, I realized that it was difficult to uphold the exclusion of the value of the present generation in the project, involving intragenerational justice. Confronted by students with allegiances to various geographical, social, and political contexts, I realized that there are good reasons for integrating the unequal distribution of wealth, consumption, and unsustainable lifestyles into sustainability, not less so if it not addressed by the teacher in the classroom. (The teacher was of course informed about the project but not on the value focus and consequently not on which values were included.) I had warranted the initial exclusion of present generations in the research design according to the need to limit and tighten the scope but was probably also influenced by the under-communication of intragenerational concerns in the Norwegian (affluent) context. Due to these considerations, I changed course. Consequently, both in Paper 2 and Paper 3, the value of the present generation, addressed by the United Nations and UNESCO, is included in the project, and the absence of this value in the examined material of Paper 2 is here a conspicuous element.[41]

This change was a consequence of interaction with the empirical material (aspect 1 by Alvesson and Sköldberg [2009]). It involved a consideration of the underlying meaning in the material (aspect 2): I realized that I did not pay attention to the students' close relations to family far away, which, although not encouraged in the particular lesson, still constituted significant meaning. Further, this choice obviously involved ideology and power as well as social reproduction (aspect 3), in this case particularly the exclusion of intragenerational justice and ignorance regarding pivotal relations that did not rest nicely within the borders of the nation state. Finally, the selection of environmental ethical values obviously has bearings on the papers published by me as a researcher and the conceptions of sustainability, ethics, and education (aspect 4).

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[41] In the interview guide prepared for the group interview with the students (see Appendix 3), the lack of attention to intragenerational justice is conspicuous. However, the students themselves made this value dimension visible, as reflected in Paper 2.

4.9.2 Studies to be included

The second adjustment that should be reflected upon concerns the PhD thesis's embeddedness in a continuously changing societal context with bearings on school and education. When considering this change, I do not refer explicitly to the four aspects of reflexive research pointed at above but demonstrate how reflexivity here nevertheless was involved.

When the school strikes for the climate emerged in Sweden in the fall of 2018, soon to be spread to other countries, including Norway, I gradually realized that this phenomenon could be significant for the research project. What I recognized was an emerging political movement maneuvering on the threshold between school and society, appealing to the environmental ethical values formulated by United Nations. I saw that the school strikes for the climate could open for further reflections on the connections and tensions between school and society, which already had emerged as significant. I also received requests to contribute to the public discussion of the school strikes, motivating me to make the phenomenon subject to more thorough reflection and scrutiny. These considerations, among others, formed the background for including an article on the school strikes as Paper 3 in the PhD thesis, with the consequence that supplementary empirical material established within the setting of formal education has not been included in the PhD project although it is a part of the larger project, which I do hope to complete.[42]

4.10 The research design: Strengths and limitations

This PhD thesis is distinguished by including both studies of education policy documents and of classroom interactions in the same research project on environmental ethical values. To my knowledge, this has not been done before. Further, informed by the critical cosmopolitanism of Benhabib, the present studies are positioned within global education policy, pertinent both to the global reach of the current ecological crisis and sustainability challenges and to the character of

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[42] In addition to the expert interviews accounted for on page 46, footnote 37, the material I am referring to here is made up of a classroom observation parallel to the one explored in Paper II, carried out in another school. Due to the richness of the material explored in Paper II, I found it difficult to include material from both schools within the frame of one paper. Preliminary work preparing for the study of this material focusing on philosophical dialogue has been presented in a conference paper (Kvamme, 2018). Again, due to limits of time and format, the inclusion of this study in the PhD thesis has not been possible, but it remains a part of the larger project. There are two salient parallels in the material discussed in Paper II and the material from this other school which should be mentioned. One is the lack of a political dimension in moral education addressing sustainability concerns, confirming the impression of students left with individual responsibility. The other is the minor attention given to intragenerational justice.

UNESCO's endeavor to educate for sustainable development. An obvious strength with such a research design is that, with a foothold in moral education, the global framing of education for sustainable development becomes visible as does political and ideological aspects of UNESCO's endeavor. At the same time, the qualitative studies carried out are sensitive to context, following the research interest connected to the recontextualization of values.

A possible objection to this research design is the obvious theory-driven approach to the empirical material. Although the values in focus are identified in the field being studied (i.e., the United Nations/UNESCO discourse), they are, within the analytical approach informed by the (theoretical) conceptions of Benhabib, determining the exploration of the empirical material. A fair question is whether such a research design threatens to miss and leave out important aspects of the empirical material relevant for my research interest. A possible reply could be that the research design, with its sensitivity to context, is at least able to let central voices in the material be heard. As often repeated, it is not the values in themselves that are the unit of analysis but the recontextualization of values. Still, it is vital to underscore that the richness of the material is not exhausted. (This point applies to the reflections on the role of the teacher, see below.)

Another question that I raise myself in the concluding part of Paper 1 is the degree to which I succeed in including both a top-down and a bottom-up perspective in the analyses carried out. In Paper 1 there is a tendency to prioritize the top-down perspective, possibly because I do not consider the practices involved in the establishment of education policy and the curriculum. Although this key concept opens for the significance of context, the attention is led toward that (from "above," i.e. United Nations/UNESCO) which is imported into a new context. Still, I do believe that in Paper 2 the bottom-up perspective is more prominently positioned. In Paper 3, Thunberg's speeches also represent a bottom-up perspective, quite freely appealing to the United Nations discourse, thus subsequently establishing a new top-down perspective.

4.11 Trustworthiness and transferability

The ambition in this Chapter IV of the extended abstract has been to put forward methodological considerations that add to the trustworthiness of the project. Trustworthiness is here not understood as avoiding or removing threats of internal or external validity, a pivotal concern in quantitative research and some forms of qualitative research, but as presenting a thorough account on how the problems of representations of a world are dealt with throughout the research

process (Denzin & Lincoln, 2018). Trustworthiness, then, is inextricably linked to reflexivity, transparency, and intersubjectivity.[43]

Reflexivity involves the acknowledgement of and reflection on the researcher´s contribution in the construction of representations and theories in all stages in the research project. Transparency involves giving a thorough account of the research practice, both research interests and research design, methodology and the specific procedures carried out (corresponding to reliability in quantitative research, Østerud (1998)). Intersubjectivity involves the recognition that the authority of the research is related to a research community, to which both reflexivity and transparency should be communicated. A central aim of this Chapter IV has been to adapt to the requirement of intersubjectivity, by demonstrating transparency and reflexivity. In doing so, I hope to strengthen the trustworthiness of my project.

A particular issue regards the question of transferability, a concept replacing external validity in qualitative research (cf. Østerud, 1998, who refers to Lincoln and Guba)). A major concern in the present research project has been to give preference to specific contexts, in itself a basic rationale for doing qualitative research. However, this choice involves the priority of particularity at the expense of generality. As a consequence, general conclusions may not be made from the studies presented here. But this condition does not exclude the transferability of the research, i.e. the possibility to refer to and apply knowledge developed in a particular research context in other contexts. Below I provide examples from the three studies included in this project, that anticipate the discussion in Chapter V of possible contributions of the present research.

In Paper 1, I present an analysis of the Norwegian school subject syllabi of lower secondary school, which demonstrates how *the future* is not thematized. This claim is presented in a manner that may be examined by other researchers, including a thorough procedural account. Although this is an analysis pertinent to a specific context, it may still be referred to in comparative studies involving the situation in other national contexts. Transferability here involves the contribution to an international scholarly exploration of how *the future* is reflected in curriculum.

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[43]Østerud (1998) points at how, in the reconstructions of validity in qualitative research, the data must be confirmable, conditioned exactly by the criterium of intersubjectivity (p. 121).

In Paper 2, I demonstrate how the employment of the carbon footprint rule may hamper the inclusion of student experiences, contexts, and allegiances in classroom interaction. Again, this claim is open for scrutiny although research colleagues do not have access to the breadth of empirical material that was the basis for the analysis. In this case, the potential for transferability is connected to the exemplification of how the carbon footprint rule is put into practice and the problematization of this practice in an educational setting. This may be of relevance for other teachers, teacher educators, and researchers within environmental and sustainability education although they will have to recontextualize these conclusions in their own practice.

In Paper 3, the research focus is placed on Greta Thunberg as the central initiator of the school strikes for the climate. Her pivotal role in a social movement pertinent to environmental and sustainability education warrants the priority given to her speeches. Here I demonstrate how the environmental ethical claims made by United Nations are appealed to as cosmopolitan claims in the speeches by Greta Thunberg, while for instance the Paris Agreement first and foremost is a treaty between nation states. The tension made visible here also has bearing on settings of formal education (see, for instance, Huckle & Jickling, 2015).

In the examples given above on the transferability of the research, there is an underlying assumption that appears to be a general characteristic of educational research, namely that the research should contribute to clarifying what is good education. In this case the question is: What is good moral education addressing environmental and sustainability issues? Such a pragmatic criterion may be conceived of as pragmatic validity (Kvale, 1989), raising issues of power.[44]

In this PhD thesis, the underlying assumption of educational research addressed above, is integrated into the research design, thematized in Chapter III, and taken up again in the final discussion of research contributions in Chapter V. Although I here suggest possible directions for further reflections, considerations, and developments of the field, the three papers in themselves may be employed to take these discussions in different directions.

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[44] "[W]here is the power to decide what are the desired results of a study, or the direction of change; what values are to constitute the basis for action? And, more generally, where is the power to decide what kinds for truth seeking are to be pursued, what research questions are worth funding?" (Kvale, 1989, p. 88).

4.12 Ethical considerations

Research ethics involves requirements concerning both the quality of the research, the integrity of the researcher, and responsibilities toward the research community and society. Of particular interest here is how the general guidelines by The Norwegian National Committees for Research Ethics (2014) include environmental ethical values: "Research should help counteract global injustice and preserve biological diversity." This is an example of how these values are institutionalized although not necessarily reflected in particular research agendas. A conspicuous aspect of this quotation is the normative impetus, which in this project corresponds to the utopian employment and exploration of the environmental ethical values.

In the following, the focus will be placed on the participants in the research, particularly those involved in the classroom study reported in Paper 2. On May 6, 2016, I submitted a description of the empirical project to NSD Data Collection Services, involving procedures of anonymization and the secured storage of personal information. NSD informed me in a letter dated May 31, 2016, that the described treatment of personal information was acceptable with regard to the requirements of the Norwegian Personal Data Act.

Before the project was carried out, I gave both the teacher and the students oral and written information on the project and obtained voluntary, written consent from all participants (see appendixes 1 and 2 in the original Norwegian versions, following the recommendations of NSD [NSD Data Protection Services, 2019]. I received additional student consent to gain access to written students assignments. This material is not considered here, due to Paper 2's emphasis on classroom interactions). Because the students were 10th grade students aged 14 or 15 years old, consent was obtained from one of their superiors as well. I received permission to carry out the study at the school by the school principal, who also gave informed, voluntary, written consent to participate in a background interview. At the outset, four of the students exhibited reservations about participating in the project. I do not consider that in itself as a problem but rather as a sign of a perceived space for voluntary action.

Based on this situation, the four students who had reservations were placed in the upper-left corner of the classroom, not included in the angles of the cameras. A question remained as to how

to handle the oral participation by these students in the classroom dialogue recorded as sounds.[45] Here, three of the four students expressed that their reservations were solely connected to visual recordings, not to sounds. The one student who had reservations in regard to any participation usually did not take part in oral discussions, and the observation period made no exception.

Both the video recordings and the audio recordings from Dictaphones were saved on a secured area on the web server of the University of Oslo. When transcripts of the recordings were made, all the participants were anonymized. In these ways, formal procedural elements of research ethics were taken care of. Still there are other reflections that should be shared here considering both the students and teacher in action, involving the relationship between research and the exercise of power (Cannella & Lincoln, 2018).[46]

One is the use of video cameras in the classroom. Although the teacher and the students became more familiar with the cameras, even far into in the observation period, now and then they would demonstrate that they were aware of their presence, both explicitly and implicitly. This could take the form of a look into the camera, a comment from the teacher, or even student strategies that may be interpreted as intentions not to be recorded. An epistemological aspect of this is that video recordings may have an impact on the construction of the empirical material. From a research ethical perspective, the main concern is that video recordings may be conceived of as a strain placed on the educational practices, also exemplified by the specific reservations of three of the students about being video recorded. They were never asked to give grounds for their reservations, but, based on reflections shared by their teacher, a reason may have been that they associated video cameras with surveillance and control. In a fundamental way, the video cameras express the power carried out by the researcher. It is conspicuous, then, that what, from my research interest, turned out to be the most significant lesson examined in Paper 2 was not video

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[45] In the consent form, this aspect was specifically addressed. The consent form is presented in Norwegian in Appendix 1, but following is a translation of the last point on voluntary participation, demonstrating this challenge in the observational design:

Voluntary participation
It is voluntary to participate in this study, and you can withdraw from the project at any time without providing a reason. If you withdraw, all the information about you will be anonymized. If you choose not to participate, you will be sitting outside the camera angle and join groups of which the conversations are not recorded. Utterances you make in the whole class conversations will not be transcribed and employed in the research.

[46] Canella & Lincoln (2018) hold that being critical as a researcher "requires a radical ethics, *that is always/already concerned about power and oppression even as it avoids constructing 'power' as a new truth*" (p. 84, original italics).

recorded at all due to technical problems, having had to resort to audio recordings. Still, in this case I was able to make what I consider to be trustworthy transcripts of the classroom interaction.

Because this research project has not placed particular emphasis on the use of artifacts, gestures, and movements in educational practices, it is justifiable to ask whether it was necessary to do video recordings at all. If an aim is to reduce the intervention of the researcher as much as possible, which I consider to be good advice, the conclusion is that in this research design audio recordings and field notes might have been sufficient.

The other reflection concerns the participating teacher in the project. From the outset to the end, she demonstrated an openness to and confidence in me as a researcher, inviting me into her educational practices. She was informed about the research project, but not in any detail. For instance, she knew that my research was oriented toward sustainable development as an issue in moral education but not the values focus in the project. The teacher also had a close relationship with the class and demonstrated several exemplary teaching practices during the weeks when I observed her. Still, in the particular lesson examined in Paper 2, my research approach is problematizing her educational practices, constituting vital aspects of the paper. The dilemma that emerges here concerns respect for the participant, including fair treatment, while still upholding the critical, methodological approach developed in the project. Obviously this issue also applies to the function of distanciation discussed above. I have not been able to imagine a clear solution to this issue, but I believe, conferring with my own educational practice as a teacher and teacher educator, that not to make educational practices subject to critical scrutiny would be too easy of a way out.

V: DISCUSSION OF CONTRIBUTIONS

Within critical hermeneutics, distanciation is, as discussed in Chapter IV, conceived of as a step in the hermeneutical process (Ricoeur, 1981). However, the hermeneutical process does not end there; it continues to the appropriation of the meaning of the text. Transferred to educational research, the appropriation involves issues of what education is about and what constitutes good education. These issues are increasingly central in this final part of the extended abstract.

I begin with summing up how the three papers shed light on the recontextualizations of environmental ethical values expressed as the specific research interest guiding this PhD thesis.

Then I revisit the three contentious issues in environmental and sustainability education – indoctrination, hegemony, and context – and discuss how the three papers together may elucidate important aspects of these issues in moral education, accentuating some of the key conceptions employed in the various studies. Jurisgenerativity and democratic iterations are particularly connected to the problem of indoctrination, the utopian dimension to the issue of hegemony and the situatedness of the students to the significance of context. This discussion ends up in a reflection of how moral education, based on this project, may contribute to environmental and sustainability education. Finally, I conceive this issue within a larger educational scope, with particular reference to Klafki's renewal of the Bildung tradition.

5.1 Recontextualizations of environmental ethical values

In the following, Paper 2 is granted a position somewhat in the middle. It is in this particular study that specific practices in moral education are observed, analyzed, interpreted, and discussed. However, Paper 1 is pivotal as well. Policy and curriculum studies disclose national priorities being set, with impacts on specific school practices. And Paper 3 is illuminating because it makes the potential conflict within this field visible and demonstrates the complex relationship between school and the society that it is inextricably linked to.

A conspicuous element in the lesson on moral education studied in Paper 2 is the consistently individual perspective placed on the ethical challenges concerning sustainable development. The environmental ethical values are locked up in the carbon footprint rule, dominating the structure of the lesson as a whole, focusing on the students' individual consumption patterns. Consequently, aspects of the students' situatedness are addressed but not accommodated in ways that could contribute to making sense of the environmental ethical values and enrich the practicing of moral judgment. The retrospect group interview demonstrates aspects of the students' situatedness that seems pertinent to the comprehension of environmental ethical values. The students' multiple allegiances, particularly their close relations to places and relatives far away and their relation to the more-than-human world are pivotal. In the interview, the students also bring up a concern for global justice, an aspect of the value of present human beings, which was not touched upon in the school lesson.

A decisive element in Paper 1, studying the environmental ethical values of future generations and the more-than-human world, is the withdrawn position of these environmental ethical values

in both policy documents and the curriculum. This impression is made most specific as the national strategy on education for sustainable development (Norwegian Directorate for Education and Training, 2006) emerges as a palimpsest, a new text written over a partly erased older text (Rizvi & Lingard, 2010, p. 61), that is, the UNESCO draft implementation scheme (UNESCO, 2004). In this case it is the value formulations that are erased. As a result, sustainable development stands out as the central aim, risking the confusion of means and goal. Moreover, the value of the more-than-human world is primarily anthropocentrically recontextualized. Another salient feature is the absence of explicit formulations addressing the future in the national syllabi. In the national initiatives, natural science is given a privileged role. But in the syllabi, values are mainly addressed in the humanities and to some extent the social sciences. In conclusion, the conditions for the recontextualizations of environmental ethical values seems limited. Moral education expressed in the school subject CRLE here stands in an ambiguous position. Without being included in national measures, some formulations in the syllabi open up for the recontextualizations of environmental ethical values.

The hallmark of the school strikes for the climate is the students' appropriation of the value of future generations. In the speeches of Greta Thunberg studied in Paper 3, a recontextualization is carried out with the Paris Agreement as the primary reference. Decisive is the accentuation of the concern for future generations as a cosmopolitan value applying to every child or youth, ignoring other parts of the Paris Agreement regulating interstate relations. Also, the values of the more-than-human world and global justice involving present human beings are recontextualized in Thunberg's speeches as part of the school strikes' agenda. Another salient trait is the complex relation to school and education. On one hand, the striking students, including Thunberg, report that they became aware of climate change in school. On the other hand, in the school strikes, the distance to school becomes a political measure, paralleling civil disobedience.

5.2 The problem of indoctrination

Prima facie indoctrination has not been a central issue in the three papers. One could conclude that this concern is somehow exaggerated, then, with regard to the Norwegian context. However, that would be a premature conclusion. If this concern is related to democratic iterations and the jurisgenerative capacity involved, there is good reason to discuss the case.

Both Paper 1 and Paper 2 present examples of how environmental ethical values, if addressed at all, only to a limited degree are unpacked or invited to be unpacked in the formulations of strategy documents, school subject syllabi, and educational practices. In the strategy documents, value statements are vaguely expressed, and when sustainable development is claimed as the central value, the students (and their teachers as well) are not granted a position from which they can critically assess the policy of education for sustainable development. In the educational practices studied in Paper 2, we have seen the environmental ethical values be concealed in the carbon footprint rule, which becomes the central norm that governs the discussion. The students are not invited to assess the values that predetermine the rule. This is not an explicit inculcation of values intended by the teacher. But if indoctrination in education is understood as the conveyance of values without making them visible, this is exemplified here. However, from the perspective of Paper 3, the most pivotal concern should not be downright brainwashing but rather the lack of access to values that the students can critically appropriate as their own. In this respect the problem of indoctrination is connected with the issue of hegemony.

5.3 The issue of hegemony

To recall, the issue of hegemony refers to how values, imaginaries, practices, and structures constituting the current order are reproduced in ways that include both the explicit and implicit use of power (Apple, 2004). Pertaining to the challenge of sustainability, hegemonic practices are crucial, obstructing the transformation of unsustainable structures, practices, and imaginaries.

We have seen how Bengtsson (2016), with reference to Laclau and Mouffe (2001), holds that a logic of contingency is always involved in hegemonic constructions, also offering a space for challenging exclusions exercised by the established order. In the present work and with reference to Ricoeur (2008), ideology corresponds to hegemony, and utopia represents the possibility of ideology critique and counter-hegemonic practices. As manifestations of an imminent critique of the social order, the environmental ethical values express a utopian dimension that includes both the potential critique and the delineations of alternative worlds.

In Paper 2 the hegemonic order may be said to be protected in various ways. First of all, the individualistic perspective in the considered school lesson is ubiquitous, hampering possibilities to establish a space for the critique of political or social structures, even less for social mobilization. Second, because the environmental ethical values are locked up in the carbon

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footprint rule with the intention of regulating the students' lifestyles, the students are not afforded a position to appropriate the values as their own – and even less so to employ them politically. Third, the nation state as a barrier seems to obstruct the possibility to explore utopian alternatives expressed in the eccentric allegiances represented in this class. Seen together, the hegemonic order is not challenged but rather consolidated in this lesson in moral education. However, in the retrospect interviews, both the teacher and the students demonstrate the utopian potential expressed in their experiences, considerations, and knowledge.

When Paper 3 builds a significant contrast to Paper 2, it is primarily because the environmental ethical values in the school strikes are appropriated by the students in what stands out as a political struggle. An individualistic perspective is transgressed in the establishment of a loosely connected social movement. In her speeches, Thunberg positions the striking school students where the Paris Agreement is at its weakest, that is, in the lack of binding agreements. The adult world representing the current order is held accountable by the children and youths representing future generations, which here stands out as a cosmopolitan value applying to everyone. The employment of the time factor, in Thunberg's speeches rhetorically expressed in the moment of kairos, is a part of this counter-hegemonic practice.

The contrast between Paper 3 and Paper 2 is distinctly expressed in the school strike phenomenon itself. Paper 2 exemplifies how formal education may regulate the recontextualizations of environmental ethical values in ways in which the youths are pedagogized into students not realizing the critical and transformative potential of the environmental ethical values. The strikes here represent another recontextualization, where the students, practically speaking, depedagogize themselves into democratic actors while appropriating the value of future generations. In this, the school strikes stand out as a democratic measure parallel to civil disobedience deployed by a societal group with limited democratic power. What is not accentuated in Thunberg's speeches is the utopian function of the environmental ethical values, politically imagining possible sustainable societies. Here Thunberg so far has invoked the status of being a minor with limited knowledge.

With regard to hegemony, Paper 1 demonstrates how this issue applies to the limited jurisgenerative capacity of the values in question. Confining the conditions for democratic

iterations restricts the questioning of the status quo. Here it is obviously not a triviality that the material, in virtue of being policy and curriculum documents, are expressions of the current order.

5.4 The significance of context

Why is context significant in moral education facing sustainability? Based on this PhD thesis, the short answer is that context signifies the web of relations that the students are a part of, constituting their selves, conditioning their experiences and understanding. One of the important aspects of Paper 2 is the pertinence of the environmental ethical values to the students' own existence. In itself this is not astounding. If the environmental ethical values are expressions of life that is under threat, as suggested in the introduction to this extended abstract, the students' situatedness in the web of relations that constitutes their lives obviously should align to these values. However, in Paper 2 this basic condition is far-reaching, for two reasons. First, the students demonstrate how their eccentric situatedness combines a local and global embeddedness from which concerns aligned to all the three values emerge. To combine the local and the global is otherwise often addressed as a main challenge in sustainability and global citizenship education (Gough, 2013; Mannion, 2015). But as Saba most clearly showed, the global other to her is not an abstract or a general other but a concrete other (Benhabib, 1992) she is aligned to. In other words, this is a pertinent starting point for practicing moral judgment. Second, as we have seen, the *educational* context in itself seems to place restrictions on the activation of the eccentric situatedness. Moral judgment is in the specific lesson not about practicing enlarged thought but involves the subsumption of the individual consumption under the carbon footprint rule, precluding a mediation between the school context and a political context. This was, to recall, Sund and Öhman's (2014) concern regarding the deployment of universal values in sustainability education – the possible exclusion of plurality and context and the de-politicizing of education.

In one respect the present empirical project confirms Sund and Öhman's concern. It appears to be a difficulty that the students' situatedness is not sufficiently included, and the political dimension, conceived of as transcending the individual perspective, is not accentuated. However, the problem does not seem to be the environmental ethical values in themselves, but rather that they are not made visible for scrutiny, exploration, and appropriation. Sund and Öhman may even agree on this when they call for an education that see the values "as part of the educational process, rather than as educational goals" (p. 654). (Albeit, I would here propose that the

educational purpose to safeguard life on earth – the normative upshot of the environmental ethical values – may be posed as an educational goal without falling into the instrumental trap.)

From the perspective of this project, then, it is not in itself a problem that the environmental ethical values are embedded in United Nations conventions, neither that they are subject to educational initiatives by UNESCO nor recontextualized in national jurisdictions, conventions, and educational systems. Although they in the present in many settings may be full of sound and fury, signifying nothing, their utopian dimension can potentially whenever be activated both ethically and politically. This is what is demonstrated in Paper 3. Here the recontextualizations are more strongly connected to time than to place, accentuating through the school strikes that time is running out, demonstrated by students leaving their classrooms behind.

It is a linguistic condition of universally formulated values that they are abstract in their expressions, as we have seen, opening a space for interpretations (Benhabib, 2004, 2006). The environmental ethical values considered in this project are far-reaching and general, including potentially all life in the present and the future. This is also what makes it possible, in the study of the recontextualizations of these values, to analyze the processes critically, considering who and what are made visible and erased out, included and excluded. This evaluative potential is expressed in all three of the papers that constitute this PhD thesis. It most strongly pertains to Paper 1, in which a most striking element in the recontextualizations is the withdrawal of distinct value formulations in many of the examined documents. (However, even here, the pattern is not unanimous, exemplified in the objects clause that clearly expresses the respect for nature and human dignity.) While this withdrawal weakens the potential for recontextualizations in educational practices, it should be emphasized, as addressed in Paper 1, that curriculum practices are dynamic, involving both top-down and bottom-up processes.

5.5 Rethinking moral education
How may moral education be reconsidered in era of the Anthropocene, distinguished by parallel and conflictual globalizing processes? The issue is comprehensive and far-reaching but still addresses an ambition of this PhD thesis. The focus, also marking delimitations of this project, has here been placed on the recontextualization of environmental ethical values.

In the reflections in Chapter II, I addressed basically two aspects of moral education challenged by the current call for sustainability, both of them present in the Value clarification approach and the Moral reasoning approach discussed there. One is the national or local framing, disregarding a global context, including the significance of the global institutional context. The other is the individual priority, warranted in an emphasis on personal responsibility.

The empirical study in Paper 2 demonstrates clearly how an individual focus and a national framing do not suffice faced with the challenges of sustainability. In the absence of a societal and political dimension, the responsibility was solely placed on the students as individuals, and the national framing placed restrictions on the students' global situatedness, which emerged as a vital educational condition and resource for moral sustainability education.

Based on the theoretical considerations and empirical research constituting this thesis, there still are good reasons to address the environmental ethical values explored here. As ethical values, they have an obvious position in moral education. They signify the meaning and significance, and therefore also potential critique of the Sustainable Development Agenda. The critique is primarily expressed in the question of who is excluded and overlooked. The values also have societal bearings, with a potential to mediate between the ethical and the political. They are universal consensus statements and normative claims but are therefore open for democratic iterations as well (Benhabib, 2006, 2011). The jurisgenerative capacity may be restricted or opened up, particularly pertinent to educational settings, as demonstrated in Paper 1. It is crucial that the curriculum practices and teaching of moral education offer a space for the exploration, critique, discussion, and appropriation of these values, here responding to the issue of indoctrination. This can be done through practices of social learning, which for years have designated learning processes embedded in the life worlds of students and in their encounter with (each) other's perspectives (Wals & van der Leij, 2007).

Furthermore, I have accentuated the utopian dimension expressed in the environmental ethical values as a resource for ideology critique and the delineation of possible alternatives to the current unsustainable order. Both of these aspects can be made the subject of exploration and scrutiny by the students, possibly in interdisciplinary settings. This is also how I suggest to reply to the issue of hegemony, as discussed above. The utopian dimension introduces a conflictual element that makes ethical, societal, and political contradictions visible, crucial for

transformational processes, from which political engagement may also evolve, as demonstrated in the studies of the school strikes for the climate in Paper 3.

Moreover, the reference to Benhabib (1992) has emphasized the importance of paying attention to the students' situatedness, referring to the concern for context discussed above. Significant is the inclusion of the concrete other in the practice of enlarged thought, expressing the specific needs of the other. In this is also included affective aspects that enlarge the conception of rationality involved in moral judgment. Paper 2 specifically demonstrated the potential of the students' eccentric allegiances (Papastephanou, 2012) to make the concrete other visible.

Benhabib has been a salient reference throughout the three papers and this extended abstract. However, this work has also demonstrated certain limitations in her conceptions as well, which should be considered in a rethinking of moral education grounded in this project. But first, a summing up of Benhabib's constitutive role is warranted.

Benhabib has served three functions in this PhD thesis. First is her distinct deployment of discourse ethics to challenge the nation-state as a legitimate delimitation for the scope of moral judgment, distinguishing her cosmopolitan outlook. This has been decisive for identifying the globalizing aspects of the current world situation, with impacts on everyday life everywhere on Earth. Second comes her critique of a moral philosophical tradition that privileges the abstract, individual self, contrasted with her situating of moral judgment in a web of relations. Finally follows the combination of these two perspectives in her critical cosmopolitanism demonstrating how universal claims may be appealed to in a legitimate struggle against oppression and exploitation. The normative dimension here is obvious, as is her descriptive claim of presenting a perspective that makes visible salient phenomena distinguishing a globalized world. Both of these aspects are reflected in the empirical research constituting this project.

The limits of Benhabib's scope apply to her ethical outlook, which is both persistently anthropocentric and oriented to the present. Concerns for ecological crisis, global warming, and the more-than-human world are left to the footnotes, and the position of future generations remains uncertain. Crucial is the status of discourse ethics itself, in which the concept of the concrete other most of all seems to inform a communicative discourse, which in itself presupposes reciprocal moral recognition (Benhabib, 1996) in which moral maxims are

formulated and legitimated, with bearings on subsequent action. The moral significance of the concrete other outside of this discourse, including more-than-human life and future generations, is weakly marked or not considered at all (Kvamme, 2017a[47]). To put it simply, in this conception of moral philosophy, the right (the moral) is privileged before the good (ethics).[48]

The upshot of this is that, considering the environmental ethical values studied here, Benhabib's conception should be supplemented. In the following I consider three possibilities, not mutually exclusive, and all of them with bearings on moral education. One is to include the more-than-human world and future generations in the discourse on the ethical approach itself. The other two are about bringing in alternative ethical conceptions.

The first possibility is elaborated by Robin Eckersley in her political theory envisaging *The Green State* (2004). Just as Benhabib, Eckersley, with a background in critical theory, refers to Arendt's concept of enlarged thought to call for an inclusiveness in deliberative thinking (pp. 116–117). But contrary to Benhabib, in Eckersley's conception, the more-than-human life and future generations are included. The problem of representation of the expanding range of voices is here proposed solved with surrogate forms of advocacy, including proxies or trustees (p. 134). There are some fundamental epistemological and ontological challenges with such representations concerning the otherness of the more-than-human world and the uncertainties of the needs of future generations, which I cannot give due consideration here. What Eckersley's account does suggest is a direction for a moral education encouraging an ethical imagination assessing all who are potentially influenced by the actions in question.[49]

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[47] In this article I discuss the relationship between religious and moral education based on preliminary findings in the classroom study presented in Paper II. A salient question is to what extent Benhabib´s conception accommodates students´ religious situatedness when recontextualizing the environmental ethical values.

[48] Benhabib is aware of the problem, calling for mediation between these two: "I will insist *on the necessary disjunction as well as the necessary mediation between the moral and the ethical, the moral and the political*. The task is one of mediations, not reductions. How can one mediate moral universalism with ethical particularism?" (Benhabib, 2006, pp. 19–20). However, assessed as a moral philosophical account, still the moral remains privileged before the ethical also in Benhabib's reformulation of a discourse ethics.

[49] Eckersley (2004) refers to the precautionary principle, stated in principle 15 of the Rio Declaration (United Nations, 1992c), when she develops her argument: "Where there are threats of serious or irreversible damage, lack of full scientific certainty shall not be used as a reason for postponing cost-effective measures to prevent environmental degradation." And she goes on: "Adding the words 'to present and future human and non-human communities' after the words 'irreversible damage' would head off narrow, anthropocentric interpretations of this decision rule" (p. 135). Eckersley's addition amounts to the environmental ethical values studied in this project.

While Eckersley's account is grounded in an Arendtian key concept shared by Benhabib, the two ethical approaches that I consider below both have the situated self as the foothold – as we have seen, crucial for Benhabib as well. One is an ethics of proximity accentuating the ethical call for respect and care emerging from the encounter with the other (Vetlesen, 1997). This approach is expressed in various accounts developed within a phenomenological tradition originating from Husserl (most prominently Levinas [1969] and Løgstrup [1997]), encounters that, according to some ethicists, even include the more-than-human world as the other (Foros & Vetlesen, 2015). Within environmental education, this perspective is consistently reflected in the works of Michael Bonnett (e.g., 2004, 2012). These experiences and encounters are not necessarily easily translatable to the communicative rationality guiding a discourse on ethics. This also applies to religious or spiritual approaches, which cannot expect general consent (Bowers, 2001). However, with their foothold in the web of relations, such intuitive insights may appear as even more authentic and motivating than maxims formulated as the outcome of discourse on ethical procedures. The narrative of Omar presented in Paper 2 in this thesis could be interpreted as an experience of caring for the more-than-human world based on such an encounter with the other. The example also demonstrates how this dimension may be accommodated in moral education, namely through facilitating the sharing of and conversations about the students' own narratives or the narratives of others, even including fiction (Franck & Osbeck, 2018).

Finally, there are good reasons to reconsider the Aristotelean outlook, shortly presented in Chapter II. The point now is mainly to identify an integrating approach that may accommodate a challenge not addressed elsewhere in this PhD thesis but that should be included in the rethinking of a moral education facing sustainability. In Paper 2 we have seen that the carbon footprint rule was deployed as a succinct way to integrate sustainability perspectives. However, the values were locked up in the rule, with an instrumental take on the more-than-human world. The price was high, with individualization and abstraction as a consequence. The Aristotelean accentuation of *phronesis,* the practice of moral judgment, may here be more fruitful, premising that the values are made visible and explicit (see Grice and Franck [2014] and Jordan and Kristjánsson [2017] for the inclusion of a phronesian approach). From this perspective, the challenge of integration calls for the praxis of phronesis, wisdom in action, applying to all the three environmental ethical values considered in this project. As a direction for moral education, the task may be summed up in the following three basic questions (where the proposed "we" should be subject to questioning

and scrutiny, including ecological and global justice) – to be recontextualized and specified in various educational settings, preferably involving interdisciplinarity: What does it look like, the good society distinguished by respect for present and future human beings and respect and care for the more-than-human world? Where are we now? And how do we get there?

However, a caution regarding the integration of the environmental ethical values should also be included with reference to the history of the UN's Sustainable Development Agenda. It is a simple fact that the consequence of balancing the environmental ethical values involved notoriously has been to give precedence to the present – often even not considering global justice – at the expense of the more-than-human world and future generations.

An adoption of an Aristotelean approach certainly must be combined with a critical, historicizing perspective. Furthermore, neither a neo-Aristotelean account nor the ethics of proximity accommodates the cosmopolitan outlook that distinguishes Benhabib's account and is decisive for an ethics facing a globalized world. In conclusion, a plural approach on ethical theory is needed to pay due respect to the complexities involved.[50]

5.6 Concluding remarks: The Bildung tradition revisited

This extended abstract was introduced by situating the PhD thesis in the era of the Anthropocene, marked with numerous ongoing and conflicting globalization processes. Here, in the concluding section, I will now briefly consider how globalization and the Anthropocene are expressed in the studies as a background for the final revisiting of the concept of Bildung, presented in Chapter III.

5.6.1 Globalizing processes in the Anthropocene

A characteristic trait of the three studies carried out here has been the emergence of various forms of globalization within the specific national and local contexts. This should not be surprising but confirms the current omnipresence of globalizing processes as we in Chapter III have seen to be accentuated by cosmopolitan thinkers such as Beck, Benhabib, and Papastephanou.

Political globalization is most distinctly expressed in the United Nations' Sustainable Development Agenda and UNESCO's education initiative for sustainable development, a main

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[50] Both Peter Kemp (2011) and Randall Curren (Curren & Metzger, 2017), as philosophers of education, offer ethical accounts on sustainability that combine deontological and Aristotelean perspectives. Kemp even includes the ethics of proximity with reference to Levinas.

reference here. More specifically, this is an instance of globalizing education policy (Rizvi & Lingard, 2010), that has warranted the multi-level research design distinguishing this project.

In Paper 1, I suggest that the influence of another global education policy, promoted by the OECD, and with a focus on educational quality measured in learning output (Ball, 1998), may have weakened the national response to the UN Decade of Education for Sustainable Development. In Paper 2, the majority of students participating in the study were descendants of migrants, expressing a cultural globalization. In Paper 3, there is again a political globalization put into effect, distinguishing the social movement of school strikes for the climate.

These various and conflicting globalizations all emerge against the background of economic globalization, linked to the hegemonic practices expressed in Paper 1 and Paper 2 as well as environmental globalization (Papastephanou, 2012), demonstrating the significance of the Anthropocene. While this perspective is present in all three of the studies, it is also conspicuous that its presence is not even more distinct.

In Paper 1, the general impression from the analyses of education policy documents and the national curriculum is that they do not reflect a situation of ecological crisis and severe threats to future life on Earth. The value of more-than-human life is rarely accentuated, the salient exception being the objects clause referred to earlier. Otherwise, when more-than-human life is addressed at all, this value is instrumentally conceived, often locked up in a technical conception of sustainable development. This instrumental impression is reflected in Paper 2 as well, in a moral education regulated by the carbon footprint rule, with a minor ecosophical loop as an appendix. However, as we have also seen, a relational approach to nature emerged as significant in the subsequent group interview when exploring the situatedness of the students. Paper 3 demonstrates that the ecological crisis is addressed in Thunberg's speeches, but even here the concern for future generations dominates, albeit in a perspective including other species.

5.6.2 Bildung revisited

Against this background, Klafki's renewal of the German didaktik tradition is intriguing. To sum up the presentation in Chapter III, according to Klafki (1998, 2011), the overall aim of education is to promote self-determination, co-determination, and solidarity. His ideal of Bildung includes the practice of ideology critique and a call to address current political challenges in education, exemplified in environmental crisis, social inequity, and peace work. Historically the German

Bildung tradition is inextricably connected to the establishment of the nation-state (Masschelein & Ricken, 2010). Still, Klafki addresses key problems of global reach and even seeks out the cosmopolitan dimension embedded in the Bildung tradition. However, when it comes to the more-than-human world, Klafki's limitations become visible, as did those of Benhabib in the consideration of her conception above.

The Bildung ideal that emerges in Klafki's critical-constructive didaktik is a critical, reflective human being with the capacity to argue rationally. The cognitive emphasis is somewhat balanced by an acknowledgement of emotions and bodily needs (Klafki, 1998). Still, the nature that he intends to protect is distanced from this envisaged human being. Although he, contrary to Habermas, shows a concern for the ecological crisis, Klafki does not include the relatedness to the more-than-human world or the realization of the bodily partaking in nature as important elements internal to the Bildung project. Arne Johan Vetlesen's (2015) critique of Habermas seems to apply also to Klafki in that "within its framework the 'other' is always a *social* other, never a *natural* other: always another human person, never a tree or a bird or a river" (p. 75).

Here in the conclusion, I will address just one aspect of Klafki's didaktik that may be reconsidered on the basis of the work presented in this project. It concerns a central, persistent element in his theory, namely his concept of *categorical Bildung* (Klafki, 2000, 2011), guiding teachers' selection of appropriate teaching content.

While Klafki is sensitive to how the selected content communicates with the student (designated as *the elementary),* here I suggest that the students' situatedness *establishes* the content. Considering the context of Paper 2, such a shift in emphasis positions the students' webs of relations in the center when facing the challenges of sustainability. These webs of relations include, as we have seen, multiple allegiances but definitely, even in a modern, urban setting, also the more-than-human world. To position this situatedness in the middle of education also brings attention to the vulnerability and dependency that distinguish all life on Earth, dissolving the distinction between the human and the more-than-human world.[51]

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[51] Still, the execution of power is continuously effectuated, as integrated in the concept of the Anthropocene. Consequently, a reflective perspective cannot be ruled out.

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Paper 2: Consent form for participating students, presented in writing and explained orally. See p. 60, footnote 45 for English version of the last point below on voluntary participation.

Forespørsel om deltakelse i forskningsprosjektet
KRLE-faget og bærekraftig utvikling

Bakgrunn og formål
Jeg er stipendiat ved Institutt for lærerutdanning og skoleforskning, Universitetet i Oslo og er i gang med et forskningsprosjekt om utdanning for bærekraftig utvikling i skolen. Jeg er interessert i å undersøke hvordan temaet tas opp i KRLE-faget og ønsker både å observere undervisning og intervjue elever og lærere om hva de tenker om temaet. Forskningsprosjektet handler altså om hva som kan være skolens bidrag her. Derfor har jeg tatt kontakt med to skoler med interesserte lærere og du blir som elev forespurt om å delta.

Hva innebærer deltakelse i studien?
Studien vil gjennomføres i KRLE-timene i perioden uke 35 - uke 39. Da ønsker jeg å være til stede i timene og observere undervisningen. Jeg vil også i denne perioden intervjue en gruppe av elevene. I både klasseromsobservasjoner og intervju vil jeg benytte meg av videoopptak. I klasseromsobservasjonene vil læreren være utstyrt med egen mikrofon og ved gruppearbeid vil samtalene i noen av gruppene bli tatt opp spesielt med eget opptaksutstyr. Jeg vil også føre en egen logg under arbeidet og be elevene svare på et eget spørreskjema. Foresatte kan på forespørsel få se spørreskjema/intervjuguide av gruppen av elever. Spørsmålene i intervjuet vil ta utgangspunkt i læreboka og handle om bærekraftig utvikling.

Hva skjer med informasjonen om deg?
Alle personopplysninger vil bli behandlet konfidensielt. Det er kun Ole Andreas Kvamme og veiledere som vil ha tilgang til personopplysninger og videoopptak. Navneliste vil lagres adskilt fra øvrige data. Alle data vil bli anonymisert ved publisering av forskningen og deltakerne vil ikke kunne gjenkjennes. Prosjektet skal etter planen avsluttes 1. oktober 2020. Da vil datamaterialet anonymiseres.

Frivillig deltakelse
Det er frivillig å delta i studien, og du kan når som helst trekke ditt samtykke uten å oppgi noen grunn. Dersom du trekker deg, vil alle opplysninger om deg bli anonymisert. Om du ikke deltar, vil videokamera bli plassert sånn at du ikke fanges opp, og du vil bli plassert i grupper der samtalene ikke tas opp og ytringer i helklassesamtale skrives ikke ned og brukes ikke i forskningen. Prosjektet er meldt inn til NSD som i brev datert 31. mai 2016 har gitt tilbakemelding på at behandlingen av personopplysninger tilfredsstiller kravene i personopplysningsloven.

Vennlig hilsen

Ole Andreas Kvamme, tlf 900 11 561, e-post: o.a.kvamme@ils.uio.no.

Samtykke til deltakelse i studien

Jeg har mottatt informasjon om studien, og er villig til å delta

----
(Signert av prosjektdeltaker, dato)

Jeg har mottatt informasjon om studien, og gir tillatelse til deltakelse for

………………………………………….
(elevens navn)

……………………………………………………………………………………………….
(Signert av foresatte, dato)

Paper 2: Consent form for the participating teacher presented in writing and explained orally before interview and classroom observations.

<div align="center">

Forespørsel om deltakelse i forskningsprosjektet
KRLE-faget og bærekraftig utvikling

</div>

Bakgrunn og formål
Jeg er stipendiat ved Institutt for lærerutdanning og skoleforskning, Universitetet i Oslo og er i gang med et forskningsprosjekt om utdanning for bærekraftig utvikling i skolen. Jeg er interessert i å undersøke hvordan temaet tas opp i KRLE-faget og ønsker både å observere undervisning og intervjue elever og lærere om hva de tenker om temaet. Forskningsprosjektet handler altså om hva som kan være skolens bidrag her. Derfor har jeg tatt kontakt med to skoler med interesserte lærere og du blir som lærer forespurt om deltakelse.

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Frivillig deltakelse
Det er frivillig å delta i studien, og du kan når som helst trekke ditt samtykke uten å oppgi noen grunn. Dersom du trekker deg, vil alle opplysninger om deg bli anonymisert.

Prosjektet er meldt inn til NSD som i brev datert 31. mai 2016 har gitt tilbakemelding på at behandlingen av personopplysninger tilfredsstiller kravene i personopplysningsloven.

Vennlig hilsen

stipendiat Ole Andreas Kvamme, tlf 900 11 561, e-post: o.a.kvamme@ils.uio.no.

Samtykke til deltakelse i studien

Jeg har mottatt informasjon om studien, og er villig til å delta

----
(Signert av prosjektdeltaker, dato)

APPENDIX 3

PAPER 2

INTERVIEW GUIDE: GROUP INTERVIEW WITH STUDENTS

9 NOVEMBER 2019

CONNECTIONS – RELATIONSHIPS - ENVIRONMENT

1) Some philosophers will say that anyone, by virtue of living together with others, have important knowledge about ethics and moral. What do you think about that?
2) [The students were shown a brochure with photos and descriptions of some endangered species (*De siste blant oss. Utrydningstruede arter fra tropene,* utstillingshefte, Universitetet i Oslo) introducing a conversation on biodiversity.]
3) Are there any places in nature around here which means something specific to you? If so, tell me about them.

SUSTAINABLE LIVES

4) A student claimed in one of the lessons: – *In Bangladesh I live sustainable.* What may she possibly have referred to here?
5) What does it mean to live sustainable?
6) What do you think about the opportunities society offers to live sustainable lives?

RESPONSIBILITY AND FUTURE

7) If we walk along a lake and suddenly a seven year old child is about to drown, most of us know what to do. How do we know that? What is different when the issue is ethics and sustainable development?
8) A student commented in one of the lesson on the question of whether you have a responsibility for sustainable development: – *We are just children.* What are your take on this?
9) Do you feel that you have influence on what is going on?

(As a semi-structured interview the sketch above was not strictly followed (cf. Brinkmann, 2018). For instance, close to the end I came up with the question: How do you imagine life on earth will be like 50 years from now?)

Part II: The Papers

PAPER 3

School strikes, environmental ethical values, and democracy

Abstract

The aim of this paper is to contribute to the understanding of the school strikes for the climate, begun in August 2018 by the Swedish student Greta Thunberg, which later became a global phenomenon involving thousands of students. I examine speeches made by Thunberg as recontextualizations of environmental ethical values formulated within the context of the United Nations. With this approach, guided by an ethical and educational interest grounded in moral education, and informed by conceptions of Seyla Benhabib, this paper demonstrates how students become democratic citizens appropriating the concern for future generations as a cosmopolitan claim in a resistance to exclusions from current politics.

Key words: *School strikes for the climate, critical cosmopolitanism, democratic iterations, jurisgenerativity, moral education, environmental and sustainability education*

1 Introduction

There is a salient contradiction established by the global sustainable development initiatives (United Nations, 2015; World Commission on Environment and Development, 1987). On the one hand, since the 1980s, this agenda has been grounded in a diagnosis of a current crisis and the need for transformative action, designated sustainable development. On the other hand, throughout the course of this history, unsustainable practices have persisted, and the situation has deteriorated in vital areas. The most illustrating case is obviously anthropogenic climate change, as documented by the Intergovernmental Panel on Climate Change (IPCC, 2018). A similar case can be made by the rapid loss of biodiversity and the mass extinction of species, as documented by the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (2019). Further, although millions of people have experienced improvements in living standards, the unequal distribution of wealth is increasing (Alvaredo, Chancel, Piketty, Saez, & Zucman, 2018), in contrast with the explicit aim expressed in the sustainable development agenda (United Nations, 2015).

The contradiction between an acknowledged crisis and lack of transformative action is made even more explicit when the normative tenet of sustainable development—to protect and improve life on earth now and in the future—is considered (Kemp, 2011). The world

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community[1] acknowledges that life on earth is under severe threat but does not act adequately upon this understanding. The values here addressed, most significantly the concerns for present and future generations and the more-than-human world[2], have been expressed in pivotal United Nations (1948; 1992a; 1992b) conventions and also reflected in the United Nations Educational, Scientific and Cultural Organization's (UNESCO, 2004; 2006; 2014) global education policy for sustainable development.

In an ongoing research project, I explore how the environmental ethical values[3] (Kronlid & Öhman, 2013) addressed above are recontextualized in Norwegian education policy (Kvamme, 2018) and educational practices addressing sustainability. A Norwegian classroom study observing moral education, not yet published, indicates that this contradiction was individualized, depoliticized, and regulated by a carbon footprint measurement. Within the field of environmental and sustainability education, this individualizing tendency is well-documented (Hume & Barry, 2015) and is seen as an expression of the hegemony of neoliberalism (Huckle & Wals, 2015; Ideland & Malmberg, 2015).

Considering this background, it is conspicuous that a hallmark of the school strikes for the climate, which emerged in Sweden in August 2018 and quickly spread to other countries, is a critical accentuation of the contradiction delineated above. These strikes mobilized thousands of students in the spring of 2019, when reportedly more than 1.4 million students around the world took part in the demonstrations (Carrington, 2019).

However, the disobedient act of breaking with compulsory school attendance, establish an uncertain and ambiguous impression from the perspective of formal education. A closer look at the normative dimension expressed by environmental ethical values may thus contribute to an understanding of both the school strikes and moral education, even beyond the field of

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[1] In this singular form the plural, diverse world population in which power and wealth is unequally distributed, should be considered.

[2] The formulation "more-than-human world" is increasingly in use in scholarly literature (see e.g. Jickling, Lotz-Sisitka, O'Donoghue, & Ogbuigwe, 2006), referring to evading the designation of the non-human as a negative opposite to what is human. See also footnote 3 on the conception of environment and footnote 4 with an account of the content analysis of "the more-than-human-world".

[3] I here adopt this term from Kronlid & Öhman (2013), who distinguish between a value-oriented and a relation-oriented approach within environmental ethics. Values are here not seen as abstract concepts but apply to people and nature. While Kronlid and Öhman do not specifically elaborate on the concept of environment, I include a relational conception (i.e., environment as a field of significance) and environment as an entity that conditions and transcends human meaning-making (Attfield, 2015).

formal education. I here acknowledge that "education is something larger in scope and often more persistent in impact than schooling" (Hansen, 2011, p. 18).

1.1 Proceedings and methodological considerations

In the present article, I first study the recontextualizations of environmental ethical values, as expressed by the United Nations and UNESCO, in the school strikes for the climate. The values here addressed are the concerns for present and future generations of human beings and the more-than-human world (UNESCO, 2004, p. 14, 2006, p. 15–16). More specifically, this study is carried out by analyzing some key speeches by Greta Thunberg, the central initiator and public figure. Ten speeches are studied and considered, with persistent reference to these individual speeches. In the second part of the article, I discuss the school strikes themselves as an ethical and political phenomenon with bearings on moral education.

Methodologically, this study is an instance of reflexive qualitative research (Alvesson & Sköldberg, 2009) with the critical hermeneutics of Ricoeur (1981) as a central reference. Two interrelated aspects are significant here. First is the function of distanciation as a step in the hermeneutical process, allowing for the analysis of structure, patterns, and tensions in the studied material. Second, a distance to the material under interpretation, opens for the practice of ideology critique (Ricoeur, 1981). In the following, this perspective is further qualified by accentuating the utopian element of environmental ethical values (Ricoeur, 2008), exploring their potential for immanent critique, parallel with Hegel's identification of critical standards given in the historical process (Antonio, 1981). Ricoeur is not promoting any particular hermeneutic strategy. In this case a content analysis has been carried out, identifying expressions of the environmental ethical values in Thunberg´s speeches[4]. The aim has not been to discuss and clarify differences between the ten speeches, but rather to accentuate common characteristics. Nuances are nevertheless addressed, pointing at the variety of which are promoted. These texts are all speeches which have been held, drawing the attention to the rhetorical situation, here considered with reference to Bitzer (1968), and his sensitivity for the particularity of context.

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[4]The categorization is here theoretically guided by the three addressed values. The value of current human beings involves a concern for *myself / us* and for *the other* and includes a global outlook. I have identified the presence of first-person singular / plural to express *my* or *our* needs, concerns, and expressions of *rich / poor / (un-)righteous / (un-)righteousness / (in-)just / (in-)justice / (in-)equality / equality*. To identify references to the more-than-human world, I employed the words *nature, environment, ecology, ecosystems, animals*, and *plants*. Correspondingly, future generations have been identified through *future, future generations*, and *coming generations*. Expressions other than those mentioned above have been considered and used, most significantly *sustainable development.*

The school strikes for the climate are in many ways expressing and responding to the era of globalization. Accommodating for this global context, political theorists are consulted, mainly the critical cosmopolitanism of Seyla Benhabib, conceiving of recontextualizations of universal claims as democratic iterations. Bernstein's (2000) perspective is employed in the discussion of recontextualizations functioning on the boundary between the school institution and the public space. Education is understood as critical formation or Bildung, as expressed in the late Klafki's (1998) renewal of the German didaktik tradition. Although moral education is not particularly addressed, the interest in environmental ethical values is conditioned by my background in this particular research field. Moral education is here conceived of as an approach to education engaged in the fundamental questions of what is right and good, mediating between an individual and a societal perspective, in many respects parallel to the moral philosophy of Benhabib (1992) addressed below. Embedded in this conception, this study is a contribution to moral education.

1.2 Globalization and critical cosmopolitanism

The school strikes for the climate have emerged in a time period distinguished by processes of globalization. Globalization is conceived of as the extension of relations involving both humans and the environment across the world space (Christoff & Eckersley, 2013). It is envisaged as a manifold phenomenon, distinguished by economic globalization promoted by global capitalism but also involving technical, scientific, cultural, and political globalization and the profound impact on life everywhere on the planet (Held & McGrew, 2002). Papastephanou (2012) even included environmental globalization with reference to the ecological crisis and global warming. Political globalization refers to the establishment of transnational political institutions and practices, including the United Nations and education policy expressed through organizations like the Organization for Economic Co-Operation and Development and UNESCO (Rizvi & Lingard, 2010). In this respect, globalization is closely connected with the concept of cosmopolitanism.

Cosmopolitanism in the modern view is often conceived of as an ethical or political response to the negative effects of globalization (Kemp, 2011; Schumann, 2018), accentuating both the equal moral worth and obligations that belong to everyone (Brock, 2010, p. 8), as expressed in the United Nations' human rights agenda. Cosmopolitanism has been criticized for being lofty, idealistic, and all too consensus oriented and for ignoring particular contexts, tensions, conflicts, and plurality (Beck, 2006; Benhabib, 2011; Todd, 2009). One of few contributions within environmental and sustainability education addressing cosmopolitanism has come

from Sund and Öhman (2011, 2014), focusing on the problem of depolitizing education by referring to universal, common values, a concern I return to in the conclusion. From such critique numerous contributions have emerged that take context into account, for instance, rooted cosmopolitanism (Appiah, 2007), eccentric cosmopolitanism (Papastephanou, 2012), and critical cosmopolitanism[5] (Benhabib, 2014).

The central problem addressed by Benhabib is the relationship between universal norms and specific contexts. Her approach is distinguished by addressing the space for interpretation. The dynamic and often conflicting processes of contextualizing cosmopolitan norms is expressed in her concept of *jurisgenerativity*, which Benhabib drew from Robert Cover (1983), referring to how laws acquire meaning in specific contexts that the laws themselves cannot control. Thus, "there can be no rules *without* interpretation" (Benhabib, 2011, p. 125), and subsequently—because of the multitude of hermeneutical contexts—a variety of interpretations emerge for which the rules cannot control.

Jurisgenerativity is not only a condition indicating a descriptive dimension. According to Benhabib, a normative dimension is also involved; the jurisgenerative capacity of the rules may be opened up or narrowed down. From jurisgenerativy follows Benhabib's key concept of *democratic iterations* of the universal claims in their new contexts, involving processes of public argument and deliberation. When "appropriated by people as their own, they lose their parochialism as well as the suspicion of Western paternalism often associated with them" (Benhabib 2011, p. 129).

Benhabib's critical cosmopolitanism is a continuation of her moral philosophy developed in the 1980s and published in *Situating the Self* in 1992. This is a rethinking of Habermas' discourse ethics, acknowledging the significance of the situated self in moral deliberation. From Hannah Arendt, Benhabib borrowed in the concept of *narrativity*, emphasizing the web of relations as an inevitable trace of the human condition. Benhabib (1992, p. 127) claimed that actions are identified narratively: "To identify an action is to tell the story of its initiation, of its unfolding, and of its immersion in a web of relations constituted through the actions and narratives of others." *Enlarged thought*[6] is the crucial methodological aspect of this

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[5] While a positive cosmopolitanism, according to Benhabib (2011, p. 2), affirms global oneness and unity, a critical cosmopolitanism explores the tensions at the heart of the cosmopolitan project, focusing on "the unity and diversity of human rights; on the conflicts between democracy and cosmopolitanism; on the vision of a world with porous borders and the closure required by democratic sovereignty."

[6] The concept was originally coined by Hannah Arendt on the basis of Kant's reflective judgment of aesthetical objects, which Arendt applied to the judgment exercised within the political sphere.

interactive universalism, signifying the exercise of moral judgment by a situated self. Acknowledging its own position, the self acknowledges the perspective of others who are differently positioned. This practice implies the ability to know how to listen to what others are saying. Benhabib (1992, p. 137), however, widened the perspective by adding, "or when the voices of others are absent, to imagine to oneself a conversation with the other as my dialogue partner."

Decisive in Benhabib's (2011, p. 124) critical cosmopolitanism is the distinction between norms of international law, which govern the relationships between states, and cosmopolitan norms, which "accrue to individuals considered as moral and legal persons in a worldwide civil society." Both originate as treaty-like obligations on a state level, but the peculiarity of cosmopolitan norms as expressed in the Universal Declaration of Human Rights adopted by the United Nations in 1948 and its subsequent covenants, is the way they protect individuals within the borders of the particular states and thus limit the sovereignty of the state. Much of Benhabib's interest is concerned with the mediation between these two levels, which is pertinent to this study as well.

Benhabib's perspective opens up the discussion of the mediation between the moral and the political, which is pertinent to a moral education facing the challenges of sustainability. With Benhabib's perspectives in mind, the school strikes as expressed in Thunberg's speeches may be studied as democratic iterations of the environmental ethical values universally claimed by the United Nations and UNESCO. Thus, the focus should not just be on acknowledging the utilization of the environmental ethical values in the strikes but on distinguishing its positioning and expression.

The tension between cosmopolitanism and international treaties restricted to nation-states is central in the positioning of the cosmopolitan claims made in the schools strikes. This warrants the priority given to Thunberg's approach in the following section.[7]

2 The rhetorical situation and context of Thunberg's speeches

In his classic article "The Rhetorical Situation," Lloyd Bitzer (1968) addressed the significance of the particular situation in rhetorical discourses. According to Bitzer (1968, p.

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[7] In Scandinavia, the Swedish scholar Karin Sporre previously has demonstrated Benhabib's significance for education. "A crucial question," Sporre (2015, p. 237) claims, "is how educational institutions and actors within them can open up to democratic iterations that are expressions of emerging cosmopolitan norms."

6), the rhetorical situation presents "an actual or potential exigence which can be completely or partially removed if discourse, introduced into the situation, can so constrain human decision or action as to bring about the significant modification of the exigence." Bitzer suggested that the rhetorical situation involves three elements: the exigence; an audience; and constraints established by persons, events, objects, and relations that are part of the situation, including the rhetor. This suggestion is employed in the study of Thunberg's speeches. I demonstrate how this material offers reasons to question Bitzer's somewhat partial emphasis on rhetorical discourse as a sole response to the rhetorical situation.

2.1 The exigence and the audience

The exigence that Thunberg's speeches respond to have already been addressed in the introduction. Unsustainable practices harm life on earth currently and threaten to do so in the future. As human practices, they are subject to modification. As a consequence, they may be addressed by rhetorical speeches calling for change.

The audience should, according to Bitzer, involve all who have the power to improve the situation. Within the sustainability agenda, this is a complex issue. From the perspective of global politics (McGrew, 2004), coercive power, represented primarily by strong national states; productive power, represented by global corporate capitalism; and social power, including social movements, are of significance. Between these forms of power, a complex interplay is executed, shaped by cumulative inequalities of power and exclusion, designated by McGrew (2004, p. 176) as distorted global politics. Considering social movements, the audience may even include everyone who is engaged in bottom-up processes of changing unsustainable structures and practices. In this case, the last point specifically addresses the mobilizing function of Thunberg's speeches on the school strikes for the climate.

While the United Nations was not addressed by McGrew, it may be said to instantiate the distorted global politics. While it is constituted by the nations of the world, it also has inbuilt asymmetries of power, like privileging the permanent members of the Security Council as well as weak measures of accountability.

2.2 How to address a global context

The rhetorical situation delineated above is complex and contentious, with global reach. How does a rhetor approach a global context? From the 10 public appeals by Thunberg which I consider here, two patterns are conspicuous. First, all the speeches, even the first one held in Stockholm on September 8, 2018, were performed in English, recorded on site, and posted on

social media.[8] As a consequence, the receivers of her message in the specific, physical, and local contexts are continuously supplemented by followers of social media, supposedly serving a mobilizing function. The second pattern concerns the selection of the particular speech contexts. During the period considered here (September 8, 2018–April 23, 2019), all three forms of global power addressed by McGrew are included: *coercive power* at the United Nations' Conference of the Parties (COP) 24 in Katowice (Thunberg, 2018b; 2018c), the EU parliament in Strasbourg (Thunberg, 2019f), and the British parliament (Thunberg, 2019a); *productive power* at the World Economic Forum in Davos (Thunberg, 2019b; 2019d); and *social power* at the People's Climate March in Stockholm on September 8 (Thunberg, 2018a), the European Economic and Social Committee (EESC) forum in Brussels (Thunberg, 2019c), and a demonstration by Extinction Rebellion in London (Thunberg, 2019e).

This is how Thunberg has contributed to what Curren and Dorn (2018, p. 123) designate as a global constitutional activity, which is an "activity through which people function and experience themselves as a global public that shapes and preserves the norms and constitutional principles that regulate the global order." Put more simply, Thunberg is speaking to one audience (i.e., adults, who are persistently addressed as "you"), presupposing that this group has the power to perform necessary action. Concurrently, she is speaking on behalf of a "us," representing the school striking students. Here, a conflict between generations is exposed. Regarding the audience, fellow students as implicit receivers of the speeches are made visible, which is significant from the perspective of the mobilizing function of the speeches.

2.3 The significance of kairos

Considering the challenges of the rhetorical situation addressed above, it is not astounding that Thunberg's message has often been delivered in a general way.[9] Still, the context of the rhetorical situation is made specific with reference to the dimension of time, a decisive element in her speeches. According to Bitzer, a rhetorical speech is a response to an exigence; the speaker does not herself establish the rhetorical situation. With regard to Thunberg, the

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[8] A majority of the speeches considered here have been posted by #FridaysForFuture, an initiative started in August 2018 with a coordinating function (fridaysforfuture.org). In one case, Thunberg (2019a) spoke directly to the camera, not addressing a physical context.

[9] This is the case even when referring to her home country, like in her speech at the Extinction Rebellion protest in April 2019, where she states: "I come from Sweden, and back there is almost the same problems as here as everywhere that nothing is being done to combat the ecological and climate crisis, despite all the beautiful words and good promises" (Thunberg, 2019e).

exigence is obviously not her invention, but still she has effectively elucidated and condensed what is at stake, a feature that may be expressed in the concept of *kairos*[10], which in classical rhetoric and philosophy refers to a loaded situation calling for instant action (Sampson, 2018).

A distinct example of how kairos shapes Thunberg's appeals is her speech at the COP 24 plenary session, where her previous references to the sustainability crisis or climate crisis (e.g., Thunberg, 2018d) were summed in the claim: "We cannot solve a crisis without treating it as a crisis" (Thunberg, 2018b), a phrase included in subsequent speeches. At Davos in January 2019, kairos was metaphorically addressed when she confronted the audience with the claim "Our house is on fire" (Thunberg, 2019b), later replaced with "Our house is falling apart" (Thunberg, 2019f) in her April 16 speech to the EU parliament the day after the Notre Dame fire. The message delivered throughout her speeches has consistently been that this emergency situation is not being treated as an emergency, calling for necessary action. There is still time to act, but time is running out, and we have to act now.

3 A cosmopolitan approach to the Paris Agreement

The consideration of kairos above demonstrates how time is a salient constraint employed by Thunberg in her speeches. The issue of constraint is the third aspect of the rhetorical situation, as delineated by Bitzer. The rich vocabulary of rhetorical theory is disclosed in Bitzer's (1968) account but only to a limited degree. Here, I employ rhetorical theory rather eclectically to identify the recontextualization of environmental ethical values. Bitzer (1968) referred to Aristotle's distinction between artistic proofs and inartistic proofs, the prior signifying constraints invented by the rhetor herself, and the latter signifying other constraints in the situation (e.g., established laws). What distinguishes Thunberg's speeches in this respect is how she has creatively and artistically referred to inartistic proofs (i.e., the United Nations sustainability agenda) and consequently crossed a clear distinction between these two. This step is crucial for the recontextualization of environmental ethical values.

A recurring reference in Thunberg's speeches is the Paris Agreement of 2015, as in the speech delivered during the EESC event "Civil Society for rEUnaissance" in February 2019. When

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[10] Bitzer does include the concept of kairos when designating the rhetorical situation, and its position in Aristotle's rhetoric is withdrawn. According to Vestrheim, this is due to Aristotle's emphasis on theory, while kairos refers to the particular situation, which cannot be designated by general theoretical principles. Still, because kairos refers to the particular opportunity to speak, it stands out as "the starting point for all rhetoric. Theory cannot address kairos in itself, but everything theory addresses, must be assessed in relation to kairos" (Vestrheim, 2018, p. 54.). Bakken (2009, p.55) designates kairos as *the right moment*, and parallels the concept with Bitzer's rhetorical situation.

addressing politicians, she stated, "We want you to follow the Paris Agreement and the IPCC reports. We don't have any other manifests or demands" (Thunberg, 2019c). The Paris Agreement is the current follow-up of the United Nations Framework Convention on Climate Change (UNFCCC, 2015). Environmental ethical values are clearly acknowledged in the preamble's recognitions, affirmations, acknowledgments, and notices, including both the respect for human beings now and in the future and the concern for ecosystems and biodiversity, summed in the concept of equity, with heaviest burden given to developed countries.[11]

The Paris Agreement was the first climate agreement addressing specific measures to be taken to reduce greenhouse gas emissions, and it was backed by all member states of the United Nations. The common ambition presented in Article 2.1.a is the long term goal to hold "the increase in the global average temperature to well below 2 degrees Celsius above pre-industrial levels and pursuing efforts to limit the temperature increase to 1.5 degrees Celsius" (UNFCCC, 2015). Additionally, in Articles 2.1b and 2.1c, adaptational measures were addressed together with finance flows, developing a pathway towards reduced greenhouse gas emissions.

The Paris Agreement is nevertheless considered weak, as it allows the parties (i.e., the member states themselves) to voluntarily report planned emissions, so-called nationally determined contributions that are established in the subsequent articles of the agreement and followed up by soft accountability measures.[12] Thus far, the reported emission cuts have not been sufficient to reach the common ambition. Additionally, aviation and shipping are omitted from the agreement, weakening the possibility to monitor total global emissions.

When Thunberg refers to the Paris Agreement in her speeches, she accentuates the long-term goal articulated in Article 2.1a together with the principle of equity. From this perspective, she criticizes reported emission cuts as insufficient, for example, in her addresses in April 2019 to the EU and the British Parliament (Thunberg, 2019a; 2019f). Moreover, she

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[11] While the United Nations preambles may appear as a mandatory institutional exercise characterizing the genre, Doelle (2017) reports that "some Parties insisted on having these provisions included in the Paris Agreement while other Parties resisted including them" (Section B, 1).

[12] Karlsson-Vinkhuyzen et al. (2018, p. 593) refer to accountability mechanisms, which function within democratic societies, while "in the realm of Multilateral Environmental Agreements, however, – and the PA [Paris Agreement] is no exception – 'non-compliance mechanisms', where they exist, are 'non-judicial, non-confrontational and consultative.'" They add, "Most states in the PA negotiations carefully avoided the 'a-word' [a – accountability] in discussion of implementation follow-up and monitoring" (Karlsson-Vinkhuyzen et al., 2018, p. 594).

repeatedly appeals to the environmental ethical values expressed in the preamble to the Paris Agreement—to protect the lives of present and future human beings and of other species—as well as developed countries' responsibility to uphold the principle of equity (Thunberg, 2018d; 2019c). In this way, the cosmopolitan aspect of the Paris Agreement rather than the intergovernmental aspect is prioritized.

This interpretation enables her, in her speech at the plenary session of COP 24, to insist, "Until you start focusing on what needs to be done rather than what is politically possible, there is no hope" (Thunberg, 2018b). While what needs to be done is a perspective referring to the cosmopolitan claims of the protection of life, what is politically possible may refer to intergovernmental negotiations. Obviously, the moral claim is also a political claim, but in Thunberg's speeches, it is the moral message of the Paris Agreement, which is accentuated in a political message, not the built-in political weakness distinguishing the agreement as a treaty between sovereign nation states.

This approach has allowed Thunberg, in her iterations of cosmopolitan claims, to stress their legitimization with reference to the United Nations consensus statements, while at the same time employing them as a criterion for critique of the lack of political follow-up. This is also how her speeches may be said to instantiate the method of immanent critique, going back to the early Hegel, expressing the possibility "to criticize a particular philosophical, political or cultural paradigm…in the name of a criterion that such a paradigm contains within itself" (Boer, 2012, p. 83). It is this critique which I here conceive of as the utopian element in environmental ethical values because it instantiates an ideology critique (i.e., a critique of the current social order).

3.1 The appropriation of cosmopolitan claims

Interpreted as cosmopolitan claims accrued to everyone, environmental ethical values may be appealed to by anyone. This is a vital aspect of the school strikes for the climate and also characterizes Thunberg's speeches as democratic iterations. Benhabib (2011, pp. 125–126) holds that these processes are "encouraging new forms of subjectivity" and "can empower citizens in democracies by creating new vocabularies for claim-making."

As democratic iterations, the school strikes are expressions of a new group—children and youth—entering the public space, appropriating the cosmopolitan claims as their own, and stating that the future is no abstraction but is populated with the diverse life on earth, including themselves. Using the authority from this position—belonging to the future

generations protected by the Climate Change Convention—Thunberg and the other school strikers are holding the political leaders and business leaders of the world accountable for the lack of action. Exactly at the point where the Paris Agreement is at its weakest, the school strikes for the climate have entered and assumed ownership of cosmopolitan claims to be found in the very same agreement signed by the world nations. The moral authority of this position is further strengthened by the fact that the history of climate negotiations is one of broken promises, with continuous growth in the emissions of greenhouse gases since the Climate Change Convention was adopted in 1992.

3.2 Context and narrative: The practice of enlarged thought

The emphasis on the rhetorical situation has illuminated certain aspects of the context of Thunberg's speeches. The exigence that the speeches are responding to is of global reach, determining the global audience. At the same time, the speeches are attempts to constrain the context, appealing to cosmopolitan values endorsed by the United Nations and to reports of crisis and urgency presented by institutions like the IPCC.

The productive establishment of context is, however, also expressed in another way, which may be made visible through Benhabib's concept of enlarged thought and narrativity. As we have seen, according to Benhabib (1992), enlarged thought is designating the practice of moral judgment involving anyone affected by the action in question, which is also strongly connected to Benhabib's political theory of deliberative democracy.[13]

We have seen how the scope has been enlarged by the entrance of the school striking students, insisting on their right to be heard, into the public discourse. However, although the identification with the future is significant in her speeches, Thunberg (2019c) has been careful with not restricting the ethical scope to her own generation of human beings, as her speech at "Civil Society for rEUanissance" clearly states: "Some people say that we are fighting for our future, but that is not true. We are not fighting for our future, we are fighting for everyone's

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[13] According to Benhabib (1996):

The discourse model of ethics formulates the most *general principles* and *moral intuitions* behind the validity claims of a deliberative model of democracy. The basic idea behind this model is that only those norms (i.e., general rules of action and institutional arrangements) can be said to be valid (i.e., morally binding), which would be agreed to by all those affected by their consequences, if such agreement were reached as a consequence of a process of deliberation that had the following features: 1) participation in such deliberation is governed by the norms of equality and symmetry; all have the same chances to initiate speech acts, to question, to interrogate, and to open debate; 2) all have the right to question the assigned topics of conversation; and 3) all have the right to initiate reflexive arguments about the very rules of the discourse procedure and the way in which they are applied or carried out. (p. 70)

future." This *everyone* even includes other species. Beginning with her TED talk in November 2018, Thunberg (2018d), has continuously referred to the sixth mass extinction of species and demonstrated an awareness of inequity and poverty, clearly stating that the moral burden is not equally distributed. Not everybody is responsible for the crisis; instead, the rich bear responsibility.[14]

In this way, the recontextualizing activity demonstrates how all the environmental ethical values have significance, which is crucial for the scope and reach of a social movement. If narrativity refers to the web of relations all life is embedded in, this is exactly where the environmental ethical values are recontextualized by Thunberg.

Narratives are distinguished by a trajectory, potentially including the past, the present, and the future. Thunberg has projected the context into the future, challenging adults to expand the activity of enlarged thought. In her TED talk in November 2018, Thunberg (2018d) provides an example that she has reiterated in subsequent speeches:

> The year 2078, I will celebrate my 75th birthday. If I have children or grandchildren, maybe they will spend that day with me. Maybe they will ask me about you, the people who were around, back in 2018. Maybe they will ask why you didn't do anything while there still was time to act. What we do or don't do right now will affect my entire life and the lives of my children and grandchildren. What we do or don't do right now, me and my generation can't undo in the future.

This is a call to adults to include her generation in their ethical and political thinking, with an emphasis on a possible but still concrete future. Demonstrating how her own life is related to the lives of others is the mode of narrative Thunberg has deployed here. But even more significant, considering the conception of narrative that Benhabib borrowed from Arendt, is how Thunberg poses a possible judgment from the future generations on the achievements or lack thereof of the present adult generation; the story of our lives is also the narrative told by others. In this way, the position of accountability, commented on earlier, becomes specific and concrete. The web of relationships in this speech is woven both between and within generations.

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[14] In this respect, her message has confronted the richest nations of the world, including Sweden and the European Union. Regarding the issue of global equity, it should be mentioned that although school strikes for the climate have turned into a worldwide phenomenon, the response has been most considerable in affluent countries.

3.3 A reservation: The responsibility placed on adults

A peculiar aspect of Thunberg's speeches is how she has placed responsibility on the adult world. In an early speech in September at the People's Climate March in Stockholm, she states, "The changes required are enormous and we must all contribute in every part of our daily lives, especially us in the rich countries, where no nation is doing nearly enough. The grownups have failed us" (Thunberg, 2018a). This appeal to transformation of everyone's daily lives is clearly reflected in Thunberg's accounts of her own life trajectory and is later referred to in subsequent speeches. Generally, this appeal has given way to the message that politicians and business leaders must act as if they are in a crisis. They are the ones who are responsible for the current misery, and they must solve it. Thunberg has acknowledged that solutions may be difficult but still insisted that "the main solution however is so simple that a small child can understand it. We have to stop the emissions of greenhouse gases" (Thunberg, 2019b), as stated in her message to business leaders in Davos.

By holding the political world accountable, she has turned the relationship between adults and children upside down. However, she has still insisted on her status as a child, placing the responsibility on adults. She is not quite consistent in this reservation to present possible solutions, sometimes suggesting that systemic change might be necessary, that green economic growth is insufficient, or that a culture of competition must yield to cooperation. She has also become more precise in her critique, most specifically in her speech to the British members of parliament, which was delivered as an accurate critique of the moderate ambitions for emission cuts (Thunberg, 2019e).

However, the general picture is that Thunberg, at least thus far, has shown reluctance with indicating how the demands and requirements may be operationalized in practical politics. This applies to the utopian element pointed at previously as a dimension of the environmental ethical values. This utopian element is expressed in the critique of the current state of affairs, which is consistently applied in Thunberg's speeches. But it also may be expressed in the suggestion of possible alternative worlds. This constructive dimension is not developed by Thunberg, a feature I return to in the final discussion.

4 The school strikes' ambiguous relation to education

In the first part of this article, I analyzed the recontextualization of environmental ethical values in 10 speeches by Greta Thunberg from September 2018 to April 2019. The study has

demonstrated how these values are conceived of as cosmopolitan, appropriated in democratic iterations, determining the emergence of democratic citizens calling for political action. In the rhetorical situation established by the current crisis, the constraints of context have been expressed by Thunberg in her call to immediate action.

What is the significance of this analysis for education? In one respect, a hypothesis could be that the school strikes for the climate are the outcome of well-functioning school systems, following the guidelines of environmental and sustainability education. In these schools, students critically examine unsustainability practices, climate change, and explore how to live well (Curren & Metzger, 2017). They develop a capacity for action competence, possibly expressed in political engagement beyond the school institution (Mogensen & Schnack, 2010). Additionally, the education provided, accommodating for the integrity of the students, is transformative and participatory with an openness to unprecedented action (Jickling & Wals, 2008), here expressed in the school strikes phenomenon itself. With particular consideration to moral education, the school strikes may reflect diligent study of environmental ethical values, even regarding their institutional embeddedness in the United Nations sustainability agenda.

As a matter of fact, Thunberg and other school strikers have referred to education in the school as an important source of information about global warming and anthropogenic climate change (Schramm, Thunberg, & Lipstadt, 2019; De Wever & Gantois, 2019). Such student reports may be seen to reflect international priorities granted to sustainability education in the globalizing education policy of UNESCO and followed up nationally on a worldwide basis.[15] In a key UNESCO (2006, p. 4) document framing the United Nations Decade of Education for Sustainable Development (2005–2014), the values dimension is particularly addressed, calling for an education policy that is "fundamentally about values, with respect at the centre; respect for others, including those of present and future generations, for difference and diversity, for the environment, for the resources of the planet we inhabit."

However, the hypothesis considered above is weakened by reports on how environmental and sustainability education may individualize and depoliticize the challenges involved (Huckle & Wals, 2015; Hume & Barry, 2015; Ideland & Malmberg, 2015). While not dismissing the positive significance of environmental and sustainability education, there are good reasons,

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[15] The significance of education for the transformation to a sustainable world was accentuated in Agenda 21, a global action plan which was another outcome of the Rio Summit, followed up by subsequent initiatives (United Nations, 2002; 2015; 2017).

when considering the school strikes phenomenon, to reflect on possible obstacles involved, even pertinent to the phenomenon of education itself. In Basil Bernstein's (2000, p. 32) conception of the recontextualization of societal discourses in education settings, he points out how there is a space for ideology, where discourses are pedagogized. This perspective has even been reflected in my own research; it is touched upon in the introduction, where a possible political appropriation of the environmental ethical values in the observed practice of moral education seemed to be beyond the reach of the students.

Fundamentally, this issue pertains to the function of the student role itself. A student is an institutional role referring to a position in a learning process taking place within the school institution. The preparatory function is obvious, although the immanent value of the learning process may be accentuated, as well (Dunne, 1997). However, as the school strikes for the climate demonstrate, children and young people have substantial interests in the ongoing political struggle of transforming society's current unsustainable structures and practices. In this perspective, the school strikes represent a break with the hegemonic practice of institutionalizing children and youths and excluding their interests from current political priorities. Following this perspective, the school strikes may be conceived of as recontextualizations occurring in the opposite direction as the one designated by Bernstein (2000), (i.e. from the educational institution to society) and instead as expressions of an empowerment in which the students, by virtue of their own will and engagement, are transformed into democratic citizens. The recontextualizations of the environmental ethical values studied in the first part of this article are here made salient. In virtue of being embedded in the consensus conventions and declarations of the United Nations, they are appealed to as cosmopolitan values, which provide authority to the voices of children and youths expressed in the public space. In this transformation of the students, the individual student also becomes part of a social movement, experiencing the power of political mobilization and adding to the possible political impact of the school strikes for the climate. What such a conflictual perspective exposes, then, is how the school strikes, as acts of resistance, may particularly involve the school as an institution with a hegemonic function.

Another conspicuous aspect from the perspective of formal education, is the potential for learning within the school strike movement. Conceived of as the transformative practice of Bildung, education may take place everywhere. Elaborating on Wolfgang Klafki´s didaktik, Stefan Ting Graf (2004) points at how authentic Bildung does not rely on schools. The individual may be empowered independently of or in spite of what is going on in the

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educational institution, due to the hegemonic practices taking place here. While this comment may not take due notice to friction as an integrated aspect of formal educational processes, it addresses the significance of break from the educational institution in the school strikes for the climate.

Below, I continue these reflections on the contentious character of the school strikes while considering how the school strikes may be conceived of as political measures within a social movement. I suggest viewing them as forms of civil resistance (Ritter, 2014) paralleled with civil disobedience.

4.1 The school strikes and civil disobedience

The school strikes for the climate are not simple truancy; they stand out as acts of civil resistance (Ritter, 2014) made in public, significant in the establishment of a social movement. The closest analogy might be civil disobedience. This political instrument—employed by Gandhi in India during the struggle for national independence—was central in the civil rights movement in the United States during the 1960s and into the 1970s, which prompted a vibrant debate within political theory. The term itself refers to the refusal by a group to obey a specific law, thereby drawing attention to an injustice in society (Stears, 2010). Civil disobedience gained support from prominent political theorists, like Hannah Arendt and John Rawls. Stears (2010) identifies four characteristics that have been accentuated in the philosophical defense of civil disobedience. First, civil disobedience involves claims of justice rather than narrow self-interest. Second, it refers to the way justice is already understood by the majority of citizens. Third, the justificatory message must be clear and apparent to all. Fourth, civil disobedients must have explored any other democratic instrument before the factual disobedience takes place and must accept any legal punishment that may follow from their disobedience. Both transparency and justice are characteristics recognizable in the school strikes for the climate. However, as we have seen above, justice is here expressed as cosmopolitan in scope, and the students have not been subject to legal punishment by the state. Sanctions, if any, belong to the educational system itself.

In her elaborations on civil disobedience, Hannah Arendt (1972) specifically accentuates the significance of a *tacit consent* within society following from the social contract that binds each member to his or her fellow citizens. That consent must be distinguished from the support given to specific laws, but it does involve some kind of fundamental *consensus universalis*. This distinction allows civil disobedience to be seen as a democratic act and not

as a violation of democracy. According to Arendt, once a child or youth has grown into an adult, dissent stands out as a possibility. However—and this constitutes the challenge raised by the school strikes—what if the youth´s interests is not protected by current politics, and it is not time to wait to dissent or resist until the child has become an adult?

This, then, is the crucial question addressed in the school strikes for the climate. When the adult world does not take responsibility, children and youths leave the school as a preparatory institution behind in an act of resistance and dissent and simultaneously make a claim on justice. The employment of cosmopolitan values are expressed in appropriations, as appeals and measures of critique, crucial for the warranting of this political act. The school strikes for the climate demonstrate how the jurisigenerativity of these values has been restricted by not including the age group that is most affected by current unsustainable politics in the democratic processes, i.e. the young generation without the right to vote.

On a deeper level, the tacit consent in society may be said to be challenged by the lack of protection of future life on earth. If so, some of the complexities of the current crisis become visible. Ecologically, life on Earth is already harmed and under threat of future harm. Politically, this situation produces uncertainty and weakens the preconditions of democracy that bind each member to fellow citizens. The school strikes may herein be positively conceived of as attempts to restore this tacit consent that is fundamental to democracy. However, this obviously requires that the students' appeals are heard by adults and followed up on through political action.

5 Conclusion

In this article, I have employed perspectives from Benhabib's critical cosmopolitanism to study the school strikes for the climate. I have identified mediations taking place between environmental ethical values and acts of political resistance, in which the students transcend the school institution and become democratic citizens.

What is the significance of this contribution? The question may be considered with reference to the risk involved in appealing to cosmopolitanism and universal values. Sund and Öhman (2014) points at how environmental and sustainable issues may be turned "into moral issues of good and evil and thus *moralise the political*" (p. 650, original italics). This is a concern that may apply even to the practices of the school striking students.

Benhabib's concept of democratic iterations offers a different perspective on environmental ethical values that may actually function as a call to repoliticize education, also addressed by Sund and Öhman. Decisive in the analysis carried out here, is how Thunberg recontextualizes the environmental ethical values as cosmopolitan claims, appropriating them and employing them as critical instruments in a political struggle. Furthermore, the instances of democratic iterations constitute a social movement and seem to be significant in processes of transformative learning, in which the students become democratic citizens.

There is no clear distinction between moral and political education in the approach adopted here. Rather, the significance of mediation between moral and political claims is accentuated, also to be considered as an educational practice within the space of institutionalized moral education.

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Errata

p. ii: A blank page is added, thus changing the numbering of succeeding pages

p. iii: A blank page is added, thus changing the numbering of succeeding pages

p. iv–v: Minor changes in Acknowledgements

p. vi, 1st paragraph, 4th line: "more-than-human-world" is changed to "more-than-human world"

p. vii: 14th line: "In review" is changed to "Forthcoming"

p. viii: A blank page is added, thus changing the numbering of succeeding pages

p. viii, end line: "In review is changed to "In press"

p. ix, 2.3: "for" is changed to "to"

p. 5, 4th paragraph, 1st and 2nd line: "school strikes for climate" is changed to "school strikes for the climate", as in the succeeding manuscript

p. 5, 4th paragraph, 5th line: "more-than-human-world" is changed to "more-than-human world"

p. 9, 2nd paragraph, 1st line: "They" is changed to "Christoff and Eckersley"

p. 10, 2nd paragraph, 11th line: "our" is changed to "the"

p. 14, 1st paragraph, 3rd line: "by Vestøl, 2011)" is changed to "(Vestøl, 2011))"

p. 16, 2nd paragraph, 7th line: Footnote 8 is deleted, thus changing the numbering of the succeeding footnotes

p. 20, 5th paragraph, 9th line: "Broday" is changed to "Brody"

p. 20, footnote 13, 1st line: "climate change" is changed to "the climate"

p. 23, 3rd paragraph, 11th line: "are" is deleted

p. 23, 4th paragraph, 3rd line: "for" is changed to "to"

p. 29: 5th paragraph, 3rd line: "UNESCO´s endeavor of ESD" is changed to "various contexts pertinent to moral education"

p. 29, footnote 19, 2nd line: "for" is changed to "to"

p. 32, 1st paragraph, 7th line: "more-than-human-life" is changed to "more-than-human life"

p. 33, footnote 22, 3rd line: Comma is deleted

p. 34, footnote 25, 2nd line: "referred" is changed to "refer"

p. 36, 4th paragraph, 2nd line: Footnote 29 is placed after the parenthesis

p. 36, footnote 29: "two" is changed to "footnote 2 above"

p. 39, 1st paragraph, 2nd line: "my" is changed to "the"

p. 39, 3rd paragraph, 2nd line: "my" is changed to "the"

p. 40, 2nd paragraph, 12th line: "refers to it" is deleted

p. 41, 1st paragraph, 7th line: "his" is changed to "Klafki´s"

p. 41, 1st paragraph, 10th line: "promote" is changed to "encourage"

p. 41, 3rd paragraph, 3rd line: "Here" is deleted" and "his" is changed to "His"

p. 41, 3rd paragraph, 4th line: "here" is changed to "in this thesis"

p. 51, 4th paragraph, 5th line: "the critique" is changed to "critique"

p. 53: 1st paragraph, 1st line: "ethical" is added in front of "values"

p. 53, 1st paragraph, 4th line: "encourage" is changed to "encouraged"

p. 55, 3rd paragraph, 4th line: "for" is changed to "to"

p. 55, 3rd paragraph, 5th line: "for" is changed to "to"

p. 58, 2nd paragraph, 2nd line: "for" is changed to "to"

p. 64, 1st paragraph, 12th line: "perhaps" is deleted

p. 68, 3rd paragraph, 1st line: "are" is deleted

p. 71, 1st paragraph, 13th line: "the present project" is changed to "this thesis"

p. 78: "(Eds.)" is added after Franck, O. & Osbeck, C.

p. 84: The reference "Masschelein, J. & Ricken, N." is placed below the reference "Mannion, G."

p. 88: The reference "Stevenson, R. (2013) Introduction" is changed to "Stevenson, R. B., Wals, A.E.J., Brody, M., & Dillon, J. (2013). Introduction"

p. 89: The line below the entry "Torbjörnsson, T. & Molin, L." is deleted

p. 96: A blank page is added, thus changing the numbering of succeeding pages

p. 121: A blank page is added, thus changing the numbering of succeeding pages

p. 122: A blank page is added, thus changing the numbering of succeeding pages

p. 124, footnote 2, 2nd line: "more-than-human-world" is changed to "more-than-human world"

p. 127, 2nd paragraph, 4th line: "conceptof" is changed to "concept of"

p. 130, 3rd paragraph, 2nd line: "week" is changed to "weeks"

p. 130, 4th paragraph, 2nd line: "the country" is changed to "Norway"

p. 131, 1st paragraph, 2nd line: "comes" is changed to "came"

p. 139, 2nd paragraph, 6th line: "to another" is added in front of "country"

p. 141, 2nd paragraph, 1st line: "conspicuous" is changed to "striking"

p. 142, 1st paragraph, 2nd line: "the ideology critique" is changed to "ideology critique"

p. 142, 1st paragraph, 2nd line: "Benhabib´s" is changed to "Benhabib"

p. 143, 2nd paragraph, 1st line: "siutatedness" is changed to "situatedness"

p. 143, 4th paragraph, 7th line: "good" is deleted.

p. 149: A blank page is added, thus changing the numbering of succeeding pages

p. 150: A blank page is added, thus changing the numbering of succeeding pages

p. 152, 2nd paragraph, 1st linje: "recontextualization" is changed to "recontextualizations"

p. 154, footnote 5: "p.2" is changed to "p. 2"

p. 155: 2nd paragraph, 7th line: "was" is changed to "is" and present tense is consistently used when paraphrasing succeeding references

p. 156, 5th paragraph, sub heading: Question mark is removed after "context"

p. 157, footnote 8: "within" is changed to "with"

p. 161, 1st paragraph, 2nd line: "leaders" is added after "political"

p. 164, footnote 15, 2nd line: "which was" is deleted

p. 167, 1st paragraph, 2nd line: "herein reveals" is changed to "this constitutes"