

This is an electronic reprint of the original article.

This reprint *may differ* from the original in pagination and typographic detail.

Author(s): Sabaheta Ramcilovic-Suominen and Irmelin Gram-Hanssen

Title: 15 : Broadening the scope for just socioecological transformations : Ideas, structures, and alliances

Year: 2025

Version: Published version

Copyright: The Author(s) 2025

Rights: CC BY-NC-ND 4.0

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

Please cite the original version:

Ramcilovic-Suominen, Sabaheta and Gram-Hanssen, Irmelin (2025). 15 : Broadening the scope for just socioecological transformations : Ideas, structures, and alliances. In Ramcilovic-Suominen, S. (Ed.). Socioecological Transformations: Linking Ontologies with Structures, Personal with Collective Change (1st ed.). Routledge. <https://doi.org/10.4324/9781003466109-15>

All material supplied via *Jukuri* is protected by copyright and other intellectual property rights. Duplication or sale, in electronic or print form, of any part of the repository collections is prohibited. Making electronic or print copies of the material is permitted only for your own personal use or for educational purposes. For other purposes, this article may be used in accordance with the publisher's terms. There may be differences between this version and the publisher's version. You are advised to cite the publisher's version.

15 Broadening the scope for just socioecological transformations

Ideas, structures, and alliances

*Sabaheta Ramcilovic-Suominen and
Irmelin Gram-Hanssen*

The book in a nutshell: emphasizing the ideational and ontological bases of structures

The premise of this book is that ideas and ontologies on the one hand and structures or physical reality they represent on the other are intrinsically linked part-wholes of the same “entity”. Thus, one cannot be more or less important in socioecological transformations context, as they are ultimately two sides of the same coin that reflect and reproduce one another. To highlight their intra-action and intra-connection, their mutual coexistence and cocreation (Chapters 1–5), we refer to them as “ideas-structures” and “ontologies-structures”.

Acknowledging the less emphasized ideational and ontological dimensions of socioecological destruction and violence and their manifestation through societal structures and institutions has significant bearing for the way we frame both the root causes of socioecological destruction, and consequently the responses to them, that is, the pathways to socioecological transformations.

Concerning the root causes of socioecological destruction and violence, the book points out the importance of ontologies, worldviews, and mindsets in maintaining and reproducing the colonial-racial-capitalist structures, as described in Chapters 1 and 2 (Ramcilovic-Suominen, see also Ramcilovic-Suominen 2025). We suggest that while colonial-racial-capitalist structures are root causes of socioecological violence and destruction, they are also a symptom of certain ways of being (ontologies), knowing (epistemologies), and doing (ethics) (Chapters 3–6).

Chapter 1 explores a range of ontological positions and their structural implications, from dualist-material to nondual-idealist and relational ontologies. The first chapter connects the dualist-material ontology to colonial-racial-capitalist structures, while Chapters 2–5 present ontological frameworks emerging from South and North American indigenous contexts and Eastern spiritual traditions, including the teachings of Yoga Sūtras of Patañjali. They emphasize the ultimate oneness of all beings through notions of radical intraconnectedness (Ramcilovic-Suominen, Chapter 2), expanded ecological self (Chapter 5 by Gebara), deep relationality and potentiality (Chapter 3 by Gram-Hanssen), and ontological disruptions in more-than-human worlding (Chapter 4 Ehrnström-Fuentes).

Concerning responses and strategies that enable socioecological transformations, the book highlights a wider range of responses and pathways that challenge and resist “ideas-structures” of oppression (i.e. the colonial-racial-capitalist system). It emphasizes that in addition to social movements, active protest, resistance, insurgency and disobedience, emotional and affective politics, care, contemplation, self-reflexivity, self-study, and the personal transformation they evoke are pivotal for collective and systemic transformations. Importantly, it highlights that such responses not only are complementary to, but may also encourage social mobilization and direct action, as they trigger the desire for drastic change, which may result in social mobilization and direct action.

By emphasizing the ideational and ontological and their manifestation in the structural and systemic, we dig deeper into that which reproduces, maintains, justifies, and enables socioecological destruction, and the systemic devouring of the human and more-than-human bodies, capacities, labor, creativity, and care work and social reproduction. The book frames the contemporary capitalist institutions as manifestations of dominant materialist-dualist ontological frameworks, which act as a foundation for the modern economic and political, national and international structures, policies and institutions (Chapter 1 by Ramcilovic-Suominen and Chapter 3 by Gram-Hanssen, Ramcilovic-Suominen 2025).

The materialist-dualist worldview highlights and promotes the norms and values of division and separation, lack of trust, competition, domination, and the need for control. Transforming requires embodying and manifesting the senses and values of community over individuality, cooperation over competition, and solidarity, justice, and ethics of care over hierarchies of worth and domination. Such processes and shifts are supported by ontologies, epistemologies, and ethics that emphasize unity, relationality, pluriversality, entanglements and co-becoming. Those in turn support the agency and action for social justice, multispecies justice, decolonial and anti-capitalist futures, and in general generate an appetite for liberation and freedom from all types of oppression against the shared and ecological Self (Chapter 2 by Ramcilovic-Suominen and Chapter 5 by Gebara).

As these book chapters show, such ontologies have never ceased to exist. They are postulated and imagined in centuries-old philosophies and cosmologies from around the Globe, from the indigenous and spiritual cosmologies and teachings in the contemporary South and North Americas (Chapter 3 by Gram-Hanssen and Chapter 5 by Gebara) to those in the East, including Buddhist, Hindu, Zen, and Dao/Tao philosophies (Chapter 2 by Ramcilovic-Suominen, Loy 2019; Watts 1960). While the book focuses on indigenous peoples from the present-day Americas, indigenous peoples from elsewhere, including Australia and Aotearoa (New Zealand), the Sápmi region in Northern Europe, and Southeast Asia align with relational, nondual, and animist cosmologies and ontologies. Even in continental Europe before Christianity and modern scientific materialism, similar notions were common with animist, pagan, and nature religions and philosophies, including the philosophy of Spinoza and later that of Goethe (Bortoft 1996; Lord 2010). In that sense, it is a part of human collective heritage, as we all have a connection to such

ontologies, ways of being and knowing, even if our memories of it has weakened through centuries of colonialism-capitalism.

The book highlights the potency of ontologies and philosophies of nonduality, relationality and unity to support unity beyond polarities, including the realization of the innate oneness, the idea that I and you and all beings (human and more-than-human, inhabiting the past, present, and future) are different manifestations of the same breath of Life. This position emphasizes the entanglements between different forms of life, their co-coexistence and co-becoming. In addition to indigenous and Eastern philosophies and cosmologies (Chapters 1 and 2 by Ramcilovic-Suominen, Chapter 3 by Gram-Hanssen, and Chapter 5 by Gebara), the book draws on political ontology (Chapter 4 by Ehrnström-Fuentes) and quantum perspectives on social change (Chapter 2 by Ramcilovic-Suominen) to postulate the potentiality and agency of enacting different realities (Blaser 2014), and the potentiality to scale out transformative change from personal to collective, by emphasizing deep relationality, entanglements, and qualities of agency (Barad 2007; O'Brien 2021).

The book points to the potentials of such nondual, relational, and unity-oriented ontologies to install in us motivations and agency to act beyond our differences and come together in a joint attempt to challenge and undo the colonial-racial-capitalist structures of oppression in defense of justice and liberation for all life—human as more-than-human. However, the book also points out the challenges in manifesting, embodying, and practicing ontologies of unity amid the fear and tensions that the broader reality, underpinned by the dominant ontology and practice, tends to project. Those seeking a fundamental shift from the ongoing institutionalized and systemic destruction of life, exist across all political, social, economic, and geographic spectrums and they have built alliances and alternatives to dominant sociopolitical and socioeconomic orders (Hawken 2007). Yet, as Kothari (Chapter 8) points out, such radical alternatives and movements remain scattered, reducing their capacity to affect macro-processes. Similarly, Jauhola et al. (Chapter 6) reveal the currents of egoism, power, and privilege that permeate even such collaborative efforts and alternatives, including the World Social Forum, food sovereignty through crop sharing, and health-promoting food movements. They emphasize the importance of ethics of care that can recognize and dismantle the existing currents of power, egoism, and domination. Various other contributors similarly point out the need to build more care-full relationships of collaboration and cooperation for facing colonial-racial-capitalist accumulation and domination in defense of multi-species and epistemic justice and dignity (Chapters 6–12).

The sense of unity and deep relationality are also crucial for collective mobilization around shared goals of thriving of all life and for scaling socioecological transformations out, up and deep (Moore et al. 2015), transforming the contemporary oppressive ideas-structures while repairing and generating just and caring ideas-structures. Chapters 6–12 offer examples from theory-praxis of transformations occurring at various scales and in different geographies, socioecological and sociopolitical contexts, reflecting the entanglement between the ideational and ontological, and the material and structural. This includes concepts and praxis from

feminist ethics of care (Chapter 6 by Jauhola et al.), decolonizing of knowledge and curricula based on care and epistemic justice (Chapter 7 by Minoia and Taher), radical ecological democracy (Chapter 8 by Kothari), and knowledge cocreation through embodied, emotional, and tacit ways of knowing (Chapter 9 by Bhadgaonkar et al.). Other chapters analyze and discuss transformative perspectives in the context of ecological livelihoods and agricultural transformation in everyday life experiences of small-scale farmers (Chapter 10 by Kallio and Houtbeckers), shadow forests at the margins of the conventional scientific forestry model in Sweden (Chapter 11 by Holmgren et al), and tourism degrowth (Chapter 12 by Sekulova and Iserholn). Finally, the chapters by Ramcilovic-Suominen (Chapter 13) and Verhaeghe (Chapter 14) discuss co-optation of transformations in EU policy spaces and barriers to transformations in such spaces. Collectively, the chapters offer insights and analyses into strategies for shifting to just and liberated worlds in both Minority and Majority worlds, featuring cases from Alaska, the Brazilian Amazon, India, Ecuador, Honduras, Palestine, Finland, and Sweden. Some cases deal with global initiatives, movements, and transnational policies, including World Social Forum, food sovereignty through crop sharing, regenerative farming, glocal health-promoting food movements, and EU bioeconomy and international forest policy.

As we imagine and formulate just socioecological transformations, we are in many respects limited by language. When presenting the content and contributions of the book, for analytical purposes I make use of dualist thinking, differentiating between ontological versus structural, mind/mental versus physical/material and alike. This differentiation can serve as a bridge between dominant/dualist and alternative nondualist and relational ontologies. It is also rather necessary to keep it accessible for readers for whom nonduality is uncharted territory. Nonetheless, once such dualist thinking has served its analytical purposes, we can try and let go of it, embracing instead ways that integrate what are seen as separate categories, objects, subjects, and entities.

A call for a broader ontological inquiry in socioecological transformations

In this book, we discuss two related ways of approaching ontology. One where ontology is mostly approached as a way of seeing and being in the world, that is, ontology as a way of perceiving/viewing the world or the nature of reality and our place in it, and the other which goes further to emphasize especially the performativity of these certain ways of perceiving the world. While we discuss a spectrum of different ontologies (Chapter 1 by Ramcilovic-Suominen and Chapter 5 by Gebara), we are particularly concerned with this later process-oriented approach to ontology. Drawing on Mario Blaser's framing of ontology as "worlding" (Blaser 2014), we emphasize the questions of how our ways of being and showing up in the world produce/shape realities. This approach acknowledges that different ontologies enact different realities and that these realities exist alongside and are deeply entangled with one another (Chapter 3 by Gram-Hanssen, Chapter 4 by Ehrnström-Fuentes, and Chapter 5 by Gebara).

Relational ontologies are increasingly studied and applied in sustainability sciences and research on socioecological transformations (e.g., Böhme et al. 2022; Walsh et al. 2021; West et al. 2020, 2024). In most of this research, relational ontologies are concerned specifically with the question of relations between humans and the “rest” and the quality of relations. The “rest” most commonly include more-than-humans or nature, depending on the chosen terminology, while the relations with non-organic matter are rarely addressed, even if they too have important implications for justice (Winter and Schlosberg 2023). The broader philosophical and metaphysical questions, such as the nature of reality, the ontological primitive (mind or matter), consciousness, and panpsychism (Carr 2003; Faggin 2021; Kastrup 2021; Penrose 1998) are hardly explored in socioecological transformations literature. Yet, such broader metaphysical questions have important implications and performative properties in shaping and bringing about realities (Ferrando 2016; Haraway 2016; Zanotti 2019), and therefore are important queries that can advance the socioecological transformations debate. This book is an invitation for such an inquiry, alongside the human and more-than-human potentiality to bring about different realities and outcomes in the context of just socioecological transformations.

The materialist-dualist ontologies critiqued in this volume are far from common to all humanity throughout space and especially throughout time. Such an ontological position is associated with the modern technologically advanced human, the “homo-economicus”, who—blinded by the arrogance of their sociotechnological advancements—has gotten lost in a jungle of models, measures, and concepts, eventually mistaking them to represent separate phenomena or objects that exist “out there” and “in the world” independently from the subject or the observer (Kastrup 2021). While the modern-day “homo-economicus” may not dominate the space-time dimension, they dominate the access to decision-making power domain, which enables them to impose materialist-dualist ideas-structures on others. The result of this domination over the past 500 years includes processes of genocide and colonization (Khalil & Alshwaikh 2024; Mignolo 2011; Quijano 2007; Wa Thiong’o 1998). This imposition is enacted through manipulation of freedom, using “freedom as violence” tactics (Foucault 1975), and ensuring the monopoly over violence (Butler 2016). For these reasons, questions of power relations, domination, and justice hold a central place in the discussion of ontologies and worlding in the context of socioecological transformations. The book argues that unlearning and undoing materialist-dualist ideas-structures is central for just socioecological transformations. Ancient philosophies, cosmologies, and metaphysics from East, West, South and North offer onto-epistemic alternatives and can support the modern “homo-economicus” in the process of unlearning and undoing the dominant assumptions, mindsets, values, norms, and ways of being, knowing, and thinking that perpetuate suffering and oppression of all Life.

A call for a broader engagement with root causes and responses

As discussed in the opening chapters of the book, thus far, the literature on socioecological transformations has disproportionately focused on the external structures

(policies, institutions, technologies) compared to the inner and ideational, that is, ontologies, worldviews, values, beliefs, ways of being and knowing. Staying at the structural level ignores the relations between ideas and agency on the one hand and the material outcomes or structures on the other, that are acknowledged in social theory over the past decades, including for instance the theory of social imaginary (Taylor 2004), agential realism (Barad 2007), and actor-network theory (Latour 2007). The transformations literature has also disproportionately focused on social mobilization, protest, disobedience, and insurgency as the main tenets of “radical” transformations. Less attention has been placed on the more subtle contemplative politics and work on the change of inner or personal realms consisting of values and beliefs, sidelining them as less relevant for “large-scale” change and transformations. This contrasts with an increasing body of literature finding the merits of contemplation, affect, and emotions, as well as self-reflexivity, self-study, and self-transformation for collective change (Fazey et al. 2018, 2020; O’Brien 2021; Sharma 2007; Wamsler et al. 2021; Woiwode et al. 2021). These two trends have significantly shaped the two key questions in the transformations literature. First, what counts as a root cause of socioecological destruction and should therefore be addressed, and second, what responses and strategies count as transformative. By and large, both debates have been narrowed down to emphasize the structural over the ideational and activism and mobilization over contemplation and inner change.

The approach to socioecological transformations we present in this book informs these two debates by expanding the understanding of both the root causes and the responses to them. Concerning the first, by emphasizing the entanglement between the ideational and the ontological on the one hand and the structural on the other, we establish the imperative of working on the so-called less tangible or symbolic aspects, such as ontologies and worldviews, in and for socioecological transformations, as they constitute deeper root-causes of socioecological violence. We point to the importance of working on these aspects at the personal and collective level, and for personal and collective change, and we emphasize their inseparability. Consequently, concerning the second question, we broaden the spectrum of what counts as a valid response and strategy for socioecological transformations to include contemplative aspects and self-reflections of our ontologies and philosophies, our perspective of the nature of reality, our values and beliefs, and the importance of embodying those in our every-day practices and ways of knowing, being and acting. To put it simply, the way we show up in the world matters for personal and collective transformations.

Advancing this line of inquiry and thinking serves the purpose of realizing their connectivity, which constitutes connecting the tangible and intangible as well as the individual and collective, as the four aspects of transformative change (Wilber 2003). This has important implications for praxis. While some work on tangible aspects for collective change, such as introducing new policy, others work on intangible aspects for individual change, such as enhancing their own leadership skills. Our approach to socioecological transformations posits that traces of the other aspects are always embedded in any one aspect (O’Brien and Sygna 2013). Such traces can be leaned on to a greater or lesser extent, resulting in a greater or

lesser potential for transformations. While one can have their center of gravity within one of these aspects (or quadrants or spheres), ignoring the others will likely result in partial and insufficient responses or even risk undermining the transformations sought (Sharma 2017). Thus, socioecological transformations necessitate conscious engagement across these aspects.

Highlighting how the ideational and ontological underpin the structural socioecological destruction and violence, our framing of socioecological transformations contributes to and complements the existing body of literature that defines socioecological transformations as a justice-driven, radical, decolonial, and anti-hegemonic concept and struggle (Ramcilovic-Suominen 2023; Hamilton and Ramcilovic-Suominen 2023; Rodríguez et al. 2023).

The book includes cases from diverse geographies, including the Majority (Chapter 3 by Gram-Hanssen, Chapter 5 by Gebara, Chapter 8 by Kothari, Chapter 9 by Bhadgaonkar et al., and Chapter 7 Minoia and Taher), the Minority Worlds (Chapter 10 by Kallio and Houtbeckers, Chapter 11 by Holmgren et al., and Chapter 12 by Sekulova and Iserholn), and cases from the intersection of the two (Chapter 4 by Ehrnström-Fuentes, Chapter 6 by Jauhola et al., Chapter 13 by Ramcilovic-Suominen, and Chapter 14 by Verhaeghe). Concepts that arise within “modern western science”, albeit critical of it—including degrowth, post-humanism, deep ecology, and ethics of care—and within indigenous science and eastern traditions—including radical interconnectedness, deep relationality, kinship, and nonduality—are placed in dialogue, allowing for explorations of their convergences and divergences. What unites these approaches and chapters is the centrality of justice, either as an underlying motivation for change (to address the condition of injustice) and/or as a guiding principle for the process of change (i.e., as a means to an end).

Justice-centered socioecological transformations

In this book, we approach socioecological transformations as processes of change that shake our mindsets, core values and beliefs in terms of the meaning of life and our place, role, relations, and agency within it. Such processes trigger self-reflection, re-evaluation and shifts in the ways we show up and relate (being/ontology), we know (epistemology), and act (ethics) in the world. Finally, embodying and manifesting the changes in our day-to-day practices, in everything we choose to do and/or choose not to do, is also an integral and necessary component of socioecological transformations.

As the materialist-dualist positions and frameworks are foundational for the colonial-racial-capitalist ideas-structures that drive socioecological destruction (Chapters 1 and 2 by Ramcilovic-Suominen), it follows that socioecological transformations are changes necessary for letting go of the materialist-dualist ontological positions and associated ontological, epistemic, and ethical frameworks. Thus, this makes us lean towards nondualist, and relational ontological positions and the associated epistemic and ethical frameworks. Embracing frameworks that are based on and teach unity, intraconnectedness with the rest (Chapters 2–5) and distancing

from the material-dualist frameworks associated with colonial-racial-capitalist ideas-structures, implies that such socioecological transformations are inherently justice-driven and anticolonial, antiracist, and anticapitalist.

Framing just socioecological transformations in this way disassociates them from incremental, predefined, pre-planned, and managed processes of change that are often led by epistemic and/or political and bureaucratic elites as agents of change, and which often have narrow sectoral, policy, or geographic foci (Feola et al. 2021; Temper 2019; Ramcilovic-Suominen 2023; Hamilton and Ramcilovic-Suominen 2023). It also challenges the narrow framing of transformations as the work only on the visible and tangible dimensions—policies, institutions, and technologies—without questioning the ideational, psychological, and ontological conditioning of that which manifests as an institution, structure, or a reality (O’Brien and Sygna 2013).

Such framing of just socioecological transformations reflects the need for going beyond solutions that aim to address specific issues, which are seen as isolated (policy) problems, for example, climate change or biodiversity loss, and beyond their commonly proposed socio-technical innovations and behavioral interventions as means for change (Nightingale et al. 2020). This highlights the importance of asking deeper questions and reflecting on what each of us can do to trigger just socioecological transformations and how to come together in solidarity. This entails engagement with the onto-epistemological questions of (co)existence, nature of reality, ways of being and relating with ourselves, other human and more-than-human persons and relations. Such a shift implies action and change across what in dualist fashion is conceived as different levels, categories, and domains (e.g. personal and societal, ideational and structural, local and global, human and more-than-human), simultaneously acknowledging and transcending them.

Disentangling the concept of “justice” in just socioecological transformations

The concept of justice is an entry point in all book chapters, especially those discussing and analyzing various examples and attempts at transformation (Chapters 6–14). Some approach justice in a more generic way, that is, justice for all beings as a principle and a motivation for transformations (e.g., Chapter 9 by Bhadgaonkar et al., Chapter 3 by Gram-Hanssen, Chapter 11 by Holmgren et al., Chapter 6 by Jauhola et al., Chapter 8 by Kothari, Chapter 1 by Ramcilovic-Suominen, and Chapter 14 by Verhaeghe). Taking a relational approach, Gram-Hanssen (Chapter 3) captures this perspective beautifully: “*Justice for specific people at specific moments thus becomes inherently entangled with justice concerns for everyone, everywhere, and at all times. It demands of us to be simultaneously place-specific and going beyond any given place and context, recognizing that in a world of relations justice only for some is no justice at all*”.

In other instances, specific justice dimensions are emphasized. **Multispecies justice** and more-than-human are emphasized by a range of authors. Kallio and

Houtbeckers (Chapter 10) discuss the more-than-human in the context of ecological livelihoods, where they show how the more-than-human communities support the farmers in various ways. They emphasize the more-than-human labor as an essential component of farming activities. The more-than-human worlds and beings, their agency and potentiality and roles in worlding are emphasized by Gram-Hanssen (Chapter 3) in terms of the “collapse of the wave” into a certain outcome and reality. Gebara (Chapter 5) emphasizes the more-than-human worlds in the context of Amazonian spirituality of the Yawanawá people, and in the context of conceptualizing the ecological self and fostering deep connection with other-than-human beings. Ehrnström-Fuentes (Chapter 4) discusses the entangled more-than-human agencies of the web of life, and how farmers involved in regenerative farming transform their way of relating to more-than-human worlds, which she argues is an example of ontological disruption.

Minoia and Taher (Chapter 7) frame **epistemic justice** and decolonization of the curricula as preconditions for just socioecological transformations. Connecting struggles for epistemic justice and land, they show their relevance for imagining the post-capitalist world, where no one is exploited or erased for the sake of material accumulation and extraction. Ramcilovic-Suominen (Chapter 15) positions **decoloniality and decolonial environmental justice (DEJ)** as central pillars of radical socioecological transformations, owing to the inseparability of colonialism and coloniality on the one hand and capitalist accumulation and a capitalist global economy on the other. Applying a similar theoretical approach and the focus on decolonial justice and transformations, Verhaeghe’s Chapter 14 brings to light the **indigenous justice struggle** and indigenous rights for self-determination, connecting the territorial, cultural, spiritual, and political. The two last chapters highlight ideational-structural barriers for just socioecological transformation at the EU policy levels, highlighting the colonial mindsets and the inherently neocolonial tendencies for domination by the dominant hegemonic dualist-material world and worlding.

Kothari (Chapter 8) presents a pluriverse of alternative modes of governance, production, distribution, and consumption springing up in many parts of the world. Such alternatives are driven by and inspire a host of interconnected spheres for action, the majority of which concern **social wellbeing and justice**. Bhadgaonkar et al. (Chapter 9) similarly tackle the social justice component when presenting the case of cocreating futures through more inclusive and socially just planning practices in Mumbai among Kolis communities. Jauhola et al. (Chapter 6) show how the transformative movements that aim for justice, such as just food movements, risk reproducing injustices due to lack of engagement with care and affect. Finally, Sekulova and Iserholn (Chapter 12) draw from the global environmental justice movement and literature in proposing the concept of tourist degrowth. They highlight the interlinked social, ecological, and economic injustices that are caused by mass tourism in Barcelona, Spain, and propose ways to tackle such injustices through deaccumulation, deconstruction, and decolonization. They also employ the concept of care and the

care-ing capacity of a city that is a capacity to generate space for caring relations, conviviality, and solidarity.

A call for solidarity and alliance building

In many ways, the world is a polarized place. Moving beyond duality and polarity calls for ontologies, knowledges, and ethics that recognize intraconnectedness (Chapter 2 by Ramcilovic-Suominen), deep relationality, and indigenous spirituality (Chapter 3 by Gram-Hanssen and Chapter 5 by Gebara). Nonetheless, as Kothari (Chapter 8) shows, it is hard to weave a thread of unity through the diversity of ideas, concepts, meanings, ways of being and knowing. There are major obstacles the efforts and movements for building alternatives, alliances, and solidarity face. Responses centered on the ethics of care, decoloniality, multispecies, and other dimensions of justice, as well as degrowth are challenged and obstructed by the dominant actors, ideologies, and power relations, as well as by the privilege, and self-interest (Chapter 6 by Jauhola et al., Chapter 14 by Verhaeghe, and Chapter 14 by Ramcilovic-Suominen).

Coming together and building alliances, despite the differences, polarities and challenges is possible and essential for wider collective change and transformations. Such coming together necessitates at least some shared goals (e.g., life of dignity, freedom, and liberation for all beings) and somewhat shared understanding about the root causes of violence and destruction. Yet, diverse efforts and strategies are needed to respond to the diverse set of challenges which manifest differently in different contexts. If they address the root causes, that is, the oppressive colonia-capitalist ontologies-structures, and work towards joint goals of justice and dignity for all Life, they are complementary responses towards just socioecological transformations and should be recognized as such, and consequently encouraged.

While challenging, due to the different geographies and political spaces into which they are embedded (Chapter 8 by Kothari), the shared goal of alliance building is within reach. As Ehrnstöm-Fuentes (Chapter 4) shows people across the Globe are connecting around joint ideas and goals of regenerative farming and agriculture, changing realities one farm at a time. Minoia and Taher (Chapter 7) find that despite the violence, genocide and scholasticide currently taking place in Palestine, spaces of care and land-based and liberating pedagogies are emerging. They recognize commonalities, influences, and mutual support between indigenous peoples in Palestine and Ecuador, two states that can be seen in many respects as a world apart. The broad solidarity with the Palestinian struggle and against the (neo)colonial and imperial order that we are witnessing across the Globe—in Minority and Majority Worlds—is also a witness that people from different backgrounds stand in solidarity in defense of life and against oppression. Holmgren et al. (Chapter 11) show how people from different walks of life, including citizens, landowners, and municipal foresters are coming together to challenge the dominant extractivist forestry model in Sweden and generate alternative ways. Bhadgaonkar et al. (Chapter 9) document a collaborative process spanning different countries,

and backgrounds from academics, to activists, civil society, and indigenous communities in Mumbai in India, cocreating and indigenizing design for bottom-up urban planning and transformations.

Keeping in mind the different histories and power relations between different sections of society within a community or within a state, as well as among states and regions of the world, is key for analyses of justice and for just transformations (Rodríguez et al. 2023; Farhana 2024; Ramcilovic-Suominen 2023; Ramcilovic-Suominen et al. 2023). This includes the need to emphasize the past and present (neo)colonialities, inequalities, extractivism, and the cognitive and material domination of the Minority Worlds over Majority Worlds, as well as the need for reparations and indigenous land repatriation for climate justice and decolonization more broadly. The calls for unity and deep relationality are informed by and emerge from the historic and concurrent divides and inequalities. Realizing our unity does not mean that we are the same or that “we are in the same boat” because we are not. That is precisely why we need to reach out and rise in solidarity, shake up the ideological and structural scaffoldings that keep us at war with one another, and rebuild new platforms and pathways that lead to liberation and freedom for all.

References

- Barad, K. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press. <https://doi.org/10.1215/9780822388128>.
- Blaser, M. (2014). Ontology and indigeneity: On the political ontology of heterogeneous assemblages. *Cultural Geography*, 21, 49–58. <https://doi.org/10.1177/1474474012462534>.
- Böhme, J., Walsh, Z., & Wamsler, C. (2022). Sustainable lifestyles: Towards a relational approach. *Sustainability Science*, 17(5), 2063–2076. <https://doi.org/10.1007/s11625-022-01117-y>.
- Bortoft, H. (1996). *The Wholeness of Nature: Goethe's Way of Science*. Floris Books.
- Butler, J. (2016). *Frames of War: When Is Life Grievable?* Verso Books.
- Carr, B. (2003). Making space and time for consciousness in physics. In *Perspectives on Consciousness*, edited by A. Chatterjee, 319–350. Munshiram Manoharlal.
- Faggin, F. (2021). *Silicon: From the Invention of the Microprocessor to the New Science of Consciousness*. Blacktone Publishing.
- Farhana, S. (2024). *Confronting Climate Coloniality: Decolonizing Pathways for Climate Justice*. Routledge.
- Fazey, I., Moug, P., Allen, S., Beckmann, K., Blackwood, D., Bonaventura, M., . . . & Wolstenholme, R. (2018). Transformation in a changing climate: A research agenda. *Climate and Development*, 10(3), 197–217. <https://doi.org/10.1080/17565529.2017.1301864>.
- Fazey, I., Schöpke, N., Caniglia, G., Hodgson, A., Kendrick, I., Lyon, C., Page, G., et al. (2020). Transforming knowledge systems for life on earth: Visions of future systems and how to get there. *Energy Research & Social Science*, 70, 101724. <https://doi.org/10.1016/j.erss.2020.101724>.
- Feola, G., Koretskaya, O., & Moore, D. (2021). (Un)making in sustainability transformation beyond capitalism. *Global Environmental Change*, 69, 102290. <https://doi.org/10.1016/j.gloenvcha.2021.102290>.
- Ferrando, F. (2016). Humans have always been posthuman: A spiritual genealogy of post-humanism. In *Critical Posthumanism and Planetary Futures*, edited by D. Banerji, M. R. Paranjape, 243–256. Springer India. https://doi.org/10.1007/978-81-322-3637-5_15.
- Foucault, M. (1975). *Discipline and Punish*. Trans. by A. Sheridan. Paris, FR, Gallimard.

- Hamilton, R. T. V., & Ramcilovic-Suominen, S. (2023). From hegemony-reinforcing to hegemony-transcending transformations: Horizons of possibility and strategies of escape. *Sustainability Science*, 18(2), 737–748. <https://doi.org/10.1007/s11625-022-01257-1>.
- Haraway, D. J. (2016). *Staying with the Trouble: Making Kin in the Chthulucene*. Duke University Press. <https://doi.org/10.1515/9780822373780>.
- Hawken, P. (2007). *Blessed Unrest: How the Largest Movement in the World Came into Being, and Why No One Saw It Coming*. Penguin.
- Kastrup, B. (2021). *Science Ideated: The Fall of Matter and the Contours of the Next Mainstream Scientific Worldview*. John Hunt Publishing.
- Khalil, A. M., & Alshwaikh, J. A. (2024). Educide as Genocide in Palestine. *Education as Change*, 28, 2. <https://doi.org/10.25159/1947-9417/16565>.
- Latour, B. (2007). *Reassembling the Social: An Introduction to Actor-Network-Theory*. Oxford University Press.
- Lord, B. (2010). *Spinoza's Ethics and the Politics of Philosophy*. Edinburgh University Press.
- Loy, D. (2019). *Nonduality: In Buddhism and Beyond*. Simon & Schuster.
- Mignolo, W. D. (2011). *The Darker Side of Modernity: Global Futures, Decolonial Options*. Duke University Press.
- Moore, M.-L., Riddell, D., & Vocisano, D. (2015). Scaling out, scaling up, scaling deep: Strategies of non-profits in advancing systemic social innovation. *The Journal of Corporate Citizenship*, 58, 67–84. www.jstor.org/stable/jcorpciti.58.67.
- Nightingale, A. J., Eriksen, S., Taylor, M., Forsyth, T., Pelling, M., Newsham, A., . . . & Whitfield, S. (2020). Beyond technical fixes: Climate solutions and the great derangement. *Climate and Development*, 12(4), 343–352. <https://doi.org/10.1080/17565529.2019.1624495>.
- O'Brien, K. (2021). *You Matter More Than You Think*. cChange Press.
- O'Brien, K., Carmona, R., Gram-Hanssen, I., Hochachka, G., Sygna, L., & Rosenberg, M. (2023). Fractal approaches to scaling transformations to sustainability. *Ambio*, 52(9), 1448–1461. <https://doi.org/10.1007/s13280-023-01873-w>.
- O'Brien, K., & Sygna, L. (2013). Responding to climate change: The three spheres of transformation. *Proceedings of Transformation in a Changing Climate, June 19–21 2013, Oslo, Norway*. University of Oslo, pp. 16–23.
- Penrose, R. (1998). Quantum computation, entanglement and state reduction. *Philosophical Transactions of the Royal Society A*, 356(1743), 1927–1939. <https://doi.org/10.1098/rsta.1998.0256>.
- Quijano, A. (2007). Coloniality and modernity/rationality. *Cultural Studies*, 21(2–3), 168–178. <https://doi.org/10.1080/09502380601164353>.
- Ramcilovic-Suominen, S. (2023). Envisioning just transformations in and beyond the EU bioeconomy: Inspirations from decolonial environmental justice and degrowth. *Sustainability Science*, 18(2), 707–722. <https://doi.org/10.1007/s11625-022-01091-5>.
- Ramcilovic-Suominen, S. (2025). Capitalism as colonialism as capitalism (and the alternatives). In A. Kangas, I. Gataulina, M. Poutanen, A. I. Rajala & H-E. Ventovirta (Eds.), *Rethorising capitalism* (pp. 198–218). Tampere University Press. <https://doi.org/10.61201/tup.981>.
- Ramcilovic-Suominen, S., Kröger, M., & Dressler, W. (2023). From pro-growth and planetary limits to degrowth and decoloniality: An emerging bioeconomy policy and research agenda. *Forest Policy and Economics*, 144, 102819. <https://doi.org/10.1016/j.forpol.2022.102819>.
- Rodríguez, I., Walter, M., & Temper, L. (eds.) (2023). *Just Transformations: Grassroots Struggles for Alternative Futures*. Pluto Press.
- Sharma, M. (2007). World wisdom in action: Personal to planetary transformation. *kosmos*, 31–35.
- Sharma, M. (2017). *Radical Transformational Leadership: Strategic Action for Change Agents*. North Atlantic Books.

- Taylor, C. (2004). *Modern Social Imaginaries*. Duke University Press.
- Temper, L. (2019). Blocking pipelines, unsettling environmental justice: From rights of nature to responsibility to territory. *Local Environment*, 24(2), 94–112. <https://doi.org/10.1080/13549839.2018.1536698>.
- Walsh, Z., Böhme, J., & Wamsler, C. (2021). Towards a relational paradigm in sustainability research, practice, and education. *Ambio*, 50, 74–84. <https://doi.org/10.1007/s13280-020-01322-y>.
- Wamsler, C., Osberg, G., Osika, W., Herndersson, H., & Mundaca, L. (2021). Linking internal and external transformation for sustainability and climate action: Towards a new research and policy agenda. *Global Environmental Change*, 71, 102373. <https://doi.org/10.1016/j.gloenvcha.2021.102373>.
- Wa Thiong'o, N. (1998). Decolonising the mind. *Diogenes*, 46(184), 101–104.
- Watts, A. (1960). *This Is It and Other Essays on Zen and Spiritual Experience*. Pantheon Books.
- West, S., Haider, L. J., Hertz, T., Mancilla Garcia, M., & Moore, M. L. (2024). Relational approaches to sustainability transformations: Walking together in a world of many worlds. *Ecosystems and People*, 20(1), 2370539. <https://doi.org/10.1080/26395916.2024.2370539>.
- West, S., Haider, L. J., Stålhammar, S., & Woroniecki, S. (2020). A relational turn for sustainability science? Relational thinking, leverage points and transformations. *Ecosystem People*, 16, 304–325. <https://doi.org/10.1080/26395916.2020.1814417>.
- Wilber, K. (2003). Foreword. In *Thought as Passion*, edited by F. Visser & K. Wilber, xi–xv. State University of New York Press.
- Winter, C. J., & Schlosberg, D. (2023). What matter matters as a matter of justice? *Environmental Politics*, 33(7), 1205–1224. <https://doi.org/10.1080/09644016.2023.2220640>.
- Woiwode, C., Schöpke, N., Bina, O., Veciana, S., Kunze, I., Parodi, O., . . . & Wamsler, C. (2021). Inner transformation to sustainability as a deep leverage point: Fostering new avenues for change through dialogue and reflection. *Sustainability Science*, 16, 841–858. <https://doi.org/10.1007/s11625-020-00882-y>.
- Zanotti, L. (2019). *Ontological Entanglements, Agency and Ethics in International Relations: Exploring the Crossroads*. Routledge.