Talentia

Climate handbook for the social sector

Contents

To the Reader ... 3
Introduction ... 4
Climate Warming in a Nutshell ... 5
What Prevents Climate Action? ... 7
Ecological Reconstruction ... 8
The Role of the Social Sector in Ecological Reconstruction ... 9
Making the Social Sector Sustainable and Carbon Neutral ... 10
Aiming for a Good Life with Less Consumption ... 12
Integrating Sustainability and Intergenerational Responsibility into Ethics ... 13
Nurture Your Connection to Nature ... 14
Support Emotional Work, Hope and Agency ... 16
Put Sustainability into Practice ... 16
Find Allies – Don't Resist ... 19
References ... 19

Publisher: Talentia Trade Union of Professional Social Workers, Talentia, 2023

Authors: University Lecturer Satu Ranta-Tyrkkö and Committee on Professional Ethics of Talentia Union of Professional Social Workers of Finland (2021–2024): Merja Järveläinen, Ulla Lehtinen, Sonja Alakoski, Henna Turunen, Petteri Niemi, Maria Martti, Päivi Rantanen, Sanna Marttinen, Alpo Heikkinen, and Marja Marttila

Editors: Alpo Heikkinen and Marja Marttila

Layout: Pii & Waak

ISBN (PDF): 978-952-65231-3-2

To the Reader

THIS CLIMATE HANDBOOK has its roots in the enthusiasm of the members of the Committee on Professional Ethics of Talentia Union of Professional Social Workers of Finland for the 2016–2020 term, and especially in that of the Chair Maija Uramo, and the idea that the professional ethics of social work must also be examined through the lens of climate change. The Committee invited university lecturer and docent Satu Ranta-Tyrkkö, a specialist in ecosocial transition, to speak on the topic in a mini seminar in autumn 2019.

Based on the discussions that followed, it was decided that the professional ethical guidelines would be supplemented with a "climate appendix." In addition, the Committee wanted to hear members' perspectives on how climate change is perceived to affect the social sector and what kind of information, guidance, or advice members feel they need. The aim was also to gather experiences of existing best practices in working life. A digital climate survey was sent to Talentia members in January 2021, and an open webinar on the topic was held in November 2021.

In the future, the impacts of climate change and the associated climate actions will inevitably be part of the work of professional social workers. What matters is not only responding to the challenges of climate change but also safeguarding the carrying capacity of nature more broadly.

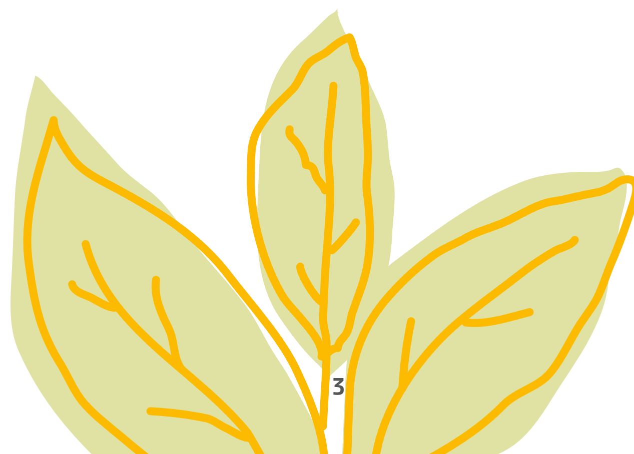
On the other hand, strengthening the position and advocacy of individuals and communities in vulnerable situations lies at the heart of social work. Professionals are strongly guided by ethics, particularly by respect for human rights and social equality. This perspective must also be considered in work done for the benefit of the environment. The social sector must ensure that groups already in the weakest positions in society do not suffer disproportionately from corrective measures. Representatives of the social sector must bring public attention to how proposed actions to support environmental sustainability may affect people in vulnerable positions.

The theoretical section of this handbook emphasises the text and perspectives of Satu Ranta Tyrkkö, which challenge the reader to reflect – at times with sharp wording and strong expressions. The text dives deeper into fundamental questions of life. After reading the Climate Handbook, the reader may feel they have gained new perspectives and be left contemplating what they have read. Climate change, its impacts, and, for example, the anxiety and bleak future outlook experienced by young people cannot be avoided. The green transition and the demand for change affect every sector and field of society. Talentia's Climate Handbook aims to approach the current situation and its threats realistically while still keeping the perspective of hope alive.

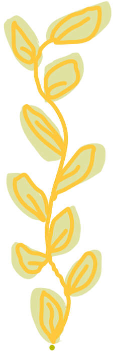
Ecosocial social work consciously aims to promote sustainable development and to advance an equal and just society. The Climate Handbook encourages members to engage in structural social work and to consider climate change and environmental awareness in social sector work and structures.

Tallentia Union of Professional Social Workers wants to be a leader and spark discussion both among its members and in society at large. It is clear that the Climate Handbook will need to be supplemented, updated, and renewed over time. Its format is already designed to be expandable and participatory on Talentia's website.

Committee on Professional Ethics 2021–2024



Introduction



HUMAN BEINGS are a species dependent on other organisms and ecosystems unable to survive without the non human natural world. On Earth, humans are young newcomers who have taken shape over the past couple of million years. Modern humans have existed for a little over 200,000 years with writing skills and city like settlements for roughly 5,000 years.

Over the past couple of hundred years, an ever growing percentage of humanity, spurred on by technological and scientific advances, has abused the Earth's biosphere in ways that have resulted in unprecedented material wealth and wellbeing – but also a planet wide climate and ecological crisis. There is no longer any return to nature that has not been shaped in some way by humans. The scale and speed of the changes set in motion by human activity on Earth are difficult to comprehend, even though information about them is increasingly available. The amount of carbon dioxide in the atmosphere has risen in less than 200 years to its highest level in nearly three million years, and as the oceans absorb carbon dioxide, they are at risk of becoming more acidic within the next hundred years than they have been in the past 50 million years (Magnason 2020, 257; IPCC 2021, 8). One million plant and animal species are threatened with extinction due to habitat loss, degradation and climate change (IPBES 2019).

In Finland, one in nine species is endangered (Laakso & Aro 2022, 14). Water bodies suffer from eutrophication and oxygen depletion, and marine fish stocks are overfished.

THIS HANDBOOK is based on the necessity of learning to live within the Earth's carrying capacity (BIOS 2020; 2021). Since the global ecological crisis is the result of human activity – resource greed and overconsuming lifestyles and the associated knowledge, economic and political systems – the transformation of human activity must also be the core of corrective action. To reduce the worst consequences of the ecological and climate crisis, rapid and far reaching systemic changes are needed to mitigate climate change and support the preservation of nature (BIOS 2020; Lähde 2022).

These changes form a process known by many names: ecological reconstruction, sustainability transition, green transition, ecosocial transition, or the transition towards a post fossil society. Although the transition process is still searching for its final name and form, it is not a passing trend. Instead, the window of time during which humanity can influence the scale of the climate and ecological crisis for the coming centuries and millennia is closing quickly. That is why ecological systemic change must be undertaken now (Pelttari 2021).

The demand for change applies to every sector and field of society, and the social sector is well positioned to be one of the key sectors of ecological system change. The transition is a vast social and cultural change process that requires professionals skilled in change at both individual and community levels, such as social workers, to support it. The sector also has a responsibility to ensure that the transition is fair from the perspective of its client groups, the marginalised, the poor, and those in vulnerable positions.

Periods of upheaval and crisis typically contain several potential pathways. Which of these becomes dominant depends both on societal power relations and on people's ability to envision different alternatives. Choices are always made within a specific historical moment and within the limits of what is considered possible (e.g., Harvey 2011, 71; on technological choice windows, see Urry 2016). With regard to the climate and ecological crisis, humanity is living through a decisive time.

Climate Warming in a Nutshell

THE EARTH'S AVERAGE TEMPERATURE and its changes depend on the balance between the solar radiation energy that reaches the planet and the energy that is radiated back into space. The amount of incoming solar radiation is influenced, among other things, by the tilt of the Earth's axis and by the long term, roughly 100,000 year variations in the shape of the Earth's orbit. Put simply, the average temperature rises if more radiation energy arrives than leaves. (e.g., Climate Guide n.d.; Heiskanen 2020.)

The current warming, which began with industrialisation and has accelerated with the growing use of fossil fuels, is human caused. The warming results by the fact that the increased concentration of so called greenhouse gases in the atmosphere reduces the amount of radiant energy leaving the Earth. The atmosphere acts like the walls of a greenhouse: greenhouse gases trap part of the Sun's thermal radiation that would otherwise escape into space and reflect it back, raising the Earth's average temperature. (Climate Guide n.d.; Heiskanen 2020, pp. 15–20; Pelttari 2021, pp. 28–29.)

The greenhouse effect is beneficial for life, as without it the Earth would be about 30°C colder. The problem is the speed of the current change (Pelttari 2021, pp. 66–67); the Earth's climate has never changed this rapidly. The most important climate warming gases are carbon dioxide (CO_2), water vapour (H_2O), methane (CH_4), nitrous oxide (N_2O), ozone (O_3), and various fluorinated compounds. The most critical of these is carbon dioxide, produced by burning energy dense fossil hydrocarbons – oil, coal, and natural gas – because it remains in the atmosphere for a long time, even hundreds of years. Methane and nitrous oxide warm the climate more strongly than carbon dioxide, but their concentrations in the atmosphere are lower and they remain there for a shorter time. (Climate Guide n.d.)

The current warming is the result of past emissions. Globally, the climate has warmed by a little over 1°C compared to pre industrial times, when the concentration of carbon dioxide in the atmosphere was about 280 ppm (parts per million). In 2020,

the level was 415 ppm (Heiskanen 2020, 24). Globally, warming is fastest in Arctic regions, including Finland.

A global temperature increase of just a few degrees may sound small, but in practice it means the climate system shifting into a different state – a radical transformation (Pelttari 2021, pp. 32–33). As warming alters conditions everywhere, species must either adapt, move elsewhere or disappear (ibid., p. 67). Life adapted to cooler environments may not survive (Heiskanen 2020, pp. 15–19). At the same time as species adapted to northern ecosystems shift further north, species from more southern regions move into their former habitats. The disappearance of species from their ecosystems affects other species and the functioning of entire ecosystems. The loss of so called keystone species can collapse an entire system (Pelttari 2021, p. 68; Kauppinen 2019).

The dangers of climate change have long been known. Despite this, climate emissions have continued to rise – with the exception of a brief decline during the corona pandemic (e.g., Climate Guide n.d.; Pelttari 2021, pp. 82, 241). Globally, the climate crisis is rooted in the unsustainable lifestyles of wealthy population groups and societies: by the 2020s, the richest 1% of the world's roughly eight billion people caused more carbon dioxide emissions than the poorest 50% combined (Chancel 2022; Fanning et al. 2022).

Climate warming will not stop until the use of fossil fuels ends or is drastically reduced, and greenhouse gases are captured. This is why emissions must quickly be reduced to the same level as – or below – the planet's carbon sinks. Carbon sinks are ecosystems or mechanisms that absorb and store carbon dioxide or other carbon containing chemical compounds. The most important carbon sinks are the oceans, vegetation and soil (Climate Guide n.d.). Current knowledge suggests that emissions would need to decrease by 5–7% every year compared to the previous year. At the same time, technologies that capture carbon dioxide from the atmosphere should be deployed.
The longer it takes to begin effective emission reductions, the larger the annual reductions must be (Pelttari 2021, pp. 51–52, 95).

If emissions continue to rise, the planet is projected to warm by 4-6°C by the end of this century (IPCC 2021, pp. 15–20). If, on the other hand, emissions were reduced to zero immediately, warming would continue for several decades but would likely remain close to the widely hoped for upper limit of 1.5°C. Because the atmosphere operates through complex processes and interactions, ending emissions may also have short term unexpected effects – for example, temporarily increasing global temperatures or altering precipitation patterns. Air pollution related illnesses and deaths, however, would decrease (Kulmala 2021, p. 45).

What Prevents Climate Action?

FROM THE PERSPECTIVE OF THE SOCIAL SECTOR, the consequences of global warming – and the broader ecological crisis – are potentially catastrophic. They are also profoundly unjust, since globally the impacts hit hardest the poor and marginalised, who have contributed the least to the warming. Melting glaciers, increasing periods of heatwaves and droughts, rainfall, floods and storms cause hardship, emergencies, material losses, human suffering, and the extinction of other species (Climate Guide n.d.). Worsening conditions undermine the health of humans and other living beings and create space for both new and re emerging diseases.

Preparing for and repairing damage also consumes resources. The more the Earth warms, the harder and more expensive it becomes to mitigate warming and adapt to it. According to various scenarios, the future may be marked by recurring shortages of water, food and energy, forced migration, resource conflicts and the collapse of societal structures that are currently taken for granted (e.g., Mulgan 2011; McKinnon 2012). Whereas no one knows what will happen to care and support systems in a hotter world with dwindling resources, the situation of those who already need help is unlikely to improve.

Given that humanity has everything to gain from climate action in the long run, why does understanding the gravity of the situation not translate into sufficiently effective corrective movements? A central barrier to reducing carbon emissions is the high energy density and efficiency of fossil fuels, which are difficult to replace quickly by any means (Suokko & Partanen 2017, p. 181). Fossil fuels have been humanity's super-power, enabling the movement of people and goods across continents and lifting large parts of the world's population from toil and deprivation into prosperity and wellbeing (Magnason 2020, pp. 205, 211; Pelttari 2021, pp. 64, 95, 101–102). Although renewable energy production has grown rapidly, total energy consumption has also continued to rise, meaning that renewables have mostly been added on top of fossil energy rather than replacing it (ibid., p. 101).

Transitioning to low or zero emission energy requires radical changes in the economy, industry and consumption habits and thus in the core beliefs and practices of modern societies. Yet in contemporary consumer societies, unsustainability is deeply embedded in social structures (Blühdorn 2014), and consumption is equated with happiness (Urry 2013). Our behaviour is shaped by the economic and political interests of the fossil era (Pelttari 2021), and ecological sustainability is not a core value for everyone. Moreover, ecological or low carbon solutions are often more inconvenient or expensive, placing them out of reach for poorer people (Blühdorn et al. 2018, pp. 7–8).

Economic factors also slow climate action. On one hand, the financial value of existing potentially unburned fossil energy deposits and the infrastructure built to extract and process them is enormous (Pelttari 2021, 49). On the other hand, building post fossil energy and transport systems requires money, raw materials and time.

In the short term, many of the economic costs of systemic change will fall on those societies and sectors that have benefited from fossil fuels, without guarantees of quick returns (Pelttari 2021, pp. 95–96). At the same time, reconstruction opens new economic opportunities, and both markets and businesses require stable climate conditions to function effectively. Although, for example, the war in Ukraine has pushed up fossil fuel prices, fossil era solutions are increasingly seen as risky from an investment perspective. This marks a dramatic shift, as indifference to climate and ecological consequences has historically been cheap (e.g., Moore 2016).

In politics, decisions that advance the transition will eventually affect the interest groups of every political party (Pelttari 2021, p. 281). If transition measures are perceived as unfair or unreasonable (e.g., Martin & Islar 2021, "end of world vs. end of the month"), there is a risk of electoral backlash (Blühdorn et al. 2018). The transition is also slowed by a strong ideological and cultural belief in the necessity of economic growth as the engine of societal wellbeing – even when it causes far reaching and irreversible ecological destruction (Pelttari 2021, p. 139; Blühdorn et al. 2018). The growth paradigm has been shown to be unsustainable in its assumptions and foundations (e.g., Kurien 2012). Attempts to curb the climate crisis using the same economic and political system that created it have also proven ineffective (ibid.; Pelttari 2021, 101).

Ecological Reconstruction

ECOLOGICAL RECONSTRUCTION is a term developed by the Finnish BIOS Research Unit to describe the necessary systemic transition towards a more comprehensively sustainable society. Much like after the Second World War, today's societies – which are on the "ruins of a fossil economy" – must rapidly renew both their material and operational foundations as well as their ideologies and structures that define wellbeing (Lähde 2022, 96). Outdated ways of thinking and acting must be replaced with new technological solutions and with values, goals and forms of reasoning that support and guide the sustainability transition (e.g., Pelttari 2021).

As the term suggests, ecological reconstruction means building new energy, housing, transport, food and goods production systems and infrastructures that are carbon neutral or carbon negative, and sustainable by other criteria as well (Sitra 2020; BIOS 2020 & 2021). The challenge is to proceed in ways that are socially and politically wise and that conserve natural resources. Simply replacing technologies with more sustainable ones is not enough – total consumption must also decrease. These goals can be advanced by social sector professionals and organisations. A guiding principle is respect for the ecological constraints of the planet (Vadén 2017; Virtanen 2022). A central aim of reconstruction is the just creation and maintenance of wellbeing within ecologically and materially sustainable limits (BIOS 2021).

So far, ecological sustainability constraints have been significantly exceeded everywhere that investments in social wellbeing – such as education, social services, and healthcare – have been high (Fanning et al. 2022). In the future, social wellbeing must be produced without exceeding the Earth's carrying capacity or placing unreasonable risks on global life supporting environmental processes (Sitra 2020). This means that lifestyles – and therefore politics and the economy – must change, and new goals and meanings for well being and a good life must be found.

Systemic change consists of actions taken day after day, year after year. The necessary changes will not happen of their own accord or merely as market reactions to consumer citizen demands (Lähde 2022, p. 83). An overconsuming, carbon intensive lifestyles are a source of livelihood for many, and change is further slowed by powerful actors who benefit economically and politically from the current system. Reconstruction inevitably involves power struggles, conflicts and phasing out. For example, while the energy transition creates jobs in solar and wind power, it eliminates them in peat or coal production. A single resource, such as a forest, may be subject to multiple simultaneous and incompatible interests. To advance structural reforms, strong societal guidance and regulation are needed, as well as the reallocation of societal resources (Lähde 2022, pp. 95–97).

Transition policies cannot occur without long term collective effort and broad public engagement. Just like the post war reconstruction, ecological reconstruction requires shared purpose and the ability to reach across social divides. For many, political participation in recent decades has meant little more than individual voting decisions or consumer choices, so the idea of shared responsibility for reconstruction may initially feel demanding (Lähde 2022).

The most just approach would be for those countries and population groups that have benefited most from climate damaging emissions – and who have the greatest ability to reduce their consumption "both in variety and in volume" – to take the first and largest steps (Aro & Laakso 2022, p. 253). At the same time, it is important to recognise internal inequalities within societies. Even in wealthy countries like Finland, the ecological and carbon footprints of low income people are often unsustainable, but halving those footprints means very different things for low and high income groups (ibid.).

Governments can advance ecological reconstruction only if they have sufficient political mandate to do so (BIOS 2021; Blühdorn & Deflorian 2021; Lähde 2022). Even if not everyone can be brought on board, reconstruction must be something that unites people – not merely a project of individual politicians or activists. The goal is a world that is not only ecologically sustainable but also worth living in.

One of the key dimensions of systemic change is strengthening human wellbeing, democratic practices and cultural richness (BIOS 2021). At best, climate actions and other transition actions can be not only necessary but also opportunities for a better life – for social workers as well as for their clients.

The Role of the Social Sector in Ecological Reconstruction

CLIMATE AND ECOLOGICAL CRISES make life miserable and difficult and, in the long run, pose a serious threat to human wellbeing and, more broadly, planetary wellbeing. In a wealthy northern society like Finland, these crises are experienced more indirectly and through various safety nets than, for example, in the global south. Nevertheless, even in Finland, a scarcity of vital resources – for various reasons – and rising prices disproportionately weaken the position of low income people and deepen social divides. Because the social sector's core forms of sustainability – social, economic and cultural – cannot exist in the long term without ecological sustainability, ecological crises erode the operating conditions and long term achievements of the social sector. Since there is no return to the pre crisis world, committing to systemic change and promoting it from the standpoint of the social sector should be a matter of course.

The fundamental purpose of the social sector is to support life – not lifestyles based on fossil fuels and overconsumption. At the early stages of ecological reconstruction, however, the social sector, as a field historically tied to modern ideas of progress (McDonald 2006, 20), is part of the inherited (Lähde 2022, 93), problematic fossil energy based economic and service system and shaped by it (e.g., Helne, Hirvilammi & Laatu 2012). Despite the transboundary nature of ecological problems, the social sector has largely been confined within a national framework and the structures of existing service systems, where environmental issues have not traditionally been included. Even the person in environment approach has focused mainly on social, economic and built environments, overlooking natural environments and human-nature relations (Närhi & Matthies 2018). In the era of climate and ecological crisis, such a human and nation state centred approach lacks foundation (Ranta Tyrkkö 2017).

The social sector can become part of the solution by reforming its ethics, knowledge base, practices and institutions to acknowledge the ecological foundations of life and the interdependencies that shape it. In ecological terms, this means a sector wide ecological or ecosocial paradigm shift. In the research discussions on green (Dominelli 2012), ecological (e.g., McKinnon & Alston 2016), and ecosocial (e.g., Närhi & Matthies 2001, 2016; Matthies & Närhi 2017; Boetto et al. 2020) social work that began to rapidly emerge and strengthen since the turn of the millennium, a central premise has been humanity's dependence on the fragile balance of the Earth's ecosystems and the need to align social work with this reality.

In Finland, the discussion has largely taken place under the umbrella concept of ecosocial work (e.g., Matthies & Närhi 2014). The aim has been to understand and find ways to integrate the different dimensions of sustainable development – ecological, social, economic and cultural – into work with social work clients in ways that promote their wellbeing (Närhi & Matthies 2018; Boetto et al. 2020; Ranta Tyrkkö & Närhi 2021; Närhi 2022).

The ecosocial framework extends the role and mission of social work – and the social sector more broadly – from the micro to the macro level and from the personal to the societal (Närhi 2022, pp. 9–10). It includes the ambition to develop both local and global systemic understanding of the phenomena encountered with individuals, families, groups, communities and organisations, and how these phenomena intertwine with questions of sustainability or unsustainability. In such "glocal" ecosocial work, the global root causes and complexity of problems are recognised while efforts to address them take place at the local level (ibid.; Ranta Tyrkkö & Närhi 2021). It is essential that the work maintains both a community level and structural orientation (Rainerma 2022).

For the social sector, ecological reconstruction is both a challenge and an opportunity to use and develop the sector's characteristic expertise constructively and creatively. The sector already has knowledge and experience in purposeful change work with individuals and communities, emotional support, and – crucial for a just transition – understanding vulnerability and inequality. The field knows how to organise meaningful everyday life, care, support and recreation at the local level, as well as how to defend and advance social justice and engage in grassroots work for social peace. Social work professionals have the capacity to collab-

orate with others working towards similar goals and the insight, rooted in practice, to act politically and influence structures. The central challenge for the sector is to determine how to carry out its core mission as part of the broader sustainability transition. As a trained and organised profession and as part of society, the social sector has both the capacity and the mandate to act.

The ecosocial framework aligns with the core principles of ecological reconstruction. Reconstruction takes place largely at the grassroots level, in the everyday lives of individuals and communities, where and will required for it is built. In working with people's everyday problems, social work professionals also help develop solutions to systemic problems. The task is not as hopeless as it may initially seem. Even global changes are always implemented locally and there is no one model that fits all contexts (Klein 2014; Ranta Tyrkkö 2017). Alongside high level political decisions, the work involves shifting society's direction through many small steps. Instead of universal solutions, what must be built is a "pluriverse" (Escobar 2018): locally meaningful structures and practices that support wellbeing and sustainability.

Making the Social Sector Sustainable and Carbon Neutral

FOLLOWING NÄRHI (2022, P. 11), a key question for the social sector in this time of transition is how comprehensively sustainability is understood within the sector, and how – and to what extent – organisations internalise and embed sustainability into their self understanding and everyday operations. According to theologian and work community coach Jaakko Heinimäki, the values guiding an organisation's activities are visible in how its goals, aims and core tasks are defined, and where time and money are actually allocated. "It is not possible to value something in principle but not in practice" (Heinimäki 2018, pp. 9–10). What, then, is the status of the different dimensions of sustainability in your own workplace?

The social sector can promote ecological sustainability both through the content of its work (what and why something is done) and by reducing its own ecological and carbon footprint (how work is done – the ecological sustainability of activities). Substantively, the ecosocial framework broadens the understanding of the social sector's role and mission in society and enables the promotion of clients' wellbeing in a more diverse and holistic way than traditional approaches focused mainly on the social environment (Närhi 2017). At the same time, the ecosocial framework challenges institution centred approaches. For example, activities that strengthen people's connection to nature do not necessarily generate additional costs or carbon emissions – often it is more a matter of noticing opportunities and taking initiative.

Although situations arise where combining different dimensions of sustainability is not possible or appropriate – for example, home visits are an important and often necessary part of the work despite the driving they require – what matters is a determined and long term effort to promote sustainability holistically. Regardless of the type of social sector organisation, environmental and social considerations should be included in procurement criteria wherever they are not already. In the public sector, this is also required by the Finnish Act on Public Procurement and Concession Contracts (1397/2016). A wealth of guides and best practices promoting transition that can be applied to organisations in the social sector is available.

It pays to adapt different sustainability enhancing practices to the specific conditions and tasks at hand. Since nearly all human activity generates greenhouse gas emissions, it is important for functional units to identify their most significant direct and indirect emission sources, as well as the most meaningful and effective ways to reduce them. Beyond the type and amount of energy consumed, the most impactful everyday choices typically relate to mobility and diet.

Social sector organisations can encourage employees to adopt low carbon and ecological practices both through words and deeds – for example, by making it clear that such practices are acceptable and by providing resources for them where possible. For example, it should be possible, in terms of both time and available modes of transport, to make short work related trips from one place to another without a car.

A central goal of ecosocial work is to develop opportunities for a more sustainable life and inclusion for everyone. In this transition, professionals in the sector and service users are on an equal footing, because in learning to let go of the assumptions of the fossil era, everyone is facing something new.

The ecosocial framework encourages organisations and employees to engage in broad, substantive discussions about the aims of their work together with clients or service users:

- How does the work being done increase (or fail to increase) clients' wellbeing and quality of life?
- What environments are central and meaningful to clients?
- Do they have an opportunity to live sustainably and influence decisions about their living environments?
- Could core work be carried out in ways that activate or deepen clients' relationship with nature, or in ways connected to ecological reconstruction?
- If clients are interested in more sustainable lifestyles, how could the systemic sustainability transition be promoted together with them?
- What kinds of transition actions are meaningful from the clients' perspective?
- What practices could simultaneously strengthen their inclusion and livelihood?

According to social work students (Ranta Tyrkkö & Närhi 2021), the ecosocial framework becomes more difficult to apply the more client well being is understood primarily through material resources and the more social work is seen mainly as office based administrative work rather than a holistic practice. A narrow understanding of the core mission, purpose and goals shapes perceptions of effectiveness and attitudes towards existing practices and structures. Conversely, when the work community and leadership support ecosocial approaches, it appears possible to develop ecosocial practices in virtually any organisation (ibid.).

The ecosocial framework strongly encourages a communal and structural approach both within work communities and in actual work. Both social workers and clients often experience the exhaustion caused by the ever increasing demands and individualistic performance culture that characterise contemporary society and working life. A key part of social sustainability in the sector is worker wellbeing, coping at work, healthy working conditions, safe and respectful work communities, and meaningful work. It is therefore valuable to periodically reflect together on organisational values – both in terms of the goals of the work and the means used to achieve them. For example, efficiency is an instrumental value whose worth depends on the good it produces (Heinimäki 2018, pp. 22–24; Salonen et al. 2021, p. 56). In a safe organisation, workers and clients can trust that they will be treated fairly, problems do not need to be swept under the carpet, and suggestions for improvement can and should be made.

The ecosocial project is an ongoing, evolving endeavour that requires further research and practical experimentation. There is no ready made recipe book for ecosocial work – what matters most is connection and a respectful relationship with other people and with nature, and structural and communal work that supports and enables these. Below are some ideas and suggestions for further development.

Aiming for a Good Life with Less Consumption

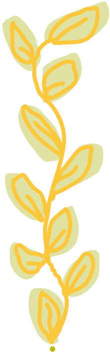
THE PRODUCTION, transport, and consumption of various goods consume enormous amounts of natural resources and energy (Leadbeater 2014, p. 12; Ranta Tyrkkö 2017, p. 114) and generate correspondingly vast quantities of waste. In wealthy and increasingly affluent societies and population groups, a central cause of the current climate and ecological crisis is the mainstream lifestyle of overconsumption and resource hunger. Ecopsychologist Harri Virtanen (2022) argues that consumer societies are characterised by the pursuit of immediate gratification through purchasing – even a kind of collective shopping psychosis. Tellingly, Finnish homes today contain on average tens of thousands of objects, and North American homes hundreds of thousands, even though a few hundred would suffice (Kinnunen 2017). We also consume on credit.

We are adept at justifying the things we want, even when we feel ethical tension about the environmental burden of consumption or the potential human rights violations and other injustices hidden in production chains (Virtanen 2022, 147). Through consumption, we seek good things: we construct our self image, signal the groups we wish to belong to, and look for joy, relief in everyday life, and social acceptance. Yet an identity built through consumption must be constantly updated and maintained, shifting our attention from the good we already have to what we still lack (Salonen, Kurenlahti & Jaaksi 2021, 77–82). Because poverty is a lack of purchasing power, it easily appears as deprivation and exclusion (ibid.). Among young people, for example, poverty can lead to social exclusion and bullying, or to acquiring socially valued goods through theft.

The lives of many social work clients are marked by "forced ecology" due to economic hardship. In a systemic transition, the ability to get by with less becomes a virtue that others should learn. Once basic needs are met, growing wealth no longer increases wellbeing (Hirvilammi et al. 2016; Virtanen 2021, p. 61). On the contrary, crises among those living in abundance often stem from a lack of purpose of existence (Salonen, Kurenlahti & Jaaksi 2021, p. 140). Overconsumption is a structural problem tied to the prevailing economic system, and addressing it requires political action and broad societal change (Lähde 2022). Even ecological consumerism cannot solve these problems, as consumer citizens have limited influence on systemic issues (ibid.).

Because the economy cannot grow indefinitely at the expense of nature, a shift towards some form of degrowth is inevitable. This is also the premise of the circular economy, where preventing waste, using raw materials efficiently, and ensuring the repairability and longevity of products are more important than recycling alone. In the future, after basic needs are secured, the ingredients for a good life must be found predominantly in non material things. This means drawing satisfaction, meaning, and joy from artistic expression, community, spirituality, self sufficient food production, local events and modest lifestyles (Virtanen 2022, pp. 116–118).

For most of us, a good life consists of connection with other people and with nature, and the feeling that our existence can be useful in some way (Virtanen 2022, p. 147). Other qualities that characterise a good life include trust, belonging, sufficiency, contentment, love and peace with oneself and the surrounding reality (Salonen, Kurenlahti & Jaaksi 2021, pp. 67–68). A good life also includes choices that enable and strengthen our virtues and support personal growth (Heinimäki 2018, p. 49). By these criteria, a good life is not, and does not need to be, dependent on money.



In social work, strengthening the conditions for a good life should be central, and there should be space for discussing what a good life actually means in everyday practice, and how it can be supported.What brings you or your clients experiences of peace, sufficiency or joy

- In what ways can you, in your work, promote people's sense of belonging and mutual trust
- Do you recognise practices in the social sector whose meaningfulness is questionable from the perspective of client wellbeing What could be done about them, and how
- What perspectives on consumption open up from within social work
- Could the social sector more broadly highlight the importance of the non material dimensions of wellbeing in society
- If we reduced our consumption to a fraction of what it is now, how would that affect our social and professional acceptability
- How can we build acceptance for voluntary "consumption dropout," and by what means can we support and enable low consumption lifestyle choices

(Questions adapted from Salonen, Kurenlahti & Jaaksi 2021.)

Integrating Sustainability and Intergenerational Responsibility into Ethics

ACCORDING TO THE WELL ESTABLISHED definition presented by the Brundtland Commission in 1987, sustainability means meeting our needs without compromising the ability of future generations to meet theirs. Correspondingly, the ethical horizon in the social sector must extend beyond the work done here and now. Although ethics is central to the social sector in many ways, the harms and vulnerabilities caused by overconsumption of natural resources and climate warming, harms that are globally unevenly distributed, have not been widely seen as belonging to the social work agenda (Ranta Tyrkkö 2017).

In Finland and elsewhere, social sector work has been strongly influenced by national legislation and the operating environment, which has blurred the understanding of ethical and moral obligations in relation to cross border phenomena. One could argue that the social sector has been marked by a distinctly national gaze. Ethical discussions have focused largely on the ethical challenges of worker–client relationships and on situational reasoning within the constraints of existing legislation and professional ethical codes. Structural, transnational, and intergenerational questions have received less attention, making it more difficult to challenge administrative or political decisions that are ethically questionable from a social sector perspective – such as those affecting undocumented migrants or Eastern European Roma people (Ranta Tyrkkö 2017).

On a planet defined by interdependence, the ethical obligation to protect those in a vulnerable position applies not only to people living today but also to future generations and the non human world. This implies responsibility that extends beyond our immediate circles to include people and other living beings geographically distant from us or not yet born, and the need to develop ethics that address these issues (Ranta Tyrkkö 2017). For example, the social sector lacks a publicly articulated strategy or ethical consideration regarding the potentially growing number of climate refugees in the coming years. At present, the only ethically sustainable response is to commit to the goals and implementation of an ecological systemic transition in ways that are fair

from the perspective of social sector client groups and society as a whole.

The climate and ecological crises are deeply existential problems that challenge the meaning and ethical legitimacy of human existence in the present. As human beings, we have a need to distinguish between good and evil, right and wrong. At the same time, we are, especially in climate matters, susceptible to moral corruption (Gardiner 2006), that is, to thinking shaped by our own desires and wishes (Pihlström 2020). How we respond to the climate and ecological crises matters not only for the planet and future generations but also for ourselves, because our choices shape who we are as human beings. It is clear that responsibility for future generations is inherently non reciprocal; it offers no expectation of direct benefit.

How does the idea of intergenerational and non human responsibility challenge current practices in the social sector? How is this responsibility implemented, or how could it be implemented, in your own work community?

Nurture Your Connection to Nature

HUMAN health is based on our relationship with nature (Virtanen 2022, 18). According to the biophilia hypothesis (e.g., Barbieri & Berto 2021; Ympäristöahdistus/Biofilia 2020), connection to nature is a fundamental human need, independent of culture or personality. In modern societies, this connection has become thinner and fragmented after centuries of emphasising the separation between humans and nature. Yet the experience of connectedness with other living beings, the planet and each other is an important and revivable part of our humanity. Compassion and love for the non human world also provide strength for work that advances the sustainability transition (Virtanen 2022, p. 30).

In the social sector, incorporating practices that utilise and strengthen connection with nature into the worker's job description seems to be more natural the stronger the worker experiences their own relationship with nature (Nöjd et al., upcoming).

Nature takes care of us. In a world full of stimuli, spending time in nature, even brief visits to a nearby forest, has many well documented health promoting effects (e.g., Leppänen & Pajunen 2017; 2019). Being in nature typically calms the heart rate and lowers blood pressure. Exercising outdoors reduces anxiety, stress and symptoms of depression. The body and mind recover from the stress of everyday life and in a more relaxed state it becomes easier to accept both others and oneself.

A common experience in the social sector is that meetings held outdoors often create a more equal relationship between worker and client, and interactions tend to be more relaxed than in an office like setting defined by the organisation and its staff. Even indoors, natural elements such as houseplants or nature images have been shown to positively affect the wellbeing of clients and workers alike (ibid.; Malinen et al. 2020; Ylilauri 2021).

In the social sector, nature has been taken on as a partner through various nature assisted or nature based methods. These refer to activities that take place in natural settings, most commonly in forests, gardens or on farms. Animals, such as horses or dogs, are often involved as well.

The idea is that nature based activities, such as hiking, gardening, farm work or interacting with animals, support and enable social or rehabilitation goals. When people are in crisis, they tend to turn inwards and being in nature or in the presence of animals allows for both calming inward reflection and gentle activation and engagement. As a person's functional capacity returns, they gradually become able to engage in more demanding situations and more complex social interaction and activities.

For example, social pedagogical equine activities are strongly experiential and communal in nature. Stable work and riding improve participants' functional, emotional, cognitive and physical wellbeing, while also guiding them to take care of life's basic needs such as cleanliness, rest and appropriate amounts of nutrition and exercise. Clients participate either individually or in groups, and they reflect their own emotional states in relation to the horses, for which they are also responsible. A horse does not deceive or lie; it gives direct feedback, which emphasises reciprocity and trust in the relationship. A young woman who participated in social pedagogical equine activities describes her experience as follows: "Well, first of all, just getting out of the institution area – the environment and the horses in general, or animals in general – and then being able to do something like stable work, and then the riding. For me at least, it meant having something during the day that was worth looking forward to." (Peltomäki 2019, pp. 137–138.)

If a person moves from one country or place to another, part of the integration process involves forming a relationship with new environments. In integration work with immigrants, Finnish nature can be introduced through guided excursions, after which people may feel more confident venturing into nature on their own. Local nature can offer peace and safety, as well as opportunities to meet new people and create or strengthen friendships. Nature based methods can help reduce prejudices between different population groups, and excursions can be combined with other activities such as workshops, photography, berry picking, mushroom foraging, fishing or work trial activities like forest planting or timber harvesting. At the same time, it is important to remember that especially clients with refugee backgrounds may have trauma related to nature or animals, making it essential to discuss their experiences and proceed calmly and cautiously when needed (Uusitalo et al. 2019). Overall, nature based methods have been shown to be effective, especially when implemented communally (e.g., forest therapy; see Heikkilä 2014).

Play in natural environments has been shown to reduce ADHD symptoms in children (Green Care, Nature in Social and Health Services), and garden and nature assisted methods have been beneficial even in the care of people with memory disorders. Their quality of life has improved, and aggression and insomnia have decreased. Scientific research has increasingly demonstrated the effectiveness of nature assisted methods. The most advanced research and development has taken place within the international Green Care network, which brings together practices and research findings related to professional nature based activities (see Kuorelahti 2022; Community based and Nature based Methods in Social Work, Ylilauri 2021). How, then, can we restore and strengthen the sense of belonging and the relationships between humans and the non human natural world in social sector work?

Support Emotional Work, Hope and Agency

CLIMATE AND ENVIRONMENTAL ISSUES evoke a wide range of emotions, often referred to as environmental emotions (Pihkala et al. 2022). These include both the immediate feelings triggered by environmental issues themselves and the more indirect emotions triggered by communication, public debate or differing views on environmental issues. Environmental emotions range from curiosity and wonder to guilt, anger and joy.

A significant percentage of Finns experience environmental or climate anxiety; on the other hand, not everyone interested in environmental issues feels anxious (Pihkala et al. 2022). While those experiencing climate anxiety may recognise that things are going wrong and that change is needed, others, especially those who grew up in a culture of (over)consumption, consider sustainability demands offensive and critical of their identity and lifestyle (Virtanen 2022).

Recognising the emotions associated with the climate and ecological crisis is important because it helps us understand people's situations and develop constructive ways of responding. Overall, moving towards more sustainable lifestyles and ecological awareness requires emotional work, processing feelings such as worry, grief, guilt and anxiety related to environmental issues (e.g., Pihkala 2017). At worst, the hopelessness caused by ecological crises can weaken a person's ability to act and lead not only to incapacity but also to an unwillingness to imagine a better world (Amsler 2010).

For some, making a change for the good of the planet involves painfully giving up things that are important to them or have brought them pleasure. Others feel empowered by acting for the good of the climate and ecosystems (Hirvilammi et al. 2019; Pihkala, Sangervo & Jylhä 2022). When environmental emotions are difficult, coping can be supported by strengthening general mental health and emotional skills, taking care of one's wellbeing, and, when needed, seeking help from mental health professionals.

In the midst of change, it is important to nurture hope and agency. Working towards ecological system transition requires believing that change is possible. On the other hand, hope is also action and is born of action, even if belief is not yet present (Virtanen 2022). Amid bleak scenarios, it is important to recognise successes and share good news and more hopeful stories about the world and about people (Ranta Tyrkkö 2017). Equally important is compassion toward oneself and others; there are different days and different seasons in life, and new solutions take shape in relation to what has gone before (Pihkala 2017).

Put Sustainability into Practice

ONE OF THE DEFINING FEATURES of adult social work in Finland during the early decades of the 2000s has been the effort to rehabilitate and activate people living on social benefits, individuals who, for various reasons, are outside the labour market, with the aim of making them capable for work and employable. At the same time, work and employment relationships have undergone rapid transformation: the boundaries between work and leisure have blurred, and part time, temporary, home based, agency and freelance work have become increasingly common.

However, having a job does not guarantee wellbeing. Many people experience working life as overly demanding and feel insecure about their position in the labour market. Setting boundaries around work and managing one's ability to cope have become essential skills. At the same time, a great deal of useful, and even economically indispensable, work takes place outside the monetary economy, in households and various communities (Joutsenvirta et al. 2016, chapter 5).

Future scenarios about work assume that digitalisation will radically and rapidly transform work and the structures of working life (e.g., Collins 2014;

Schulte et al. 2020), replacing especially middle class jobs. This is likely to be a shift comparable in scale to earlier transitions from agrarian to industrial societies and from industrial to service based societies (Suokko & Partanen 2017). Work is also shaped by demographic changes (ageing, migration), as well as climatic, ecological, economic and political developments. While shrinking age cohorts require that opportunities for work be made more flexible for everyone who is able to work, not all working age people will be in full time employment in the future. Some will be permanently or temporarily unemployed, partially able to work, unable to work, studying or otherwise outside the labour market.

In a society aiming to reduce consumption and promote sustainable wellbeing, work and the economy must be understood more broadly than paid employment and the monetary system. Instead of aiming to employ people in any job regardless of environmental or social impacts, work itself should be as sustainable as possible. For example, the circular economy is likely to offer future opportunities for more sustainable work – from high tech specialists to repair, sorting, materials expertise and creative reuse. While paid and entrepreneurial work will continue to be central pillars of society, it is increasingly important to recognise the value of sustainable, socially beneficial work done outside paid employment. This includes caregiving and child rearing in families and communities, as well as self directed food production in gardens and allotments (e.g., Hyvärinen 2017).

Although the monetary value of subsistence oriented activities, such as home gardening, berry and mushroom picking, fishing or beekeeping, is modest from a national economy perspective, their significance for people's diets, food security and appreciation of food is far greater than their market value. Beekeeping, for example, also supports industrial food production by contributing to pollination (Hyvärinen 2017). The sustainability transition is likely to increase the value of lifestyles that have been marginal in competitive consumer societies, those that voluntarily consume little or strive for self sufficiency (Joutsenvirta et al. 2016, chapter 5). When the goal is to create wellbeing for everyone, including those outside the labour market, and to make everyday life more sustainable, various non harmful, low consumption but meaningful and wellbeing enhancing lifestyles can also benefit society. More broadly, in the future, jobseekers may place greater emphasis on a workplace's values, culture, leadership and ethical meaningfulness (Toiminen 2022).

In adult social work, the changes described above would mean a stronger mandate to support and organise sustainable wellbeing, instead of the current

For many social sector client groups, it is possible to link rehabilitation to activities that benefit the climate and the environment, and that may also support employment. For example, various repair workshops or repair cafés can serve as communal hubs for repairing different types of items and goods, and for recycling parts. They can repair bicycles or clothing, prepare and sell climate friendly food, or recycle waste. The activities can be organised in many ways: as a social enterprise that sells the repaired products, or as a workshop where clients keep the items they have restored for their own use. Social sector clients can also develop their own good practices (Tsunoda & Cuadra 2022).

When social rehabilitation or workshop activities involve restoring and maintaining natural sites, it is fair that participants receive compensation or wages for their work. Participants gain opportunities to express themselves and demonstrate their skills, and they strengthen their connection to their living environment. When they can witness others enjoying the results of their restoration work, they receive appreciation from outside their immediate peer group. They can also present the restored environment to others and various associations and companies can join in the activities. At best, both environmental awareness and the well being effects of nature multiply, not only for workshop participants but also for visitors to the restored area.

In some cases, employment created through the restoration of natural environments has become a permanent part of municipal activities and at best activates the entire community to care for their environment together (Nature and Inclusion / THL).

approach, which is often strongly system driven, focused on individual responsibility, and aimed at activating clients into wage labour citizenship. According to Elisa Rainerma (2021 and 2022), an ecosocial orientation in adult social work primarily means strengthening the social and structural dimensions of the work and supporting clients' holistic wellbeing.

The key to this is understanding clients' living worlds and environments (physical, social, economic) and working in a strengths based, connection building way that grows out of those contexts. Work can begin with securing clients' basic needs, identifying and supporting their strengths, and strengthening their connections to other people and to nature (Rainerma 2022). More broadly, when assessing clients' situations, it may be useful to explore aspects of their relationship with nature, such as meaningful places, animals, attitudes toward nature and nature related emotions. Below are some examples of what is possible within the current service system.

Workshop activities should be tailored to the needs of participants. For example, the Men's Shed movement, which originated in Australia, aims to provide communal activities for men experiencing social or health related difficulties, often through woodwork or metalwork. Alongside the activities, information about health and opportunities to improve one's wellbeing are typically offered. Older men experiencing loneliness, for instance, have gained companionship as well as knowledge and support for maintaining their health through these workshops. The activities are designed to feel familiar and approachable for men, often incorporating elements of traditional masculine culture and communication styles (e.g., Kelly et al. 2021; Ford et al. 2014).

A common and widespread form of ecosocial work is the use of community gardens and the activities connected to them. In community gardens, people can grow food or flowers, learn new gardening skills, relax and make new friends. Community gardens come in many forms and sizes. Some gardens or sections of them are designed specifically to support the wellbeing and therapy of older adults or other social sector special groups. Accessibility is often taken into account as well.

Working together typically increases sociability, trust between people and reduces discrimination rooted in prejudices between different population groups. For those living in institutional environments, a garden setting offers opportunities for active participation, inclusion and nature based experiences. Community garden activities combine cultural, ecological, economic and social sustainability. Some community gardens also function more broadly as hubs of nature activism (Bailey et al. 2017; Elonkierto Community Garden).

What all the examples above have in common is that planning and implementing the group processes they describe requires, in addition to social sector professional skills, expertise in the main activity itself, such as repair and recycling, restoring natural sites, ecological restoration, woodworking or metalworking or gardening, skills that social sector professionals may not necessarily possess. Organising such activities therefore requires cross sector imagination, negotiation, finding common ground and everyday collaboration. These same skills are needed more broadly in transition work.

For the people involved, such activities ideally offer personally meaningful opportunities to feel needed and accepted with the knowledge and skills they already have, and to experience increased self esteem and wellbeing (see Niemi 2020). Following Laakso and Aro (2022, 255), the broader goal of ecosocial work, beyond work with individuals and groups, is to develop a systemic understanding of the problems at hand and of our fundamental dependence on nature and on one another.

Find Allies – Don’t Resist

ALONE AND WITHOUT SUPPORT, it is difficult to be a force for change. Ecological reconstruction – whether within individual workplaces or in cross sector societal projects – is strengthened by the knowledge and confidence that many others are working toward the same goals. The development of positive, post consumerist visions and practices is active not only in academia and established professions but also outside them, in citizen movements and local communities, often grounded in respect for and protection of diversity. Such movements include those promoting the Pluriverse, Buen Vivir, Degrowth, the Commons, and Ecofeminism (Systemic Alternatives, n.d.). Collaboration with others moving in the same direction offers opportunities for learning.

What matters is not to slow down change, not to reinforce structures, practices and ways of thinking that we no longer believe can sustain life. Together, and as members of different communities, we are stronger. New solutions take shape in relation to what has gone before, and the gradual transformation of worldviews, everyday life and values may ultimately surprise us with its radicalism and speed.

References

Amsler, Sarah (2010) Bringing Hope to ‘Crisis’. Crisis Thinking, Ethical Action and Social Change. Teoksessa Stefan Skirmshire (toim.) *Future Ethics. Climate Change and Apocalyptic Imagination.* London: Continuum, pp. 129–152.

Aro, Riikka & Laakso, Senja (2022) Lopuksi: Pohdintoja tulevaisuuteen. Teoksessa Senja Laakso & Riikka Aro (toim.) (2022) *Planeetan kokoinen arki: Askelia kestävämpään politiikkaan.* Helsinki: Gaudeamus, pp. 251–267.

Bailey, Susan, Antonia Hendrick & Marilyn Palmer (2017) Eco-social Work in Action: A Place for Community Gardens. *Australian Social Work* 71(1), pp. 98-110.

Barbiero, Giuseppe & Berto, Rita (2021) Biophilia as Evolutionary Adaptation: An Onto- and Phylogenetic Framework for Biophilic Design. *Frontiers in Psychology* 12:700709. DOI: 10.3389/fpsyg.2021.700709

BIOS (2020) Ekologinen jälleenrakennus epävarmassa maailmassa. Luettu 1.12. 2021, https://bios.fi/ekologinen-jalleenrakennus-epavarmassa-maailmassa/

BIOS (2021) Sivistys ekologisen jälleenrakennuksen maailmassa – Kymmenen lähtökohtaa. Luettu 5.3. 2021. https://bios.fi/#blogi

Blühdorn, Ingolfur (2014) Post-Ecologist Governmentality: Post-Democracy, Post-Politics and the Politics of Unsustainability. Teoksessa Erik Swyngedouw & Japhy Wilson (toim.) *The Post-Political and Its Discontents: Spaces of Depoliticisation, Spectres of Radical Politics.* Edinburgh: Edinburgh University Press, pp. 146–166.

Blühdorn, Ingolfur, Butzlaff, Felix, Deflorian, Michael & Hausknost, Daniel (2018) Transformation Research and Academic Responsibility. The social theory gap in narratives of radical change. *IGN-Interventions Mach 2018*, Institute for Social Change and Sustainability (IGN), Vienna University of Economics and Business, Austria. Luettu 1.12.2021.

Blühdorn, Ingolfur & Deflorian, Michael (2021) Politicisation beyond post-politics: new social activism and the reconfiguration of political discourse. *Social Movement Studies* 20(3), pp. 259-275. DOI:10.1080/14742837.2021.1872375

Boetto, Heather, Bowles, Wendy, Närhi, Kati & Powers, Meredith (2020) Raising awareness of transformative ecosocial work: Participatory action research with Australian practitioners, *International Journal of Social Welfare*, 29(4), pp. 300-309.

Chancel, Lucas (2022) Global carbon inequality over 1990-2019. *Nature Sustainability 5*, pp. 931–938.

Collins, Randall (2014) Keskiluokan työn loppu: Pakotietä ei ole. Teoksessa Immanuel Wallerstein, Randal Collins, Michael Mann, Georgi Derluguian & Craig Calhoun (toim.) *Onko kapitalismilla tulevaisuutta?* Helsinki: Gaudeamus ja Vastapaino. Alkuteoksesta Does Capitalism Have a Future (Oxford University Press 2013) suomentanut Kaisa Sivenius.

Dominelli, Lena (2012) *Green Social Work: From Environmental Crises to Environmental Justice.* Cambridge: Polity.

Elonkierto-yhteisöpuutarha -nettisivu, Äänekosken kaupunki. https://www.aanekoski.fi/asuminen-ja-ymparisto/kaupunkiymparisto-ja-liikenne/elonkierto-yhteisopuutarha

Escobar, Arturo (2018) *Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds.* Durham: Duke University Press.

Fanning, Andrew L ., O'Neill, Daniel W ., Hickel, Jason & Roux, Nicholas (2022) The social shortfall and ecological overshoot of nations. *Nature Sustainability 5*, pp. 26–36. DOI: 10.1038/s41893-021-00799-z.

Ford, Sean, Brett Scholz & Lu Vinh N . (2014) Social Shedding: Identification and Health of Men's Sheds Users. *Health Psychology* 34(7), pp. 775-778.

Gardiner, Stephen (2006) A Perfect Moral Storm: Climate Change, Intergenerational Ethics and the Problem of Moral Corruption, *Environmental Values* 15(3), pp. 397-413.

Green Care sivusto / Luonto Sote-palveluissa. https://www.gcfinland.fi/green-care-/vaikuttavuus/luonto-sote-palveluissa/

Harvey, David (2011) *The Enigma of Capital and the Crises of Capitalism*. London: Profile Books.

Heikkilä, Lydia (toim.) (2014) Meahcceterapiija – mettäterapia: Kulttuurilähtöistä päihdetyötä luonnossa. Inari: SámiSoster ry.

Heinimäki, Jaakko (2018) *Arvon Porukka.* Helsinki: Kauppakamari.

Heiskanen, Marjo (2020) *Yhteen hiileen: Mistä ilmastonmuutoksessa on kysymys ja mitä me voimme sille tehdä?* Helsinki: Tammi.

Helne, Tuula, Hirvilammi, Tuuli & Laatu, Markku (2012) *Sosiaalipolitiikka rajallisella maapallolla.* Helsinki: Kelan tutkimusosasto.

Hirvilammi, Tuuli, Väyrynen, Marianne, Stamm, Ingo, Matthies, Aila-Leena, & Närhi, Kati (2019) Reflecting on Work Values with Young Unemployed Adults in Finland. *Nordic Journal of Working Life Studies*, 9(2), pp. 87-104. DOI: 10.18291/njwls.v9i2.114802

Hulme, Mike (2017) *Weathered: Cultures of Climate.* London: Sage.

Hyvärinen, Pieta (2017) Building upon, extending beyond: Small-scale food production within a Nordic welfare state. Teoksessa Enacting Community Economies Within a Welfare State. Mayfly, pp. 71-94. Read 25.11.2022. https://mayflybooks.org/enacting-community-economies-within-a-welfare-state/

Groves, Christopher (2009) Future ethics: risk, care and non-reciprocal responsibility. *Journal of Global Ethics* 5(1), pp. 17–31, DOI: 10.1080/17449620902765286.

Ilmasto-opas (n.d.) Mitä ilmastonmuutos on? Mitä ilmastonmuutos on? | Ilmasto-opas

IPCC (2021) Summary for Policymakers. Teoksessa Masson-Delmotte, V., P. Zhai, A. Pirani, S.L. Connors, C. Péan, S. Berger, N. Caud, Y. Chen, L. Goldfarb, M.I. Gomis, M. Huang, K. Leitzell, E. Lonnoy, J.B.R. Matthews, T.K. Maycock, T. Waterfield, O. Yelekçi, R. Yu, and B. Zhou (toim.) *Climate Change 2021: The Physical Science Basis. Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel for Climate Change.* Read 21.11.2022, IPCC AR6 Working Group 1: Summary for Policymakers | Climate Change 2021: The Physical Science Basis.

Joutsenvirta, Maria, Hirvilammi, Tuuli, Ulvila, Marko & Wilén, Kristoffer (2016) *Talous kasvun jälkeen*. Helsinki: Gaudeamus.

Kauppinen, Juha (2019) *Monimuotoisuus: kertomuksia katoamisista.* Helsinki: Siltala.

Kelly, Daniel, Artur Steiner, Helen Mason & Simon Teasdale (2021) Men's sheds as an alternative healthcare route? A qualitative study of the impact of Men's sheds on user's health improvement behaviours. *BMC Public Health* 21(1) p. 553.

Kinnunen, Veera (2017) *Tavarat tiellä: sosiologinen tutkimus esinesuhteista muutossa.* Rovaniemi: Lapin yliopisto, https://urn.fi/URN:ISBN:978-952-337-033-3

Klein, Naomi (2014) *This Changes Everything: Capitalism vs. The Climate.* New York: Simon & Schuster.

Kulmala, Markku (2021) Ilmakehä, ilmastonmuutos ja ilmanlaatu. Teoksessa Maija Heikkilä (toim.) *Kuinka maailma pelastetaan: Kohti kestävämpää tulevaisuutta.* Tiedekulmapokkari 3. Helsinki: Gaudeamus, pp. 31–49.

Kuorelahti, Marianne (2022) Yhteisöllisten ja luontolähtöisten menetelmien vaikuttavuus aikuissosiaalityössä. Julkaisussa Tutkiva sosiaalityö. Ympäristöt ja rakenteet sosiaalityössä. Talentia-lehti ja Sosiaalityön tutkimuksen seura, pp. 57–81.

Kurien, C . T . (2012) *Wealth and Illfare: An Expedition into real Life Economics.* Bangalore: Books of Change.

Laakso, Senja & Aro, Riikka (2022) Johdanto: Kohti kestävämpää arkea? Teoksessa Senja Laakso & Riikka Aro (toim.) (2022) *Planeetan kokoinen arki: Askelia kestävämpään politiikkaan.* Helsinki: Gaudeamus, pp. 7–21.

Laki julkisista hankinnoista ja käyttöoikeussopimuksista 1397/2016 https://www.finlex.fi/fi/laki/alkup/2016/20161397

Leadbeater, David (2014) Introduction. Teoksessa David Leadbeater (toim.) Resources, Empire and Labour: Crises, Lessons and Alternatives. Halifax: Fernwood Publishing, pp. 12–46.

Leppänen, Marko & Pajunen, Adela (2017) *Terveysmetsä: tunnista ja koe elvyttävä luonto.* Helsinki: Gummerus.

Leppänen, Marko & Pajunen, Adela (2019) *Suomalainen metsäkylpy.* Helsinki: Gummerus.

Luonto ja osallisuus -nettisivu, Hyvinvoinnin ja terveyden edistämisen johtaminen / THL.

Lähde, Ville (2022) Arjen teoille on annettava yhteinen suunta. Teoksessa Senja Laakso & Riikka Aro (toim.) *Planeetan kokoinen arki: askelia kestävämpään politiikkaan.* Helsinki: Gaudeamus, pp. 82–99.

Magnason, Andri Snær (2020) Ajasta ja vedestä. Suomentanut Tapio Koivukari. Helsinki: Aula & Co. Islanninkielinen alkuteos Um tímann og vatnið (2019), published by Forlaagið, www.forlagid.is

Malinen, Henna, Finel, Nufar, Tiitu, Maija, Vierikko, Kati, Tuhkanen, Eeva-Maria, Sinkkonen, Aki, Matila, Airi, Lahti, Essi, Hannonen, Piritta & Hapuoja, Anni (2020) *Elämänmittainen lähivihreäpolku Tietopaketti lähiluonnon hyvinvointivaikutuksista.* Helsinki: Ympäristöministeriö ja Suomen ympäristökeskus. https://julkaisut.valtioneuvosto.fi/handle/10024/162679

Martin, Mathilde & Islar, Mine (2021) The 'end of the world' vs. 'the end of the month': understanding social resistance to sustainability transition agendas, a lesson from the Yellow Vests in France. *Sustainability Science* 16, pp. 601–614.

Matthies, Aila-Leena & Närhi, Kati (2014) Ekososiaalinen lähestymistapa rakenteellisen sosiaalityön viitekehyksenä. Teoksessa Anneli Pohjola, Merja Laitinen, & Marjaana Seppänen (toim.) Rakenteellinen sosiaalityö. Sosiaalityön tutkimuksen vuosikirja 2014. Unipress, pp. 87–116.

Matthies, Aila-Leena & Närhi, Kati (2017) (toim.) *The Ecosocial Transition of Societies. The Contribution of Social Work and Social Policy.* London: Routledge.

McDonald, Catherine (2006) Challenging Social Work: The Institutional Context of Practice. Houndmills: Palgrave.

McKinnon, Catriona (2012) *Climate Change and Future Justice. Precaution, Compensation and Triage.* London: Routledge.

McKinnon, Jennifer & Alston, Margaret (2016) *Ecological Social Work. Towards Sustainability.* London: Palgrave.

Moore, Jason W . (2016) Introduction. Anthropocene or Capitalocene? Nature, History and the Crisis of Capitalism. Teoksessa Jason W. Moore (toim.) *Anthropocene or Capitalocene? Nature, History and the Crisis of Capitalism.* Oakland: PM-Press, pp. 1-11.

Mulgan, Tim (2011) *Ethics for a Broken World. Imagining Philosophy after Catastrophe.* Durham: Acumen.

Niemi, Petteri (2020) Tunnustussuhdeteoria sosiaalityössä. Teoksessa: Hirvonen, Onni (toim.) *Tunnustuksen filosofia ja politiikka – Hegelistä nykypäivään.* Helsinki: Suomalaisen kirjallisuuden seura, pp. 271-287.

Närhi, Kati & Matthies, Aila-Leena (2001) What is the Ecological (Self)Consciousness of Social Work? Perspectives on the Relationship Between Social Work and Ecology. Teoksessa Aila-Leena Matthies, Kati Närhi & Dave Ward (toim.) *The Eco-Social Approach in Social Work.* University of Jyväskylä: SoPhi, pp. 16-53.

Närhi, Kati & Matthies, Aila-Leena (2016) Conceptual and historical analysis of ecological social work. Teoksessa Jennifer McKinnon & Margaret Alston (toim.) *Ecological social work: toward sustainability.* London: Palgrave Macmillan, pp. 21-38.

Närhi, Kati & Matthies, Aila-Leena (2018) The ecosocial approach in social work as a framework for structural social work. *International Social Work*, 61(4), pp. 490–502.

Närhi, Kati (2017) The Changing Understanding of the 'Person in Environment' in Organizing Public Social Work Practice. Teoksessa Aila-Leena Matthies & Kati Närhi (toim.) *The Ecosocial Transition of Societies: The Contribution of Social Work and Social Policy.* London: Routledge, pp. 301–318.

Närhi, Kati (2022) Ekososiaalisen työn reunaehtoja. *Tutkiva sosiaalityö* 22, pp. 8–18. Talentia-lehti ja Sosiaalityön tutkimuksen seura.

Nöjd, Taija, Kannasoja, Sirpa, Niemi, Petteri, Ranta-Tyrkkö, Satu & Närhi, Kati (tulossa) Social work Professionals' views on addressing environmental issues in social work in Finland.

Peltomäki, Pirja (2019). "Hevosista hyvinvointia – sosiaalipedagoginen hevostoiminta syrjäytymisen ehkäisijänä ja osallisuuden vahvistajana". Teoksessa Ylilauri, Martta & Anja Yli-Viikari (toim.) *Kohti luonnollista hyvinvointia - Näkökulmia luontoperustaisen toiminnan kehittämiseen.* Levón instituutin julkaisuja 143, pp. 135–144.

Pelttari, Mikko (2021) *Lämpenevä Maa – ilmastolukutaidon käsikirja.* Tampere: Vastapaino

Pihkala, Panu (2017) *Päin Helvettiä? Ympäristöahdistus ja toivo.* Helsinki: Kirjapaja.

Pihkala, Panu, Sangervo, Julia & Jylhä, Kirsti M . (2022) Nuorten ilmastoahdistus ja ympäristötunteet. Teoksessa Tomi Kiilakoski (toim.) *Kestävää tekoa. Nuorisbarometri 2021.* Helsinki: Valtion nuorisoneuvosto, Nuorisotutkimusseura/ Nuorisotutkimusverkosto, ja Opetus- ja kulttuuriministeriö, pp. 95–116.

Pihlström, Sami (2020) Sami Pihlström: Ilmastonmuutos eksistentiaalisena uhkana. Teoksessa Simo Kyllönen & Markku Oksanen (toim.) *Ilmastonmuutos ja filosofia.* Helsinki: Gaudeamus, pp. 297–316.

Rainerma, Elisa (2021) Ekososiaalisen työorientaation mahdollisuudet suomalaisessa aikuissosiaalityössä. Maisterintutkielma. Jyväskylän yliopisto, Kokkolan yliopistokeskus Chydenius.

Rainerma, Elisa (2022) Ekososiaalinen lähestymistapa aikuissosiaalityön uudistajana. *Tutkiva sosiaalityö* pp. 22, 19–34. Talentia-lehti ja Sosiaalityön tutkimuksen seura.

Ranta-Tyrkkö, Satu (2017) Sosiaalityön tulevaisuuden etiikka epävarmuuden ja ympäristöriskien maailmassa. Teoksessa Rosi Enroos, Mikko Mäntysaari & Satu Ranta-Tyrkkö (toim). *Mielekäs tutkimus. Näkökulmia sosiaalityön tutkimuksen missioihin.* Tampere: Tampere University Press, pp. 113–138. http://urn.fi/URN:ISBN:978-952-03-0606-9

Ranta-Tyrkkö, Satu & Närhi, Kati (2021) Striving to Strengthen the Ecosocial Framework in Social Work in Finland. *Community Development Journal* 56(4), pp. 608–625. DOI: 10.1093/cdj/bsab030

Salonen, Arto, Kurenlahti, Mikko & Jaaksi, Ari (2021) *Rakkautta ja valoa: Tie hyvään tulevaisuuteen.* Jyväskylä: Docendo.

Schulte, Paul A ., Streit, Jessica M .K ., Sheriff, Fatima, Delclos, George, Felknor, Sarah A ., Tamers, Sara L ., Fendinger, Sherry, Grosch, James & Sala, Robert (2020) Potential Scenarios and Hazards in the Work of the Future: A Systematic Review of the Peer-Reviewed and Gray Literatures. *Annals of Work Exposures and Health* 64(8), pp. 786–816. DOI: 10.1093/ annweh/wxaa051

Sitra (2020) Megatrendit. Sitran selvityksiä 162. Luettu 1.12.2021.

Suokko, Aki & Partanen, Rauli (2017) Energian aika: Avain talouskasvuun, hyvinvointiin ja ilmastonmuutokseen. Helsinki: WSOY.

Systemic alternatives (n .d .) https://systemicalternatives.org/category/english/, Read 12.1.2023.

Toiminen, Marjaana (2022) Hyppy: Työn arvaamaton tulevaisuus ja uudet mahdollisuudet. Helsinki: Tammi.

Tsunoda, Erin & Cuadra, Carin (2022) Eco-social Interventions in Malmö: Capturing the "How" of Sustainable Urban Development. Malmö: Malmö University, Institute for Sustainable Development.

Urry, John (2013) *Ilmastonmuutos ja yhteiskunta.* Tampere: Vastapaino. (Climate Change and Society, Polity Press 2011, suomentanut Jyrki Vainonen).

Uusitalo, Marja, Tuulentie, Seija & Jokela, Laura (2019) Pohjoinen luonto maahanmuuttajien kotoutumisessa" Teoksessa Martta Ylilauri & Anja Yli-Viikari (toim.) *Kohti luonnollista hyvinvointia - Näkökulmia luontoperustaisen toiminnan kehittämiseen.* Levón instituutin julkaisuja 143, pp. 86–93.

Vadén, Tere (2017) Jälkisanat: "Tiedottomuus synnyistä". Teoksessa Antti Salminen (toim.) *Kirjeitä tulevaisuudesta: ääniä maapallon säästymisestä.* Helsinki: Siemenpuu-säätiö, pp. 227–233.

Virtanen, Harri (2022) *Trauma ja luonto: Eli kuinka selviytyä ekoahdistuksesta.* Helsinki: SKS Kirjat.

Yhteisölliset ja luontolähtöiset menetelmät Sosiaalityössä – Tuletko toimistolle vai mennäänkö metsään? AIKUMETOD-tutkimus & Taloudellinen toimintakyky ja sosiaalinen osallisuus (TASOS) – kehittämishanke, Kokkolan yliopistokeskus Chydenius.

Ylilauri, Martta (toim.) (2021) Green Care – Kokeilemisen arvoinen asia. Luonnollista tukea elämään (LuoNa) -hankkeen kokemukset ja keskeiset tulokset. Vaasa: Vaasan yliopiston raportteja 26.

Talentia Trade Union
of Professional Social Workers