

02

LIVING IN INTERDEPENDENCE

Interdependence underpins human and planetary wellbeing, but remains marginal in education systems.



KEY MESSAGES

- Interdependence is a fundamental condition of biophysical, ecological, and social life. All life exists within complex, dynamic relationships across species, scales, and generations. Education systems need to engage more fully with these relationships to address planetary sustainability challenges.
- Despite growing understanding of the interconnected nature of Earth's systems, many education systems remain rooted in individualism, control, and separability—paradigms misaligned with the conditions for sustainable planetary futures.
- Education that centers interdependence can strengthen ecological awareness, collective resilience, civic engagement, and the forms of learning and action needed to live well within planetary boundaries.
- Reorienting education around interdependence means learning with and from Indigenous, land-based, and other relational knowledge traditions that have long placed reciprocity, responsibility, and relationships at the heart of life and learning, while respecting their distinct foundations and the authority of the communities that sustain them.

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INSIGHT

Human societies are embedded within a complex, tightly coupled planetary system in which biophysical, ecological, and social processes are fundamentally interdependent. Earth system science—particularly the planetary boundaries framework—shows that human activity has become a dominant force shaping planetary dynamics (Rockström et al., 2009; Steffen et al., 2015; Richardson et al., 2023). Climate regulation, biosphere integrity, and land-system change interact in nonlinear ways, allowing disruption in one domain to cascade across others. Human wellbeing is inseparable from these dynamics: it depends on social foundations—including health, education, equality, political voice, and access to essential resources—whose provision and distribution both shape and are shaped by ecological pressures (O'Neill et al., 2018). With seven of nine planetary boundaries already breached (Stockholm Resilience Centre, 2025), strengthening societal understanding of these ecological and social interdependencies has become urgent—and education has a central role to play.

Yet formal education systems have been slow to respond to this growing understanding of systemic interdependence, even as interdependence continues to be learned and sustained beyond formal institutions—in families, communities, and social movements. Many formal systems remain locked into 20th-century paradigms that privilege individualism, competition, disciplinary silos, and assumptions of unbounded economic growth (Silova et al., 2025; Sterling, 2024; Orr, 2023). These structures can detach learning from ecological realities and reinforce a view of the learner as autonomous and separate from the systems that sustain life. They can also constrain learners' ability to understand and respond to complex socio-ecological challenges, including climate disruption, biodiversity loss, and cascading risks across sectors and scales. The report by Future Earth et al. (2024) documents the interconnected character of these risks.

Empirical research underscores the depth of this misalignment. Cross-national studies reveal that countries with higher levels of educational attainment—measured by secondary completion rates and proficiency scores—also tend to report higher per capita CO₂ emissions (Komatsu et al., 2019, 2020; Rappleye et al., 2024). While this relationship does not establish that education itself causes ecological harm, it challenges the assumption that expanding education under prevailing models necessarily produces more sustainable societies. Related research shows that countries achieving high levels of human development often do so at the expense of ecological sustainability, highlighting the structural trade-offs embedded in prevailing development systems (O'Neill et al., 2018).

Rather than consistently preparing societies to live within planetary boundaries, many education systems continue to reproduce cultural ideals of autonomous individualism, self-reliance, mastery, and control that are difficult to reconcile with conditions of ecological interdependence. At the same time, research in cultural psychology finds associations between interdependent self-construals—understanding oneself in relation to others and the natural world—and stronger environmental concern and values, as well as more frequent pro-environmental behaviour (Tam, 2025; Bretter & Schulz, 2025; Duff et al., 2022). Together, these findings point to a deeper tension within dominant education systems: they continue to cultivate values associated with industrial-era notions of progress while giving less attention to the relational orientations and collective forms of agency needed for

planetary resilience. Unless education reexamines its core assumptions about who we are and how we relate to one another and the Earth, it risks reproducing some of the very logics implicated in the ecological crisis.

Education that centers interdependence offers an alternative—one that prepares learners to live well within planetary boundaries while realigning human development with Earth system stability and justice (Rockström et al., 2021). A growing body of research and scholarship suggests that pedagogies grounded in relationality—including place-based, food-systems, multispecies, and experiential approaches—can foster ecological literacy, systems thinking, relational awareness, and pro-environmental orientations (Rappleye et al., 2024; Rappleye & Komatsu, 2026; Bustillos Morales & Zarabadi, 2024; Ardoin et al., 2023; Verlie, 2021; Fu & Komatsu, 2024; Gravett et al., 2024; Common Worlds Research Collective, 2020). Complementing these approaches, research on transformative skills highlights systems thinking, anticipatory thinking, empathy, reflexivity, and relational responsibility as essential foundations for navigating complex societal transitions (Redman & Wiek, 2021; Barron et al., 2021; Kwauk & Casey, 2022). Together, these approaches cultivate not only cognitive understanding but also the capacity to recognize, sustain, and act within webs of relation, fostering collective flourishing within Earth's limits.

Contemporary efforts to center interdependence in education do not begin on new ground. Indigenous, land-based, community-rooted, and other relational knowledge traditions have long placed relationships, reciprocity, and responsibility at the heart of life and learning, despite their historical marginalization within dominant educational paradigms. Education can learn with and from these traditions only by respecting their differences, the contexts from which they arise, and the authority of the communities that sustain them. Their knowledge cannot be detached from particular places, histories, relationships, and responsibilities or collapsed into a single framework of relationality. This contextual grounding is central to many Indigenous, land-based, and community-rooted traditions, in which knowledge is understood as co-produced through reciprocal relationships with land, ancestors, and more-than-human kin (e.g., Kimmerer, 2020; Styres, 2019; Smith et al., 2019; Bawaka Country, 2016; Tuck & McKenzie, 2015).

Distinct relational understandings are also articulated across African philosophies of Ubuntu, which emphasize personhood through relationships (e.g., Cossa, 2020; Le Grange, 2018); Confucian and Buddhist thought, which highlight reciprocity, harmony, and the interdependence of human and more-than-human worlds (e.g., Abe, 2014; Komatsu & Rappleye, 2020; Sevilla, 2016); and Latin American knowledge systems and decolonial thought, which foreground relational ontologies and pluriversal politics (e.g., Escobar et al., 2024; de la Cadena & Blaser, 2018). Relational thinking also has deep roots within Western philosophical traditions, where the interconnection of thought, matter, and experience has long been a central concern (e.g., Spinoza, 1677/1996; Wittgenstein, 1953/2001; Bateson, 1972; Barad, 2007; Haraway, 2016; Latour, 2018). These traditions are not equivalent, but in different ways they challenge the assumption of an autonomous, separable human subject. Together, they demonstrate that relationality is neither new nor singular and broaden the conceptual resources available for reimagining education.

Taken together, this evidence suggests that centering interdependence does more than add ecological content to existing curricula. It reshapes learning across multiple, interacting levels. For individuals, it changes how learners understand themselves in relation to other people, places, and living systems.

Within groups and communities, it supports shared inquiry, reciprocal responsibility, and collective action. Within institutions and education systems, it directs attention to the relationships among actors, structures, functions, and feedback processes that shape how knowledge is produced, decisions are made, and connections with communities and places are sustained (Faul & Savage, 2023). At the societal level, it supports collective learning across differences, sectors, scales, and generations. Research suggests that relational and participatory approaches can support civic engagement (Ardoin et al., 2023), psychosocial resilience in climate change education (Ojala, 2016), and transformative agency in community-based learning for sustainability (Macintyre et al., 2018). Cross-national analyses also find associations between more interdependent cultural orientations and lower ecological footprints and per capita CO₂ emissions (Komatsu et al., 2019, 2020). Centering interdependence, then, is not simply about what learners know, but about how education situates people, communities, and institutions within the relationships through which collective life and planetary futures are made.

02 Pathways for transformation

- 01 Reorient educational frameworks around interdependence and epistemic plurality.** Embed mutuality, reciprocity, and relationality across curricula, pedagogy, and assessment, while ensuring that Indigenous, land-based, ecological, spiritual, and other relational knowledge traditions are engaged on their own terms and in relation to the communities and contexts that sustain them.
- 02 Integrate ecological and systems thinking** into core curricula through place-based, experiential, and transdisciplinary pedagogies that connect learners to their local and planetary contexts.
- 03 Support educators in advancing relational change.** Reorient teacher education and professional learning toward relational, affective, ecological, and systems understanding. Protect educators' professional autonomy and meaningful participation in decision-making, and provide the time, networks, resources, and working conditions needed to translate this learning into practice.
- 04 Transform educational institutions into relational learning systems.** Reconfigure schools, universities, and community learning spaces to support collective inquiry, participatory decision-making, institutional learning, and reciprocal relationships with communities, places, and more-than-human life—from food systems and school grounds to community partnerships and multispecies learning spaces.

ILLUSTRATIVE PATHWAYS IN PRACTICE

The following examples illustrate how interdependence is already reshaping educational practice. While they emerge from different cultural and institutional contexts, each demonstrates how learning can cultivate relationships of reciprocity, care, and collective responsibility that strengthen our capacity to live well within an interdependent world.

Japan's *Shokuiku*: Learning Interdependence Through Food Systems

Japan's national *shokuiku* (food education) policy and associated school practices reimagine food as more than nutrition. Together, they promote healthy eating, while cultivating interdependence, gratitude toward nature, cultural continuity, and awareness of the relationships linking food production, consumption, and sustainability. Through growing, preparing, sharing, and reflecting on food, learners experience these relationships in everyday life, recognizing food as part of a living web connecting people, culture, and the more-than-human world. In this way, *shokuiku* embeds relational understanding into everyday educational practice, fostering reciprocity, collective responsibility, and care for both local communities and planetary wellbeing.

Learn more

Rapplee, J., Komatsu, H., & Nishiyama, S. (2025). School food, sustainability, and interdependence: Learning from Japan's *shokuiku*? *Oxford Review of Education*, 51(1), 129–147.

<https://doi.org/10.1080/03054985.2023.2296097>

Common Worlds Research Collective: Learning to Become with the World

The Common Worlds Research Collective reimagines education around the understanding that humans are inseparable from the more-than-human worlds they inhabit. Rather than treating nature as an external object to be studied, Common Worlds pedagogies invite learners to learn with places, animals, plants, materials, and communities through relationships of care, reciprocity, and shared responsibility. Their work calls for a shift from "learning about the world in order to act upon it" toward "learning to become with the world," cultivating the relational orientations needed to live well within an interconnected and changing planet. Across research, teacher education, and pedagogical practice, the Collective demonstrates how interdependence can become a foundation for educational transformation.

Learn more

Common Worlds Research Collective website: <https://www.commonworlds.net>

Common Worlds Research Collective. (2020). Learning to become with the world: Education for future survival. *UNESCO Futures of Education Ideas Series*. UNESCO.

<https://unesdoc.unesco.org/ark:/48223/pf0000375141>

Learning Interdependence Through Ecosystem Restoration in Somanga, Tanzania

In the coastal community of Somanga in southern Tanzania, community organizations, university researchers and students, local leaders, and government actors learn together through the restoration of degraded coral reefs and mangroves. Using participatory action research, community members bring situated knowledge of tidal rhythms, fish-breeding cycles, coral behavior, and mangrove propagation into dialogue with scientific knowledge and research practices, becoming knowledge producers and conservation leaders rather than simply beneficiaries. Their collective work has resulted in nearly 7,000 transplanted corals and more than 17,000 mangroves planted and cared for, while restoration knowledge has spread to neighboring communities (Mazigo et al., 2023; Mazigo & Mwita, 2025; Vergotine et al., 2025). Mazigo and McCowan (2025) relate the Somanga experience to Ubuntu and wider Bantu philosophies of relationality, showing how climate education can cultivate reciprocal learning, ecological care, and collective responsibility by learning and acting within the relationships among human livelihoods, marine life, and coastal ecosystems.

Learn more

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