

SUSTAINABILITY VS EDUCATIONAL MEDIATION

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Abstract:

The sustenance of human civilization is contingent upon the indispensable factor of livelihood. Livelihood encompasses various dimensions, including physical, intellectual, psychological, and emotional aspects. The organisation and pursuit of livelihoods in a densely populated world give rise to numerous challenges, particularly in relation to the shared environment that sustains all living organisms on Earth. Hence, the notion of sustainable livelihoods emerges, referring to the ability to endure and rebound from pressures and disruptions while simultaneously preserving or improving a household's resources without compromising the foundation of natural resources. Moreover, the pursuit of education should be directed towards the advancement of knowledge-based societies (KBS) in order to address alternative livelihood projects (ALP) and foster a preference for more socially and ecologically beneficial occupations. Formalised education systems impose limitations on both teachers and pupils, compromising innate abilities, talents, personal interests, and practicality. The future envisioned by KBS entails the dismantling of the obstacles imposed by traditional formal education within society and instead prioritising education that supports the various life systems present in society. The concept of information can no longer be regarded as identical with knowledge, given that technology has facilitated its widespread and equitable accessibility at no cost.

Introduction

The sustenance of human civilization is contingent upon the existence of a livelihood, which is an indispensable factor. Livelihood encompasses various dimensions, including physical, intellectual, psychological, and emotional aspects. These dimensions are closely intertwined with the overall well-being, health, self-esteem, interest, satisfaction, and cohesion of individuals, families, and communities. In contemporary society, there is growing apprehension regarding the organisation of human livelihoods and activities within a densely populated world. This arrangement is believed to be contributing to numerous environmental challenges that affect all living organisms inhabiting the globe. Hence, the notion of sustainable livelihood emerges, encompassing a definition that characterises it as "a type of human

profession that possesses the capacity to endure and recuperate from various pressures and disturbances while concurrently preserving or augmenting a household's assets without compromising the integrity of the natural resource foundation." Technological advancements do not pose a danger to sustainable livelihoods; rather, they serve to complement them. The issue arises when the general populace is supposed to make livelihood decisions based on these characteristics. The viewpoint presented in this context encompasses not only ecological aspects but also socio-ecological dimensions. Livelihood decisions are influenced by various elements, including the assessment of an ideal equilibrium between material benefits and risk. Safety and security are two crucial considerations that individuals must take into account when determining their desired pursuits and aversions in life. Additionally, the collective mentality of the community and its approach to daily activities have a role in determining the preference for a high-risk, high-gain mindset.

Various attitudes towards risk exist, as individuals with diverse personality types possess distinct methods of perceiving and conceptualising risk and terror. Certain activities may be perceived as risky by certain individuals, while others may view them as enjoyable, adventurous, or simply a routine part of life. The influence of habit, familiarity, and training, which are all components of informal education, significantly shapes individuals' perceptions of risk and danger. The primary factor in selecting a profession should likely revolve around one's interest, enjoyment, and ability to derive meaning from the work involved. It is implausible for individuals to persist in engaging in activities they genuinely lack interest in over the course of their extensive lifespans. Social mores and conditioning are significant factors that influence an individual's life, as their goals, comfort, and emotional stability are shaped by the socio-cultural environment in which they are raised. The human species universally experiences a significant requirement for acceptance and support from their familial and social networks. The decisions made by individuals and communities regarding their livelihoods are influenced by the extent to which they anticipate being accepted by those in their immediate environment. Geo-political concerns encompass the geographical location and terrain of a given place, which significantly influence the occupational choices made by those residing there over an extended period of time. Various factors, such as climatic conditions, soil types, water availability, land availability, language, and culture, play significant roles in shaping livelihood choices and their implementation.

This discourse aims to elucidate the notion of livelihoods. What role does education play in this particular situation? In a single concise term: ubiquitously. The educational trends and resources available in a given society have a significant impact on the five aspects mentioned, establishing a strong link between education and the socioecological problems that we all face. In order to effectively implement ALP interventions and promote more sustainable socio-ecological occupations, it is imperative that the focus of education shift towards the advancement of KBS (knowledge-based societies). This entails a deliberate effort to reduce environmentally harmful activities. When discussing the concept of alternative livelihood programmes (ALP), it is imperative to relinquish the erroneous idea that one livelihood can be readily replaced by another, taking into consideration socio-ecological factors. However, the nature of reality is far from straightforward. The viability of a livelihood for both an individual and a community hinges on its effectiveness. An effective livelihood is characterised by its ability to align with the unique attributes of individuals within a community, such as their personalities, multiple intelligences, specific strengths, special abilities, talents, and interests. The ability to select one's occupation and pursue education without coercion or bias is a fundamental element in the establishment of sustainable livelihoods. Efficiency refers to the capacity of a livelihood to sufficiently meet the requirements of individuals and the communities to which they belong. The requirements and methods of meeting these needs vary based on geographical locations and cultural contexts. Human beings require both physical and emotional security in order to ensure their existence. As such, it is imperative to minimise or at the very least maintain a level of risk engagement that is either lower or on par with existing circumstances.

Previous discussions have indicated that the assessment of hazards in terms of threat analysis may differ among individuals. However, it is universally recognised that a fundamental need for safety and self-preservation exists for individuals in any occupation they may be engaged in. Indeed, a significant proportion of individuals have a limited capacity to tolerate heightened levels of risk in relation to their means of subsistence. This is primarily due to the fact that such risks not only affect their personal well-being but also have implications for the welfare of their immediate family members. Consequently, the perception of threat associated with these risks is considerably amplified. The development of livelihoods in a community or area is influenced by a range of socio-cultural and geopolitical factors that are specific to the local context. Historical, geographical, sociological, climatic, faunal, floral, and natural resource factors collectively influence the livelihood decisions that individuals

worldwide are inclined to and ought to make. The promotion of positive social outcomes is a crucial factor to be considered in the determination of livelihoods within societies and communities. The creation of livelihoods should aim to enhance the overall well-being of the entire community rather than solely benefiting specific individuals. An improved ambience encompasses all aspects of life, such as financial well-being, overall quality of life, and access to essential resources and services like food, water, air, healthcare, education, infrastructure, leisure activities, and overall well-being.

The United Nations Development Programme (UNDP) has recently provided a definition of livelihoods as a development objective, encompassing other aspects beyond only employment. According to the authors, livelihoods can be defined as the various activities, methods, and entitlements through which people sustain their livelihood. Sustainable livelihoods can be described as the desired outcomes of individuals, which stem from their ability to make choices and avail themselves of opportunities and resources. These individuals utilise these assets to support their livelihoods in a manner that does not restrict the ability of others to earn a living, both presently and in the future. According to the Oxfam Handbook of Development and Relief (1995), the concept of sustainable livelihoods is characterised by a systems-oriented perspective. It entails examining the effects on social and gender equity, resource utilisation patterns, the generation of opportunities that do not entail transferring costs to the environment, and the improvement of individuals' lives without causing impoverishment to others or future generations. An additional pertinent concept encountered in this context is livelihood systems, which have been characterised as "combinations of economic, social, and physical components and their interconnections that serve as the foundation for decisions regarding one's means of subsistence".

The present quandary pertains to the frequently misused concept of sustainable livelihood, which is sometimes conflated with sustainable economic growth. The excessive emphasis on the financial or market-oriented interpretation of lifestyles, as well as the predominance of the Western mathematical model, has given rise to a predicament. This is due to the fact that the substitution of labour with energy, sourced from inexpensive fossil fuels, constitutes a fundamental driver of economic expansion. Therefore, it is common for us to overlook the anthropological dimensions of livelihoods, which reveal that the fundamental activities involved in sustaining one's livelihood are shaped by cultural influences. The understanding of sustainable livelihoods and the necessary educational preparations for

populations to transition towards such livelihood options are contingent upon the interplay of various institutional arrangements, including kinship, political, magico-religious, and market systems. Furthermore, the notion of sustainable livelihoods is fundamentally encompassed within the broader framework of a sustainable and thriving community, characterised by interdependent connections among individuals and the harmonious interaction between humanity and the natural environment.

The concept of education for sustainable livelihoods (ESL)

It pertains to the provision of educational opportunities that promote the development of skills and knowledge necessary for individuals to secure sustainable livelihoods. Numerous instructors express dissatisfaction with the limitations imposed by extensively structured educational systems, which appear to undermine natural inclinations, individual abilities, personal interests, and practical relevance. Recognising the future as one that embraces knowledge-based societies (KBS) represents an initial stride in dismantling the societal constraints imposed by traditional formal schooling. The concept of information can no longer be regarded as identical with knowledge, as advancements in technology have facilitated its widespread and equitable accessibility. The establishment of an educational environment that fosters the integration of students' intuitive ways of knowing with scholastic and academic forms of knowledge is vital. The encouragement of knowledge across several domains (such as academic, vocational, traditional, environmental, and interpersonal) is vital for propelling human progress. Reflective teaching can be employed to foster critical analysis and synthesis of ideas among individuals across all age groups within a given community. This pedagogical approach aims to cultivate the development of skills and abilities that contribute to the enhancement of various life-support systems (LSS). The notion of economic development has been previously highlighted, emphasising that a limited quantitative approach to the economy is no longer sufficient for sustaining livelihoods. Given the significant population expansion and automation that have led to rapid societal and environmental transformations, it is imperative to provide students with a comprehensive understanding of the ecological implications and impact of economic activities throughout their educational journey. The current educational imperative is to address shifts in consumption patterns and prioritise occupational endeavours that promote the preservation, conservation, and restoration of increasingly scarce resources [9].

The need to consistently consider the equilibrium between anthropocentric and eco-centric values pertaining to a resource is a crucial aspect to be consistently acknowledged in all economic endeavours. Moreover, it is imperative that the necessary skills and knowledge to effectively handle this balance are integrated into educational curricula at all levels. By the mid-1990s, it became evident that the moral or aesthetic perspective on natural resource management was not yielding optimal results, leading to a significant disillusionment among social planners. The emergence of the "New Conservation Paradigm" emphasises the importance of recognising the economic value of wildlife. For instance, the economic significance of a rainforest in terms of supporting sustainable lives is considerably greater when considering factors such as the abundance of plant and animal species, the potential for ecotourism, the mitigation of natural disasters, and the consistent provision of rainfall, as opposed to solely focusing on the short-term gains derived from logging activities. Education, when centred on these facets, encompasses more than just a subject-oriented approach. By encouraging students to actively explore and comprehend these concepts, it can effectively induce alterations in their behavioural patterns and attitudes. The user's text does not contain any information to rewrite. Social cohesion is a prominent topic of concern within the framework of sustainability, with an emphasis on achieving a fairer allocation of resources among the global population while also considering the limitations imposed by the environment's carrying capacity. This phenomenon fosters a societal mindset that prioritises the consideration of fellow individuals from a humanitarian perspective rather than categorising them based on occupational distinctions such as blue-collar or white-collar workers or evaluating their worth based on numerical or materialistic indicators of status. The attainment of this outcome is contingent upon the acquisition of knowledge and abilities that are essential for survival and reliant on mutually beneficial relationships, rather than being only determined by the monetary value associated with educational credentials and employment opportunities.

The implementation of a dialogical ethic within the realm of education fosters the cultivation of diverse perspectives and the enhancement of intellectual discourse among individuals from various social backgrounds. The primary focus of sustainable livelihoods lies in the responsible management of resources, biodiversity, and the earth's ecosystem. This entails meeting present needs while ensuring that future generations can also fulfil their own needs. Consequently, it is crucial for educational efforts to prioritise this aspect. It might be argued that the endeavour to instill the value of resources in children through environmental

education is not a novel concept. However, it is questionable if the cultivation of appreciation can truly be achieved by an instructional approach that primarily focuses on textbook-based learning, characterised by rote memorization of a limited number of topics, followed by examinations and subsequent progression. The response is unequivocally negative. The pursuit of education pertaining to sustainable environments and, consequently, sustainable livelihoods should be centred around real-life experiences, motivated by practical applications, and centred on implementation. The inquiry that necessitates resolution via educational means pertains not to the identification of deficiencies but rather to the identification of actionable measures that may be undertaken by individuals in their daily lives and professional endeavours to rectify these issues, along with the appropriate strategies for implementation. An optimal approach involves the integration of traditional ecological knowledge and modern scientific methodologies within a practical application framework. An illustrative instance may be found in the Satoyama and Satoumi landscaping projects conducted in Japan. These initiatives have fostered awareness and engagement, commencing at the school level and permeating into many regions of the country as an integral component of everyday life. The principles discussed here pertain to the planning of land and water bodies, which contribute to the creation of dynamic mosaics consisting of controlled socio-ecological systems. These systems encompass various elements such as secondary forests, farmlands, grasslands, irrigation ponds, coastal fisheries, and densely populated human settlements.

The primary objective of these integrated systems is to generate a range of ecosystem services that support sustainable livelihoods. Education with a specific emphasis on these activities has the potential to cultivate a population that possesses the capacity to effectively address eco-environmental challenges. Furthermore, it can foster livelihoods that offer advantages to humanity, regardless of age or technological advancements. The education system faces a growing challenge in preparing individuals for employment and employability. It is no longer sufficient to solely focus on equipping individuals with the skills necessary to secure a job and provide for their basic needs. Instead, there is a need to cultivate human capacity that extends beyond immediate earning potential, encompassing lifelong learning and the ability to adapt and navigate complex livelihood strategies in a rapidly changing world. The issue at hand pertains to the uncritical acceptance of the notion that the global economy, which operates on the principles of free markets, economic competition, and international trade, is the ultimate solution for generating employment opportunities. Additionally, there is a prevailing belief that the responsibility for securing privileged and comfortable tertiary employment lies

primarily with democratic political institutions. However, the heavy reliance on the burning of affordable fossil fuels and the provision of services that are amenable to automation come with all of the aforementioned advancements, as well as the optimistic aspiration of achieving greater economic prosperity. How can one effectively facilitate the education of competency-based education (CBE), which entails the cultivation of essentially human traits, sensory inputs, judgement, and aesthetics? One potential solution is implementing modifications to curricula, teaching and learning practices, learning settings, and assessment methods in order to decrease the emphasis on rote memorization, traditional paper-pencil testing, and numerical grading. Education encompasses the inclusion of internships and on-the-job learning, which can provide valuable experiences that contribute to societal advancement, rather than solely focusing on monetary remuneration. Numerous entrepreneurs based in Kolkata are currently offering in-service education, with Naman Ajitsaria from Noodle Story serving as a notable example. Ajitsaria not only imparts people skills to all employees but also trains them to become proficient chefs, encouraging them to take initiative rather than remain stagnant. These endeavours contribute to the overall development of individuals as well as the betterment of the local community. Government-funded tertiary positions that involve semi-skilled administrative tasks are a burden on resources, as they are prone to being replaced by automated systems. Additionally, these jobs pose a challenge to environmental sustainability. The generation of unemployment might potentially lead to youth discontent and a decline in personal safety for both people and communities. It is imperative for the field of education to promptly recognise this predicament and adapt itself to contemporary socio-economic and environmental demands. Failure to do so may result in significant social turmoil. Consequently, it is crucial to equip students with both self-defence techniques and employable skills in order to navigate and mitigate the potential consequences of this crisis.

The cultivation of strong value orientations that foster positivity and optimism is crucial for the development of advanced human civilizations. These value orientations encompass ethical principles such as fairness, caring, and truthfulness. Among those who are most suited to promote and embody these values, teachers play a significant role. Hence, the necessity of prioritising a qualitative approach to teacher education over a quantitative one is evident. This shift will facilitate improved adaptability and long-term success for students within an ever-evolving professional landscape. Educators must actively engage in professional learning communities (PLCs) in order to foster a collaborative and inquiry-based learning environment for both teachers and students. This entails conducting ongoing action research, engaging in

critical reflection on findings, and sharing ideas as essential means to drive educational transformation. Azim Premji aptly captures the essence of India's success, emphasising that the frontline individuals in all domains of human development, particularly teachers, play a pivotal role in shaping the trajectory of the nation. The key to achieving a more just, egalitarian, humane, and sustainable country lies in the development of human potential within the frontline, facilitated by a culture that fosters empowerment. The Significance of the Orient in Academic Discourse There is a pressing need for a substantial exchange of cultural knowledge and ideas through educational platforms between oriental cultures, given their profound and diverse heritage. This is particularly crucial in a global context where the detrimental consequences of widespread westernisation or cultural homogenization are evident. Such homogenization has resulted in the suppression of local preferences in the provision of goods, media, and education, with the content of these domains being dictated by foreign entities. Consequently, the world requires an alternative viewpoint, philosophy, and way of life to foster sustainable livelihoods. Although the phenomenon of cultural homogenization, which is a result of technological advancement, has some advantages, it is also steadily reducing cultural diversity. This occurs as a result of the widespread dissemination and adoption of various cultural symbols, particularly customs, ideas, and values, which ultimately overshadow and absorb local cultures under a dominant and pervasive influence.

Ancient civilizations exhibit greater susceptibility, yet they possess a wealth of cultural assets and adaptability that enables a reciprocal dynamic, wherein they can exert influence and effect transformative changes in the prevailing culture in numerous ways. The Western world has begun to acknowledge the Indians and other Oriental cultures for effectively reconciling the traditional and modern realms. These cultures have managed to preserve the values of both domains while incorporating the challenges as valuable learning experiences, akin to the concept of Yin and Yang. Consequently, they have derived advantages from both perspectives. The practice of enhancing educational and cultural interaction systems across Oriental countries can lead to a phenomenon known as reverse cultural homogenization. How can that be achieved? Glocalization, a term derived from the combination of globalisation and localization, refers to the process of modifying multinational products to align with the specific characteristics of the local culture in which they are marketed. The user's text does not provide any information or context to be rewritten in an academic manner.

Conclusion

The terminology initially surfaced within a publication of the Harvard Business Review in the latter part of the 1980s. During a symposium in 1997 focused on the theme of "Globalisation and Indigenous Culture," sociologist Roland Robertson articulated the concept of glocalization as the coexistence of universalizing and particularising impulses. The concept, notably, originates from another influential Asian civilization. The term "dochakuka," originating from the Japanese language, refers to the concept of worldwide localization. The term first denoted the process of modifying conventional agricultural practices to suit specific environmental factors such as climate, soil composition, and manpower availability. In the current discourse surrounding sustainable employment, glocalization can be interpreted as a process that involves the integration and synthesis of many elements from Asian cultures. This amalgamation aims to build a more robust and enlightened hybrid, ultimately contributing to an improved quality of life for individuals and their surrounding environment. Conversely, this would include the development of alternative educational frameworks that emphasise flexible career pathways, challenging conventional norms to facilitate simultaneous learning and earning opportunities, and ensuring their accessibility for future generations.

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