

Practical Approaches to Implementing "Education for Sustainable Development"

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Abstract:

According to the Brundtland Commission Report from 1987, sustainable development is defined as "development that meets the requirements of the present generation without compromising the capability of unborn generations to meet their own requirements." The commission also underlined that these four boundaries must be properly balanced in the quest of a high quality of life. Sustainable development has four boundaries: social, artistic, profitable, and environmental. With time, the idea of education for sustainable development has been incorporated into several international agreements and frameworks that deal with key aspects of sustainable development.

In an effort to refocus education policy, practise, and investment to address sustainability, the United Nations launched the "Decade in Education for Sustainable Development (DESD, 2005 to 2014)" in 2005. UNESCO is in charge of ensuring that the necessary structures are put in place to maximise the execution of the Decade as the main organisation. Its main goal was to transform education, bearing in mind current global demands and difficulties, as well as education programmes, investments, and practises. If this educational revolution is successful, it is expected to improve not only education systems but also the quality of life for many people all over the world. They therefore placed the highest priority on achieving education for all (EFA) and advised member countries to implement the kind of educational system that would promote equity, addition, high-quality literacy, inflexibility, and innovation in their educational institutions in order to negotiate social cohesion and social justice through lifelong literacy by perfecting educational systems with a view to increase both the quality and applicability of education in this rapidly changing society.

The author of this exploration paper believes that in order to confront the problems of a future that is mainly unclear and to adhere to the values of Education for Sustainable Development, educational systems need to be constructively transformed and colourful curricula updated. In her expert review on DESD, Prof. Daniella Tilbury refocused attention on the fact that ESD refers to learning to think critically, clarifying one's own values, fantasising more optimistic and sustainable futures, thinking systemically, responding through application, and exploring the dialectic between tradition and innovation.



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The phrases "Education for Sustainable Development" have been expressed in the headlines below in a practical manner. 1. acquiring information and applying it, 2. Aqueducts for Science and Trades are approached holistically 3. Learning new skills and expanding one's mind 4. Developing Values in Community and Personal Life 5. Seeking Excellence and Enlightened Nationalism, number six.

Keywords:

Education, Sustainable Development, Globalization, Knowledge Society, Values, Skill Acquisition, Pursuit Of Excellence, Enlightened Nationalism.

Introduction:

The terms "education for sustainable development" have gained popularity in the global age, but they also cause academics, social scientists, and those who determine educational policy to feel uneasy and uncomfortable. It prompts students to consider a variety of issues that come up every day. What kind of education would support sustainable development, for example? Is the current educational system effective in producing results? Is the current curriculum up to date and sufficient to foster independence in students? How can education at the secondary and tertiary levels remain relevant in the current digital era? How should education adapt to the evolving circumstances? What kind of pupils should educational institutions be preparing to face global challenges? What types of students can help create a brighter future? For a very long time, these kinds of inquiries have been crucial parts of education for sustainable development. These days, it is not uncommon to run into intelligent individuals who have given up their employment because the academic training they had in the past has become outdated and irrelevant, rendering them unsuitable for their current position.

The author of this paper has some novel thoughts and a vision for the current knowledge society in this age of globalisation, the knowledge society, and in such an academic setting. We live in a knowledge society today, which goes without saying, and knowledge is

influencing our future in more and more ways. His theories on education and mental outlooks may end up being highly useful. He fervently believes that the curriculum being taught in schools and colleges today is out-of-date. He is extremely critical of the lack of originality, innovation, and imagination in our educational system. He opposes the separation of the arts and sciences and develops an argument, a viewpoint, and a call to action on a number of important topics, including education for sustainable development.

This study report may be noteworthy for its practical suggestions for growth and change. Let's talk about the author's practical suggestions for effectively implementing education for sustainable development. The author is behaving as a member of the "Men of culture," whose role, according to Mathew Arnold, is to distribute the best knowledge and ideas of their period across society.

1. Knowledge Acquisition and its Application:
(Education should support students in acquiring the necessary knowledge and should emphasise how to put that knowledge to use in their daily lives.)

In the knowledge-based society in which we currently reside, knowledge is a force for growth and change. Societies who do not utilise their most valuable resource for growth will face severe difficulties in the near future. information has an enormous impact on society, and future

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leaders are always those who not only have information but also have the skills to use it to solve problems and innovate. It is the responsibility of the educational system and society to prepare the kids and develop their capacities so that they can benefit from a knowledge society in an economy where repetitive employment are rapidly disappearing. But one of our greatest shortcomings as a nation is our inability to capitalise on this historical necessity. According to the well-known novelist Chetan Bhagat, "the flawed Indian educational system, which emphasises knowledge over application, is still in place." Even in science classes, but especially in the arts, Indian students can achieve good grades through memorization rather than being compelled to work hard. Humanities education uses antiquated and ineffective teaching strategies and tools. Despite having great expertise, many postgraduates in fields like sociology, philosophy, psychology, and economics find it challenging to adapt their knowledge to the Indian context and are unable to provide a concrete answer (Bhagat 2012: 150). The author just highlights a general malaise that is harming the employability and usefulness of the post graduate; his purpose is not to disparage every postgraduate leaving the doors of Indian universities. In one of his pieces, Chetan Bhagat writes, "Knowledge is only one element of education; the other, equally vital portion is application.

1. A holistic approach to the science and arts streams (*the educational system should not separate the two streams, but rather view them as complimentary to one another*)

We should approach information holistically and thoroughly, and we should feel that knowledge is all-encompassing. And emphasise that both the scientific and arts streams are equally important for

building a sustainable and just society. "Streams in the arts and sciences are only artificial divides. We Indians must study and utilise both sciences if we want to advance (Ibid). The aforementioned remark ought to enlighten the eyes of all those who disregard the humanities in academic curricula because they believe that they are a waste of time and money in the technology age. The modern approach to knowledge, however, is interdisciplinary and comprehensive. The compartmentalised view of knowledge is no longer relevant. Science students need to be enlightened by creative insight, and art students must also comprehend the significance and influence of contemporary scientific findings. Perhaps a day will come when the meanings of science and art will converge and aid in bringing about the ground swell of meaning and worth that is so desperately needed, speculates Victor F. Weisskopf. The fact that people are becoming more aware of this need is crucial in itself since it fosters unity, common values, and even elations. For hope, there is always hope (Weiskopf 79: 485).

The most unquestionable similarity between science and art is also brought up by Chetan Bhagat: "Surely arts and science have something in common: both are ways to deal with our experiences and to lift our spirits from daily drudgery to universal values" (Ibid., 473). Gayatri Chakravorty Spivak likewise fervently calls for enhancing humanities education in our nation, albeit in a different context: In order for the literary imagination to continue transcending the nation and supporting the regionalist state's capacity for redistribution in the face of global demands, higher education in the humanities should be expanded (Spivak 2207: 18).

1. Skill Acquisition and Mind growth: (*Educational Systems should encourage skill acquisition and mental capacity growth rather than rote learning and knowledge mugging up*)



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The author also makes it abundantly apparent that he does not intend to see education as merely a vehicle for achieving his ultimate goal, which is nothing other than finding employment. In addition, a significant portion of Indians associate education with career success and personal progress. They are not to blame for this. In our country, having a secure job is everyone's first priority. But the sad truth is that a lot of what is done in the name of education has little to do with improving one's abilities or broadening one's thinking. In this regard, Chetan Bhagat states in his article: "We stress staying with the programme and assessing students constantly to see how well they have retained the teachings. Lessons are treated as rules to be followed, and the better you comply, the more probable it is that you will succeed. Our educational system has no room for innovation, curiosity, or creativity—qualities that are vital for the nation and more likely to bring out the best in any student. In fact, we make sure to murder the child's spirit as quickly as we can. Because innovation by definition entails questioning the status quo, and decent Indian students who respect elders simply don't do that. The cycle continues, and instead of embracing change and leaders, we keep building a second-rate society of followers. It goes without saying that in today's knowledge society, we need leaders who can create change rather than followers. For this, we need to be self-aware, critical, and open to learning from the world's finest practises. Blazing a new path and challenging the status quo need enormous bravery, effort, and vision. The country will suffer the most if we ignore the circumstance, which necessitates that we do so.

1. Values in Personal and Community Life:

(It is crucial to instill ethics in students and provide them with a value-based education.)

In his essay "Adding value to Life," Chetan

Bhagat writes that "values make the bedrock of any stable society." In the same essay, he presents a clear and concise explanation of the importance of values. As stated by him, culture "contains the implicit rules by which we live our values" (Bhagat 2012:3). Culture is what makes us who we are. Bhagat challenges his audience to think broadly about principles. This idea includes both communal values as well as personal values including those related to family, religion, and respect for elders. Values inform people of what is right and significant, according to Bhagat. They bind a society. Social scientists hold that a society could dissolve in the absence of values, a risk that is frequently present in India. Religious leaders hold that without morals, life has no significance and that no amount of earthly pleasures can satisfy. Yes, a lack of moral principles is the root cause of fraud, nepotism, and the disregard for the needs of the populace by the government. Every civilization and every individual must uphold its core ideals (Ibid., 45). As Bhagat correctly noted, values are at the heart of every one of our programmes. True direction and leadership for the individual, society, and country come from values. Bhagat's views introduce us to the idea of dharma in Indian culture. Dharma is the driving force underlying all of our moral deeds. Values are necessary for development to occur. If we forsake values along the road, our entire journey towards development and enjoyment would come to a sudden halt. Bhagat penned. "It is essential that we spend time developing our values in addition to our efforts to strengthen our economy, reduce poverty, and other such goals. What should an average Indian live, work, and strive for in his life? should continue to be brought up in conversations by leaders, opinion leaders, and all of us (Ibid: 5). Bhagat sincerely seeks to improve life in order to make it truly meaningful. Without values, life is hollow. Hollow men living in a wasteland are those who lead worthless lives. In his poem The Hollow Men, T.S. Eliot discussed these individuals.



1. In Pursuit of Excellence: *(The pursuit of excellence should be emphasised in the educational system. The only thing that allows a nation to achieve its objectives and stay on the path of development and change is the pursuit of greatness.)*

It is exceptional achievement in all areas that propels the country to tremendous and wonderful heights. People who live in a country where excellence is recognised and practised will be able to contribute considerably to the health of the earth, the well-being of humanity, and world peace. On the contrary, mediocrity and underperformance waste scarce resources and cause disharmony and discontent. Excellence is a way of life, a practise of ideals that enhances and enriches one's life, as well as the optimal and sustainable use of natural and human resources. Today, the world has grown exponentially, and the global communication network has become a great unifying and connecting element among nations. The world can even be described as a global village, albeit there are some disadvantages to this approach. But here's the crux of the issue. The pursuit of greatness has propelled all of civilization's, cultural, and technical progress. We are what we are now due of a few people's sincere pursuit of excellence. The author's ardent and energetic support of quality and achievement does not imply that he exaggerates success and dismisses those who do not succeed despite their best efforts. His intentions are good. He merely wants to persuade his readers that the route of excellence leads to the achievement of our objectives. He is not concerned with success and failure. His priority is to promote human greatness in all aspects of life and to establish a strong nation. Looking back in time, the people who have made India great aren't all politicians. The majority of those who did this are not government employees.

2. People from various areas of life have contributed to the advancement of our country, whether they be entrepreneurs like J.R.D. Tata and N. R. Naryana Murthy, athletes like Sachin Tendulkar, or musicians

like A. R. Rahman. Not just superstars, but E. Sreedharan, the man behind the Delhi Metro, and Dr. Varghese Kurien, the man behind the Amul revolution, are regular people achieving extraordinary things. Mahatma Gandhi and Swami Vivekananda, two of India's most prominent personalities, never held political office. Aim to be one of the people who contributed to India's awesomeness (Bhagat 2015: 176).

3. Enlightened Nationalism: *(Enlightened nationalism should be instilled in the educational system.)* The concepts 'nation' and 'nationalism' do not have simple and universally agreed definitions. Almost everyone has an understanding, if just a hazy one, of what these terms are. Nationalism affects everyone who lives in a country in different ways. Some people have a very broad, liberal, and egalitarian perspective of the nation, whilst others have a very limited and narrow view of it. We can favour the upper crust, and our nationalism should be broad, liberal, and enlightening. Nation and nationalism should be living realities for us; national imagination should shape our thoughts and ideas. The nation should live in our minds and hearts; we should never avoid national concerns, but rather become completely immersed in them and develop our own bold and independent viewpoints. As citizens, we must not ignore social, political, and economic issues, policy issues, gender fairness, and, most importantly, the struggle and suffering of the common man.

Conclusion:

"By education, I mean an all-round drawing out of the best in child and man, body, mind, and spirit," Gandhi says. According to Gandhi, the goal of education should be moral education or character formation, as well as the cultivation of conviction that one should forget everything selfish in order to work towards noble goals.



He also stated that the globe has enough resources to meet everyone's needs but not enough to satisfy even one person's greed. To summarise, if the world's educational systems seek to transform people into good human beings, we can only hope for long-term growth. Only until all global citizens are ready for introspection will the globe be ready for transformation. The author boldly challenges each of us to conduct soul searching in order to reveal our true selves.

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