Background paper for the Futures of Education initiative

From suffering to surviving, surviving to living: education for harmony with nature and humanity

by Suresh Gautam and Sharmila Shyangtan

Kathmandu University School of Education (Development Studies), Hattiban, Lalitpur

August 2020

Abstract

This paper investigates the role of education in fostering the relationships between humans, nature, and cultures for the sustainability of human life and the planet earth. The dominance of systemic thinking about education has been perpetuating knowledge that degenerates the environment and ecology for the sake of economic prosperity. This kind of educational approach seems less sensitive to ecological crises and more attuned to economic prosperity. This paper argues that education emerged from traditional wisdom heritage in South Asian context, which is often ignored in the Modern Education System, but can offer better approaches to foster collective and collaborative efforts to serve ecological responsibilities. Such an education system could lead to overcoming environmental, social and economic hazards, thereby establishing sustainable life on the planet. Using the theoretical referents of traditional wisdom heritage prevailing in South Asian communities, the paper uses three key ideas: a) interdependence b) coexistence and c) eco-spiritual pedagogy to prepare the future citizen to live in the safe and secure planet for all species.

Suffering is the problem

The planet is at risk because of increased complexity related to climate change, degenerating environment, pollution, artificial intelligence, human cloning, networked society, and virtual life. Most of these risks are human-induced and have unpredictable results on climate change, biodiversity and human culture. These risks have been intensified with humanity's more inhuman activities. As a result, the planet cannot bear the consequences and the burden manifested in crises such as COVID-19, floods, landslides, melting glaciers, droughts, heavy rainfall and many others. According to Kronlid and Ohma (2013) by 2050 due to climate change, around 30% of all species run the risk of being extinct, and 150-200 million people will be displaced (as cited in Kopnina & Cherniak, 2016). Human activities are disturbing the symphony of nature and the ecosystem of the planet.

Risks to biodiversity and human culture result in suffering. The concept of suffering appears dominantly in the wisdom heritage in Buddhism, which explains that everything in the universe is dependent upon each other. Once the condition has been disturbed, suffering results (Thera, 2008). This notion of suffering is used in this paper, referring to the human tendency to fulfil their sensual pleasure created from the interaction of human and environment (Siderits, 2001). Thus, sufferings are the byproduct of complex societies and engulfed biodiversity and humanity in the planet. Inhuman activities have intensified these sufferings by human beings. Klimski (2019) writes of the quest for material comfort regarding the collective efforts of humans promoting new technology and depleting natural resources. This has disturbed the interaction between humans and nature and threatens life on earth.

Such kinds of inhuman activities are the results of not only striving for economic prosperity but also devaluing traditional and local practices. In this line, Chivu (2015) argues that increasing ecological crisis occurs because of advanced technology development and its misuse, along with loss of traditional wisdom heritages in the local communities. The role of education to address these risks is pertinent and may help to promote planetary happiness and justice through deeply rooted traditional knowledge heritage, and wisdom. Luitel and Taylor argued that Modern Western education is 'global one-size-fits-all education that can be a Faustian bargain because it only promotes the skilled workforce without recognising the local cultural capital' (2019: 2). This

implies ignoring knowledge heritages, local pearls of wisdom, and the biophysical relationship of human has threats to the planet and universe. The education movements such as Education for All led by Modern Western education referred to by Harber (2002) perpetuates the symbolic and structural violence.

The influence of Western Modern education into the regions of South Asia was influenced by the Macaulay Minutes, through which the English language became dominant in the functioning of the society in education, administration and commerce (Phillipson as cited by Awasthi, 2004). Modern education often fails to acknowledge diversity and traditional knowledge, so it fails to solve the problem of people around the world. The hegemonic education imposes its idea over the people and extracts, exploiting and misusing people and resources. Conversi (2010) described cultural homogenisation as social engineering by social elites to make citizen as culturally congruent. Becoming congruent with the elite culture has been said to damage traditional wisdom heritage regarding ethnic and cultural diversity (Conversi, 2010). In response to the hegemony of the Western Modern education Kopnina elaborates "While the Indigenous learning and traditional ecological knowledge are as endangered as some species and habitats, eco pedagogy, ecocentric education, and education for wonder, in part inspired by these traditional forms of relating to the environment, offer such alternatives" (2020: 9). On the other hand, indigenous people, their knowledge, and practice are more concerned with embracing nature and living in harmony with planet earth. Each living and non-living thing has significant and equal importance in their cosmology.

Suffering in changing societies

The role of education throughout the history of non/human civilisation right from the beginning of agrarian society to post industrialised society has been changing. Agrarian societies showed that the relationship between nature and culture can be more cohesive. The population has a reciprocal relationship in using natural resources. People were educated to worship nature as it provided food and shelter for them. Subsistence farming taught them to share and care for each other without much disturbing the ecosystem. During those days, education in the form of informal and everyday learning existed within the social system. Most of the education system was locally built around their belief system. The balance between education and social system helped to maintain the ecosystem. The traditional knowledge and community practices of environmental management which was accumulated are fundamental to coexistence and survival of place and people (UNESCO, 2010). People have been living for generations in a specific locale sustainably. It shows the community in coexistence with nature rather than depletion of nature for human greed and prosperity.

After the industrial revolutions, the growing number of industries started exploiting the natural resources both biotic and abiotic factors. Mass production and consumption are two major features of industrial society which caused nature to be overexploited. Industrial era education became a commodity to earn money. The population growth rate expanded with the invention of modern medical science, which reduced the mortality rate and later also controlled population growth. The explosion of the population relies on nature. As a result, biodiversity has degenerated. In this context, education paves the way to address the problem around human beings (Kahn, 2003, as cited in Raphaely, Marinova & Todorov, 2010). In this turn, the whole purpose of education turned to become technocratic so as to serve the interest of industry and mass production. Education reproduced the skilled human resources which could be compatible to serve the needs of the industry. In this regard, expansion of the cities after the industrial revolution concentrated on the built environment such as infrastructure development thus creating a huge gap between culture and nature (Doughty & Field, 2010).

The post-Industrial era has thus emphasised education for serving the economic interest to address the economic and social changes (Doughty & Field, 2010). The concentration of education lies in the production and manufacturing of goods and services as the form of economic activities. The invention of technology and ICT has

influenced the ways of being educated in society. As a result, they gain the power of knowledge; thus, education produces the new working class of technical employees (Raven, P.H. and Williams 1999). The notion of education puts emphasis on human capital during the post-industrial eras.

Such changes in society have created threats to the biodiversity and culture of the planet, which results in suffering. According to Gaard "cultures centrally predicated upon Western individualism tend to produce ecological crisis through the pervasive homogenisation, monetisation and privatisation of human expression" (2008: 10). Education forgets acknowledged local wisdom and practices which tend to be more sustainable to fight against with the ecological and cultural crises. The paper aims at exploring several dots of the education and sustainability practised in the traditional wisdom heritages, primarily the Buddhist in the so-called 'least developed' countries in South East and South Asia. Moreover, Gaard sets the argument that traditional wisdom heritage can generate the sense of caring for nature not only as a spiritual practice but also as everyday life practices for valuing humans as inseparable parts of the universal web of the existence. The paper envisions social, cultural and pedagogical approaches to promote such traditional wisdom heritages in the education system to address these risks and adversities in the earth and the universe.

Suffering with ecological crisis

Such changes in society have affected the loss of biodiversity and society's relationship with its surroundings. Ecological crisis ranges from global warming to the long-term implications of ocean acidification, air and water pollution, deforestation, and the omnipresent dangers of nuclear technology the future of our planetary home threatened (Gerber, 2019). Such ecological crisis is the result of the social and political steps headed towards the degeneration of humanity and its relationship towards nature for the sake of development—the modern education system furthers the polarization of nature and humanity. This dualism has created the loss of the belongingness to the earth.

The authors Gills and Morgan have presented how our planet is at risk due to accelerated anthropogenic interference which has been termed the 'Climate Emergency' (2019: 2-3). The data presented are astonishing and alarming in demonstrating that the planet is at risk. They present, according to NASA, data from 2001-2018 indicating the years 2017 and 2018 as the hottest years ever recorded in the past 136 years. Likewise, annual GtCO2 emissions (gigatonnes of carbon dioxide) reached an all-time high in 2017-2018 with over 35 GtCO2. The increasing atmospheric concentrations of CO2 in the earth's atmosphere have been steadily rising and are now over 407 ppm (parts per million). This level of concentration of CO2 has not seen in three million years. The alarming data is reflected globally, with 90% or more of the world's glaciers melting. These glaciers are the watersheds of river systems of Asia and supply 40% of the world's people water supply. In recent years, there has been news of an unprecedented wave of global fires taking the life of people, animals and destruction of the ecosystem. Finally, they warn that our own species could be part of the sixth mass extinction in earth's history.

Chivu (2015) pointed out that the root cause of the ecological crisis is the human activities which revolt against the natural system. Thoeun (2013) argues that ecological crisis is the outcomes of the changing values, ideologies global politics and education. One of the ways out is to reframe education which has only served the hegemonic structure of the one-size-fits-all approach. Klimski (2019) brought examples to address these ecological problems from ecological education. Klimski (2019) argues that human became irrational about using their freedom for their personal good and above other existence. The result of the conflict is that the environmental crisis manifests itself in mutually excluding both parties' interests. The extremely anthropocentric point of view presumes unidirectional relations between human beings and nature. A breakthrough, realised by alteration of the human value system, would include harmonious relations with nature as inevitable in order to prevent the irreversible changes.

Suffering from cultural crises

In the continuum of humanity, nature and culture, the loss of biodiversity has affected the loss of cultural diversity. Such ecological crisis invited the loss of cultural diversity, including the death of languages in which the traditional knowledge system has been passing to the younger generation. Luitel and Taylor (2019) posed a cultural crisis produced by the one-size-fits-all approaches to education, for example, loss of local languages, traditions, customs and values in the society. In this context, Hain-Jamall (2013) asserts that ecological crises have been facilitating destructive practices in different cultures. Several local cultural worldviews address ecological problems through their everyday local practices. The community has formed such a cultural mechanism to fight with the ecological and cultural crisis in their way with proverbs, metaphors, and conceits.

Culture is a way of life, everyday practices, a network of the institution within the communities and outside world. The cultural diversity system includes coding for knowledge, practices, beliefs, worldviews, values, norms, identities, livelihoods and social organisations (Pretty et al., 2008). Different cultures have a different way of valuing nature in different ways and connections with their natural environment. The Tamang, an indigenous community of Nepal, have a traditional institution, *Choho* which in terms of governance – has particular norms, values, beliefs, and practices for looking after the forest and school (Parajuli, Rai, Bhattarai & Gautam, 2019). These communities work in close with nature through their norms and values rather than destroying it, perceiving nature as a teacher, and rather than exploiting nature, there is the presence of spiritual connection, worshipping and wise use of natural resources.

Education is the solution

Delors' (1996) four pillars of education learning to know, learning to do, learning to be and learning to live together fulfils the humanitarian aspects of education. Furthermore, UNESCO (2020) envisions learning to be and becoming in terms of the role of education for holistic and sustainable development. Learning to live can be expanded through the relationship of humans, nature and the universe as per the principles of interdependence and coexistence from Vedic and Buddhist perspective, which can be achieved through eco-spiritual pedagogy. These philosophical/spiritual/religious practices are prevailing in the communities of South Asia in different forms (Daniels, 1998; Spoon, 2014). Spoon (2014) gave an example from the Himalayan ecosystem of Nepal, where such practices are sometimes reflected in the everyday life of many people.

Gidley (2013) argues that our education at present is appropriate to a nineteenth-century industrial era rather than the twenty-first century. She further adds that: (a) knowledge is evolving, (b) consciousness is evolving, and education needs to evolve, and (c) education belongs in the realm of culture, not economics (2013: 395-396). She addresses the problem with our education which is in the hegemonic, economic and stagnant stage. Education, what we consider knowledge, is ever-changing. The very foundation of education is addressing the problems of today for the better future of tomorrow. However, the monopoly of western knowledge in the modern world of education rather raises questions about the significance of education for the people, environment and planet earth. Showing the importance of self-awareness and awareness of the whole emerged from traditional practices of meditation through the heritages of the certain cultures (Colanna, 2020).

Wisdom heritages in local cosmology

"Local knowledge and the respective knowledge systems are rooted in local or regional culture and ecology, the respective social contexts and their economies" (Antweile, 1998: 469). Local knowledge can be used as a resource for educating people to serve the needs of the local people. The one-size-fits-all approach of education to substantiate universal education hardly recognises the innovation, adaptation and utilisation of local knowledge. As a result, the social, economic and environmental crisis has expanded. The role of education in human life transformation is vital. The human activities-based crisis has led to questioning our action, belief and existence of human life. Some policymakers and scientists have recognized that the combination of both local and science-based knowledge can be a crucial aspect of education (Weiss, Hamann, & Marsh, 2013 as cited in Kopnina, 2020: 8). Local knowledge-based education can work for people, their livelihoods and the planet.

Local cosmologies thus offer a worldview juxtaposed to the Western Modern Worldview to understand the conventional wisdom and help us analyse the relationship of human and nature from local perspectives. The theoretical knowledge gained from local cosmologies may be more meaningful to the local context than any other theoretical knowledge gained from outside sources and thus can help to solve the ecological and cultural crisis from reflective, practical and problem-solving approaches (Awasthi, 2004). Local cosmological Interpretation values their ways of living with ways of learning assimilating their everyday practices. Among many, one of the knowledge heritages that has been prevailing in the East, and Buddhism has influenced South Asian counties. This paper brings three principles of such wisdom heritages to show a path for addressing the contemporary crisis on earth and universe.

Many Non-Western societies in South Asia constitute the local cosmology and wisdom heritages in the local context (Colanna, 2020). These heritages have been acquired from the older generation as the formation of civilisations with emphasis on the practical and social significance of knowledge. Local knowledge has both a social and a practical dimension; it is, therefore, not knowledge isolated and abstracted from everyday life (Antweile, 1998). It consists not only of information, or knowledge as a resource, but also of factual knowledge, capabilities, and skills. Such traditional civilisations have been gradually weakened by Western Modern Education, which often denies the values and belief systems of local people.

Local knowledge is, therefore, institutionalised from the everyday life experiences of people via understanding ecology and environment valuing certain customs and traditions which evolved through observing and adapting the natural situation around them (Gunara, 2017). Gunara emphasised that local knowledge systems play a significant role in influencing how people interact with nature and the outside world. The local knowledge system is embedded in everyday life socio-economic structures, beliefs, learning and education.

Interdependence in ecology

Modern education based on the rationale of the Kantian principles of reason valued individualism as the unit of learning which promoted the self as the universal entity. This conceptualisation has particular significance for education, which can be thought in an alternative way as interdependence. Many traditional societies in South Asia have been transferring the traditional wisdom of interdependence which ruptures the dualism of self and other, culture and nature, reason and emotion. This notion of interdependences suggests that nature and the individual are inseparable.

Education mainly locates its strength in material prosperity without valuing nature. Incorporating these co-arising interdependences in educating future generations may help develop the institutional and structural systems, thereby identifying and supporting? Cultural practices are prevailing in Asian communities. Wang

(2017) states that classic Asian philosophy addresses the relationship between humans and nature differently from the western modern education. Wang brings examples from Buddhism articulating that all beings in nature are embedded in an organic oneness with valuable wisdom for exploring the significance of sustainable human living. These practices are valued and generated from the formal and informal practices of the South Asian communities. In the chain of interdependence, individual acts are like the small components of the larger web of nature.

Wisdom for coexistence and harmony

In the continuum of coexistence, education is expected to promote the relationship between nature and culture. Both nature and culture get disturbed by the Modern education system, even though human beings are intrinsically linked to nature not only for their survival but also for a meaningful life. With the encroachment of the Western education system, many people forgot the importance of nature in their culture in countries in South Asia. Buddhism and Vedic traditions interpret the relationship of nature and culture from the principles of the coexistence. Such a relationship plays a vital role to preserve biodiversity and cultural diversity as a form of spiritual practice. With the encroachment of technocratic rationality, people tend to become more materialistic and contribute to environmental degradation (Thathong, 2012).

South Asian cultural and biodiversity has been attempted to preserve through the education such as *Gumba, Madrasha, Ashram* in the form of alternative education but the hegemony of modern education system less recognizes such alternative ways of educating people. Vedic, Buddhist and Muslim civilisations in South Asia address challenges to conceptualise the interactions between people and nature, thinking of human agents as organic parts of nature. Therefore, these peoples inherently possess special wisdom about the earth and how to live on it (Allendorf & Byers, 1998). Such special wisdom helps to preserve the ecosystem and social system, for example by worshipping plants and animals, with the physical characteristics of their environment (e.g. geology, soil and climate) interlinking as an ecological system.

Education for coexistence values their unique wisdom heritages, thereby preparing human beings to relate their everyday life and learning on the structure, function, areal extent, and species composition of the earth's ecosystems. In order to keep the cyclical relationship with nature, local people interpret from the perspective of their existence; for example, Takeuchi (2010) refers to *satoyama* landscape which is a traditional Japanese rural land-use system that represents the coexistence of human and nature, additionally sustaining other ecosystem services and diversity of natural environments. The perspective of the existence of nature and human being maintains the self-regulating system. These traditional values have immense power to motivate people to keep themselves in the centre of nature. It also makes people aware of internalising the impacts of consumption and environmental degradation through value-based assumptions.

Eco-Spiritual pedagogy for wisdom

Local cosmology has several pedagogical approaches prevailing in the communities—some of these are based on their practices of orality and performances—the idea of eco pedagogy first introduced by Paulo Freire (Antunes & Gadotti, 2005). However, the notion of spiritual pedagogy lies in different traditions and culture in South Asia. Blending both eco-spiritual pedagogy, some of the prevailing spiritual pedagogy connects everyday life and eco-spiritual practices in the wider diversity of language, culture and nature. The local knowledge-based education instead works for people, their livelihood and the planet. Eco-pedagogy seeks basic environmental literacy, cultural eco-literacy and visionary and activist dimensions (Gaard, 2008: 14-15).

Buddhist and Hindu traditions follow the eco-spiritual pedagogy through the form of orality and transmitted to the new generation. Turner traces out "four significant characteristics of oral traditions the first root of oral literacy as an antiquity that goes far beyond that of scholarship: second, its association with a ritual that is connected by their behaviours with the human and animal world and its association with pleasure: third, its use of psychic technologies: fourth, its cultural universality which points to shared human inheritances, its nature as a tradition of performance and its complex and profound involvement with speech acts and performative utterances, forms of language with linguistic philosophy as recently begun to explore and which are in turn connected to the most fundamental questions of truth, reality, and being" (1986: 68). These all notions can be found prevailing in the Vedic and Buddhist civilisations in communities of South Asia. They have been transmitted as human cultural activities from the ancient civilisation through an arbitrary relationship in form and structure. In this line, Conolly (2002) argues that the Oral-style performs four functions: recording, memorising, knowing and understanding, and is distinct from the oral or spoken mode or register, which can reflect recording, knowing and understanding without fulfilling the mnemonic function. Both Vedic and Buddhist traditions follow orality in relationship with performance.

The spiritual pedagogy differs among the group of practitioners. Some follow silence as the pedagogy to go deeper into self and others for enhancing their self as Raman Maharshi suggests: 'mystical experience in silence, peace, stillness and perfect serenity of mind' (Thomas, n.d.: 7). Some others follow mindfulness as the pedagogical practices of Buddhism, which is a rich body of narratives and insights that open compassion and ground to practise being mindfulness (Adar & Keiser, 2007). However, one of the popular traditions is *Advaita Vedanta*, and it follows three major steps of the pedagogical process: *Shravan* (Listening), *Manana* (Reflecting) and *Nididhyasan* (Praxis). *Shravan* is the tradition to learn from listening to a *guru* (Das, 2009). Likewise, *Manana* is a reflection of their stories to internalise the meaning of the shravana. *Manana* gives a sense of criticism to challenge or accept the ideas that we heard from their *guru* (Teachers). Lastly, "*Nididhyasana*, involves an unceasing flow of knowledge takes one beyond understanding the truth. It gives one realisation of truth in his/her being" (Rao, 2001). *Nididhaysana* helps to unpack further understanding to see the nature, culture and its continuum. Such practices are still prevailing in the traditional communities in South Asia.

The Buddhist community recognises the relationship between humans and nature. Their coexistence is vital for the survival of human beings on the planet earth. Adarkar and Keiser (2007) mention that Buddhist lessons constitute pedagogy which centred on compassion and mindfulness. Inspired by Buddhist principles about the teaching (Taylor 1993, 1996) Walter's (2007:336) study of Thailand identifies:
1. the interdependence of society, culture and nature;
2. restraint (from greed), social equity and generosity; and
3. loving-kindness and respect for the community.

Walter (2007) presented on the Buddhist Environmental movement where local people taught about the value of conserving forest resources not only to protect the forest from logging.

Conclusions

Learning to be for sustainable futures can only be achieved once education relates to the everyday life practices and performance of the people. The modern education system has created layers of disconnections with an ecological and cultural worldview. One of them is local heritages and wisdom which prevails in the form of local cosmology which always contested with the modern world view of education. Restoration of these traditional heritages in particular communities may open the avenues to connecting the dots between learning, education

and sustainable development. While articulating this, we do not assume that *all* the practices in the form of local cosmology would be sustainable. However, the role of education seems to explore the possibilities to connect their wisdom for the sake of planetary happiness, thereby balancing biodiversity and cultural diversity. It could help to address the ecological and cultural crisis. Some of the examples have been presented in this paper, but there might be several others to explore further the sustainable practices from the community.

References

Adarkar, A. and Keiser, D.L., 2007. The Buddha in the classroom: Toward a critical spiritual pedagogy. *Journal of Transformative Education*, *5*(3), pp.246-261.

Allendorf, F.W. and Byers, B.A., 1998. Salmon in the net of Indra: a Buddhist view of nature and communities. *Worldviews: Global Religions, Culture, and Ecology*, *2*(1), pp.37-52.

Antunes, A. and Gadotti, M., 2005. Eco-pedagogy as the appropriate pedagogy to the earth charter process. *The Earth Charter in Action: Toward a Sustainable World.* KIT Publishers, Amsterdam, pp.135-137.

Antweiler, C., 1998. Local knowledge and local knowing. An anthropological analysis of contested" cultural products' in the context of development. *Anthropos*, pp. 469-494.

Awasthi, L.D., 2004. *Exploring Monolingual School Practices in Multilingual Nepal: A Thesis Submitted for the Degree of Doctor of Philosophy at Danish University of Education,* Copenhagen, Denmark. Danish University of Education.

Chivu, R.M., 2015. Sustainable development, a solution to the ecological crisis. *Hyperion International Journal of Econophysics & New Economy*, *8*(1).

Colonna, A., 2020. Culture and the environment: Harnessing customs and knowledge for planetary survival. In *Humanistic futures of learning- Perspectives from UNESCO Chairs and UNITWIN Networks*. Paris, UNESCO, pp. 16- 20.

Conolly, J., 2002. Memory, media and research: Mnemonic oral-style, rhythmo-stylistics and the computer. *Alternation*, *9*(2), pp.156-178.

Conversi, D., 2010. Cultural homogenisation, ethnic cleansing, and genocide. In *Oxford Research Encyclopedia of International Studies*. pp. 719-742. doi: 10.1093/acrefore/9780190846626.013.139.

Daniels, P.L., 1998. Economic Change, the Environment and Buddhism in Asia. *International Journal of Social Economics*. Bradford: MCB University Press. Vol. 25, 6/7/8, pp. 968-1004.

Das, H. K., 2009. *Vedanta darshan.* Gorakhpur, India: Gita Press.

Delors, J. (1996). Learning: The treasure within. Report to UNESCO of the International Commission on Education for the twenty-first-Century, Paris UNESCO 1996. *Internationales Jahrbuch der Erwachsenenbildung, 24*(1), pp. 253-258.

Doughty, C.E. and Field, C.B., 2010. Agricultural net primary production in relation to that liberated by the extinction of Pleistocene mega-herbivores: an estimate of agricultural carrying capacity? *Environmental Research Letters*, *5*(4).

Gaard, G., 2008. Toward an ecopedagogy of children's environmental literature. *Green Theory & Praxis: The Journal of Ecopedagogy*, *4*(2), pp.11-24.

Gerber, D., 2019. *The Distortion of Nature's Image: Reification and the Ecological Crisis*. Albany, NY, SUNY Press.

Gidley, J.M., 2013. Futures of education for rapid global-societal change. *Imagining the future.* Madrid, Spain, BBVA.

Gills, B. and Morgan, J., 2019. Global Climate Emergency: after COP24, climate science, urgency, and the threat to humanity. *Journal Globalizations, 17*(6), pp. 1-18. doi: 10.1080/14747731.2019.1669915

Gunara, S., 2017. Local knowledge system in music education culture at indigenous community Kampung Naga Tasikmalaya Regency. *Harmonia: Journal of Arts Research and Education*, *17*(1), pp.48-57.

Hain-Jamall, D.A. S, 2013. Native-American & Euro-American Cultures: A Comparative Look at the Intersection between Language & Worldview. *Multicultural Education*, *21*(1), pp.13-19.

Harber, C., 2002. Schooling as Violence: an exploratory overview. *Educational Review, 54*(1), 7–16. https://doi.org/10.1080/00131910120110839

Klimski, M., 2019. Donor-recipient in the Human-nature Relationship. Scientific Papers of the Silesian University of Technology. *Organization and Management Series No.,* (140), pp.163-173.

Kopnina, H., 2020. Education for the future? Critical evaluation of education for sustainable development goals. *The Journal of Environmental Education*, pp.1-12.

Kopnina, H. and Cherniak, B., 2016. Neoliberalism and justice in education for sustainable development: a call for inclusive pluralism. *Environmental Education Research*, *22*(6), pp.827-841.

Luitel, B.C. and Taylor, P.C., 2019. Introduction: Research as Transformative Learning for Sustainable Futures. In *Research as Transformative Learning for Sustainable Futures*. Brill Sense, pp- 1-16.

Prajuli, N. M., Rai, M. I., Bhattarai, C. P., and Gautam, S., 2019. Local values in governance: Legacy of choho in forest and school Management in a Tamang Community in Nepal. *Journal of Indigenous Social Development, 8*(7), pp. 35-55.

Pretty, J., Adams, B., Berkes, F., Ferreira de Athayde, S., Dudley, N., Hunn, E., Maffi, L., Milton, K., Rapport, D., Robbins, P. and Samson, C., 2008, April. How do biodiversity and culture intersect? In Plenary paper for Conference *"Sustaining cultural and biological diversity in a rapidly changing world*, pp. 1-17.

Rao, K. R., 2001, August 28. Learning, understating and realisation. *The Hindu.* Retrieved from http://www.thehindu.com.

Raphaely, T., Marinova, D. and Todorov, V., 2010. Sustainability education: What on earth are we doing? *Management and Sustainable Development*, *26*(2), pp.49-60.

Raven, P.H. and Williams, T., 1999. Nature and human society: the quest for a sustainable world. Proceedings of the 1997 Forum on Biodiversity. Held in Washington DC, USA, from 27-30 October 1997. In *nature and human society: the quest for a sustainable world. Proceedings of the 1997 Forum on Biodiversity. Held in Washington DC, USA, from 27-30 October 1997.* National Academy Press.

Siderits, M., 2001. Buddhism and techno-physicalism: Is the eightfold path a program?. *Philosophy East and West*, pp.307-314.

Spoon, J., 2014. Everyday Buddhism and Environmental Decisions in the World's Highest Ecosystem. *Journal for the Study of Religion, Nature & Culture*, *8*(4).

Takeuchi, K., 2010. Rebuilding the relationship between people and nature: the Satoyama Initiative. *Ecological Research*, *25*(5), pp.891-897.

Thathong, K., 2012. A spiritual dimension and environmental education: Buddhism and environmental crisis. *Procedia-Social and Behavioral Sciences*, *46*, pp.5063-5068.

Thera, P., 2008. *Dependent origination.* Kandy, Sri Lanka: Buddhist Publication Society.

Thoeun, C., 2013. Situating Systems Thinking between Past & Future: Hannah Arendt's Discourse on the Multicultural" World". *Multicultural Education*, *21*(1), pp.7-12.

Thomas, M.D., n.d. The popular saints of India and their message of liberation emerging missiological prospects. Retrieved from: http://mdthomas.in/publications/articles/POPU%20SAINTS%20OF%20INDIA%20AND%20THEIR%20MESS%20OF%20LIBERA%20EMERG%20MISSIOLO%20PROS.pdf

Turner, F. 1986. Performed being: Word art as a human inheritance. *Oral Tradition, 1*(1), 66-109. Retrieved from http://journal.oraltradition.org/

UNESCO. 2010. The power of culture for development. Retrieved from https://unesdoc.unesco.org/ark:/48223/pf0000189382

UNESCO. 2020. Humanistic futures of learning: Perspective from UNESCO Chairs and UNITWIN Network. France: UNESCO. Retrieved from https://unesdoc.unesco.org/ark:/48223/pf0000372577/PDF/372577eng.pdf.multi

Walter, P., 2007. Activist forest monks, adult learning and the Buddhist environmental movement in Thailand. *International Journal of Lifelong Education*, *26*(3), pp.329-345.

Wang, C.L., 2017. No-self, natural sustainability and education for sustainable development. *Educational Philosophy and Theory*, *49*(5), pp.550-561.