Chapter  20

Education for a New Age:
New Education for Establishing
Peace and Harmony in the Globe

Dhal Pravat Kumar
Magadh University, India

ABSTRACT

Time immemorial education has been experimenting and diversifying. In this digital age everything
seems mundane. Life appears in turmoil. The earth is trembling by actions of ignorant people. In this
circumstance, it is common thought to establish peace in this lovely world. To get peace we have to go
to the core part of man the psychic. It is the leader of the march. The nature of the psychic is semblance
with soul, i.e. Truth, Beauty, Power, Love, Wisdom, Light, Peace etc. These are Godly qualities. Each
human being has two paths namely God and devil. Devil’s path directs to become and show demon like
behaviors. God’s path leads to become divine and show the divine qualities. For peace and harmony, we
have to discover the psychic and follow the integral approach of education. The essence of this educa-
tion is fusion of spirit and matter. Here both teacher and taught seek together the wisdom. School will
be considered as a Temple where every learner will go with love. God is the source of all knowledge.
The teacher is a medium to connect the learner with the Source.

It is a spiritual essential change of consciousness, not the surface manipulation which is the method of
Mind and Reason, that can alone make Life other than it now is and rescue it out of its present distressed
and ambiguous figure. - Sri Aurobindo (Ghose, 1992)

INTRODUCTION

Our planet is a hotspot where problems keep rising every day and man is constantly worried about
finding probable solutions. Little do we think of the root cause. We are facing the crisis of depletion of
world resources, green house effect, global warming, natural disasters and, in the social front: terror-
ism, poverty, unknown diseases, nuclear war, intolerance, jealousy, suspicion, threats posed by modern

armaments (conventional, chemical, biological and nuclear), vast inequalities of opportunities, wealth and power round the globe, rapid increase in population, and even the AIDS epidemic. All these distinctively modern crises have been made possible by modern science dissociated from the rational pursuit of wisdom. Isaac Asimov rightfully says “the saddest aspect of life right now is that science gathers knowledge faster than society gathers wisdom” (Asimov, 1988, p.281). If we are to avoid in this century the horrors of the last one – wars, death camps, dictatorships, poverty, hunger, illiteracy, malnutrition, environmental damage – we urgently need to learn how to acquire more wisdom, which in turn means that our institutions of learning need to become more responsive, sympathetic, people-centric, practical and rationally effective. In the words of Abdul Kalam (2010, p. 199), “Enlightened citizenship has three components: education with value system, religion transforming into spiritual force, and creating economic prosperity through development.” If we examine the crisis of our times, which is behind all our ills and maladies, it is the crisis of science without consciousness, which is restricted to acquiring knowledge and more knowledge. Hence, Kalam (2010, p. 249) said, “Science is the best boon that God has bestowed upon mankind. Science with reasoning becomes the capital of society...The convergence of science and technology with spirituality is touted to be the future for both science and technology, and spirituality.” The irrationality of knowledge-inquiry further damages our ability to find solutions. The crux of our crisis is that we are living in man-made, non-dynamic, intellectual systems where we teach social science but not social philosophy, technology but not humanities, facility and rights but not responsibility and reason, while we exploit natural resources without any thought of conserving them. The root of the problem is the rebellious nature and the ignorance of mankind. Hence, American Philosopher Glenn Martin (Semashko, 2013, p. 296) aptly called it, “Our new planetary paradigm, the fundamental revolution in science and paradigm shift in human consciousness.”

Now we are living in a digital age, where it seems everything can be possible in a hurry. We have produced super computers, Akash tablets, i-pad, i-phone, e-learning, e-governance etc. No doubt it helps to quicken our services. It also helps us to destroy our lovely world. If we ask a child for any calculation, he replies within a few seconds, having not known the addition, multiplication or division. (He must have a busy schedule! There is no time for leisure, introspection and also no time for inner journey and having wisdom. Is it not reflected in the poem of W.H. Davies, “Leisure” (Davies, 1925)? The visions of progress include new consumer markets and unbridled profits, nuclear weapons, human cloning, satellite television, polluting factories, waste levels, pragmatic corruption, etc. Under their influence our modern educational system has assigned no respect or space to locally wise persons, wise languages, wise customs and wise institutions that existed outside the framework of formal/non-formal schools in the globe. Educational systems are still engaged in destroying the system by borrowing and superimposing deadened educational methodologies. The mind is moving faster than a storming wind, making a thousand wrongs. Rather, it is wise to stop and think for a few minutes and think deeply: “Let there be peace on earth and let it begin with me.” (See Jackson & Miller, 2009)

Om poornamadah poornamidam
Poornaat poornamudachyate
Poornasya poornamaadaya
Poornamevaavashishyate
Om Shantih!Shantih! Shantih!

- The Upanishad (Sri Aurobindo, 1996)
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