Editorial

KNOWLEDGE SOCIETIES TO LIVE TOGETHER IN PEACE AND HARMONY

Of the four pillars of education, identified by International Commission on Education for the Twenty-first Century, 'learning to live together' is an integral part of building knowledge societies. The other three pillars - 'learning to know,' 'learning to do,' and 'learning to be' - are necessary for 'learning to live together,' which is a dynamic, holistic and lifelong process.[1] This could be seen as a characteristic of a knowledge society, where knowledge is seen as a public common good for life and well being of all.[2] Individuals are nurtured and educated to move from an ego centric life vision to a community oriented world vision. Each individual is trained and supported to make use of the learning opportunities critically and creatively throughout life both to enhance one's knowledge, talents, skills, competence, etc. to live together in peace and harmony.

The ideal of 'learning to live together' is one of the major challenges of education today, as the contemporary world is very often a world of violence, where others are treated as objects, means or enemies. In spite of the progress that humanity made in mass-producing knowledge, people all over the world continue to experience traumatic events, wars, revolutions and internal conflicts in their social and national life. It is the need of the hour to go beyond the projected and imagined identities, to develop a spirit of respect for the values of democracy, human rights and pluralism, and to work together for mutual understanding and peace – to 'learn to live together' in peace and harmony. Knowledge is power and it has the power to replace the culture of war by a culture of life and peace; but it is the tragedy of the hour that it often contributes to a culture of death and war. Fear and ignorance are the root causes of intolerance leading to the culture of

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[1]Jacques Delors, *Learning: The Treasure Within* <https://unesdoc.un esco.org/ark:/48223/pf0000109590> (1 March 2019).

[2]UNESCO, "Towards Knowledge Societies," 23, <https://unes doc.unesco.org/ark:/48223/pf0000141843> (2 March 2019).

war; true knowledge replaces fear and ignorance and promotes a culture of life. Knowledge societies are to ensure that the power of knowledge becomes a positive force for all.

By the turn of the century, humanity had learned how to mass-produce information through digitization and mass-sharing of information through internet. As the document observes, "The simultaneous growth of the internet, mobile telephony and digital technologies with the Third Industrial Revolution ... has revolutionized the role of knowledge in our societies."[3] This is giving rise to a 'knowledge economy,' "a particular knowledge driven stage of capitalist development, based on knowledge, succeeding a phase marked by the accumulation of physical capital. ... and the wealth created is being measured less on the output of work itself, measurable and quantifiable, and more and more on the general level of science and the progress of technology."[4] Presently while mass-produced and mass-shared information offer great opportunities, paradoxically its costs and benefits are unevenly shared, costs costing the poor more and benefits benefiting the rich more. It enlarges the divides between the haves and the have notes in all the fields. There are gaping economic divides, knowledge divides, and power divides. "Useful knowledge is not simply knowledge that can be immediately turned into profit in a knowledge economy – 'humanist' and 'scientific' knowledge each obey different information-use strategies."[5] We need to move from information societies to knowledge societies to enhance the development of human potential through quality education, right to information and expression, and active participation in all aspects of social, cultural, economic and political life. It is the realisation that knowledge societies are not limited to the information society that would lead us explore various forms of knowledge, especially in the fields of arts, humanities, and social sciences, with particular focus on ethical and aesthetical dimension of our knowledge and societies. "By giving knowledge an unprecedented accessibility, and by

[3]UNESCO, "Towards Knowledge Societies," 18.
[4]UNESCO, "Towards Knowledge Societies," 45.
[5]UNESCO, "Towards Knowledge Societies," 19.

engaging in capacity-building for everyone, the technological revolution might help to redefine the end goal of human development."[6] We need to develop shared spaces for knowledge creation and sharing, 'to live together in harmony.'

Knowledge Societies are to make broad and sustained efforts to create a shared future, based upon our common humanity and common habitat in all their diversity. "Men and women have the right to live their lives and raise their children in dignity, free from hunger and from the fear of violence, oppression or injustice."[7] No individual and no nation must be denied the opportunity to benefit from the products of knowledge societies. Differences within and among individuals and societies should be promoted as common heritage. The immeasurable riches provided by knowledge must be preserved and promoted for the benefit of all, especially for the poor. Knowledge Societies should not tolerate and accommodate social exclusion and marginalization. As Article 22 of the Universal Declaration of Human Rights states: "Everyone, as a member of society, has the right to social security,"[8] and knowledge societies should ensure the social security.

Knowledge societies promote a culture of peace and solidarity. Members of knowledge societies are equipped to meet the social and ethical challenges, using the resources of the social sciences, environmental and development ethics, and critical thinking in the humanities. Members of knowledge societies live as partners in the socio-economic and political development and maintenance of peace in their communities. What is learned - knowledge and skills - are used in view of living together in peace and harmony. The socially and ethically aligned innovations and inventions function with the goal of living together in harmony. Though living together in harmony promotes economic development, social harmony is

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[6]UNESCO, "Towards Knowledge Societies," 20.

[7]United Nations, "United Nations Millennium Declaration," <https://www.un.org/en/development/desa/population/migratio/generalassembly/docs/globalcompact/A_RES_55_2.pdf> (8 March 2019).

[8]United Nations, "Universal Declaration of Human Rights," <https://www.un.org/en/universal-declaration-human-rights/> (8 March 2019).

more important than increase in GDP. Knowledge societies provide an appropriate environment with knowledge, skills, values, programmes, policies, spaces, and networks to live together in harmony.

In the contemporary world, media and information have become influential to the point that they effect human lives. Today, information has become one of the main sources of power and monetary accumulation. "Media Dynamics behind the Growth from Information Society to Knowledge Society" by John Edappilly investigates the historicity of the paradigmatic change from the oral traditions in the nascent stages of society to the present day 'information' oriented society. This historicity focuses on the power play of information within the evolution of society, while using it as a substrate to elucidate the UNESCO's Moscow declaration on Media and Information Literacy for Knowledge Societies in June 2012. The paper aims to understand the urgency and need for knowledge societies, simultaneously highlighting the widening ridge between the informationally rich and informationally poor. The paper also paints a cogent picture of the current situation of the informational divide while placing it within the context of the aforementioned UNESCO's Moscow declaration and the historicity of media and information.

The objective of the second article, "Critical Methodology of Media Literacy: A Kantian Analysis" by *Eun Ha Kim* is to analyze critical methodology of media literacy presented by Center for Media Literacy (CML) and James Potter, and derive the meaning of reflection connoted in it. This study proposes three principles of reflection based on Kant's concept of reflective judgment: logical plurality of information, ethical value of practice, and possibility of realizing common good. A reflective literacy based on this basic framework is ultimately directed to the thought process of establishing ourselves a coherent and universal principle about arbitrary and variable information. This study complements the individualized and strategized method of information interpretation by restoring the reflective meaning and principles that is excluded from CML's and Porter's media literacy model.

The diversity found within the information era prompts us to seek new knowledge, explain and solve problems from different sources. Knowledge societies, today, are more accessible and propose alternative ideas due to the way we solve the problems within education and learning facilitated by the emergence of contemporary museums and new media. Considering the impact of knowledge society and the emerging new media in people's lives, the National Palace Museum in Taiwan makes ingenious changes through audience orientation, use of innovative technology, and application of new media services. Kuo-Kuang Fan and Yan-Ting Lin analyze and explore new interpretations of the artworks created by new media technologies, giving viewers a different aesthetic experience in the paper, Cross-Domain New Technology in National Palace Museum, Taiwan "Towards Knowledge Society."

"Emergence of a Knowledge Society: Role of Migrant Farmers in the Educational Progress of Malabar in the Twentieth Century" by Joshy Mathew explores the role of a migrant farming community in transforming a conservative and backward society into a modern society. By establishing educational institutions in Malabar region of Kerala, India in the twentieth century, farmers from Travancore educationally revolutionized the Malabar society. Though these farmers were not formally educated, their thirst for knowledge prompted them to formulate various methods and techniques of resource collection for bringing educational progress in the hilly terrains of Malabar. Both in school and higher they marked imprints in this wild jungle region of south India. Native people, especially indigenous tribal groups, greatly benefited from the educational institutions of the migrants. Educational institutions of these marginal farmers had impacts upon the feudal social fabric of a conservative society by liberating oppressed people from the clutches of caste system and landlordism.

Knowledge societies characterize a defining feature of the present era. Veering away from their initial connotation of 'scientific temper and reasoning,' today, they assume a new meaning in which the basis of economy, polity and social action is knowledge. In the post-capitalist, post-industrial societies,

knowledge has become the foundation of industrial productivity and social wellbeing. The crux of knowledge production has been shifting from the traditional disciplinary contexts promoted by academic interests in the universities to its applications for better productivity and wellbeing. Never- theless, productivity and usefulness are accorded an epistemological appeal in defining what counts as 'knowledge'. In this context, L T Om Prakash and Joseph Chacko Chennattuserry discusses the changes in knowledge production and dissemination processes in knowledge societies and their implications for university in India, in the paper, "Locating Indian Universities in Knowledge Societies: A Critique."

The ritual part of Taiwan's Atayal and Thao cultures are integrated into the innovative education of indigenous literature, and students are led to participate in field investigations of the ceremonies to complete the digital cultural documentary of the Atayal Thanksgiving ceremony and reach the innovative teaching goal of digital humanities education. This ensures student participation in tribal ceremonies, which in turn leads to practical knowledge and experience of indigenous cultures. Such an attempt contributes towards an action study for the digitization of indigenous culture. The research method combines text teaching with the action research, and the specific multi-teaching through digital documentary. The findings from the study, "Digitization of Festival Culture in Taiwan's Indigenous Literature" by Cheng-Hui Tsai and Chuan-Po Wang, reveal that students learn literature through action research more realistically and accurately, and thereby save indigenous cultures.

This issue of the *Journal of Dharma* on "Towards Knowledge Societies: Media, Digitization and Institutions," explores some of the contemporary societies in terms of new developments in information and knowledge and their personal and social implications. With sentiments of gratitude to all the collaborators may I have the privilege of presenting to the readers this issue of the *Journal of Dharma*.

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