LOGOS AND MYTHOS IN BUILDING UP KNOWLEDGE SOCIETIES

Human beings are classified often as *homo sapiens*, with rationality as the distinguishing character of human species. Sense knowledge and sense striving are common to many animals and human beings while intellectual knowledge is species specific to human beings, by which we make reflectively the distinction between what seems to be the case and what is the case. Knowledge is described differently as the facts, information, understanding and skills that a person has acquired through experience or education, an organized body of information shared by people in a particular field, the awareness of a fact or situation, apprehended truth, etc. Education is a process of learning and consequently one comes to know various facts, ideas, theories, skills, etc. as part of one's growth and development, and that of the society. Education not only helps an individual realizing one's potential and talents but also imparts one's culture and tradition from one generation to another. As social beings our knowledge is both from experience and experts. No one could live only by personally verified truths.

The UNESCO report on Education for the Twenty-first Century titled, *Learning: The Treasure Within*, speaks of Four Pillars of Learning: 1. Learning to know, providing students cognitive tools required to better comprehend the world and its complexities, 2. Learning to do, providing the learners skills to effectively participate in the life and economy of the society, 3. Learning to live together, enabling individuals and societies to live in peace and harmony, and 4. Learning to be, enabling persons to develop maximum their potentials.[1] Education, thus, help students developing the capacity of knowing how, when

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

and what to do in a given situation for the well being of the individual and society. As we promote these four pillars of education, we are also promoting the UN mission "Towards Knowledge Societies" that generate, share and make available to all members of the society knowledge that bring justice, solidarity, democracy, peace and well being to all.[2] The ideal of 'Towards Knowledge Societies' include nurturing and developing human life, creative potential, and human life in its fullness in relation to fellow human beings and nature.

At the beginning of 21st century humanity has acquired a new powerful skill to mass-produce knowledge and to use it in products that is hoped to bring in progress and development. Charged by the exponential growth of innovations and inventions in the fields of genetics, nano technology, and robotics, we are moving to the fourth industrial revolution. The capacity for individuals to produce and use data on a global scale, however, does not necessarily result in knowledge creation. Knowledge is the result of co-reflection, conversation and collaboration. Besides knowledge is a public good for the well being of all, and knowledge society is about human beings, and how we live in harmony with fellow human beings and other fellow beings, guided by knowledge. Collecting and converting scientific information into digitized commodities and making it available through internet does not automatically create knowledge societies; otherwise it would be only one of the many fashionable prefixes like 'information-,' 'digital-,' 'electronic-,' 'mobile-,' 'networked-,' societies.

Building up knowledge societies needs the results of research in Science, Technology, Engineering, and Mathematics (STEM) as well as the fruits of Arts, Humanities, and Social Sciences. We need aesthetically and ethically aligned knowledge societies where economics and politics are for the well being of all (third pillar of education). Personal and social aesthetics and ethics can make a positive difference in all fields

[2]UNESCO, "Towards Knowledge Societies," UNESCO Publishing, 2005 <https://www.unesco.org/en/worldreport/towards_knowledge _societies.pdf> (1 February 2019).

of human life and society including science, economics and politics. To be fully human, one needs to nurture aesthetic and ethical values, and as in all other significant aspects of human life, education is necessary to bring out this goal (fourth pillar of education). Both scientific information (logos) and knowledge given in stories (mythos) are necessary for humanities move 'Towards Knowledge Societies'. *Homo sapiens* construct and reconstruct stories and they form the basis of knowledge societies. We would typically tell others stories in a variety of ways – myths, fables, fantasies, speculations, interpretations, poems, novels, etc. – about our dreams, plans, joys, sorrows, desires, defeats, etc., and they are integral parts of our forms of living together in societies. It is through arts and humanities that we describe our past, present, and aspirations about our future, and collections of such stories taken together contribute to creation of knowledge societies.

Homo sapiens are at the same time *homo loquens* and *homo narrans* in the life-world, though academia tended to separate them. Some of the finest thinking is done in Arts and Humanities connecting human thoughts and emotions. We are not only capable of logical and systematic thinking but also critical and creative thinking. Even though algorithms could help us search for information, they are unable to answer our quest for meaning in life. That is why Wittgenstein observed, in the *Tractatus*, "even when all possible scientific questions have been answered, the problems of life remain completely untouched."[3] Being human is not just an empirical question for me but concerns the meaning of my life. The nature of our passions and commitments, aesthetic, ethical, political and religious values, in short, all that make our lives human, are not susceptible for complete theoretical articulation, digitization and commoditisation. We continue to raise fundamental questions on the meaning of life.

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[3]Ludwig Wittgenstein, *Tractaus Logico Philosophicus*, trans. C. K. Ogden, London: Routledge, 1922, 6.51.

We live in the spatio-temporal world through our substantial and creative presence and engagement with objects in the world. One is to be reminded, however, of the obvious fact that we are not just natural beings. We are cultural beings who live in collaboration and conversation with other human beings in an inter-subjective world. Arts, Humanities and Social Sciences help living in this inter-subjective world meaningfully. This is not just something additional and consequent, but something constitutive and existential of our forms of lives. A method that is suitable for matter-in-motion cannot capture things human and the language of physics and mathematics is not sufficient for expressing the characteristics of being human. One has to see the fundamental similarities and differences in our engagement with things and other living human beings. Both of them constitute and shape our streams of life. This issue of the *Journal of Dharma* is arranged to critically examine and evaluate the contribution of Arts and Literature on human movement 'Towards Knowledge Societies.'

The essay, "Scientific Knowledge and the Anthropocene: Nonhuman Turn in Greg Bear's *Darwin's Radio*" by Kee Wha Joo, analyzes the post-anthropocentric human-nonhuman network in Greg Bear's *Darwin's Radio* as a new scientific knowledge to help knowledge societies moving forward by utilizing and sharing such knowledge in the Anthropocene. Nonhumans possess a powerful force beyond human control, and some are indispensable in human lives. In the 'nonhuman turn,' the anthropocentric thinking on human-nonhuman relations should be revisited. The mutant children in this novel, considered monsters by some, are a new subspecies who have experienced accelerated evolution in the upheaval of the Anthropocene, emerging internally from the dynamic human-nonhuman network. We see that the new subspecies is a product of the human-nonhuman network, and that nonhumans enable such human ontological leap. This analysis not only informs us about the mechanism of the human-nonhuman network, but also helps us navigating a different relationship with nonhumans.

The notion of the posthuman is often received with apprehensions and anxiety surrounding an apocalyptic future that awaits humanity. Even as popular versions of the term exhibit inclination towards such a possibility, philosophical ruminations of posthumanism offer an optimistic outlook regarding an ideal future. The article, "Conceptualising Knowledge Society in a Posthuman World: A Study of Rudy Rucker's *Postsingular*" by Anita Jose, traces the ramifications of a technologically singular world and its implications in the creation of a knowledge society in a posthuman world, weighing considerations that constitute transhumanist and posthumanist environments that populate the universe of the novel *Postsingular* by Rudy Rucker. The destructive tendencies inherent in the advent of singularity need not be eradicated by evincing a transition towards a postsingular environment, but may be rectified by altering the human intentions that favour possessive individualism and human exceptionalism. The paper seeks to foreground the philosophical implications embedded in the term posthumanism that works to dismantle an anthropocentric framework to embrace an egalitarian outlook which contains all beings in its fold irrespective of speciestic boundaries and thereby examine the renewed notions with respect to knowledge sharing, global networking and digital singularity that considers the significance of these concepts beyond the realm of the human

Examining the concept of literary therapy and its effects, Eun-Sang Cho and Ji-Yeon Im explores the method and unique ethical effects of 'story making' in Korean literary therapy and proposes 'story making' as a way for participating-readers to practice self-understanding and self-growth through Korean folktales, in the essay, "Method and Ethics of Story Making in Korean Literary Therapy." To lead story-making to a literary therapy, the authors first clarify the concepts of fictional narrative, self-story, folktales, participating-reader, and literary therapist. In the second part of the essay the five stages in the process of story-making in Korean literary therapy, Understanding Participation-Reader and Folktale Selection,

Making Fictional Narrative, Narrative Exploration, Connecting with Participant-Reader, and Changing Story and Seeking Solutions, are described. A participating-reader connects and integrates a literary text with his or her symptom via unique characteristics of each stage in step-by-step features. In the concluding part, the authors argue that the effects of literary therapy are practicing sustainable education through self-understanding and psychological growth and emulating the healthy lifestyles and ethics of others.

The future of any country in the contemporary era lies in its ability to harness the knowledge potential. The fruits of knowledge society have transformed the terrain of social and political scenario of countries around the world. Democracy as a form of government, to be successful, requires a critically-engaged and politically literate population. Democracy, therefore, requires not only political literacy but also media and digital literacies given the influence of media in our lives. If democracy is viewed as a relationship between knowledge and power, there needs to be a strong distinction between the ideas, the truth of power and the power of truth. The term, 'Post-truth', signifies that objective facts have become less influential in shaping public opinion than appeals to emotion and personal beliefs. The political processes in various democracies seem to have become more managerial and technologically fixated. There has been significant erosion in the ideas of transparency of information and political leadership has become nothing but a propaganda exercise. The paper, "Knowledge Society and the Era of Post-Truth: Challenges to Democracy," by Stefy V. Joseph, analyses how the information technology revolution and the surge of new media has impacted the political processes in democracies, and presents the phenomenon of post-truth as a threat to the modern democratic systems.

In an interesting essay titled, "Human Rights Education in Korean Mathematics Textbooks: Elementary School Mathematics Textbooks Based on 2015 Revised Curriculum," Jin-Kon Hong and Sam-Hun Park examines how key

competencies of the 2015 Revised Curriculum are consistent with subject-specific competencies. The authors selected Mathematics as the target of analysis since its subject competencies are not directly related to human rights elements and we can examine the consistency between the key competencies in the general guidelines and the subject competencies in the subject-specific guidelines more accurately. The authors make three observations for further revisions: First, there is room for improvement, given that the representation of multicultural learners is only by skin colour and the representation of disabled people is uniformly by the wheelchair. Second, analysis of the review results shows that the revision requests related to stereotypes of gender roles (family) are outnumbered by those related to multiculturalism (disability), indicating that stereotypes of gender roles in South Korea have improved remarkably. Third, the future textbook should address the problem that most of the spaces depicted in textbooks are heavily centred in large cities, at the designing stage of a unit story.

"Becoming Knowledge Societies: A Happiness Framework for Institutions of Higher Education in India" by Anupama Nayar and Abraham V. M. argues that the transformation of Indian Higher Education Institutions (IHEIs) to Knowledge Societies require multiple co-ordinated interventions and actions on both the local and the global levels of institution administration, management, supply and demands of the economy and society. A vibrant knowledge society will require not only institution's support to plan and amend practices but also the engagement of all stakeholders and the ability of individuals and society to imbibe new ways of thinking, working and acting. It is vital to chart a direction and an approach that is in alignment with the local context and culture. At the supply front, IHEIs should initiate intervention programmes to enhance human capital through investment in a Happiness Framework and a shift in the workplace culture that requires conscious measures of intervention, which will drive institutional effectiveness and improve student experiences.

This Happiness Framework should be integral and reinforced first as an induction-training programme and practised as institutional culture. Individuals, who are thus, trained at the local level of institutions, while participating in the global labour market with their increased skills and competencies will drive the IHEIs towards a fully functioning knowledge society. A knowledge-based society thus built to generate, disseminate and use knowledge to improve the standard of living and the quality of life of citizens in an ethical and sustainable way will certainly make happiness as its ultimate goal and will focus on happiness as a process to improve efficiency and efficacy of the work force.

This issue of the *Journal of Dharma* on "Towards Knowledge Socities: Literary Perspectives," thus, explores how human beings shape their world through the stories they tell and the ways literature and media influence and in turn are influenced by the complexities and complications of knowledge. 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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