



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2017; 3(2): 377-380
www.allresearchjournal.com
Received: 28-12-2016
Accepted: 29-01-2017

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Conceptual input of science for peace and sustainable development through Bhagavad-Gita's teachings

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Abstract

This article focuses on conceptual input of Science for Peace and Sustainable Development based on insights from the Bhagavad-Gita. Its teachings based on spiritual consciousness and philosophical approach is essential for sustainable development in all countries whether in developed or in developing countries. In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine along with to develop positive attitude, appreciate, and take interest in the dominant factors responsible for strengthening Science for Peace and Sustainable Development based on the Bhagavad-Gita's Teachings. The Bhagavad-Gita, a part of Indian epic- the Mahabharata, is a well-known Indian spiritual scripture and philosophical text which is a true guide for all human beings and its teachings are universal, starts from Eleventh verse of the Second Chapter and ends Sixty sixth verse of Eighteenth Chapter. In this article, the author employs a qualitative methodology which is the interpretation of ancient or classical literature, the Bhagavad-Gita and its Teachings in relation to Science for Peace and sustainable development. In a nutshell, the Bhagavad-Gita's Teachings recommends programme learning approach which is a scientific approach which is exploring the inner world of 'self' and realization of 'God', which establishes the identity of the individual soul with Supreme soul to lead to supreme bliss in order to gain the highest knowledge and wisdom in terms of peace and sustainable development. This article is expected to provide spirit-centered and philosophical approach to Science for Peace and sustainable development based on ancient Indian spiritual literature.

Keywords: Science, peace, sustainable development, Bhagavad-Gita, teachings

Introduction

Bhagavad-Gita

Bhagavad-Gita is a part of the Mahabharata, written by Ved Vyasa, consisted of seven hundreds verses in the eighteen chapters dealing with philosophical or metaphysical thought and action with respect to sciences for peace and sustainable development, begins with a conversation between Arjuna, the representative of mankind and Lord Krishna, the Supreme Divine.

Its teachings deal to become Arjuna an emotionally and spiritually intelligent from his dependency, Sankhyayoga which proceeds along the path of knowledge, path of action, wisdom, renunciation of action leads to supreme bliss, the discipline of meditation, wisdom with self-realization, the Supreme Imperishable, knowledge with realization, divine glory, discipline of action and its fruits, spiritual disciplines for God-realization, difference between Body and Soul/Spirit, division of the three characteristics, Supreme Spirit, spiritual traits, the Threefold Faith, and Threefold Knowledge, Action, Joy, Duty and so on.

Sustainable Development

Brundtland Commission (1987) conceptualized the new term 'Sustainable Development' and defined it as "development which meets the needs of current generation without compromising the ability of future generation to meet their own needs."

Peace

According to Mahatma Gandhi, "If we are to teach real peace in the world we shall have to begin with children." He gave more and more importance on truth and non-violence, faith in Universal Spirit, love and sympathy, honesty, social justice, patience, tolerance, and wisdom for keeping peace for global and national perspective.

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Science

The term Science derived from Latin word 'SCIENTIA' which means that knowledge. According to Oxford Dictionaries, Science is as "a systematically organized body of knowledge on a particular subject. Another definition of Science according to Oxford Dictionaries is as "the intellectual and practical activity encompassing the systematic body of structure and behavior of the physical and natural world through observation and experiment." Science may be defined in term of experience as a systematically organized knowledge based on direct and indirect experiences. Science is of three types- Knowing Science, Feeling Science and Doing Science.

Rationale of the Study

The article indicates that an analysis of the various problems of Science for Peace and Sustainable Development in the national and global perspective, may be accepted by the researchers and practitioners for carrying out research on what is required is that the individuals as well as society internalize the understanding of the Peace and Sustainable Development and bring about a dynamic change in their living patterns. It seems that in a country like ours programs of identification and nurturing of talent should receive a very high priority. The study is needed and significant from several points of view not only in bringing excellence among individuals but also in revealing the probable interplay among disciplines of action, devotion and knowledge. Besides disciplines of action and knowledge, there is a need of discipline of devotion which will build up Sustainable development. National Curriculum for School Education, NCERT (2000) [2] has observed that curriculum has to provide learning experiences which will improve individual's thoughts, feelings and actions. Very few researches have been developed to study Science for Peace and Sustainable Development based on insights from the Bhagavad-Gita in India and its contribution to the field of education, Bhagavad-Gita is less explored. The study is philosophical, psychological and sociological in its nature because it indicates normative aspect of education, social adjustment and is being related to social needs according to society. It is well known to all that in Indian society peace and harmony gradually disappear. India is a neither developed nor undeveloped country but where development is required in each and every sphere of human life. Emphasis should be given on Science for Peace and Sustainable Development based on insights from the Bhagavad-Gita. For the appearance of the Science for Peace and Sustainable Development of the educational system, in this connection, Kothari Commission (1966) points out, "In the development that we envisage in the future, we hope that the pursuit of men, material affluence and power would be subordinated to that of higher values and the fulfillment of the individual. This concept of the mingling of 'Science and Spirituality' is of special significance for Indian Education." In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine the dominant factors responsible for strengthening Science for Peace and Sustainable Development and its impact of today and tomorrow in Indian society. This study may help the students to understand and to solve the problem of education more efficiently. They may flower into excellent of our nation. Hence the investigator has decided to conduct the present

study. Many social scientists, psychologists, philosophers, thinkers, educators, educationists and educational concerns believe that Science for Peace and Harmony is based on insights from the Bhagavad-Gita' Teachings that will be beneficial for Sustainable Development, So what is the relationship between 'Bhagavad-Gita' Teachings' and 'Science for Peace and Sustainable Development'? This paper recons with the major frontiers of knowledge of the Bhagavad-Gita' Teachings related to Science for Peace and Sustainable Development and asserts that the constructs of 'Bhagavad-Gita's Teachings' and 'Science for Peace and Sustainable Development' are related with one another which will be beneficial for a well-being of a person and for fulfilling life.

Keeping in view the above fact, it seems essential to study how the individuals are coping with Bhagavad-Gita' Teachings in particular and in what way they are different with other. Accordingly, it has been decided by the investigator to undertake a conceptual research to study Conceptual Input of Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings. Now the questions may arise.

Whether Bhagavad-Gita' Teachings has important role for influencing Science for Peace and Sustainable Development?

Whether Bhagavad-Gita affects Science of today?

Whether Bhagavad-Gita has relevance to Science for Peace and Harmony?

Whether Bhagavad-Gita has relevance to Science for Sustainable Development?

On this background the problem may be stated as "Conceptual Input of Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings"

Purpose of the Study

The purpose of the study is to recognize Bhagavad-Gita's Teachings, recognize peace and harmony for sustainable development, find out to factors responsible for strengthening Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings, critically examine factors responsible for strengthening Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings, to analyze factors responsible for strengthening Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings, to comprehend factors responsible for strengthening Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings, to analyze factors responsible for strengthening Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings, to synthesize factors responsible for strengthening Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings and to evaluate factors responsible for strengthening Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings

Delimitation of the Study

Keeping in view the limitation of time, resources and energy, the study is limited to one aspect of the subject which is Science for Peace and Sustainable Development through Bhagavad-Gita's Teachings. It is entirely based on the secondary data as for examples-books, journals, periodicals, newspapers etc. this constitutes a major constraint of the study.

Review of Literature

Sivananda (2000) [4] observes “If all the Upanishads should represent cows, Sri-Krishna is their milker. Arjuna is the calf who first tasted the milk of the wisdom of the self, milked by the divine cowherd for the benefit of all humanity. The milk is the Bhagavad-Gita. It solves not only Arjuna’s problems and doubts, but also the world’s problem and those of every individual. Glory to Krishna, the friend of the cowherd of Gokula, the joy of Devki! He, who drinks the nectar of the Gita through purification of the heart and regular meditation, attains immortality, eternal bliss, everlasting peace and perennial joy. There is nothing more to be attained beyond this.”

Nehru (1946) [3] wrote “The Bhagavad-Gita is a part of the Mahabharata, an episode in the vast drama. But it stands apart and is complete in itself. It is a small poem of 700 verses-‘the most beautiful, perhaps the only true philosophical song existing in any known tongue’ so William von Humboldt described it. Every school of thought and philosophy looks up to it and interprets it in its own way. In times of crisis, when the mind of man is tortured by doubt and is torn by the conflict of duties, it has turned all the more to the Gita for light and guidance. For, it is a poem of crisis, of political and social crisis and even more so, of crisis in the spirit of man. Even the leaders of thought and action of the present day- Tilak, Aurobindo Ghose, Gandhi- have written on it, each giving his own interpretation. Arjuna becomes the symbol of the tortured spirit of man, which from age to age, has been torn by conflicting obligations and moralities. From this personal conversation we are taken step by step to higher and more impersonal regions of individual duty and social behavior, of the application of ethics to human life, of the spiritual outlook that should govern all. The Gita deals essentially with the spiritual background of human existence and it is in this context that the practical problems of everyday life appear. It is call to action to meet the obligations and duties of life, but always keeping in view that spiritual background and the larger purpose of the universes.”

Methodology

This paper is descriptive in nature. It is mainly based on secondary data and is largely collected from different sources like books, journals, articles, and periodicals. This study is conducted mainly by applying analytical cum descriptive method for the research. The investigator has made effort to express conceptual input of Science for Peace and Sustainable Development through Bhagavad-Gita’s Teachings critically.

Analysis and Interpretation

After spending twelve years in the forest or in exile and one year in unknown place, Pandavas demanded half of the kingdom as per earlier promise, but Duryodhana disagreed to give as much land covered by the point of a needle without a war which was against the peace and sustainable development. The war started on the battlefield of Kurukshetra, during time, Arujna saw his uncles, grandfathers, teachers, maternal uncles, brothers, cousins, sons and grandsons, friends, father-in-law, and well-wishers in both the armies, he was very sad and became tortured spirit of man. Afterwards from twentieth verse the conversion between Lord Krishna and Arjuna started. Bhagavad-Gita’s Teachings starts from the Eleventh verse

of the second chapter and ends sixty sixth verse of Eighteenth chapter. Bhagavad-Gita is divided into three parts. The first to six chapters (two hundreds eighty verses) deal with the path of Action (Karamayoga) which is related to ‘Doing Science’, the seven to twelve chapters (two hundreds nine verses) explain the path of Devotion (Bhaktiyoga) which is related to ‘Feeling Science’ and the thirteen to eighteen chapters (two hundreds eleven verses) point out about the path of Knowledge (Jnyanayoga) which is related to ‘Knowing Science’ establishes the identity of the individual spirit with the Supreme Devine Spirit.

Sustainable development is built on social aim, political aim, economic aim, cultural aim, democratic aim, environmental aim, emotional aim, intellectual aim, material aim, spiritual aim, physical aim, mental development aim, utilitarian aim, theoretical aim, moral aim, character aim, aesthetical aim, ethical aim, philosophical aim, pedagogical aim, theological aim, disciplinary aim, cognitive aim, affective aim, conative aim, individual aim, national aim, international aim, natural aim, holistic aim, harmonious aim, vocational aim, reformer aim, religious aim, complete living aim, creative aim, constructive aim, progressive aim, humanistic aim, secular aim, modernization aim, productivity aim, and eclectic aim. Science is fully responsible for fulfilling all needs of the society and social sciences have a dominant role to play in recognizing, comprehending, and evaluating global perspective change and in building peace for sustainable development based on three disciplines of knowledge, devotion and action initiated in Bhagavad-Gita preached by Pedagogue of the World, Lord Sri Krishna.

UNESCO and its leading role to the development of educational, scientific and cultural organization of the global society observe World Science Day for Peace and Sustainable Development on 10th November every year. The day is celebrated worldwide every year offering an opportunity to highlight the contribution of Science for achieving sustainable development to build peace and harmony in global society as a whole. It determined seventeen sustainable development goals such as Poverty, Hunger, Health, Education, Gender Equality, Water, Sustainable Energy, Economy, Industrialization, Reduce Inequality, Inclusive Cities, Sustainable Consumption and Production, Urgent action on climate change, Conserve Sea and Marine Resources, Protect Environment and Biodiversity, Inclusive society and Strengthen Global Partnership.

Modern education, however, lays great emphasis on Science for Peace and Harmony for building sustainable development. Perhaps, this is precisely the cause why the learner seeks only to learn and study about the Science for Peace and Harmony for building sustainable development. With this consideration of spirit, the development of Science for Peace and Harmony is purely and surely to please the modern learner. It is, however, Science helps in the development of the Peace and Harmony for building sustainable development.

Moreover, there is a problem of lack of peace and harmony within individuals in our India today because each and every school or college or university suffers from such wisdom, knowledge, and devotion and it is because of this problem that our entire educational system is going aimlessly. That is why it may be said that educationists, teacher educators, teachers, educational administrators, educational

supervisors, curriculum constructors and educational planners in our country should wake up to the task of the curriculum construction, curriculum development and curriculum transaction of Science and Social Sciences based on Bhagavad-Gita and its aims and objective, method of teaching and techniques by understanding a critical examination of the present set up of Science for Peace and sustainable development, and furthermore, in order to sustain and to strengthen human beings' growth and development, India needs a fast development in the area of research on Science for Peace and Harmony for building sustainable development through Bhagavad-Gita. This can be done by strengthening the pillars of professional education particularly the teacher education. Otherwise, the ignorance of Science and Social Sciences for Peace and sustainable development will result in exploitation, corruption, aggression, destruction, disaster, selfishness and hatred.

Discussion

UNESCO since 1945 has promoted the advancement of Science and its applications to develop knowledge and capacity, key to economic and social progress and the basis for peace and sustainable development. Within the context of its intergovernmental mandate and universal membership it has focused its work in Science on issues of global concern requiring multinational collaboration such as in the fields of freshwater resources management, ocean, health, natural disaster reduction, biodiversity loss, and capacity building in Science, technology and innovation, Science to build peace and to respond to international development goals continues to be of key concern,

To be quite honest and fair, Science for Peace and Harmony for building sustainable development through Bhagavad-Gita is too much vast and it is not easy to achieve a well-balanced perspective of what is really happening and what is lacking in our research work. The study under consideration has been carried out with the recognizing, comprehending, examining critically, applying, analyzing, synthesizing, and evaluating the Science for Peace and sustainable development through Bhagavad-Gita has great relevance to the present-day inside schools, colleges, and universities or outside and it can bring about a dynamic change in the educational system not only of the country, but also the world. Here, the impact of modifying patterns of the Indian educational system through the disciplines of knowledge, devotion and action, would be analyzed in depth and thus it may contribute in solving the everyday problems of individuals' life creatively and constructively in the new situation of the socio-psycho-physical environment.

Conclusion

Bhagavad-Gita's Teachings must become an integral part of teacher education and ultimately it will become a part of all courses in Humanities and Social Sciences at University level also.

All constructive and creative works related to Bhagavad-Gita and its Teachings, it is felt that there is a great deal has been done to trace the concept of Sciences and Social Sciences and its dominant factors with special reference to psychological paradigm, much has also been done to peace education in India to draw in broad an outline of sustainable development and much has so far been also done to develop the individuals for recreating and reconstructing a global

society through the disciplines of knowledge, devotion and action and a great importance was given on the democratic concept of education as the means of discovering truth. All the books and writings on Bhagavad-Gita, is the most important inspiring spiritual literature of the world, propounds cardinal principles of peace livings, of course, yields useful information regarding sustainable development.

Educational Implication

- The paper recons with the reality of the increase in non-violence for building peace and harmony in school going children.
- Reinforcing social justice
- To develop secularism among new generation
- To teach learners emotional integration, national integration and international integration
- To teach the students social skill to live in the global society in a disciplined way
- To provide peace and harmony oriented education

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