

EDITORIAL

Can Indians think? Few years ago when Singapore's Indian-origin diplomat-scholar Kishore Mahbubani published a book, *Can Asians Think?* (1998), a healthy debate ensued between votaries of Oriental glory on the one hand and Oxbridge paradigm on the other. But, the issue must be settled at the highest level of existing political organization i.e. nation-state. India is known as the progenitor of world's major religions. Hindu philosophy has six principal systems- *Sāṅkhya*, *Yoga*, *Nyāya*, *Vaiśeṣika*, *Mīmāṃsā* and *Vedānta*. There were 18 schools of thought in early Buddhist philosophy. In the realm of aesthetics and linguistics, arguments and counter-arguments by the sage-philosophers vivified the culture of thinking. Chandrakirti and Chandragomin of Nalanda argued tirelessly for seven years on pros and cons of *cittamātra* doctrine. But, a land enriched with such a high standard of thinking and debate has made marginal contribution to the treasury of world knowledge after becoming Republic. This lacuna is amply demonstrated during the ongoing elections. Hardly any programme for revival of nose-diving economy or healthy foreign policy has been discussed in public sphere. The TV debates are trite and scandalous. The anchors are outlandish and behave like omniscient tyrants. Most of them try to outsmart the guests in slanging match. Trivial issues grab headlines. If an alien observer happens to pass through India, his view about contemporary Indian public intellectuals might annoy the *mahants* of academics and research institutions.

The sad affairs of thinking in India can be gauged from the fact that there is hardly any Indian perspective forthcoming with Indian characteristics in the field of economics, foreign policy, management, political philosophy or even literary theory. Most of the TV hop scotching "scholars" has been groomed in the lands beyond oceans. They are at ease with non-Indian languages and exclusivist in approach and method when it comes to incorporate indigenous categories in their thinking processes. The problem lies in the excessive indulgence with "analytical" tradition of the west which creates an exclusivist approach towards life and the world. On the other hand, dominant theme in Indian tradition of research has been "synthesis". Sanskrit terminology for research is '*anusaṁdhān*'. It is derived from the root "*sandhi*" - to join. The analytical tradition (*adhyavasāyā*) in India could not capture the popular imagination due to its exclusivist approach and hence research has become synonymous with synthetic approach (*anusaṁdhān*).

In fact, *inclusion* is the major theme in Indian civilization. Even the opposite categories are not to be excluded and a "*sandhi*" is established by using *bimba-pratibimba* model. The festivals are the "*parvas*" which join (*parv*) different slices of cyclic time. This inclusiveness (*anuvṛtti*) derived from Indian tradition of synthesis must be the defining characteristics of our times reeling under the attack of westoxified, elitist and exclusivist chieftains of institutions of excellence. Imposition of a worldview rooted in rational, secular ontology and exclusivist (*vyavṛttimulaka*) approach ought to be discarded and replaced with synthetic (*anusaṁdhānatmaka*) ontology.

The highest level of policy making for a state is often termed as 'grand strategy', which is a holistic and synthetic way to realize national interest and its core values. The current issue of the journal is publishing a Grand Strategy with Indian characteristics. We have an excellent intervention from Professor Yan Xuetong on "Bipolarization of East Asia". Scholars from Dhaka University, JNU and Jamia Millia Islamia University have enriched the issue with their explorations on international situation. Geetika Kaw Kher's paper on the history of Vajrayana is novel and lucid. Research scholars from Mewar University have contributed well documented papers on education, management and technology. Sanjay Kumar has contributed a significant work on inclusive education. The theme of 'inclusiveness' runs through the current issue. We are hopeful that more and more scholars and chieftains in academia will shed their exclusivist tendencies and join in the unfolding of the spirit of *anusaṁdhān*, the all-encompassing ethos of 'inclusion'

– Niraj Kumar