

From the Chief Editor's Desk . . .

Terrorism of worst style has been the mark feature of winter 2001. In view of this it may not be out of place to discuss some lasting solutions to this challenge to national and international security in the present issue.

Terrorism has, of late, posed, *inter alia*, an ominous challenge to global security. It appears to have the sinister potentiality of a nuclear holocaust with the possibility of global destruction of life and civilization. Broadly speaking, terrorism as political violence is born and bred by political ideology, religious fundamentalism, socio-economic inequalities and injustices, ethno-cultural separatism etc. Such movements, overtly and covertly, are supported by states, ideological groups, ethnic populations, drug magnates etc. It has emerged as a very complex multi-layered phenomenon which poses a serious challenge to international security. How the security of the globe may be ensured from such a dangerous phenomenon is a question that is staring at all of us.

In spite of much ingenuity and research on this theme, it is felt that it needs deeper analyses so as to provide a solution of lasting nature. It appears that current theories proposing possible solutions may have only ephemeral, transitory effect. Such theories may include militarism (i.e. war), defencism, ban on terrorism by the United Nations, economic sanctions, political solutions, inter-governmental regulatory mechanism, and similar others. These may be counter productive in the ultimate analysis. Generally, it is agreed that seeds of terrorism are planted in the minds of men on account of a variety of factors. As such, it is the mindset which has to be changed. The psyche of terrorist clan is fundamentalist, exclusivist and mad to achieve its objectives by resorting to terrorism of all sorts. As such, the fundamentalism, individualism, materialism of terrorist psyche have to be metamorphosed into pluralistic, tolerant, humanistic, universalistic psyche of a healthy man.

It is no surprise that such an evolved concept of tolerant, healthy humanity has been visualised by cultures and philosophies in the east and the west both. Indian tradition, *inter alia*, has nurtured the vision of such a multi-cultural, multi-religious, multi-racial society from time immemorial to the present day. The vision has a solid philosophical backing in the basic belief that the truth is one, though it has many names and forms. Such a philosophy is preserved in the Indian tradition – the *Vedas*, the *Puranas*, the epics, the *Bhakti* literature, the nineteenth century renaissance, Vivekananda, Aurobindo, Gandhi, etc. The philosophy was actually honoured by such personalities of India as Ashoka and Akbar and presently by the Indian constitution. India presents the ideal of multi-cultural, multi-religious, multi-racial state. It is this basic philosophy of tolerance which has been responsible for the

survival and continuity of Indian tradition and culture. A happy combination of materialism and spiritualism has been the *sine quo non* of Indian aim of life. The ideal of universal brotherhood on the basis of this basic philosophy is the eldorado of Indian visionaries. Such ideals may be traced in other traditions of the world also. The need of the hour is to restate these ideals and educate humanity in these values and ideals.

It may not be out of place to mention here that the spiritual vision and destiny of man has to be cultivated, propagated and disseminated throughout the world. Comparative religious studies without commitment to one single form of religion and without the evaluative objective of either true or false needs to be developed along with theological studies in the world at large. Perhaps too much materialism, too much individualism and too much violence have come to be developed in the wake of scientific technological revolution of present times. With the fall of the mechanistic world view developed by Descartes, Newton and others due to the discovery of Einstein's theory of relativity and quantum physics and quantum mechanics, the possibility of a dialogue between science and spirituality has been expressed. Such a dialogue may be able to give us a spiritual vision of the world in which its scientific world-view may be subsumed. In such case, we may have greater respect for humanity than before, greater love for peace than before. An integrated vision of man and the universe may emerge where truth, non-violence, piety, peace, love will be the ruling values. The need of the hour is to reawaken the divine spark in the heart of the humanity, so that human beings may be models of love, cooperation, truth, beauty and peace and the world may be a better place to live in. Such a visionary view of the man and the universe has to be cultivated, propagated, educated and disseminated to all sons and daughters of God, so that the Satan of hate, violence, murder etc. may disappear.

Terrorism as a challenge to global security may ultimately be eliminated only when the mindset of such groups is metamorphosed to universal human values of life and existence as enshrined in Indian and other traditions of the world. It may ultimately lead to the establishment of a world. It may ultimately lead to the establishment of a democratic polity based on human values, a pluralistic, egalitarian society based on tolerance, a sustainable economic system based on justice, and a world order based on science and spirituality.

It is with the hope for a lasting solution of terrorism through universal human values of the Indian tradition that the present issue of *Summerhill* is presented to the interested readers.

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