

## *Editorial*

One of the key academic events at the Indian Institute of Advanced Study is the annual lecture to honour the memory of Dr. Sarvepalli Radhakrishnan. The 2012 lecture was delivered by the noted astrophysicist Professor Jayant V. Narlikar, published as the lead article in this issue of *Summerhill: IAS Review*. The cosmological view of universe maintains that too many aspects of the cosmos and nature are finely tuned to make life possible. Professor Narlikar explores the many ramifications of the Anthropic Principle which holds in essence that the existence of intelligent observers determines the fundamental structure of the universe. In doing so he covers the entire spectrum of human inquiry since Aristotle.

Liberal cosmopolitanism is very often conceived in terms of a transcendent sphere of humanity which is the constitutive feature of our political community. Since the terms 'post-colonial' and 'cosmopolitan' are sliding signifiers the cosmopolitan ideals may seem attractive but their realization is much less immanent. John Thieme's article, significant in the wake of the ascendancy of the post-colonial paradigm in literary and cultural studies, calls for a renewed thinking on the cosmopolitan and the postcolonial in this age of globalization. Commenting on the cosmopolitanism old and new, Thieme discusses how the idea of the cosmopolis brings with it questions about homeland and the wider world.

Jonardon Ganeri in his article engages with a fundamental problem of philosophy: is philosophy the path by which we estrange ourselves from the attitudes and emotions we decide not to make our own, an affirmation of our freedom to shape the contours of our modes of living? The problem was approached by the Western and Eastern thinkers such as Priscian, Vasubandhu and Vātsyāyana by exploring the objects of consciousness.

Ulrike Stark's article provides an interesting insight into the life of a prominent north Indian man of letters and public intellectual Raja Sivaprasad of Benaras, who negotiated the early colonial rule as a colonial subject by appropriating and re-interpreting western knowledge and modernity assisting the British, in a manner, through their colonial rule in India.

Maria Aurora Couto gives a personal account of Goa's liberation and its aftermath. The transition from the stifling dictatorship of the Salazar regime promised fresh winds of freedom and expectation but the promise remains unfulfilled. The post-liberation reality for the Goans, as Couto ruefully remarks, has been a series of betrayals. The harmonious fabric of society composed of the two streaks, English and Portuguese, with their distinctive cultures, has been ripped apart, and what followed is the decline and denigration of Goan language and culture.

Post-independence, there have been some efforts at the reconstruction of marginalised histories in India but one still needs to redress the biases of the mainstream history, as Gangmuei Kamei's article points out. Beginning with the concept of history and historiography since Herodotus and St. Augustine (whose idea of the eternal will of God is the earliest example of the historical determinism), he moves on to colonial historiography and the tribal historiography in the context of Manipur as a case in point that challenges the dominance of 'main-streamist' historiography.

Arunima Ray's article brings into focus the complex matrix of Dalit identity imbricated in caste and gender nexus. Any discussion of Dalit literature necessarily involves interrogation of this nexus that fundamentally critiques the assumptions of the western sociologists (Louis Dumont being a notable example), who theorize caste from a privileged Brahminical perspective defining it as a harmonious functional social system and masking its exploitative and oppressive reality. Reading the works of three Dalit women writers: Sivakami, Bama and Baby Kamble she examines the patriarchal structures that debilitate the lives of Dalit women.

Mukoma wa Ngugi's article will strike a chord with us in India. He takes a critical look at African translation theory in a context where one language has a history of imperial domination and the other of resistance. Given the political history of India, the colonial intervention and the reconfigured hegemonies in the post-colonial state with its multilingual environment, one finds striking cultural parallels with the African scene. In fact Ngugi's article can be read productively in terms of promoting a global South-South cultural dialogue.

It is hoped that the articles and book reviews in this issue of *Summerhill* will interest the readers with their plenitude and resonance.

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