

Editor's Note

Man during his pursuit to understand nature started overpowering and exploiting it to fulfil his ever-increasing desires, which has posed challenges before the scientific community. The entire world is experiencing environmental problems and the same is percolating down even at the micro level, which is a matter of concern for each one of us, especially the researchers.

Educational philosophy, coalescing traditional and contemporary sources, aims to create the best education culture for humanity. The various nations' interpretations of academic philosophy reveal the unique aspects of Eastern and Western educational philosophies, which have co-evolved in response to societal culture and customs. Exploring Western and Eastern ideas offers a strong prism for comprehending the world. Western ideas challenge and define our path, but Eastern philosophies emphasise harmony and balance. In a divided world, wisdom is not tied to a specific location or thinking style. Drawing on the West's reflective inquiry and the East's meditative mindfulness can help lead a more meaningful life. Integrating the best of both worlds, including reason, thought, action, and uniqueness, results in a more complete knowledge of oneself and the universe.

Amidst the ongoing debate between Eastern and Western thought the focus today is the continuation of human civilization, which relies on a sustainable ecology, a healthy environment, and a liveable biosphere. A major challenge today is the ecological crisis, which stems not just from economic, political, and social issues, but from the basic shift in humanity's perception of reality and its relationship with itself. In the late 1960s and early 1970s, the Western world experienced a shift in environmental consciousness, mainly driven by practical concerns through the environmental movement. Over the past few decades, this focus evolved into more intellectual and theoretical dialogue, drifting away from direct action. By the early 21st century, there was a return to policy-oriented attempts, signalling a new phase in ecological pragmatism, though its philosophical

foundations remain immature. Western anthropocentric worldview, which perceives humans as separate from and higher than nature, contrasts with Eastern values. Likewise, deep ecology in the West advocates for the intrinsic value of all living beings, irrespective of their utility to human civilization. In contrast, Eastern thought, ingrained in the value of non-violence, has long underlined the interrelationship of all life, both biotic and abiotic components of the environment, and reassuring environmental sustainability. Eastern philosophies accentuate environmental consciousness, which is viewed as a multi-faceted construct involving pro-environmental perspectives and values.

While Western literature has sought to define and concretize environmental consciousness over the last two decades, the thought is not new to Eastern philosophy. Indic conservationism and sustainable living are deep-rooted in eco-spirituality, which nurtures a harmonious relationship between man and nature. Indigenous wisdom and time-tested sustainable practices, evolved over centuries, have played a vital role in shaping these principles across generations. Even the contemporary scientific community is looking at Indian wisdom to find solutions to contemporary problems, which advocates the need to espouse the best practices for restoring the ecosystems to normal, keeping aside the conflict between East and West. The principles of *Vasudhaiva Kutumbakam* and *Tena tyaktena bhunjita*, connoting the world as a single family, need no further elucidation beyond any conflict of interest and portray India's global outlook. The intellect of the scientific community institutions can make a breakthrough in overcoming the ecological problem.

In an era when the ethical convictions of research are finding a new meaning, research findings with something thought-provoking and innovative to the academic world must be disseminated so that those pursuing their academic goals must get an impetus to chase their dreams. While the novelty in the research has become the need of the hour, the academic integrity of the researchers

matters a lot, for they must genuinely underline the factual findings. Publishing papers in reputed journals and books with nationally and internationally acclaimed publishers has become vogueish. *Summer Hill: IAS Review*, a distinguished journal of IAS has seen an array of changes since its inception in the year 1994. The journal has undergone periodic refinements under the guidance of eminent editors, ensuring its evolution aligns with the ever-changing landscape of academic research and intellectual inquiry. These editorial enhancements have consistently aimed at maintaining scholarly rigour while addressing emerging themes and the evolving needs of researchers across diverse disciplines. This issue presents a diverse collection of articles that promise to engage and intellectually enrich readers with their wide-ranging themes. Veenat explores the concept of the afterlife journey in Buddhism, while Neelam Sharma offers insights into the archaeological significance of Bhirrana and Rakhigarhi, drawing from the perspectives of Khanak and Masudpur. Rohit Kumar examines the intricate dynamics of trade, traders, and commodities in urban spaces as depicted in the Buddhist Jātakas. Nishamani Kar critically reassesses the Jagannath cult and the chariot festival, whereas Kumari Priya Ranjan delves into the intersection of women, class, work, and spirituality in the Pāli Jātakas, transporting readers into a world of historical and cultural depth.

Further expanding the thematic scope, Apilang Apum and Gaby Miyum Damin offer a feminist

critique of customary laws among the Adi Tribe of Arunachal Pradesh, while Reena Bhatiya sheds light on the socio-historical status of the Mishmi community in this historically sensitive region. Nilanjana Chatterjee provides a literary analysis of Dattani's *Brief Candle*, and Ravindra G. Vaidya examines Mahasweta Devi's portrayal of tribal identity in *Chotti Munda and His Arrow*. Sahdev Luhar's exploration of the aesthetics and necessity of community literature adds another layer of literary discourse to this issue of *Summerhill: IAS Review*. Adding to this diverse intellectual landscape, David Frawley's creative piece, *The Future of Religion and the Future of Humanity*, presents a thought-provoking argument on how the trajectory of religion is deeply intertwined with its historical roots. He critically examines the impact of monotheism on global conflicts and the suppression of indigenous spiritual traditions. Advocating for a shift towards experiential spirituality, he highlights the relevance of dharmic traditions such as Yoga and Vedanta in fostering a more inclusive and enlightened future for humanity. The concluding section of the journal presents a collection of reviews that offer a critical analysis and diverse perspectives from readers on three distinct books and a film. These reviews delve into various aspects such as themes, narrative style, intellectual depth, and overall impact, providing a well-rounded evaluation that reflects the readers' interpretations and critiques.

We hope the readers find this issue of the journal a memorable read.