

## Editorial

When entrusted with the opportunity to edit this volume, I had no specific theme in my mind. Thus, with an open-ended theme of ‘crossover’, ‘translation’ and ‘institutions’, I started contacting prospective contributors. The collection of essays, poetry and book reviews that were finally submitted offer a deep critical insight into some very important themes of contemporary times.

One particular consideration for research articles was to bring forth a review of some of the important ideas and institutions. The first article is, therefore, an important reading on Ambedkar’s idea of constitutionalism and Indian/constitutional democracy. In this article, Ujjwal K. Singh and Anupama Roy explore how Ambedkar argued that for a fraternity, where caste hierarchies, which he termed ‘anti-national’ were erased, and equality and liberty could be actualized. This fundamental, revolutionary change was to be achieved through consent and without violence and creating enabling conditions for democracy in India by addressing questions of social and economic change. Udayon Misra contributes a qualitative discussion to the ongoing debates on nationalism by foregrounding the case of the formation of Nagaland in 1963 and the shifts that have taken place in the nature of Indian state when it was faced with assertions of nationalism from the Northeast. He argues that the Thirteenth Amendment to the Indian Constitution in 1962 recognised that land and resources of Nagaland would belong to the Naga people, granting them wide-range of political autonomy and shared sovereignty. This provides a necessary corrective to contemporary narrow debates on nationalism. C.N. Subramaniam’s article explores yet another institution of Eklavya and its contribution to ‘systemic’ change in school education by enunciating a history of its policy interventions and the challenges posed by changing trajectories of the state from the 1980s until recent times and therefore, what remains of its defining moment—the principle of building and testing models for macro level implementation of education at micro levels. Rahamath Tarikare’s article explores a complex question of language of ‘home’ and ‘literary’ expression among Muslims of Karnataka who linguistically choose to speak and write in a variety of mediums—Urdu, Kannada, Navayath Konkani, Tamil, Byary or Moplah. He argues that language, culture and knowledge systems are

all interwoven and therefore it is important to address the problems that, for instance, ‘modern’ English education poses to both home language and the language of the environment. Vaibhav Singh’s exploration of Muktibodh’s writings adds yet another dimension to the role of literature in the contemporary political moment. He argues that Muktibodh’s highly self-critical poetic temperament never shied away to critically examine the role of artists, writers and the educated intellectual class. He always endeavoured to think objectively and argued that the aim of literature is not merely to express the life of middle classes, a proposition that is a hope for the nascent institution of Indian democracy. Anuradha Bhattacharjee’s article evaluates India’s Look East Policy that was formulated in 1991 and explores its relationship with ASEAN countries, especially, bilateral relations with Vietnam. She argues that India will retain its perceptual advantage over China as long as it continues to remain an open and plural democracy. Ranjani Prasad’s article explores a nascent experiment in building archives of ‘Institutional Memory’ at Ambedkar University Delhi and situates it with debates on institutional memory elsewhere in India and abroad. She argues that technology and collective memories provide an important tool through which it is possible to thwart institutional hierarchies and offer counter-narratives to official discourses that can invariably creep into an institutional memory, thereby expanding the possibility of this ‘project’.

The second component of Summerhill explores poetry of three Indian poets—two of these are young poets. The first section of these contributions situates poets in their larger milieu and thereafter present a bi-lingual presentation of their poetry. Three scholars were invited to write these introductions and also provide translation of selected poets for English readers. Shad Naved situates Mritunjay as a ‘public’ and ‘conscious’ poet, a contradiction the poet is in no hurry of resolving. Shad translates three poems from *Syah hashiye*, the latter’s recent collection of poems. Niyati Bhat identifies Nighat Sahiba’s poetic work as bold and humanistic, that has created an uproar in Kashmiri poetry circles dominated by men. Nighat’s three poems that Niyati translates, figure out the poet and the world she inhabits. Shivani Chopra translates some very popular poems of Rajesh Joshi, the renowned Hindi poet

who rose to fame at a time when space and readership for poetry reading was drastically shrinking. She situates Rajesh Joshi in the league of progressive Indian poets who questions ideological moral-commitments at the cost of social transformation.

The third section of Summerhill opens up discussion on some recent books that investigate the project of nation and nationalisms—Maithili movement, contesting nationalisms around untouchability, sedition in a liberal democracy and changing modes of writing history—and open up

investigation into museums, films and visual imaginaries—transformation of *Jhabvala's* novels into films, the museum in South Asia and indigenous literary imaginaries. Put together, these articles, poems and book reviews offer us a critical insight into the history of ideas, institutions and modes of literary expressions.

YOGESH SNEHI  
Former Fellow  
Indian Institute of Advanced Study, Shimla.