

Analysing the Need For Indian School of Thought in International Relations Discourse in India

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1. Abstract

This paper seeks to venture into the question of the relevance of the Indian school of thought in International relations discourse. The first component of the paper revolves around understanding the causes for the lack of Indian thought and narrative at the international stage, while attempting to answer the question of the existence and ways of understanding and deciphering the Indian knowledge system with special emphasis on politics in its next section, further while making the point of importance and knowing the framework and range on Indian school of thoughts and the third section presents glimpse of varied Ancient Indian thoughts and some of its thinkers. The next section dedicates itself to giving a brief on the Western domination and control of narratives and thoughts and how it affects India and the world. Finally, the paper tries to explain the relevance and need of having the Indic perspective and promoting Indian thought and narrative on the global stage.

Keywords: Indian IR, Western domination, Global IR, Narrative, Indian Discourse, IR lessons, strategies, Influence, Indian Epics.

2. Introduction

Indian thoughts and world views since ancient times have been accommodating not just the ideas of oneself but were also inclusive of the world at large, be it the Vedic saying of “*Sarve Bhavantu Sukhinah, Sarve Santu Niramaya*” (let everyone be happy, let everyone be healthy) or the principle of “*Vasudhaiva Kutumbakam*” (the entire world is a family), it is in the light of our beliefs that we formulate our views of right and wrong, ethical and unethical, it is our belief system that forms the base of our conduct and the framework of our actions, not only in relations to our private life but also in the sphere of international politics and economics. As India is growing up in the global power hierarchy, rising not just economically, but also moving towards becoming truly ‘Bharat’; it would be inevitable for us in coming years to stand up on our narratives about ourselves and the world. While we fuel and gear ourselves to rise in capability, influencing the world through our perspectives and narratives is going to be an instrumental challenge in India’s rise.

The International discourse is dominated by Western thinkers, their thoughts, and theories, so much so that one equates political science with thinkers and theories of the West. According to the mainstream view, the winds of political discourse blow from Aristotle’s Greece, Machiavelli’s Italy, reach Voltaire and Rousseau’s France, blow toward Locke and Hobbes in England, meet Marx and Kant in Germany, go all over the Atlantic Ocean to meet Edwards and Paine in the U.S.A, but these western winds somehow never seem to reach India and the East. In this paper, we are going to shed light not just on the effect of this domination of ideologies and thoughts of the West, but also will glimpse into India’s fragrant winds of political wisdom which can revive the International discourse.

3. Why is there a Lack of IR Discourse In India?

When we talk about social sciences, the study of International relations especially when it comes to its research and its theory seems to be rudimentary. The contribution of the Indian scholars in global research venues is seldom low, in addition, the scholarship of IR in India doesn't receive the same status and value as the scholarship in physical or hard sciences. This section of the paper is going to dwell on the substantial causes of the lack of new International relations theories and thought in general and its research in India.

3.1 History has its share

Even though India got its independence in 1947, the dark shadow of colonialism and its effects were looming in our country. India was facing socioeconomic, and political challenges and to add on that, wars, famines, and food storages. Thus the conditions were such that the problems at the home were to be addressed first. Therefore except economics, there needed to be more high-calibre social science research. The newly independent nation was focused and aspired to the development of science and technology and establishing its strong base as quickly as possible, thus the initial science and technology institutions were established during the time of Jawaharlal Nehru. He thought that to tackle the socioeconomic conditions, India needed to advance in Science and technology far more than the other sciences. Thus even when India was witnessing the crucial Cold War situation, Nehru's keen interest in social sciences seemed to be missing. This could be because of his strong feelings of dislike towards "realism," which was a dominant Western IR paradigm prevalent at that time, and his support towards the ideas of idealism (even while pursuing a sort of realism in his foreign policy). Following the same pattern of the Nehruvian mindset and ideas Indian governments since independence have neglected this arena of social science, it is because of this reason that over seven decades of its independent existence, India has produced several distinguished diplomats, yet hardly any IR scholar who can claim a global standing.

3.2 The Approach of the Institutions:

It's not that India doesn't have renowned universities and institutions dedicated to the discipline of political science and international relations, the issue lies in the conditions of the social science department, the funds allotted, and how the research is conducted in these institutions. The focus on research-based teaching is comparatively low, when the hard science research institutes, such as Indian Institutes of Technology (IITs), Indian Institute of Science (IISc), Indian Institutes of Management (IIMs), and other government and private institutions dedicated to the Research and development are kept in view. The other issue is that the discipline of IR is introduced at the higher secondary levels, and the programs which are offered in political science departments, are for those who specialize in the discipline. First, there is a two-fold problem in the fact that the Theory, especially with an indigenous filter, is not emphasized, further leading to the lack of innovation and

native theories. Secondly, the students who enroll themselves in such institutions are the aspirants of civil services, thus research fails to be their prime motive.

3.3 Inferiority complex:

As IR streams down from the social sciences arena, there is a common widespread ignorance and a sense of unfair inferiority attached to social sciences in comparison to other physical sciences. Society at large fails to understand the importance of social science, which is evident in the aspirations of parents toward their child's career and an average student's choice for a stable, economically satisfactory profession. Middle-class families in India want their children to become doctors or engineers and if not then to at least join science programmes.¹ According to the All India Survey on Higher Education, The highest number of students (21.70 lakh) have graduated in Arts courses but At the Ph.D. level, the maximum number of students out-turn is in the Science stream. Thus the question arises of how many of the arts graduates pursue research. Most of the potential younger minds seek to appear for the national competitive examinations, thus having very little space for theory and research. This notion is the root cause that very few scholarly minds get into the field of international relations and area studies. However in recent times, especially since the Jaishankar era, more youth from all spheres of academia are getting more interested in geopolitics and its causal factors. We see a gradual paradigm shift as Indians become more aware of their political standing and connect more intricately with the rest of the world.

3.4 Ignorance and lack of consideration to draw references:

When it comes to studying original Ancient texts and scriptures, Indians are ignorant, the number of people learning and studying original and authentic texts in Sanskrit, which is a key to our ancient language, is quite low, and those who attempt to study usually study it from either a religious or historical perspective, consideration to draw political, strategic, diplomatic lessons are far from its aim. In addition to this there are and were certain fractions in academia, since the British era, which purposefully misinterpreted vedic texts for their narrativization, may it be in the form of wrong translations of original texts or interpreting its meaning differently, which resulted in thinking negatively towards our ancient political and strategic thought, and created a notion that India, except for the Kautilyan strategies, lacks political and strategic thought.

4. Is there a 'Tradition' of Indian thought in Politics?

There has been a prevalent Western worldview, continuing from the colonial mindset which finds its roots in "the white man's burden", when it comes to international politics, principles, and

¹ [ALL INDIA SURVEY ON HIGHER EDUCATION](#)

² A phrase that was used mainly in the 19th century to express the idea that it was the duty of the European Countries to control the countries and societal organisations in parts of the world in order to civilise them.

thought. There arises a question of keeping aside the Kautilyan thoughts, does India even have a strategic culture, dedicated texts, or scriptures? This section aims to provide a satisfactory answer to this question.

If we trace back the literature of the Vedic and post-Vedic periods, we find the clear terms and notions of state and statecraft like Rajya (state), Rastra (Nation), Rajan (king), Rajavidya (statecraft), occurring repeatedly in hymns. In many of the hymns, we also come across the idea of government and its responsibility, for instance, a hymn from Satapath Brahman³, talks about the responsibility and the post of the king, it states as “हयं ते राष्ट्र यत्तायि यचमतो धवोसि वरुणः ।कृश्यै त्वा क्षेमाय त्वा रयै त्वा पोशायत्वा॥” (“To you this state is given, you are the director and regulator, you are the steady fast and bearer (of this state or responsibility) to these (this state is given) for agriculture for well being, for prosperity or development.”) This hymn not only tells us that the king was a trustee placed in place to carry out the task of administration and welfare, but also that if he fails to carry out his duties he can be so well deposed. In addition to these, different forms of governments are mentioned like Swarajya, Adhijayya, Samrajya, Vairajya, Bahurajya, Maharajya, Sarvabhauma, Samrat, Ganapati, Vishwapti, etc, which indicates that the society possessed a well-established knowledge of the administration, political structure and ruling of the country.

Bharat is one of the oldest civilizations in the world, and there is no doubt to say that Indians have done a lot of thinking when it comes to politics both at the domestic and international levels. Regarding domestic politics, we have the concepts of Sabha and Samiti from the Vedic times, and the tradition of Vada (discussions, debates) was at the forefront of ancient academia and its evolution. There was a rich literature and early schools of thought, with significant amounts of disagreement between them. There were thinkers like the early schools of Shukracharya and Brihaspati. There were ideas and thoughts in the epics of Ramayana and Mahabharata, and of course the highly theoretically significant work of state economics of Kautilya in the form of Arthashastra, and Kamandak in Nitisara.

The problem arises that even though there is a rich corpus of ancient Indian discourses regarding world views and politics, they are taken and presented in isolation. When it comes to precise theories and thoughts regarding politics, we fail to put up an articulately precise work, unlike the West, where one can systematically trace out the theories and thoughts of Western scholars by merely studying their historical developments.

This term believed that the non-white people essentially lack the ability to manage affairs, and it's the duty of whites to do so. The phrase was first used in a poem by Rudyard Kipling.

³The Satapatha Brahmana is a commentary on the Śukla Yajurveda, it is a part of Vedas, which is an important source of studying the Vedic political history.

To dive into the indigenous thoughts and theories, we need to widen our understanding of IR as a subject, and what counts as theory, with a much more pluralistic view. When we consider the Indian tradition of passing on knowledge, the methods are unique and different, we have three ways of imparting knowledge, those are *Swamisamitopadesh*, *Mitrasamitopadesh*, and *Kantasamitopadesh*, the first being the direct form the way master imparts, suggesting like a Friend, where one has an option of implementation and the third type is like the words of Wife or beloved, where it's not a direct suggestion but its intended to make you act in that particular way unknowingly. Examples can be our epics where there are no direct commands for us to act in a particular way, but we know what's right and wrong with the help characters. Most of the corpus of Indian knowledge falls under the third category which is in story or a codified format. Ancient Indians believed that stories last longer spread among the masses quicker, and unknowingly make the person learn in simple yet interesting ways. Not only the teaching of ethics and morals are passed on in story format, but the hard science disciplines of mathematics, astronomy, botany, and chemistry too were passed on in poetic discourse, for instance, the text of Lilavati, which holds the mathematical questions in poetic verses, like Panchatantra, where the tactics and discourse of political science and morals are presented in short stories, the epics like Ramayana and Mahabharata, which holds discourses related to politics, administration, law and justice in episodic and dramatic manner. This is where Indian discourse significantly differs from Western academia. West believes that the textual and precisely proposed theories are to be considered valid or acceptable theories. The Western academia fails to understand the metaphorically woven stories containing knowledge present in Indian discourse.

To present fairly systematic thoughts and theories there is an inherent need for some benchmark, it is not possible to construct a watertight, we need to take help of the basis of benchmarks which were presented by **Amitav Acharya** in his famous paper “ Why is there no non-western International Relations? An introduction.”⁴ He presents that any theory to be counted as an International Relations Theory should have at least one of the conditions. It should be substantially acknowledged by others in the academic community as being theory or self-identified by its creators as being IRT even if this is not widely acknowledged within the mainstream academic IR community, or regardless of what acknowledgment it receives, its construction identifies it as a systematic attempt to abstract or generalize about the subject matter of IR. Thus we can make a point that most of the Indian thoughts would be considered either of the last two criteria. In Indian discourse for the most part we see the presence of ‘pre-theory’, which is to say elements of thinking that may not necessarily add up to theory in their own right, but which provide possible starting points for doing so. Thus, Indian thoughts and theories have a “submerged theoretical base.”

⁴[.Why is there no Non-Western International Relations Theory? Ten years on](#)

5. A Glimpse into the Indian Schools of Thought

It's important that while we deal with the question of the need for the Indian schools of thought in IR discourse, it's important to know the various schools of thought that have existed in India. This part of the paper aims to give a glimpse of some of the prominent schools of thought and the potential IR discourses that we can draw from them.

5.1 First comes Dandaniti Or Varta?

We see two prominent schools of thought among many, one is the **Brahaspati school of thought** and the second is the **Shukracharya school of thought**. Brahaspati was the guru of the Devas and Shukracharya was the guru of Asuras, the terms 'Devas' and 'Asuras' don't mean 'Good and Bad' this is a much later idea associated with them, the original idea of the 'Devas and the Asuras' is like 'Yin and yang', they are seen as the gods and anti-gods, they are seen as somewhat being in the tension, but they need each other. The school thought of Shukracharya essentially makes the case of '*Dandaniti*', where the governor carries out affairs according to a set of sensible rules and acts by those rules, this school of thought emphasizes morals and ideals. On the other hand, there is the Brihaspati school of thought, which agrees that Dandaniti is needed but it argues for a more realistic view and emphasis on '*Varta*', that is economics. There is a constant debate between these two schools of thought. How is this relevant in today's times? These debates and their arguments are important, when on one hand there is a notion of morals that are put forth while dealing with international affairs, and on the other hand, there is an argument, that without stable economics and realpolitik, the interests cannot be achieved. It's interesting to note that the arguments that we face today are already being argued upon in different forms by ancient Indians.

5.2 Gifts of Influence

In Agni Purana, sixteen types of treaties (sandhis) have been mentioned, among them, the four most important treaties that are laid out are that of mutual favour, friendship, relation, and gifts. When we talk of IR and diplomacy, treaties play a prominent role. In times when we talk of issue-based relations, the treaty of mutual favour plays its part. It's important to note that gifts are also seen as sandhi, or a treaty, and not merely as an expression of gratitude. It's evident in India's foreign policy as well, the Vaccine diplomacy of 'Vaccine Maitry' during the COVID pandemic, and the disaster relief diplomacy in the form of 'Operation Dost' can be included in this, even if it's not evident, the relation is formed between the giver and receiver of aid. The outcome of this form of diplomacy is greater influence, emerging as a trustworthy nation, and surely a brand building of a country.

5.3 The Epics That Shape Bharat

One of the hymns that occur in Mahabharat in the initial chapters says that, whatever is present in this epic, is present in the world, and whatever that doesn't, don't exist anywhere. This is enough to make us realise the potential of this Great epic and the knowledge that it carries. When we take a look at the mere size and plot of the epic, it won't be an exaggeration to conclude that this epic is a masterpiece when it comes to politics, strategies, administration, and ethical lessons. When we dive deep into the ocean of lessons from Mahabharata concerning relevant lessons of IR discourse, in this paper we just intend to pick up a few valuable pearls of lessons and their interpretations.

Let's begin with the climax, the scene of Arjuna in the middle of two armies, telling Lord Krishna that he won't fight, he gives a series of reasons not to fight the war like, fear of killing his teachers and relatives, fear that his actions would let to the end of dynasties and so on, Arjun thus talks of giving up his responsibilities and rationalises his reasons, there is an important lesson in there for a country like India, to never refrain from carrying out its responsibility by rationalising its reasons, there would be a time of crisis, and difficult choices would be expected from us where we need to do what needs to be done, but refraining to take strong stance out of fear isn't the option, power needs to be projected judiciously where it needs to be. India has displayed her ability to take a stance on difficult times, for instance, by continuing to purchase oil from Russia, so that the Indians don't suffer, even when there was pressure and constant questioning regarding the same by the West.

The next important lesson that rising India can derive is brand building. When history is narrated of Pandavas and Kauravas, even after Pandavas committed mistakes at places are seen as the ethical ones, because of their ability to not just take ethical ground and its portrayal when necessary but also to play the victim at times, be it the poisoning of Bheem in childhood, burning of the house of lac, Draupadi's disrobing, their years in forest. They made up their strong roots in ethics, they even went to the extent of accepting just five villages to prevent war. A similar lesson can be drawn from Ramayan, during the episode of Vali's death, where Lord Ram shoots an arrow at Vali from behind, and justifying it taking an ethical ground of Common Good on one hand and accomplishing his target on the other. This stance adds to the support of people and makes ethical grounds stronger, thus giving them more credibility. America has been doing the same, by showing her as a torchbearer of values of democracy, liberalism, and human rights. This is where India can learn, to shape and present its ethical narrative, to earn more trust and credibility on a global stage.

Another lesson that can be drawn from Ramayan is of Manthara and Kaikeyi, where perceivably weak Manthara influenced Kaikeyi to ask for a boon, which proved harmful for Lord Ram, we see that the nations that are perceived as small and insignificant can cause greater harm with their influence on a greater scale, the nation of Pakistan and China are well fitted.

5.4 Kautilya's Key

Without mentioning Kautilya, the Indian school of thought regarding politics and Strategy is incomplete, be it the *Saptanga theory* or *Chanakya's Mandala theory* of concentric circles is well known, which says how every nation in international relations finds itself in concentric circles at the position of the conqueror, known as *Vijigishu*, whose power ought to be spread to more distant circles. The ruler should try to increase his influence. According to the theory of the circle of states or mandala, a natural enemy is that territory that is close to that of the conqueror and is equally powerful. Thus, the circle that borders the ruler state tells us about the hostile states and natural allies. The logic can be found in the fact that India naturally considers Japan, Iran, Afghanistan, and South Korea as its natural allies against China and Pakistan.

5.5 Savarkar's Saga of Political Thoughts

Savarkar, one of the prominent revolutionaries, lawyer, poet, and thinker, had a clear stance regarding indigenous political thought, and we can derive that from his speeches, writings, and real-life documented instances of his life. To begin with, Savarkar did not believe that World War II was between the forces of good and evil. He was of the clear stance that national interests were the only motivation for war, indicating his realpolitik approach. Savarkar had studied the nobility of Western principles, such as the rational approach to life and religion, freedom of thought, guarantee of fundamental rights, concept of equality of humans among other things. He was a big proponent of Utilitarianism- the greatest welfare of the greatest number of people. However, he traced the roots of utilitarianism to the Bhagavat Geeta and calls Lord Krishna the first proponent of the theory. When it comes to governing methods such as democracy, communism, and dictatorship, he would simply argue that use what works best. He elaborated- “ a poison for one nation may be nectar for another. We cannot accept a particular approach or philosophy as good or bad under all circumstances.”⁵ (Deshmukh, 2019,)

Savarkar wasn't a parochial nationalist as he is perceived as if we read his poems, books, and letters. He has talked extensively about the themes that unify all mankind, he talks about common goals, common aspirations, and common blood of all humanity, which can bring the world closer, but he had a real rational side too, which said that as long as religions have expansionary ideas, and nations have stockpile of weapons, as long as war exist, one must prepare for all eventualities.

There was and still is a notion of the West and even a few Indians that India was never a politically united entity before the arrival of the Britishers, well if they had met Savarkar, they would have

⁵ Deshmukh, A. (2019). *Braveheart Savarkar*. The Write place. (Deshmukh, 2019, #)

been silenced by him, as his answer made even the Cripps silent. In 1942, Lord Cripps was sent to India to gather up support for the British war effort, Cripps presented a plan, that if India joined, one, she would be offered self-rule, Dominion status, and free elections, and two, the federations would be free to either join or secede. Savarkar rejected the second condition. Cripps argued that self-determination for states is not a new thing, it's been the case of Canada and South Africa, and he added that India was never a country. Savarkar replied that, as far as Canada was concerned, many independent states already existed; it was just the question of joining and creating a federation. For the later statement, Savarkar had a stance that India already exists as a country so the question of creating a new federation does not exist. He presented his theory of 'Pitribhumi' or 'fatherland' or holy land. He argued that "culturally, India had always existed as a country. You (Cripps) may not understand it so the next point." with that sarcastic yet charismatic statement he further added that Britain, from both political as well as administrative viewpoints treats India as a country, so are the terms of Hindi Government and Indian armed forces, thus the Britishers cannot give the right to self-determination to the constituents of a nation. Cripps wasn't able to refute Savarkar's point. India needs to take lessons from Savarkar's clarity of thought and confidence.

6. The Westphalian Ghost

European colonisation has not just been the game changer for the West, but it all had a severe socio-political-economic impact on the colonies. The effects that we are considering for the section are prominently demoralisation, the inferiority complex of the colonies, the superiority complex, and the need for an approval stamp of the West.

The dominance of Western IRT manifests and shows itself prominently in two different ways. The first would be the most mainstream IRT in Western political theory and philosophy. All the prominent concepts, theories, and ideologies like Liberalism, Marxism, Realism, Constructivism, Globalization, the English School, and so on all have their intellectual origins in the Western Thinkers ranging from Karl Marx, Hobbes, Locke, Habermas, etc. The second way is by framing Global History, in which all the threads of these thoughts and ideologies are woven through and around the theories, establishing a strong Eurocentric base for the IR discipline. Having made this point, it won't be wrong to say that in a narrower sense, the IR theory is just about the Western world, almost like the ideology that has been imposed, with different degrees on the rest of the world. The problem with this "unchallenged Western view" is that they become the torchbearer and decider of global rules and in a larger sense decide what is right and wrong. The world has witnessed many instances where, if the Western imposition has not been successful, the West talks of that country as a 'weak' or 'failed' state on the scale of international society, in instances where they cannot openly charge and question the countries, regarding the condition of democracy, human rights, free speech and so on. Because the West is the torchbearer of the thoughts, theories, concepts, and ideas that rule the world, they attain the central position with its privileges, in the

working of the global order. The example of IMF conditionalities would be best suited for this. The outcome of all dominance is simple, those who remain at the close periphery of Western ideologies hold the moral ground, and even gain economic benefits, and those who fail to do so are outcasted, as need to face its implications.

7. Need for the ‘Bharat Way’ of Thought.

Indian philosophy gives a lot of importance to thought, it believes that the action doesn't begin when the doer does it physically, the action begins with thought itself, and the physical manifestation of action is, in fact, the last stage of action, thus the thoughts have to be as pure and determined as the action, to yield fruitful results. This is to imply that while India rises in its Global status, it's not just in the physical manifestations of economic all-round development that we have to look forward to. Still, also to be along with the development of our new thoughts and narratives. Politics, economics, demography, culture, and ideas make a potent credential for any country to reach its global height. As we rise in the global order, not only be important to visualise our interests with great clarity but also to communicate them effectively, as one of the reasons for it will be that, one, we will be under constant scrutiny of the already existing powers who wouldn't wish to see India rise above a certain degree and to display their power they will try their best to pressurise and question India's actions not necessarily by the means of the projection of hard power, but through their weapon of narratives and agenda. Secondly, as the fifth largest economy so far (aiming to be 3rd largest in the next five years) and as a most populous country will need to have a say in International forums, and that saying needs to be rooted in our indigenous thoughts and strategy. These ideas are not new to the world, China, a country in our backyard has been following the ideas from its ancient strategic thought, those resembling the Three Kingdoms.

As Dr. S. Jaishankar gives an example of China, we find the reflection of China's strategic thinking patterns resembling the Three Kingdoms, where many of the significant encounters are won by trickery rather than by force, which is well seen in China's actions in recent times, for instance, its debt traps⁶. Aphorisms like ‘deceiving the heavens to cross the ocean’ or ‘making a sound in the East to then strike West’, ‘decking the tree with false blossoms’, or be it the ‘empty fort strategy’ are the aphorism and strategy which are well established in the Chinese thinking⁷. China, neither feels guilt nor doubt when it comes to strategizing on these lines and practising it, and this is a lesson that even India needs to learn that unless we don't raise our cultural attributes, we won't be able to define ourselves to the world with confidence.

India too like China would need to take charge of its narratives. There was a time when our voice in the global order did not matter, it did not shape the global paradigm, and the group mentality was

⁶ A situation in which a country gives out loans and creates its debt on another country where the debt is difficult or impossible to repay, typically because high interest payments prevent repayment of the principal.

⁷ Jaishankar, S. 2020,2022. *The India Way*. N.p.: HarperCollins Publishers India

comfortable, but now when India's rise is seen and recognized by the global players, when our voices and actions matter in the world, when we are moving towards more multipolar and reformed-multilateral world, we cannot be a power without a message and a narrative.

The power of narrative can be best explained by the example of the Britishers and their idea of the "White man's burden" that they percolated in the minds of the Indians and the world how their rule was important for India, as India was nothing but about the superstitions and backwardness, and it was they who came and civilised us. The other example from the same subject can be the "Aryan invasion theory" which tells us that all the Vedas, and Sanskrit in India were brought by Invaders or migrants from central Asia, creating an imaginary divide between the Aryans and Dravidians, and justifying that their rule as the Indian civilization itself began with a foreign invasion. They used this similar theory in Africa, thus we see narratives being used to justify one's actions, even violations, to the point of justifying the oppression and creating a long divide in a Country.

This is not to suggest that India should make up a false narrative but to become narratively strong to oppose and reject such narratives and agendas that hurt India's interests. Thus India needs to topple down the mental colonisation, and face the world that it's entering with a sense of confidence in its values and narratives. This is nowhere to suggest that we need to denounce the Western thoughts and theories in international relations, without a doubt, they have their significance and are relevant and contribute to shaping the world. The multipolar world appreciates the diversity of thoughts and there is always space to learn the best things from the West. But the point that has been made is that to rise as a responsible and serious power, we need to deep dive and present our indigenous narratives and thoughts about the world. We are the civilization that considers, Lord Ram's ideals as the epitome of good governance or "Ram rajya" epitome, the rules-based world order, his principles of commitments, his strategies, ability to form alliances, ethics in decision-making, and, all these principle questions remain relevant in today's world. India, as it rises further can provide answers only when it takes shelter in its ancient civilizational tree of thoughts, it's only then that India can truly turn Bharat, when it truly nurtures itself with its own Ganga water of traditions and values.

8. Recommendations

- I. **Establishing IR-dedicated institutions and Think tanks:** To widen the prospects of the discourse in India and to bring out indigenous IR discourse at a greater scale, the need for formal dedicated institutions and Think tanks is inevitable. These institutions and think tanks would carry out the work of brainstorming and bringing out discourses in the mainstream, and would also help in popularising it among the dedicated students and masses. Therefore, establishing institutions and thinks, through which systematic research

can be made regarding Different ancient as well as emerging Indian schools of thought can be suggested.

- II. **Promotion of IR discourse:** A strong IR narrative of any country cannot be sustained without the support of the masses, for this, the citizens must know the impact and implications of foreign policy and IR discourse in their daily life. To achieve this objective the promotion of IR discourse in understandable and simple language for the masses can be done through non-digital and especially digital media. Informed intellectuals and experts can take up the stage and create a community so that talks of IR discourse in India get closer to the life of citizens. Shaping opinions and conditioning thinking can be achieved through organising debates, discussions, and talks on different forums or through the medium of books. In addition to this, Introducing Indian thought and theories in the political science curriculum at the school and college level can be an important step in bringing the Indian school of thought closer to the students.
- III. **Appropriate Funding:** An aspiring and inspiring plan cannot be executed in its fullest without financial assistance. The establishment of think tanks, institutions, and promotion of research would require funding, therefore the Indian Government or Indian private organisation or both in partnership can allot grants and funds for these think tanks and IR-dedicated institutions.
- IV. **Speaking up for a larger scale:** Speaking of the world at large, Indian discourse will be truly fruitful when it is expressed on the global stage and is recognized by the larger world. External Minister has emphasised an idea in his book ‘The India Way’ that India will not grow in isolation, but along with others, and Indian discourse too can follow the same lines for example, India today is a strong and confident voice of global south, hence Indian discourse can be strengthened if this discourse not only helps India but also interests and speaks for the Global south. This would not only help in recognition but also promotion of Indian discourse on the world stage.
- V. **Being Bharatiya:** It is important that to understand our indigenous concepts and theories we need to understand them through the lens of our native concepts, as understanding our theories with a western thought and history can lead to distortion and misunderstanding and this needs to be done from the school level. We must learn the theories of Chanakya and Machiavelli alongside their separate historical context. India is blessed with rich and unique Ancient Indian thoughts and discourses, but useless if it's not understood, respected, and appreciated by the young Indians, we can never emerge as a confident civilizational state and as an authentic Bharat.

9. Conclusion

In seven decades of India's independence, there has been very little effort towards bringing out the Indian school of thought in practice and popularising it as India's soft power and in India's Brand

building. But there is space for hope, as things are changing dramatically as new leaders are taking a stand to speak up. Foreign Minister of India, Dr. S. Jaishankar said that the World's best diplomats are Hanuman and Lord Krishna and his emphasis on Indian Thought popularised through his books. The need of the hour is to grow not only economically and socially but also civilizational, reclaiming our values and thoughts and moving towards becoming 'Bharat' in the true sense.

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