

EDITORIAL

The third issue of the Journal of Indian Research is in hand. The festive season begins with Dushehra. Nine days of navratras are devoted to propitiate the Mother Goddess of Durga, Lakshmi and Saraswati. On the tenth day of Vijayadashmi, the puja concludes with the burning of effigy of Ravana, the arch-enemy of Ram, the legendary hero of virtue and normative principles in Indian civilization. This is the time to propitiate the Shakti whose embodiment is the Woman. Since Damini tragedy in last December, India has been rattled by brutal cases of attack against women. There is apparent contradiction in the flow of events in this part of the world. If the energy of Shakti moves the immobile Shiva to generate the manifest universe, the real Indian woman herself remain a victims of sexual abuse, physical violence and gender discrimination and pushed behind the walls, away from the public sphere. Some sociologists like Sudhir Kakar claim that in Indian society woman has traditionally been defined as a person through her relationships rather than her individuality. A woman is a person only when she is a mother, a daughter, a sister or a wife. Any woman who does not fit into these mental categories is a female, a 'stree', who is merely an object of enjoyment. Stripped of relational categories and just as an individual, a woman is not a person but an object, a body for male enjoyment. (Sudhir Kakar, We are caught between extremes of traditional and western perspectives on women, Times of India, 9th January, 2013). He takes detour to justify the insecurity of woman in the nameless, relation-free atomized public space in India. But, his out-of-box thinking is bereft of any cultural foundation. In fact, there are different terminology for the woman's sacred body part while delving over the issue of the motherhood and experience for pure pleasure. A woman is a subhaga, an auspicious person. Both, the male god and the female goddess bestow pleasure and prosperity and their respective nomenclature is bhagwan and bhagwati. Saubhagya or the good luck is derived from same root. Kakar is ostensibly wrong in his views about stree as something demeaning. Stree, if unmasked of all relational sheaths, is an object of enjoyment, a subhaga; it thereby also signify auspiciousness and good luck. Indian culture teaches us to treat auspicious categories as pure and venerable. Stree ought to be venerated just as a relational woman personality like mother, sister or a bahu.

One of the article in this issue is "Stree Shakthi Program in Karnataka: A Case study of Davangere District" authored jointly by Kavitha S. and Prof P. Laxmana that discuss how women self-organize through Self-Help Groups(SHG) and bring positive changes in their lives. There are two more articles on woman empowerment. Dr. Yoginder Singh has contributed the paper on "Effect of Self Help Group in Economic Empowerment of Rural Women in Himachal Pradesh". Moshreka Aditi Huq and Ashrafal Azad of University of Chittagong, Bangladesh has written about the marginalization of women in Bangladesh's politics in their well-formulated piece "Four decades of Women in Bangladesh: Changes and challenges in Empowerment and Development." Moshreka Aditi Huq is a budding organic intellectual from South Asia. She was deeply involved in Shahbag uprising in both Dhaka and Chittagong and an active participant in issues pertaining to women's voice in public arena. Without much effort, focus in this issue has crystallized around the subject of the Stree-Shakti.

The originary Shakti principle in Indian thought-world is that of Parvati, the daughter of the Parvat

(mountain). The Himalayas is the abode of her Shiva. We are publishing two papers on the Himalayas that complement the papers on empowerment of women. Achyut Aryal, a young and energetic researcher based in Kathmandu has explored how Tibetan refugees living in Nepal turn violent due to the silencing of their voices in the mainstream Nepalese media in a well researched paper, “The Spiral of Violence: A Study of Tibetan Refugee’s Aggression Expression in Nepal”. Amit Kumar who is working with a news channel has covered the recent tragedy in the Himalayas due to cloud burst and flash flood in, “Demystifying a Himalayan Tragedy : Study of 2013 Uttarakhand disaster”.

The first section consists of two articles that brings out the necessity for Indian categories of thinking for addressing the issue of Indian socio-political system. Ashok Kumar Gadiya and Chander Pal Singh has argued in detail the fallacies exhibited by the members of the Constituent Assembly while writing the Constitution. In their paper, “Need for Systemic Change: Historical Perspective”, they have also discussed recent debates on need for wholesome change in the Constitution so that the Indian thoughts and the local solutions for the local problems can be incorporated in the Constitution. The Constitution must spring from the soil and roots of history, culture and characteristics ontology. Most of the Constituent Assembly members were groomed in foreign soil and they tried to import only foreign element in the Constitution not commensurate with our traditional wisdom and requirement for governance in specific context. But there were few leaders during the freedom movement who shunned their western baggage of thinking and enriched Indian thought and culture with their work and commitment. Sri Aurobindo was one of those few luminaries. Niraj Kumar and Pankaj Kumar Lal has traced the genealogy of shift of categories in thinking in Sri Aurobindo’s work in well researched work, “Sri Aurobindo- Journey from Occident to Bharat”.

We have two interesting papers on modernization of library management. There are papers on management and human rights, education and commerce. Adeppalli Krishna and S. Krishna Murthy’s paper on “A Numerical method to Study the Heat transfer in Rocket nozzle throat by Inverse Heat Conduction technique”, complements the former paper. The current issue is a veritable feast of ideas .

The Chairman of the Mewar University has been a constant guide and support for this diligent endeavor. I offer since acknowledgement for his untiring zeal to promote quality research. I am also pleasantly surprised to receive loads of papers which takes a toll in chaffing out good papers to construct a multi-disciplinary issue with some basic direction. May the constant support of researchers enrich the coming issues further and the Journal of Indian Research grows into a platform for publishing quality research.

– Niraj Kumar