

The present issue of the *Journal of Indian Research* brings together studies from diverse disciplinary fields, yet a closer reading reveals a significant intellectual coherence among them. Whether the subject is Hindu–Muslim social interaction, contemporary Indian theatre, organic farming in Meghalaya, or Human–AI collaboration, the papers published in this issue engage with a common question: how do individuals and communities negotiate continuity and change in a rapidly transforming Indian society?

India's social and intellectual landscape cannot be adequately understood through a single disciplinary lens. Its complexity emerges from the interaction of history, culture, technology, institutions, environment and everyday human experience. The papers in this issue reflect precisely this multidimensional character of Indian research.

The study on Hindu–Muslim dynamics examines India's plural social fabric through the historical development of composite culture, shared sacred spaces, devotional practices, language, music and everyday social interaction. Particularly significant is its attention to the gap between highly visible narratives of communal conflict and the less visible but extensive practices of everyday coexistence. Its discussion of the Bhakti–Sufi synthesis and shared cultural traditions reminds us that India's social history has also been shaped by processes of accommodation, exchange and cultural creativity. At the same time, the paper draws attention to the role of political polarisation and media narratives in influencing perceptions of inter-community relations.

The paper on Mahesh Dattani's dramaturgy approaches Indian society through literature and cultural criticism. It challenges the tendency to regard Dattani principally as a social realist by demonstrating the deeper role of myth, ritual and symbolism in his plays. Through works such as *Tara*, *Final Solutions*, *Dance Like a Man*, *Bravely Fought the Queen* and *Seven Steps Around the Fire*, the study shows how apparently ordinary domestic and social situations become symbolic sites for examining gender inequality, identity, communal tension and marginalisation. Dattani's internalisation of myth creates a dialogue between tradition and modernity, enabling theatre to become not merely a reflection of society but also a means of interrogating its assumptions.

The study of women Self-Help Groups engaged in organic farming in East Khasi Hills brings the discussion from culture to rural livelihood and environmental sustainability. Based on primary data from 100 respondents, the study identifies transportation difficulties, limited educational and technical knowledge, inadequate market access, costly inputs, financial constraints and climatic uncertainty as important barriers to sustainable organic farming. Its recommendations emphasise stronger SHGs and Farmer Producer Organisations, simplified certification, financial assistance, improved rural infrastructure, market development and continuous capacity building. The paper consequently demonstrates that environmental sustainability cannot be separated from questions of livelihood, knowledge, infrastructure and institutional support.

The second paper addresses perhaps the most rapidly emerging transformation of contemporary work: Human–AI collaboration. Its empirical study of 91 faculty members and students finds that AI can improve decision support and reduce time and effort, while also indicating that trust in AI remains at an early stage. Concerns regarding transparency, accuracy and explainability are therefore as important as technological capability. Significantly, the study views AI not simply as a replacement for human labour but as a potential collaborator that can release human effort from routine activities and create greater space for analytical, creative and strategic work.

Taken together, these studies suggest that the central challenge before Indian scholarship is not simply to document change but to understand how change can be negotiated without losing social responsibility, cultural depth or human agency. The first two papers explore cultural memory and social identity; the third examines ecological sustainability and women's collective agency; the fourth considers technological transformation and the future of human judgement. Their methods also range from historical and sociological synthesis to literary interpretation, field-based quantitative research and empirical survey analysis.

This diversity is precisely the strength of multidisciplinary research. It encourages dialogue across academic boundaries and allows seemingly unrelated questions to illuminate one another. Cultural coexistence, sustainable agriculture, literary representation and artificial intelligence may belong to different disciplines, but all ultimately concern the relationship between human beings and the structures within which they live.

The *Journal of Indian Research* remains committed to creating such a space for rigorous, interdisciplinary and socially relevant scholarship. The papers in this issue remind us that research acquires its greatest significance when it connects knowledge with lived experience and when intellectual inquiry contributes to a more nuanced understanding of India's past, present and emerging future.

– **Dr. Vinesh Agarwal**  
Editor