

## Foreword

Some of the key features of modern civilization are scientific and technological advancement, globalization, materialism, consumerism, fundamentalism, terrorism, cultural questionings and clashes, and finally ever present apprehension of a nuclear holocaust. Naturally, these features have reactions against and repercussions on the human mind. A search for harmony, peace, goodness and bliss may also be visualized in some isolated quarters of the present-day world. The search for these laudable ideals in a realistic world of materialism, selfishness and exclusiveness of all varieties has increased the relevance of humanities and social sciences which are the breeding grounds of ideas of all sorts and which are capable of making a happy balance between materialism and spiritualism, globalization and localism, science and philosophy, the self and the other, the knowledge and the wisdom and similar other apparently contradictory categories.

*Studies in Humanities and Social Sciences* is modestly devoted to this perennial cause of placing humanities and social sciences at its due place in the scheme of things of modern civilization. The present volume is devoted to such interesting themes as globalization and its impacts, the self and the other, regional identity, social change and relation between the *dharma* and the state.

While Roy's presentation is on the vedic concept of dharmic society and its relation to the state, Aikant analyses cultural disorientation in the wake of globalization and consequent challenges to culture to redefine their goals and recast their contents so as to meet the needs of the changing times. Heredia examines globalization and religion and the contradictions and complementarities due to the phenomena of globalization. Saral Jhingan gives a panorama of perspectives of the relationship between the self and the other in the light of the Indian thought. She develops the hypotheses that the Indian thought has three categories – communitarian point of view, the self-centric existentialist point of view and lastly the Vedantic Buddhist bhakti view of unity of all

self. Pandey analyses the concept of Will in Waismann. Anand's analysis of corruption in India is apt summary of ideas on the subject. His prescriptions such as strong political will, change in mind-set, long term anti-corruption strategies are thought-provoking. Barua's paper focuses on the cultural identity of the north-east in the nineteenth century and emphasises that the cultural identity of Assam in the nineteenth century was a continuation of creative activities of earlier centuries rather than a product of colonial forces. Marippans takes up the issue of socio-cultural change of Nadar community in the light of Venagalrajan's folk narrative. Quest for self-identity in *Jeans's Wide Sargaso Sea* is the theme of Rajni Walia's discussion where she has taken up the feminist movement and patriarchal societal and other type of exploitations.

Thus the volume presents us with a variegated fair of interesting and illuminating facets of Indian cultural ethos pitted against western values, globalization, materialism and excessive rationalism. I am happy to present this volume on some significant ideas and facets of humanities and social sciences, for specialists as well as for the general readers, with the fond hope that this will go a long way in the restoration of the dignity and status of human sciences. I do hope that the educational world of higher learning would be richer by this modest attempt.

V. C. SRIVASTAVA  
General Editor