

Chapter V

Conclusion

Literature is an artistic expression of the best that is known and thought in the world. It is a record of man's dream, ideal, his hopes and aspirations, his failures and disappointment, his motives and passions, his experience and observations, his assertion and strife. It appeals to the widest of human interests and the simplest of human emotions. It knows no nationality nor any bounds save those of humanity. It is occupied chiefly with elementary passions and emotions—love and hatred, joy and sorrow, fear and faith which are an essential part of our human nature and the more it reflects this emotion the more surely does it awaken a response in man of every race.

(Anita Singh, 137)

Literature is indisputably an all-encompassing facet of art which has multiple roles. It entertains, inspires and instructs. It can be called a social album which requires more than just thumbing away the leaves. It requires reading, understanding, appreciating and realising. There are messages and ideas incrypted beneath the artifact which require deciphering association and reference to reality. Sometimes, it can be related with theories and concepts to render insightful ruminations.

In today's postmodern world, where reality is plural and multiple, it is disorientation, mystification and improbability which pervade ubiquitously. There are unresolved problems and unfathomable challenges at all levels of human society. Every one appears to be lost in the hullabaloo of clashes and conflicts. In addition to this, there are canons and code of beliefs which

prove to be unconstructive and detrimental. However, this state can be remedied and rectified and that requires courage and a positive approach from people at all levels in the society.

Educationists are social engineers and education is the best channel to remodel society both at the individual and collective level. There have been few theories which are purely concerned with education. However, Emile Durkheim's theoretical concept stands apart as it integrates education with the conscience of society. Similar to moral or civic pedagogy, the conscience of a society can be shaped and reshaped too. This is easily and effectively achieved by education which many of the individuals are deprived of in many developing and underdeveloped societies.

Durkheim's attempt to establish sociology as a discipline from philosophy and psychology is laudable. His effort is obvious in the two main themes that infuse his work: the precedence of the social over the personal and the idea that society can be studied scientifically. Social facts are the municipal foundation of cultural standard and values that are external to the individuals. They do not involve any particular individual emotionally. Consequently, it is palpable social facts that can be studied experimentally. According to Durkheim, there are two different kinds of social facts involved: material and immaterial or nonmaterial.

The theoretical conception of 'collective consciousness' has myriad connotations. Collective refers to any traits or common discernible facts that are formed by a group of individuals. This also refers to acting as a constellation. *The American Heritage Dictionary of the English Language* edited by William Morris defines collective as, "formed by collecting, assembled or accumulated into a whole. Pertaining to, characteristics of, or made by a number of individuals taken or acting as a group." Durkheim believes that all social realities are inevitably related to the conception of collective consciousness. Emile Durkheim asserts in his book *Emile*

Durkheim on Morality and Society, “Since the world expressed by the entire system of concepts is the one that society regards, society alone can furnish the most general notions with which it should be represented.” (217)

In Durkheim’s perspective, the enthusiasm, ardour, and self-regard of human beings can only come through the external influence, individually working at collective level. This natural and typical nature of human beings is called collective consciousness. It is a shared thought which is expressed by the concepts, standards, customs, principles and philosophies of culture. It exists within the society or it can be a conviction which is made by members of a particular group.

The attitudes, conventions, manners or common goals are shared by the group members through collective consciousness. It is an invisible, nevertheless, ever felt thread which holds together the group members in a cluster of common identity. Moreover, it is a standardising means which homogenise everyone. This helps individuals to acquire a particular set of beliefs. This set of beliefs and values form the scaffold supporting the social organisation.

Durkheim generates some key pragmatic ideas on what sociology is and how it should be functional. He believes that sociology is a scientific study, based on logical and empirical theoretical framework. He dissects the society into smaller and smallest units in order to establish a comprehensible structural study. The social system is composed of a variety of collective sets – the family unit, neighbourhood, society, constituency, state and country. The collective conscience of this social system has all the capacity – to possess, believe, criticise, choose, proceed, to conceptualise self and others as well as deal, contact and to reveal one’s self.

Society is a real component and existence and therefore, it should be treated in a more concrete way than as an abstract idea. Further, it is the most vital factor which requires more than

contemplation and proposition. Evidently, Durkheim concentrates on the pragmatic idea of scientific knowledge. He believes in the unanimity and assimilation of people as a society to achieve and live. The significance of social integration is expressed throughout his works, Eva Kagiri quotes Emile Durkheim:

For if society lacks the unity that derives from the fact that the relationships between its parts are exactly regulated, that unity resulting from the harmonious articulation of its various functions assured by effective discipline and if, in addition, society lacks the unity based upon the commitment of men's wills to a common objective, then it is no more than a pile of sand that the least jolt or the slightest puff will suffice to scatter.

Emile Durkheim strongly considers that society is established on the principle of integrity; for this reason, society can be changed through moral education. According to him, this morality is a combination of three components such as 'discipline, attachment and autonomy.' Discipline constrains selfish nature; attachment is the intended inclination to be dedicated to groups; and autonomy is definite responsibility.

Education offers children these three ethical devices required to live meaningfully in the society. However, this cannot be confined just to young minds. This educational tool is to be used among all age-group individuals as everyone comprises the society. As an individual has the competence of performing without any help from outer surface, so some motivations should be well-built for approximately all of them so that they perform among themselves in a civilised way. Moreover, all the societies of large number of members, even in the continued existence of feasible alternates, will stay in group-attitudes based on social-interaction, behaviour or appearance.

The disposition of collective consciousness serves as a nature of instruction within certain groups. Each group represents its own nature and structure, for instance, the noteworthy features of individuals have an inclination to represent their group behaviour and collective ideology. The practice of this has been stored subconsciously in their mind. Consequently, it happens to represent their nature and naturally it leads to, among other things, resilient unity, kind atmosphere and a high-class ethos.

Despite the fact that Durkheim concentrates on social conscience, he does not refute individualism. Undeniably, he believes that in the modern society the individual has become consecrated, and he calls the modern form of collective conscience ‘the cult of the individual.’ According to him, humans are constituted by two selves – one is based on the secluded individuality of the body and the other is based on the society. These two may be in a constant state of strain and conflict. However, these are interdependent and the development of one leads to the development of the other.

Emile Durkheim believes that individuality includes both constructive and unconstructive outcomes. Egotism or the selfish pursuit of individual interests is at odds with ethical individualism. The aptitude to sacrifice self-interest for the rights of all other individual human beings is difficult to achieve unless pursued at the collective level. A blend of individualism and society is crucial for the transformation of the society.

Living in groups has been the first sign of any civilisation or culture and it is a watermark development in the history of human kind. Everything functions better at organisational level. It is a well known adage that ‘unity is strength.’ However, this strength is not merely in terms of physical power, but also in terms of mental potency. In order to stimulate the outlook or mental

framework of a society, efforts should be taken in such a way that the instruction is exerted at all main points which connect the entire social system.

An idea is more effective at the collective level than at the individual level. This is endorsed by classroom teaching which is more effective than individual tutorship. Knowledge requires a channel to be conveyed through and education is the right channel which will reach groups fittingly. Ideologies are collective and communal in nature and hence, they can be altered for the better at collective level. When an individual is expected to change, the change as a whole makes a significant difference.

The individuals who form the social system are educated and values should be infused in them through collective conscience. Education is the incomparable mechanism and collective conscience the best channel to achieve this goal. Education does not just amount to literacy but the progress of a society in every way. Similarly, collective conscience is the guide which makes its way through the entire system. As Durkheim believes it is an inevitable part of an individual and everything works at external level.

The findings of the present study are concerned with the outcome of existing values and social mentality of the contemporary society. The present society is beset by evils like the erosion of values, religious intolerance, fanaticism, fundamentalism, loss of human dignity and hence, the total value system is jeopardised. This detrimental effect calls for remedial measures. The condition can be improved only when people are made to realise it. The realisation should be combined with corrective measures that can be effected through education. It may be creation of awareness and education through literature or real life situations or learning experiences. Education is also through creativity and all artists through their art realise their own selves and educate others.

The second chapter deals with the female characters from the fictional world of Githa Hariharan who face problems in their marital life. There are also social problems like poverty illiteracy and insecurity. These challenging situations impede healthy relationship both at the familial and social level. However, they struggle in the patriarchal domination, lack of education, broken marriages, disability, bestiality, materialism, poverty, corruption, fundamentalism and senility and try to emerge as individuals.

The society has been patriarchal from the very roots that even women endure and live out patriarchy. The mental framework of every one regardless of what gender they belong to, consider men superior to women. Mothers yearn and desire for a male heir in order to gain social and domestic standing. Virginia Woolf observes, “Women have served all these centuries as looking-glasses providing the magic and delicious power of reflecting the figure of man twice its natural size” (35). Women not only suffer from physical injury, but also encounter emotional hostility in the society. This ideology of patriarchy causes loss and lack of identity for women. It also imposes constraints, both at domestic and at social level.

Though times have changed, even now women are deprived of their right to education in many parts of the country. Consequently, they are not only economically dependent, but also unable to see and comprehend ways of life. An educated woman is an empowered woman in all ways and an uneducated woman fails to cope with the challenges that lie ahead of her life. Education bridges the gulf between man and woman in many aspects of life, the most important being self-esteem. Women’s education would lead to collective education as she will light the torch of education and bring many women to see the light.

The institution of marriage becomes an earthly inferno when distrust, domination, ego, and negligence creep into relationship. When the husband begins to ignore his wife and treats her

only as an object of social and physical fulfillment, marriage loses its purpose. Likewise, a woman who does not submit to the domestic requirements becomes solely responsible for the breakdown of marriage. Childlessness also affects the relationship between the husband and wife.

Barrenness of woman is considered a serious offence in the society and although it is a natural and biological phenomenon, it is considered only her transgression. She is exclusively blamed and treated badly by her in-laws and the society at large. It becomes worse when the husband, the male partner resents and accuses the wife of childlessness without considering that he too may be responsible for that. Broad-mindedness and the value and dignity of human life developed and gained through education may help the couple to have a better understanding and relationship

Child marriage is another pest which affects the bond of marriage. When a girl child is married to an elderly man, it becomes very difficult for her to develop a healthy relationship. She is never given the right to choose nor settle and this forced and forceful bond becomes her bondage. By the time when she comes of age and realises her responsibilities, it is too late for adjustments and amendments in the relationship. This results in wretchedness, confinement, misery, and psychological breakdowns.

A disabled woman is doubly marginalised and twice subjugated by her own ill-fortune and the society. Disability is a biological and medical condition. However, the adverse impact of this on the individual can be less if the people around treat it in a positive way and look at the disabled with empathy. When the mental framework of the people is very rigid and embedded with engravings which protrude and scratch others, disability is perceived as a felony.

Violence and bestiality describe and characterise the plight of many wives and women. Whether it is a domestic problem, or a communal outbreak, woman is the first and vulnerable victim. In times of riots and unrests, women's chastity and safety become more than ever precarious. Further, bestiality also enters the sanctified limits of marriage when a wife succumbs to her husband's physical desires.

Poverty is an inevitable phenomenon to which neither of the sexes is invincible. However, of the two, women suffer worse. A woman is created to be more sensitive with her motherly feelings and responsibilities and this emotional nature makes her endure and strive to make both ends meet or at least scrape away one morsel of food for her family. Poverty leaves ineradicable scars on a poor woman as she becomes exposed to all kinds of harsh and hard treatments.

Diversity of religions in a society, in which people lack tolerance, results in tumults and riots. The main victims of these riots are women who either lose their male counterparts or become the object of sexual abuse. The first atrocity which takes place during such disturbances is the violation of women's honour. Likewise, in an inter-religious marriage, woman suffers more than her male partner because she becomes the object of social criticism and antagonism, and hence, has to adopt a new technique in order to fit in.

Old age falls heavier on women than men particularly if the woman is alone. This makes her feel more insecure as she has always been dependent on her husband or father. This unsettles her and makes her waver in her confidence which she has been trying to build. Fear, diffidence and aging go hand in hand for old women. Moreover, women are more attached to their family all their life taking care of their husband and children. Family takes up most of their time. Therefore, when the children are grown, get married and settle in their life, there is no one to look after them. Then their memories take over and play a vital role.

Durkheim along with Herbert Spencer believes in the conception of 'functionalism,' according to which a society consists of groups of individuals who are inter-dependent as they form a whole system and whose contribution is crucial for the stability of the society. Therefore, the inescapable connection between an individual and society attests how collective conscience is significant to transform an individual conscience.

The ideology of patriarchy is to be substituted with a system which promotes equality of gender in both the familial and social set-up. The right to education for women in particular is vital to bring progressive changes. Marriage as an institution requires more dynamics than just a priest to sanctify and a registrar to validate. In fact, this very practical subject of life requires abundant research and academic imparting. Further, barrenness must be treated purely as a biological condition and a woman should not be humiliated or made accountable for it. Likewise, child marriage should be avoided as it is unwholesome and brings about many injuries.

Taking into account the scenario of disability, it requires a sea change in the attitude of the individuals towards it. Especially, the women who are disabled require twofold upliftment. Aging is also a form of disability since aged persons require more and extra attention. Old women should be given the allowance of company and relationships. This again requires a change in the curriculum. 'Weak is meat and the strong eat' is a construction which requires overall deconstruction. Violence against women cannot be banned just with laws, as it requires a change in the mental framework of the people.

The third chapter encapsulates the accustomed and conditional aspects of life both at social and domestic level through the role of men characters in the fictional terrains of Githa Hariharan. Though the scenarios are the same, there are variations as per the gender roles.

Sometimes, the source of the complexity requires as many dimensions as possible to see through wholly. Moreover, the same picture is given different shades in order to get a wider outlook.

Patriarchy makes man the supreme power or at least makes him superior to his female counterpart. This type of society has been suppressing and subjugating women. Men hold the ruling position and women act acquiescent to them. Further, men are entitled to very many privileges, like the choice of freedom, education and power. According to them, a woman who has her own mind and freewill is modern and radical, whereas, one who conforms to and abides by the tradition, without questioning anything is traditional and finer.

Moreover, patriarchy requires sacrifice and capitulation from women regardless of her being a mother, wife or daughter. It is about imbalanced power which is never equally bestowed. As per this system, a husband has to lead and the wife has to follow; both should not walk side by side. Moreover, the husband is the master and his wife his equitable slave. Thus Man always keeps struggling to make his wife a part or fraction of his whole self and not the vice versa. To him, a woman's identity is nothing but what he intends to give.

Power and sexuality are closely related and constitute imperative ingredient of the patriarchal society. A powerful man has undeniable rights to sexual exploits inconsiderate of his partner's emotions or self-respect. Otherwise, a man in order to establish himself as powerful and strong proves his sexuality at the cost of his spouse. Although this is an act of violence itself it is acceptable in a male-dominated society.

Patriarchy is not the birth right of men and this should be established firmly. It is a practice at collective level and therefore requires remedial treatment at the same level. Illiteracy is equivalent to any other social malady prevalent in the society. It gives way to other avertable hardships and vulnerability. Illiteracy can affect human individuality through many

detrimental qualities. It affects man at all levels of life. An uneducated man fails to see things in the right perspective and if he is poor then his tensions tend to be double and he finds refuge in alcohol or violence. On the other hand, there are a few educated men who consider their educated wives as threat to their phony conservative ideas.

Family, being the basic unit of the social order requires extra care and attention as it provides strong base to the society as a whole. However, these families are more prone to breakdowns due to inter-personal misapprehensions. Men are equally liable as women in the healthy functioning of a family. Men who are lost in their profession and work tend to lose their family. The husbands, who assume that their responsibility in marital life is to provide material and physical comforts to their wives, develop emotional friction with their better halves.

There are some other aspects of men which require concern. Before long, a married man loses interest in his wife and admires her less and stops appreciating her efforts and her as a person. With the passing of time, he takes her for granted and considers her a personal possession which requires only maintenance and not relations. Further, it is observed that men are more suspicious in nature and distrust their spouses even at the slightest hint of falseness. Doubt paves way for unwholesome relationships.

Disability has been considered as a stigma in our early society. It has been considered as the wages of sins in previous life. Although, it is not looked at in the same light at present, it is still not received with empathy. What is more, individuals with physical abnormality are mocked and laughed at. Lack of awareness about education for persons with physical and mental disability is another distressing aspect of our social system. There are only a few people who are aware of social inclusion of such persons and they are either their family members or special educators.

Poverty takes precedence over many personal and social problems. It is a bug eating away all the healthy elements leaving behind a stench of bleakness. It is the outcome of illiteracy, unemployment and sometimes alcoholic habits. It stays for a particular period of time and in few cases it extends to lifetime. It is also accidental or an outcome of natural or manmade disaster. It leaves behind a leaking hole which seeps out misery and misfortune all the time.

Today everything is measured in currency and as a result individuals become materialistic and aspire to be capitalists. Money is becoming a must to earn both bread and dread. As a result, exchange of bribe and corruption gains more and more ground. Earlier the term was associated with wars and politics, but these days it is commonly used in the fields of medicine, health, and education. This is the prime reason for moral relapse in the society which is visible both at the individual and collective level.

Violence is the crudest form of man-made crisis. It is an inhuman trait that obliterates and hurts physically. Violence at domestic level is as worse as bloodshed at national level. There are husbands who have no sense of right and wrong about hurting their wives to death in a fit of fury. It is a shameful act because a man who vouches to protect his better half, handles her so roughly.

Collision of ideas or beliefs is supposed to result in dissertated discourse. On the contrary, it ends up in violence in our society. Even the intellectual or erudite populace fails to discern it. It results in ruthless and insensible demonstrations or public protest for sheer dramatic effect. Whether it is based on religion or caste or a set of beliefs and conventions what it requires is merely a flicker of fuel and it torches the entire place. Resorting to violence and shedding of blood in the name of sanctification of religion is abominable. However, pointless and meaningless demonstrations have become the order of the day.

It cannot be denied that there are inter-religious marriages and best friendships beyond all these futile and disparaging conceptions. Humanity is the best religion and love the only God whose divine intervention can make earth a heaven. Nevertheless, when people are non-believers in this divinity, the result is only their depriving themselves of His grace and benediction. There are a few instances which are disapproved by society where people of two different faiths come together in wedlock. Evidently, such people are alienated and socially exiled and the most excruciating thing is that in order to safeguard the duplicitous social reputation, the families antagonise them as well.

Old age is a natural and invincible phenomenon which can neither be eluded nor conquered. However, it can be enjoyed and made gratifying. An old man has no real place to house him; nor has he any company to live with. 'No country for olden' and 'a country where no old men lived' are a couple of axioms which demonstrate how aging has been conceived from earlier times. It is a twilight era in every individual's life.

Loneliness, empty echoing houses and retirement from work intensify the effects of old age or aging. In the case of men who have always felt on top of the family hierarchy, this time of life is like a slow and unkind slide downward. The power of commanding and organising seems a distant reality of the past and all they do is rely or live on the leftovers of the past in the form of memories. Grown up children living far away from parents increase their longing for life and group living. However, it is evident that the children are economically independent and prefer to live with their spouses and children. The connection between them and their parents is cut down to a letter or telegram or chat.

The fourth chapter deals with the myths, tales and legends interwoven in the main text of Githa Hariharan in order to cull out the realistic parallelisms from life. These intertextual

narratives lead a trail to higher and life-oriented dynamics. The previous chapters – two and three delve into social aspects of life by means of discussing the characters in a particular scenario and situation. Such similar aspects embedded in myth, tales and legends are discussed with different and multiple dimensions in this chapter by means of interpretation.

Patriarchy has been an innate component of society for a long time and this is long-established by the myths, legends and folklores. There are a few myths drawn out in order to illustrate how man has always been on the top of the domestic and social hierarchy. Whether it is a domestic hearth, or a social institution, man always holds the crest position. This has been stereotyped so long, that it is embedded in the collective conscience of the individuals. It is deeply implanted in the subliminal mind of everyone regardless of their genders. Even women accept the elevated position of men.

There is no particular explanation for this disparity between genders except that woman is considered weak. There are mythical tales and stories from folklores which endorse that women constitute the weaker sex. Moreover, when a woman challenges man and tries to prove her potentials she is met with opposition. The patriarchal domination is particularly explored in the restrictive institution of marriage.

Myths, tales and such narratives are self-contained tools of pedagogy and the way in which Githa Hariharan has employed these instruments of education to highlight the implication of education itself is commendable. As said in her interview, Githa Hariharan has made use of the grandmother figures to tell the stories with their messages and lessons because she considers “the grandmother figure . . . as a rich repository of wiliness, wisdom, pragmatism, etc.” Education is required to learn and experience life. It requires a teacher who should be a nurturer and a guide who could help one to come out of ignorance. It requires patience rather than

knowledge and information on the part of the educator who also undergoes the process of learning. Creativity, enthusiasm and reasoning – all constitute education which can be inculcated as any skill.

Marriage has been delineated as a sacred institution which allows no liberty but love. It has been an important theme of the mythological tales and folklores. Gods and goddesses have been representing role model couples and teach the devotion of a wife and the earnestness of a husband. Moreover, it is also portrayed as a delicate relationship which requires only a slight tug to rupture and tear apart. Mistrust and doubt can punch holes in the delicacy and turn it into shabby shreds.

The theme of parent-child relationship that changes according to the times also is dealt with. Though the parents may impose some restrictions on their children from time to time, they need to be friendly with their children. When children are not treated well, they turn into disruptive individuals. A good quality marriage promotes and corroborates good parent-child relationship as well. Infidelity or exploitation of trust results only in discord. Mutual faith and conclusive assurance is the most powerful tie which binds a marriage.

Durkheim is very particular about social integration. This social integration can be brought in effectively with special reference to disability. Disability has been represented as an experience of detestation, social antagonism and charity in the myths, folktales and fairytales. A person with disability or any physical deformity is looked down with disdain at times. Only a thin line separates the community of persons with special needs from those of the mainstream who seldom stop and empathise with the people on the other side of this line.

Bestiality or animalism among humans is a trait which might be an extension of basic instincts. However, at times it surpasses all other human qualities and people start hurting each

other. Whatever the motive be, it has a common result which is wretchedness. Violence is an erroneous key for anything and everything which does not function properly. Instead, it malfunctions and the padlock gives way to further and never ending complications.

Poverty is a natural and universal phenomenon which is present at all times. It engenders various difficulties and problems at the societal level. It brings about conflict and cracks in families and at the societal level the evil shakes the foundation itself. It affects the society ruthlessly and snips off the dreams of people who live with it. It is something which is not manmade but man can come out of this malady in slow degrees. Materialism is another manmade phenomenon which is absolutely modifiable. It is deep-seated in the mental makeup of the individuals. However, it is an attribute which overshadows generosity and kindness at times.

Githa Hariharan alludes to the legends of casteism and class differences which prevailed in our societies, in early centuries. These differences at times make people forget about the basic human values and dignity, and violence ensues disrupting the normal social life of the people. One of the theoretical concepts of Emile Durkheim is 'anomie' which means disruption of normal social routine. It is a social pathology. It is anarchy in his sociological terms. Fundamentalism and bestial violence all constitute anomie when an individual is out of social control and beyond humanitarian boundaries.

Old age and aging is defined with concealed connotations and implications. In the fourth chapter of this present study, the elderly characters are delineated as story-tellers who pass on the wisdom and values to the next generation. Old age is associated with limitations, sense of insecurity, reduced ability, dependence, and feebleness.

Loneliness is the worst adversary of old age, however, it is ironical that the former and later go together. Company and family could make positive difference in an aging person's life.

As Gurcharan Das in his novel *A Fine Family* declares, “If two people were together at home, they would not read or work or go to the club and play sports; they would sit down with a cup of tea and talk. If there were three, so much the better. And they talked endlessly about people—who was doing what, where, to whom” (11).

Education reinforces social solidarity and binds the individuals with a cord unseen but always felt. It also makes everyone responsible and accountable for their own actions. It enables the individuals to comprehend their social roles in a better light.

Collective conscience embraces individual consciousness. An individual’s act is the result of social world. The connection between an individual and his or her surrounding is indissoluble. This connection can be optimised and mental health can be achieved. Sreevani in her book *A Guide to Mental Health and Psychiatric Nursing* defines mental health: “It is a state of balance between the individual and the surrounding world, a state for harmony between oneself and others, a co-existence between the realities of the self and that of other people and the environment” (1).

The subject of the present study recommends further research perspectives. There are innumerable ideas and issues which can be interpreted and studied in detail. There are theoretical frameworks and concepts which can be applied and analytical thoughts can be extracted. There is possibility of interdisciplinary and multidisciplinary research in Githa Hariharan’s works.

Githa Hariharan’s novels are not only rich in themes but also in the variety of techniques and devices employed. A comparative study can be carried out with other writers using myths, legends and tales. Studies on narrative techniques and on gender perspectives can be done. Social practices and concepts like marriage, inter-religious marriage and child birth can be made the subject of a research study. The role of education and a teacher’s responsibility to his or her pupil

is an inspirational idea. Most importantly, the concept of disability in our society and education for persons with disability is a sensitive and essential area that can be undertaken for a study. Women's empowerment, politics, communal riots, sufferings of men and human relationships have a wide scope for further research.

Education can bring about a positive change in the society and every educator should try to bring in this change. Why is that only experience teaches us the pains of something sad and not empathy? It is because we do not empathise enough. We live in our own world which is very closed and we do not venture out nor do we let others in; we live an autistic life. An analysis of such things would open up our eyes and make us realise our ourselves; this in turn would awaken a response that would enable us to live with religious tolerance upholding human dignity and values and make our love fruitful in service. And the world would become a better place to live in.