

Anvikshiki

The Indian Journal of Research

Bi-Monthly International Journal of All Research

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Subscriptions

Anvikshiki, The Indian Journal of Research is Published every two months (January, March, May, July, September and November) by mpasvo Press, Varanasi, U.P. India. A Subscription to The Indian Journal of Research : Anvikshiki Comprises 6 Issues in Hindi and 6 in English and 3 Extra Issues. Prices include Postage by Surface mail, or For Subscription in the India by Speed Post. Airmail rates are also available on request. Annual Subscriptions Rates (Volume 8, 6 Issues in Hindi, 6 Issues in English and Few Special Issues of Science 2014):

Subscribers

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Office Time : 3-5 P.M. (Sunday off)

Journal set by : Maheshwar Shukla, maheshwar.shukla@rediffmail.com

Printed by : mpasvo Press

Date of Publication : 1 November 2014



Maneesha Publication
(Letter No. V-34564, Reg. 533/2007-2008)
B-32/16-A-2/1, Gopalkunj, Nariya, Lanka
Varanasi, U.P., India

Anvikshiki
The Indian Journal of Research
Volume 8 Number 6 November 2014

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PRINT ISSN 0973-9777, WEBSITE ISSN 0973-9777

SOCIAL CRITICISM OF MULK RAJ ANAND IN HIS NOVELS

ANADI MISHRA* AND DR. HASEEN AHMAD**

Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Anadi Mishra and Haseen Ahmad* the authors of the research paper entitled SOCIAL CRITICISM OF MULK RAJ ANAND IN HIS NOVELS declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

Mulk Raj Anand (1905-2004) is well known novelist in Indian Writing in English. Anand is a celebrated Indo-Anglian novelist with global recognition. He has to his credit a score of novels, hundreds of short stories, a number of books on varying themes and a host of essay and articles on different subjects. His Social criticism through imaginative literature and his candid endeavor to demonstrate social evils shows his artist concern with the ills of Indian society. Every novelist is an artist and the greatness of a novelist is directly proportional to the artistic quality of his output. The artistic quality of Anand's literary works has been widely acclaimed. As Anand became eminent in the circle of other novelists, critics started to evaluate his works. There is now a large body of writing on Anand, who has been the subject both of some book – length circle works and a several articles. Most of his critics have acclaimed him as a powerful novelist. The simple fact that his novels “Untouchable” and “Coolie” are available in 38 languages of the world substantiates the point we have tried to focus so far that Mulk Raj Anand is an artist of universal recognition and greatness. An important aspect of Anand's fiction is its concern with the reality of originated evil. In all his novels he appears as a critic. The society he has seen and observed is the field of his work. His writings probe deeply in to the social process. For him, literary is an expression of society and the large majority of the questions raised by him are social questions, question of tradition and conversation, norms and genres, symbols and myth. Before his *Untouchable* in 1935, Indo-Anglian novels were mainly based on history or romance and they were primarily written for mere enjoyment or escapist light reading. Anand's temperament and social concern have not been suited to such ventures. His missionary zeal for the welfare of the masses had added purpose and brought a new direction to the Indo-Anglian novels. His purpose in writing fiction has been to focus

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attention on the suffering, misery and wretchedness of the poor and underdogs of society caused are the exploitation of capitalist or the feudal lords or by the impact of industry on the tradition and agricultural way of life. Through his art he has been trying to awaken our sympathy for the underdog of society which in truth can urge us to take part in the drama of revolt leading to social reform. Both *Untouchable* and *Coolie* are excellent examples in this respect. They depict the wretched condition and ordeals of the oppressed people and their struggle for a better life. Almost all his novels that followed are variation on the same theme and are intended to bring home to the reader the abject condition of the overburdened peasant who is powerless to fight superstition and social convention and is hindered at every step in his search for a better life. In other words, Anand is a humanist, a proletarian who does not believe in the "Art for Art's sake". But writes to awaken the social conscience. The spectrum of the social criticism seen in his novels makes us convinced that he is not an artist for art's own sake. He himself in one of his letters to SarosCawasjee's confirm this – "Writing novels for the sake of writing novels, as you know, never my intention. I felt compelled to answer challenges and tried to get out of my own confusion." He is audacious enough to admit that he is using literature as a means to some other end, and that this end is the alleviation of the suffering of fellow human beings. Anand has all along written novels and short stories with a view of teaching men to recognize the fundamental principles of human living and exercise vigilance in regard to the real enemies of freedom and socialism. It has been a life time apostolate for him to help the untouchables, the peasants, the serfs, the coolies and the other suppressed members of society to fight for human dignity deliberately denied to them by the privileged sections society. Of all the great Indian novelists in English, Anand is perhaps the one whose life is most closely and most obviously connected with his work. For him his life is his art and art, his life. Anand is a great artist and he is primarily a social critic. What are his chief concerns as a social critic? A projection of the spectrum of social criticism found in his novels will reveal his social concerns. The social evil Anand first attacked is casteism. He finds it to be the greatest evil of Indian Society. He knows that India the emerging republic from colonial rule could become a powerful nation only if caste system is done away with. Just as the caste system has been in India since times immemorial, attempts to abolish it have also been there from that time onwards. Swami Vivekanand wrote, "The caste system is opposed to the religion of the Vedanta. Caste is a social custom and all our great preachers have tried to break it down. From Buddhism downwards every saint has preached against caste and every time it has only riveted the chains." To Mulk Raj Anand casteism is an age-old lie made by the powerful and wicked in society to uphold discrimination. His prime concern as a social critic is to remove caste system as it damages social cohesion by giving certain sections of society an unfair advantage over others permanently. Casteism is a hydra-headed evil contagious like small pox. It is a heinous crime. It poisons and destroys the dignity of man. Hence it must be rejected. Anand is right in beginning his career as novelist by presenting the evils of caste system. Beside *Untouchable* (1935), *The Big Heart* (1945) also project caste system in different perspectives as the greatest malady of Indian society. After attacking casteism, Anand has used his pen on many other problems. Anand's themes are socio-economic. As a novelist he is free from the 'east-west-complex'. He does not write about glories of past or the spiritual heritage of India. He is essentially confronted between tradition and modernity. But his bias is for modernity. The subjects of his novels are untouchability, exploitation, poverty and wretchedness, labour problem, hunger, religious and narrow fanaticism, condition of women, economic insecurity, etc. His novels focus attention on the basic conditions in which man is living. Each one of his novels deals with a social problem. His first novel *Untouchable* deals with the problem of untouchability and social injustice. The novelist ruthlessly condemns the man-made barrier between the caste Hindus and the untouchables. Bakha, the main character in *Untouchable* thinks, "They think we are dirt because we clean their dirt." Dr. Anand is

not merely content to state the problems he also suggests their solution. The introduction of the flush system can wipe out the taint of untouchability. *Coolie* deals with labour problem of textile mills and pitiable conditions of domestic servants. *The Village* discusses the problem of abject poverty and indebtedness. The problem of the exploitation of indentured labourer in tea plantations and the high handedness and injustice of the white ruling class is concerned with the problem of the introduction of machines and consequent unemployment. Simple, innocent and noble human beings, usually called the under-dog, are enmeshed in soulless, mindless, and ruthless social forces. They are crushed under them. Anand is a minute observer of life, society and people. He does not leave even the ugliest and most unpalatable situation aside. Everything-- latrines or dirt, squalor, beggars, poverty, disease and prostitution-is beautifully described in his novels. He sees both the see my and ugly sides of life and portrays them realistically. His is a social realism. Prof. Naik rightly says, "Realism has always been Anand's forte, but in *Two Leaves and a Bud* his realism attains an added dimension, since his milieu here is visualized not only with his usual verisimilitude but also with an imagination stirred by the countryside setting of the novel." In fact, Anand's social concern is the driving force behind all his writing. They act as a catalyst to his creative output.

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THE STATUS OF WOMEN'S EMPLOYMENT AND EMPOWERMENT: AN INTERSTATE ANALYSIS

SARITA YADAV*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Sarita Yadav* the author of the research paper entitled THE STATUS OF WOMEN'S EMPLOYMENT AND EMPOWERMENT: AN INTERSTATE ANALYSIS declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

In MDG3 conference in Copenhagen (2010) employment and women empowerment is defined as a right to ensure women's equal economic rights by improving national legislative and administrative frameworks, especially those linked to land, inheritance and property rights, and not only by laws and regulations but also in implementation of laws and regulations, which of course put strong focus on capacity and capacity building. Mainstream gender in macro-economic policies and pursue inclusive economic growth policies, creating equal access to productive employment and decent work for all.

UNIFEM (the United Nations Development Fund for Women) considers that women's economic empowerment is essential for any strategy of poverty alleviation and defines this as "having access to and control over the means to make a living on a sustainable and long term basis, and receiving the material benefits of this access and control.

In the World Women Conference at Beijing (1995), great concern was expressed over the poverty of women. It was emphasized in Section twenty six of the Beijing declaration that the economic freedom of women should be encouraged through their employment and by bringing about changes in the economic structure to eradicate their poverty. Anonuevo (1995), women can prevent themselves for working and living of better education, economic opportunity, health care and family planning in the favor of environment and eco system. Enhancing the women's education positively affected their condition with the meaningful participation in education. Educated women are capable to involve in income generating activities balancing with the household responsibilities. Shrivastavas et al (2010) shows the relationship between women, work and employment. Women from the weaker sections of the society's i.e. SCs & STs are highly participated in the work participation ratio due to the poverty.

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Low educated women have not right to mobility and basically work in the agricultural sector as a self employed but the highly educated women have a tendency to move the non – agricultural sector with skills and productivity. In the view of Dunlop et al (1999) mostly employed women don't have control over their earnings. The large amount of their earnings are spend for the whole families except on themselves .The educated families from the poorer and weaker sections of the societies interested that their female members should go outside for the work

Olufunke (2011) views on women empowerment based on the empirical study of Nigerian women and the result was that literate women participated actively on political issues. They will be empowered economically, socially and able to feature amongst their fellow women folk; their level of awareness would have increased leading them to have a claim on their rights .Literacy of women is a potent tool in breaking poverty. .

Hill (2011) depicts economic empowerment for women are important of their secure livelihoods of families. It is also important for rural women's and it can increased their respect and status in the society, self- confidence, decision making power in the family matters and communities, contributing themselves to food security.

If the women have control over economic their status will be automatically raised in family and society. Due to lack of economic power women are dependent on others and they do not have decision making power. Having self generating income women are respected and they do not have to beg for money to purchase essential items like cloth, medicine etc. If women invest money in various spheres she is considered to be very conscious and powerful. Self earned income gives them a sense of freedom and an opportunity for a better life. Highly educated women are not in service due to economic and social compulsion. They simply satisfy themselves mutually with their acquired education. Simply access to employment does not empower women unless they have bargaining power; control over resources and realization their own identity. According to Sen, Amartya (2002) women's employment and women education are the two most influences in reducing fertility. Basic education and women's economic independence both affect the women's agency to understanding the contribution of school education to human security.

The objective of this paper is to analysis the employment status of women in among states of India with using the data of NSSO 68th round. The data of worker population ratio and employment status were used from NSSO .As per the NSSO data worker population ratio is defined as the number of person's day employed per1000 persons.

TABLE NO.1 *Worker population Ratio (per1000) for persons of age 15-59 years according to usual status (ps+ss) for each state*

State	Worker Population Ratio (%)	
	Rural+Urban	
	Male	Female
Andhra Pradesh	80.9	49.3
Arunachal Pradesh	71.9	38.2
Assam	81.5	17.2
Bihar	76.1	0.84
Chhattisgarh	82.2	58.3
Delhi	76.1	14.9
Goa	75.6	26.2
Gujarat	86.3	31.9
Haryana	75.8	20.6
Himachal Pradesh	78.1	65.0
Jammu & Kashmir	75.7	32.7

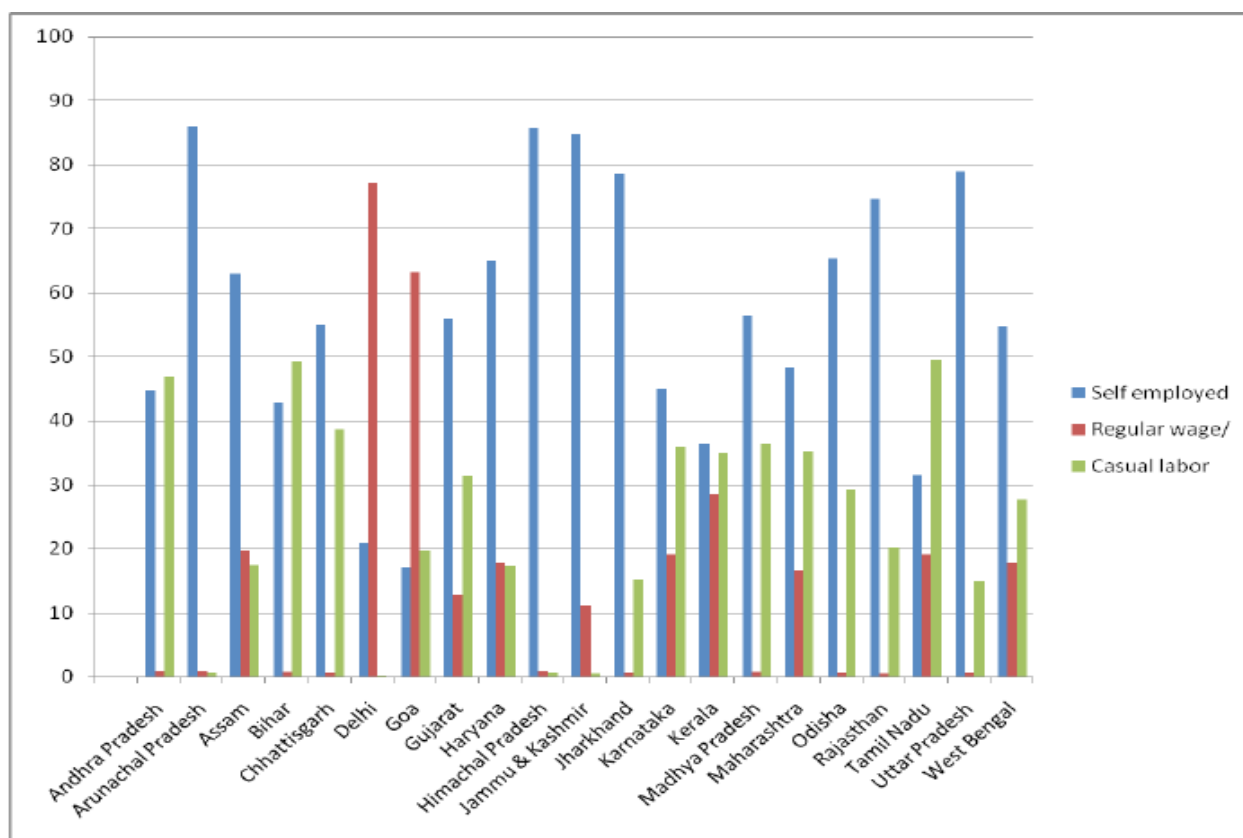
Jharkhand	82.4	26.0
Karnataka	82.0	34.4
Kerala	79.6	30.0
Madhya Pradesh	82.2	32.3
Maharashtra	80.0	40.9
Odisha	87.1	33.9
Rajasthan	76.9	45.0
Tamil Nadu	82.7	41.1
Uttar Pradesh	80.5	25.0
West Bengal	84.5	26.8
<i>All-India</i>	<i>80.9</i>	<i>32.3</i>

The worker population ratio was highest in the state of Himachal Pradesh(65.0%), Andhra Pradesh(49.3%),Chhattisgarh(58.3%) and it is lowest in the state of Bihar(0.90%),Delhi (15.6%), Assam(18.2%)

T A B L E NO. 2 *Distribution (per1000) of female workers according to usual status (ps+ss) by broad employment status for each State*

State	Self employed	Regular wage/Salaried employee	Casual labor
Andhra Pradesh	44.7	0.85	46.8
Arunachal Pradesh	85.9	0.87	0.54
Assam	62.9	19.7	17.4
Bihar	42.7	0.83	49.1
Chhattisgarh	54.9	0.64	38.6
Delhi	20.9	77.1	0.20
Goa	17.1	63.2	19.7
Gujarat	55.9	12.8	31.3
Haryana	65.1	17.7	17.2
Himachal Pradesh	85.6	0.84	0.61
Jammu & Kashmir	84.7	11.1	0.42
Jharkhand	78.7	0.62	15.1
Karnataka	44.9	19.1	35.9
Kerala	36.4	28.6	34.9
Madhya Pradesh	56.3	0.73	36.4
Maharashtra	48.2	16.7	35.1
Odisha	65.4	0.56	29.1
Rajasthan	74.7	0.52	20.1
Tamil Nadu	31.4	19.1	49.5
Uttar Pradesh	78.9	0.62	14.9
West Bengal	54.7	17.7	27.6
<i>All-India</i>	<i>56.1</i>	<i>12.7</i>	<i>31.2</i>

The above table and graph present the status of female workers as self employed, regular wage and as casual labor in the states. The percentage of female worker as self employed in Arunachal Pradesh (85.9%), Himachal Pradesh (85.6%), Jammu& Kashmir (84.7%).Female are highly participated as casual labourers in the states of Andhra Pradesh (46.8%), Bihar (49.1%), Tamil Nadu (49.1%).



Conclusion

Thus it can be said that women are big part of our population but their participation in employment is very low. Only in few states a large scale of women are in employment. The problem of unemployment of women should not be tackled at national level or even provincial level, by launching some uniform policies. One thing is clear that the women unemployment is a main problem of these days. Government should tackle this problem seriously. To decrease women unemployment informal education can play a very important role. Women should try to gain maximum skills through informal education. Women can establish informal education centers by help each other dividing specific areas. Government should establish informal education centers in areas where women unemployment is high. By doing so informal education will be expand and so the women unemployment will be decrease. Government should create awareness in the people through media or any other way about the importance of informal education. By this informal education and different skills will be increases in women and unemployment will be decrease.

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MULK RAJ ANAND AS AN INDO-ANGLIAN NOVELIST : A STUDY

ANADI MISHRA* AND DR. HASEEN AHMAD**

Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Anadi Mishra and Haseen Ahmad* the authors of the research paper entitled MULK RAJ ANAND AS AN INDO-ANGLIAN NOVELIST : A STUDY declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

The Indo-Anglian or Indo-English literature is different from the Anglo-Indian literature. The former is the genre written and created by the Indians through the English language; the latter is written by the Englishmen on themes and subjects related to India. The Indo-Anglian literature, therefore, is very much associated with Indian English- "The evolution of a distinct standard-a standard the body of which is correct English usage, but whose soul is Indian in thought, color and imagery, and now and then, even in the evolution of an Idiom, which is expressive of the unique quality of the Indian mind while conforming to the correctness of English usage. It is illustrative of a social type of language phenomenon-a language foreign to the people who use it but acceptable to them because of political and, recently, cultural reasons." The Indo-Anglian fiction owes its origin to the translations of various fictional works from the Indian languages into English, notably from Bengali into English. Tagore cast a sweeping and transforming influence on it. His novels *Gora*, *The Wreck*, *The Home and The World* and short stories were originally written in Bengali. They were translated into English. The form of his novels is old fashioned. His works brought to Indo-Anglian fiction realism and social purpose. He gave emotional and psychological depth to character portrayed. The early pioneering works of Indo-Anglian fiction were social, historical, detective and romantic. They lacked depth and style and technique to leave any permanent imprint. Yet they helped in the development of the genre. Indo-Anglian fiction was deeply influenced by Mahatma Gandhi. Ever since the first Indo-Anglian Novel, *Rajmohan's Wife* by Bankim Chandra Chatterji was published in 1964, some seven years after the Sepoy Mutiny, many other men of vision and imagination could follow his footprints on the sands of time and succeed remarkably by their creative writing English creatively, Indian, Defacto, are blessed with the review on

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Mulk Raj Anand's *The Sword and the Sickle*, acknowledge it saying, "On Average, Indians write and even pronounce English for better than any European race." The Indo Anglian writes not only interpreted Indian to the west but also known to the British Masters the natives displeasure with the colonial rule which in gist in myriad of voices, echoed the lines: *You taught me language, and my profit on't is, I Know How curse, the red plague rid you for learning me your language*. Among the Indo-Anglian novelist, certainly, Mulk Raj Anand occupies an enviable position. His love for novelty and originality enabled him to carry the tradition of Tore and Prem Chand, Bankim and Sarat Chandra to new heights. With his first novel, *Untouchable*, he in fact, inaugurated the literature of the underdog. He not only interpreted the soul on India, the real India of the village of the Colonial rulers of the debilitating aspects of their presence in Indian. After the departure of the British, he shifted his concern towards the social predicament and upheavals faced by the emerging republic. In all his novel Anand stress the need for a humanistic approach of life. He is an artist with a mission and a poet of the aspiring spirit. Like Most Indo-Anglian novelist, he is inevitable concerned with man in society, "Man in his circumambient universe." He is an artist saturated with a moral understanding of Indian masses. He understands their mute anguish any always succeeds in bringing out their insulted humanity. His novels forbidden to rise up and express themselves. His aim is to evoke generosity and compassion in the mind of the privileged section of the society, to which the bulk of readers belong. Anand's all major novels, are truly representative to his artistic genius. In the opinion of Saros Cowasjee, they "though often referred to an novel are dramatized autobiographies with fictional overtones". Disagreeing with Cowasjee, in a letter to the Critic Anand says, "They are not autobiographies. They are Autobiographical Novels. I protest, as Tolstoy, about Childhood, beyond and youth when the reviewers called book autobiography; the distinction is really important." Anand's novels are beacon lights on the shores of life. Anyone who goes to them is sure to get inspiration and illumination their monumental significance. Inspiring power and radiating energy differ from one another. To be precise, *Untouchable* a penguin world classic translated into more than 30 world language cannot with a less well known novel like *The Road*. But all his novel are, undoubtedly, the, creations of a great artist who was has discovered the effectiveness of novel from and effectively employed it to express his passionate live for the suffering people, who after long struggle managed to get political freedom but not yet, in spite of the continuous struggle, have succeed in getting freedom from caste and class, felling freedom, from the belief in Karma and superstition, freedom form religious hypocrisy, parochialism and fanaticism, freedom from poverty and exploitation, freedom from sexual discrimination and so many other freedoms. Anand became a novelist with a mission and his theory of the novel is naturally in line with his commitment to his creed. Explaining his choice of this form in preference to others, Anand says : "The form of creative writing which is the novel came to me much more naturally than any other form, because through this I could live through the experiences of other people and realize what silent passions burst in their hearts, what immediate and ultimate sorrows possess them, where they want to go and how they grapple in their ways, with their destinies." To Anand thus the novel is more and more a weapon of humanism. He, however, says : "The real drama of the body.....soul the truth of life, with all its suffering, and its mightiness which may resurrect genuine humanity through the writer's ability to bear the yoke of pity." Though a committed novelist, Anand does not believe in sacrificing the formal values of fiction. To him the novel is a form which has its own integral pattern. He does not believe that a novel can be a piece of pure philosophy nor does he believe that it can become a piece of propaganda, sacrificing all its formal values. He may not have the philosophic depth of Raja Rao and scintillation of R.K. Narayan, yet as a novelist of the child-life and the under-dog his place is supreme. Like R.K. Narayan he too has shown "stamina and stern consistency" and "talent". He has now to his credit a corpus of creative

fiction of sufficient bulk and quality to merit serious study. In his novels, for the first time, the Indian people had been clearly and intimately described with unflinching realism and deep understanding, and the exploiters, whether imperialists or feudalists exposed with uncompromising truth. Anand's place may not be near Tagore, but he is certainly the Munshi Prem Chand of Anglo-Indian fiction. Much of his fictional work can be compared with that of Charles Dickens. K.R.S. Iyengar says, "Like Dicken's novels, his novels also offer reformatory zeal, propaganda, blend of humour and pathos, depiction of child-life, union of experience and imagination. Anand is perhaps the most prolific writer among all the living Indian writers in English. In a writing career spread over almost forty years, he has produced more than a dozen novels, half a dozen collections of short stories and numerous other works, on subjects ranging from art to cosmetics and literary criticism to cookery. Most of his fictional works have been translated into several world languages. He has written novels, short stories, essays on several subjects, art criticism and poetry too. He has contributed articles and reviews to scores of Journals. He has himself edited several periodicals including a magazine meant of children. The country has honored him with the award of Padma Bhushan in 1967, and Sahitya Academy Award in 1972 for Morning Face.

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LIVE-IN-RELATIONSHIP AND CHANGING DIMENSION OF INDIAN SOCIETY : JUDICIAL DECISIONS AND LEGISLATION

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Declaration

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A. Introduction

Evolution of male and female genders can be attributed to development of the human society its social development. The emergence of concepts such as exclusive sex between a man and woman, ancestry, kinship, marriage and fatherhood has played decisive roles in institutionalization of the perception about genders.¹

A.1 Family as foundational social unit

Family is an intimate unit of society and is a community by itself. Marriage, birth and adoption are the sources of its membership. Its associational nature is brought out in *Griswold* where it was observed by the American Supreme Court, "Marriage is a coming together for better or for worse, hopefully enduring, and intimate to the degree of being sacred. It is an association that promotes a way of life, not causes, a harmony in living, not political faith; a bilateral loyalty, not commercial or social projects. Yet it is an association for noble purpose."² Marriage is also a sudden exchange of one family for another, and involves a delicate process of transplantation. It is an institution representative of society at large and has similar features and contradictions like patriarchy and protection. Hindu Law, by treating marriage as a sacrament (*santskara*), has attempted at linking religious moral considerations into the institution

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of marriage to make it a lasting tie with mutual obligations for better living and attainment of material and spiritual happiness.³

Marriage creates a new relationship of love, affection, care and concern between the husband and wife. According to Hindu Vedic philosophy it is *sanskar* - a sacrament; one of the sixteen important sacraments essential to be taken during one's lifetime. There may be physical union as a result of marriage for procreation to perpetuate the lineal progeny for ensuring spiritual salvation and performance of religious rites, but what is essentially contemplated is union of two souls. Marriage is considered to be a junction of three important duties i.e. social, religious and spiritual.⁴ It implies legally protected marital interest of one spouse to another which include marital obligation to another like companionship, living under the same roof, sexual relation and the exclusive enjoyment of them, to have children, their up-bringing, services in the home, support, affection, love, liking and so on.⁵

A.2 Law, Morality and Society

Law is defined as an instrument to secure welfare and protection of dignity of human beings. Law functions as a means to promote and protect moral values, because the realization of justice is simply not possible without regard to such values, i.e. right or wrong. Moreover, law, for its effective functions and desired results and consequently the legitimacy, is largely dependent on morality.⁶

Law is a social science. It is closely linked with the society. It faithfully reflects the nature of life lived by the society. A society cannot remain static. It keeps on moving with economic, scientific and technological developments. Therefore, law in order to meet the changing requirements should keep on evolving itself. The law in Holmes' phrase, is not a brooding omnipotence in the sky, "but a flexible instrument of social order, dependant on the political and other values of the society which it purports to regulate."⁷ The law, in order to respond to social change should go on changing. It should drop the outdated rules and should lay down new rules as per requirements of social necessities. This is dynamics of law. The dynamic rule of law fulfils revolution continuity and promise in tune with the constitutional order.⁸

A.3 Family law's nature and social basis

Family law is a law concerning with formation or dissolution of family relationships and that of governing the rights and obligations, both personal and proprietary, of members of the family, that flow from these relationships. By controlling the institutions of marriage adoption, guardianship and property rights of members, it determines the very course of human life. It moulds the interfamilial sensitive bonds. Since love, harmony and affection are the foundations of family life, finding perfect solutions to the family problems in the legal instrument is a difficult task.⁹

A.4 Conflict Between Traditionalism and Modernization in process of social transformation

For balancing between change and continuity in the process of social transformation in this sphere, the problem of conflict between tradition and modernity should be looked from the perspective of post-modernity thinking.¹⁰ Family law's traditional basis and social dimension is a reality. Longevity of marital relation, affectionate treatment of family members, concerted actions in mundane and spiritual matters and readiness to help in times of difficulty are the gifts of tradition. But tradition has also unpleasant features like patriarchic superiority and gender discrimination. The attempt of modernisation in bringing

equality amidst family members to set right the anomalies has sometimes gone excessively, challenging other features of tradition. Cutting the roots of tradition in the name of modernity has caused imbalance between continuity and change.¹¹

A.4.1 Law & Social Change

For centuries, jurists and legal scholars have debated about the functions, need and utility of law. Though there may not be unanimity amongst the scholars of law on the precise functions, it is widely recognized that the recurring theme of law includes; (i) social control, (ii) disputes settlement and (iii) social engineering. Though there are many methods of social control, law is considered one of the forms of former social control by prescribing social norms within which individuals/members of the society have to behave. Apart from these, many scholars are of the view that principal function of law in modern society is social engineering (with which we are concerned here). It refers to purposive, application and direct social change initiated, guided and supported by law.¹²

A.4.2 Live-in-relationship – a western concept

India is a country, which is slowly opening its doors to western ideas and lifestyles, one of which is the concept of live in relationships. A relationship of a man with a women in legal parlance is legitimate if is based on proper marriage and illegitimate if not as per Marriage Laws. The live in relationship is a living arrangement in which an unmarried couple lives together in a long-term relationship that resembles a marriage. In every day parlance, it is cohabitation. The basic idea of conducting a live in relationship is that the interested couple wants to test their compatibility for each other before going for some commitment. It may also be that couples in live-in relationships see no benefit or value offered by the institution of marriage or that their financial situation prevents them from being married on account of marriage expenses. Whatever the reason, it is quite clear that in a traditional society, where the institution of marriage is considered to be 'sacred', an increasing number of couples choose a live-in relationship, sometimes even as a permanent arrangement, over marriage.¹³

The Delhi high court has discussed the negative connotation of this concept by holding that 'Live-in relationship' is a walk-in and walk-out relationship. There are no strings attached to this relationship, neither this relationship creates any legal bond between the parties. It is a contract of living together which is renewed every day by the parties and can be terminated by either of the parties without consent of the other party and one party can walk out at will at any time. Those, who do not want to enter into this kind of relationship of walk-in and walk-out, they enter into a relationship of marriage, where the bond between the parties has legal implications and obligations and cannot be broken by either party at will. Thus, people who chose to have 'live-in relationship' cannot complain of infidelity or immorality as live-in relationships are also known to have been between married man and unmarried woman or between a married woman and an unmarried man.¹⁴

But there is other side of the coin too. Various judicial decisions have talked about individual's freedom, choice and right to enter into such relationships. In 2001, the Allahabad High Court has directed the petitioner

In 2006, the Supreme Court has also held that India is a free and democratic country, and once a person becomes a major he or she can marry whosoever he/she likes.¹⁶ The Madras High Court has talked about pre-marital sex and equated it with the marriage. It was held that if the bachelor has completed 21 years of age and the spinster 18 years of age respectively then they acquire the freedom of choice as guaranteed by the Indian Constitution. Consequently, any couple who choose to consummate

their sexual cravings then that act becomes a total commitment with adherence to all consequences that may follow. Thus, if any couple, subject to their attaining the mandatory age of freedom, who indulge in sexual gratification, then that would be considered as valid marriage and they could be termed as husband and wife, as a result of their choice of freedom.¹⁷ In 2013, the Apex Court has held that Live-in or marriage like relationship is neither a crime nor a sin though socially unacceptable in this country.¹⁸

B. Live in Relationship and Legislative Process

The Protection of Women From Domestic Violence Act, 2005, has been widely hailed as the first legal Act to recognize the existence of non-marital adult heterosexual relations. This Act defines an “aggrieved person” who will be covered under this Act as “any woman who is, or has been, in a *domestic relationship* with the respondent and who alleges to have been subjected to any Act of domestic violence by the respondent”.¹⁹ Further the Act defines a ‘domestic relationship’ as ‘a relationship between two persons who live or have, at any point of time, lived together in a shared house-hold, when they are related by consanguinity, marriage, *or through a relationship in the nature of marriage*, adoption or are family members living together as a joint family’.²⁰ From this it is evident that to the broad range of domestic relationships between a woman and her husband, father, brother, and other male and even female kin related through consanguinity or marriage, this Act has added the category of “relations in the nature of marriage”.

This does not imply that the Act deals with all forms of domestic relations in a comprehensive manner. Hence it excludes the domestic relationship between a male employer and a live in domestic worker. The Act also clearly has no space for adult same-sex relationships. Nevertheless, it is possible to say that, unlike the recommendations of the Malimath Committee, the PWDVA, 2005 has implications for a broader terrain of non-marital relations as it does not explicitly limit itself to the secondary relations of men. In having used the idea of “relations in the nature of marriage”, the Act seems to have widened the scope of legally recognized domestic relationships between men and women.²¹

It is important to note that it does not make an invalid marriage valid or provide legal recognition to bigamous marriage. This provision merely seeks to denounce domestic violence in any quarter. It is not a judgment call on the morality of the choice to cohabit outside of marriage. It can therefore be argued that it would be mistaken to see the Act as conferring some sort of a legal status upon non-marital relations. What it undoubtedly does is to acknowledge the existence of such relationships and the right of women in such relations to protection from violence.²²

The constitutionality of the Act was challenged in the Delhi High Court in 2008. In the case of *Aruna Parmod Shah v. Union Of India*,²³ the petitioner challenged the constitutionality of the Act on the grounds that, first, it discriminates against men and second, the definition of “domestic relationship” contained in Section 2(f) of the Act is objectionable. Regarding the second, the petitioner argued that placing “relationships in the nature of marriage” at par with “married” status leads to the derogation of the rights of the legally-wedded wife. The Delhi High Court rejected both these contentions regarding the constitutional status of the Act. With regard to the second contention, which is of concern, the court said that “there is no reason why equal treatment should not be accorded to a wife as well as *a woman who has been living with a man as his “common law” wife or even as a mistress*”. In this case the judges interpreted “a relation in the nature of marriage” as covering both a “common law marriage” and a relation with a “mistress” without clarifying the legal and social connotations of these terms.²⁴

Although it does not appear that there is any notion of common law marriage which exists in Indian law, the “presumption in favour of marriage and against concubinage” is of long-standing. In fact there

have been a number of past judgments in which the courts have used Section 114 of the Indian Evidence Act, 1872, which suggests that “the Court may presume the existence of any fact which it thinks likely to have happened, regard being had to the common course of natural events, human conduct and public and private business, in their relation to the facts of the particular case” to make a presumption of marriage. In 1978, Justice Krishna Iyer has held that if man and woman who live as husband and wife in society are compelled to prove, after half-a-century of wedlock by eye-witness evidence that they were validly married fifty years earlier, few will succeed. ‘A strong presumption arises in favour of wed-lock where the partners have lived together for a long spell as husband and wife. Although the presumption IS rebuttable, a heavy burden lies on him who seeks to deprive the relationship of its legal origin. Law leans in favour of legitimacy and frowns upon bastardy.’²⁵ This presumption was also acknowledged by the Supreme Court in *S.P.S. Balasubramanyam’s case*²⁶ and *Tulsa’s case*²⁷.

C. Live in Relationship and Judicial Attitude

Judiciary has played a very vital role in conferring rights to the spouses and children of live-in-relationship.

C.1 Issue Regarding Maintenance To The Wife Of A Live-in-relationship

The provision relating to maintenance has been enacted for social justice and specially to protect women and children as also old and infirm poor parents and falls within the constitutional sweep of Article 15(3) reinforced by Article 39 of the Constitution of India, 1950. The provision gives effect to the natural and fundamental duty of a man to maintain his wife, children and parents so long as they are unable to maintain themselves. Its provisions are applicable and enforceable whatever may be personal law by which the persons concerned are governed. But the personal law of the parties is relevant for deciding the validity of the marriage and therefore cannot be altogether excluded from consideration.²⁸

Section 125 of the Code of Criminal Procedure is meant to achieve a social purpose. The object is to prevent vagrancy and destitution. it provides a speedy remedy for the supply of food, clothing and shelter to the deserted wife. The term “wife” includes a woman who has been divorced by a husband or who has obtained a divorce from her husband and has not remarried. The woman not having the legal status of a wife is thus brought within the inclusive definition of the term “Wife” consistent with the objective. The court always insist on strict proof of the earlier marriage whenever an attempt is made by the husband to negative the claim of the neglected wife depicting her as a kept-mistress on the specious plea that he was already married.²⁹

The law operates harshly against the woman who unwittingly gets into relationship with a married man and Section 125 of the Code does not give protection to such woman. This may be an inadequacy in law, which only the legislature can undo. But as the position in law stands presently there is no escape from the conclusion that the expression ‘wife’ as per Section 125 of the Code refers to only legally married wife.³⁰

The Supreme Court in *Savitaben Somabhai’s case*³¹ has held that if the claimant in proceedings under Section 125 succeeds in showing that she and the respondent have lived together as husband and wife, the Court has to presume that they are legally wedded spouses, and in such a situation one who denies the marital status can rebut the presumption. Once it is admitted that the marriage procedure was followed then it is not necessary to further probe as to whether the said procedure was complete as per the Hindu rites, in the proceedings under Section 125 of the Code.³² Even the applications under section 12 of Domestic Violence Act, 2005 has to be dealt with and the orders enforced in the same manner laid down under section 125 of the Code of Criminal Procedure, 1973.³³

The legislature considered it necessary to include within the scope of the provision an illegitimate child but it has not done so with respect to woman not lawfully married. As the legislative intent being clearly reflected in Section 125 of the Code, there is no scope for enlarging its scope by introducing any artificial definition to include woman not lawfully married in the expression 'wife'. But if the 'live in relationship' is the 'relationship in the nature of marriage', then the maintenance can be claimed under the Domestic Violence Act, 2005.³⁴

C.2 Issue Regarding Societal Acceptance Of Pre-marital Sex

There can be no doubt that in India, marriage is an important social institution, but there are certain individuals or groups who do not hold the same view. To be sure, there are some indigenous groups within our country wherein sexual relations outside the marital setting are accepted as a normal occurrence. Even in the societal mainstream, there are a significant number of people who see nothing wrong in engaging in premarital sex. Notions of social morality are inherently subjective and the criminal law cannot be used as a means to unduly interfere with the domain of personal autonomy.

This is the most debated question after Supreme court's recent observation in *S. Khushboo's* case.³⁵ In this case, the Supreme Court observed that even though the constitutional freedom of speech and expression is not absolute and can be subjected to reasonable restrictions on grounds such as 'decency and morality' among others, we must lay stress on the need to tolerate unpopular views in the socio-cultural space. The framers of our Constitution recognised the importance of safeguarding this right since the free flow of opinions and ideas is essential to sustain the collective life of the citizenry. While an informed citizenry is a pre-condition for meaningful governance in the political sense, we must also promote a culture of open dialogue when it comes to societal attitudes.³⁶ The appellant's remarks did provoke a controversy since the acceptance of premarital sex and live-in relationships is viewed by some as an attack on the centrality of marriage.

Recently, the Madras High Court has also talked about pre-marital sex in the case of *Aysha v. Ozir Hassan*.³⁷ The mandate of this judgement was that if a woman aged 18 or above has a sexual relationship with a man, aged 21 or above, and during the course of such relationship, if the woman becomes pregnant, she would henceforth be treated as the 'wife' and the man would be treated as the 'husband'. Even the child born to them would be legitimate. Moreover, even if the girl does not become pregnant after having such sexual relationship with a man but if there is strong documentary evidence to show the existence of such relationship then also the couple involved in such acts would be termed as "wife" and "husband."

C.3 Legitimacy And Inheritance Rights Of A Child In Live In Relationship

Under the ordinary law, a child for being treated as legitimate must be born in lawful wedlock. If the marriage itself is void on account of contravention of the statutory prescriptions, any child born of such marriage would have the effect, per se, or on being so declared or annulled, as the case may be, of bastardising the children born of the parties to such marriage. The legitimate status of the children which depended very much upon the marriage between their parents being valid or void, thus turned on the act of parents over which the innocent child had no hold or control. But for no fault of it, the innocent baby had to suffer a permanent set back in life and in the eyes of society by being treated as illegitimate.³⁸

Section 112 of the Indian Evidence Act, 1872 provides that legitimacy of a child is proved only if he or she was born during the continuance of a valid marriage between his mother and father. Mohammedan

(Muslim) law too recognizes only those children, who are the offspring between a man and his wife as legitimate children. Thus, children born from a live-in relationship were “illegitimate” in the eye of existing law. However, the Supreme Court in *Tulsa v. Durghatiya*³⁹ held that children born out of such a relationship will no more be considered illegitimate. The recent changes introduced in law through the Domestic Violence Act, 2005 gives protection to women involved in such relationships for a ‘reasonable long period’ and promises them the status of wives. A Supreme Court Bench headed by Justice Arijit Pasayat declared that children born out of such a relationship will no more be called illegitimate.” Law inclines in the interest of legitimacy and thumbsdown ‘whoreson’ or ‘fruitofadultery’⁴⁰ In *Revanasiddappa v. Mallikarjun*,⁴¹ the Supreme Court granted the inheritance to the four children born from the woman with whom the man shared a live-in relationship, calling them “his legal heirs”.

The concept of legitimacy stems from social consensus, in the shaping of which various social groups play a vital role. Very often a dominant group loses its primacy over other groups in view of ever changing socio- economic scenario and the consequential vicissitudes in human relationship. Law takes its own time to articulate such social changes through a process of amendment. That is why in a changing society law cannot afford to remain static. If one looks at the history of development of Hindu Law it will be clear that it was never static and has changed from time to time to meet the challenges of the changing social pattern in different time.

C.4 Issue Of Availing Right Of Filing Complaint Under Section 498a Of IPC

This issue has been dealt with by the Supreme Court in *KoppisetiSubbharao's*⁴² case where it was held that Legislations enacted with some policy to curb and alleviate some public evil rampant in society and effectuate a definite public purpose or benefit positively requires to be interpreted with certain element of realism too and not merely pedantically or hyper technically. The obvious objective was to prevent harassment to a woman who enters into a marital relationship with a person and later on, becomes a victim of the greed for money. Can a person who enters into a marital arrangement be allowed to take a shelter behind a smokescreen to contend that since there was no valid marriage the question of dowry does not arise? Such legalistic niceties would destroy the purpose of the provisions.⁴³ Thus, It would be appropriate to construe the expression ‘husband’ to cover a person who enters into marital relationship and under the colour of such proclaimed or feigned status of husband subjects the woman concerned to cruelty or coerce her in any manner or for any of the purposes enumerated in the relevant provisions - Sections 304B/498A, whatever be the legitimacy of the marriage itself for the limited purpose of Sections 498A and 304B IPC. Such an interpretation, known and recognized as purposive construction has to come into play in a case of this nature. The absence of a definition of ‘husband’ to specifically include such persons who contract marriages ostensibly and cohabit with such woman, in the purported exercise of his role and status as ‘husband’ is no ground to exclude them from the purview of Section 304B or 498A IPC, viewed in the context of the very object and aim of the legislations introducing those provisions.

C.5 Issue Regarding Whether Live In Relationship Is In The Nature Of Marriage

This issue has been dealt with by the Supreme Court in *D. Velusamy's case*⁴⁴. It was held by the Supreme Court that live in relationships will amount to a relationship in the nature of marriage to get the benefit of the Act of 2005 if the following parameters are fulfilled⁴⁵ :

- (a) The couple must hold themselves out to society as being akin to spouses.
- (b) They must be of legal age to marry.
- (c) They must be otherwise qualified to enter into a legal marriage, including being unmarried.
- (d) They must have voluntarily cohabited and held themselves out to the world as being akin to spouses for a significant period of time.

In 2013, the Supreme Court has again discussed this issue in *IndraSarma's case*⁴⁶ where it was held that guidelines for testing that when a live-in relationship will fall within the expression “relationship in the nature of marriage” under Section 2(f) of the Domestic Violence Act, 2005. The guidelines, of course, are not exhaustive, but will definitely give some insight to such relationships. Those guidelines are⁴⁷ :

- 1) *Duration of period of relationship*; Section 2(f) of the DV Act has used the expression “at any point of time”, which means a reasonable period of time to maintain and continue a relationship which may vary from case to case, depending upon the fact situation.
- (2) *Shared household*; The expression has been defined under Section 2(s) of the DV Act and, hence, need no further elaboration.
- (3) *Pooling of Resources and Financial Arrangements* Supporting each other, or any one of them, financially, sharing bank accounts, acquiring immovable properties in joint names or in the name of the woman, long term investments in business, shares in separate and joint names, so as to have a long standing relationship, may be a guiding factor.
- (4) *Domestic Arrangements*; Entrusting the responsibility, especially on the woman to run the home, do the household activities like cleaning, cooking, maintaining or upkeeping the house, etc. is an indication of a relationship in the nature of marriage.
- (5) *Sexual Relationship*; Marriage like relationship refers to sexual relationship, not just for pleasure, but for emotional and intimate relationship, for procreation of children, so as to give emotional support, companionship and also material affection, caring etc.
- (6) *Children*; Having children is a strong indication of a relationship in the nature of marriage. Parties, therefore, intend to have a long standing relationship. Sharing the responsibility for bringing up and supporting them is also a strong indication.
- (7) *Socialization in Public*; Holding out to the public and socializing with friends, relations and others, as if they are husband and wife is a strong circumstance to hold the relationship is in the nature of marriage.
- (8) *Intention and conduct of the parties*; Common intention of parties as to what their relationship is to be and to involve, and as to their respective roles and responsibilities, primarily determines the nature of that relationship.

In the end, it can be concluded that the constitutional orientation to fair personal law system is traceable to its major thrust on social justice and human dignity. While the legislative efforts to reform personal law on these lines had not been supported by political will and society's willingness, the piecemeal reforms did contribute to a legal development that combines tradition with modernity. True to its activist approach of social engineering, judiciary has done its best by infusing the human rights values and welfare policy into family law. Its approach is pragmatic by taking into consideration the aspects of social acceptability.

FOOTNOTES

¹YUBRAJ SANGROULA, *Jurisprudence The Philosophy of Law*, 388, (2014).

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³*Ibid.*

⁴*KoppisetiSubbharao @ SubramaniamVs. State of A.P. [2009] Insc 853 (29 April 2009)*, <http://www.advocatekhoj.com/library/judgments/index.php?go=2009/april/180.php>, accessed on February 5, 2014 at 10.00 pm.

⁵*PinakinMahapatrayRawal v. State of Gujrat*, MANU/SC/0916/2013, <http://www.manupatrafast.in/pers/Personalized.aspx>, accessed on February 8, 2014 at 3.00 pm.

⁶*Supra* note 1, at 29.

⁷B. N. MANI TRIPATHI, *Jurisprudence*, 367, (2010).

⁸*Id.*, at 367.

⁹*Supra* note 2, at 701.

¹⁰*Id.*, at 706.

¹¹*Id.*, at 707.

¹²*Varsha Kapoor vs Uoi & Ors. on 3 June, 2010, para 29, Delhi High Court*, <http://indiankanoon.org/doc/1107375>, accessed on February 3, 2014 at 10.00 am.

¹³ANJALI AGARWAL, “Live In Relationships and its Impact on the Institution of Marriage in India”, www.westminsterlawreview.org/wlr19.php, accessed on February 7, 2014 at 6.30 pm.

¹⁴*Alok Kumar vs State & Anr. on 9 August, 2010*, <http://indiankanoon.org/doc/1577415/>, accessed on January 31, 2014 at 4.30 pm.

¹⁵*Payal Sharma alias Kamla Sharma v. Superintendent, Nari Niketan, Agra*, MANU/UP/0288/2001, <http://www.manupatrafast.in/pers/Personalized.aspx>, accessed on February 10, 2014 at 8.00 am.

¹⁶*Lata Singh Vs. State of U.P. and Anr.*, MANU/SC/2960/2006, <http://www.manupatrafast.in/pers/Personalized.aspx>, accessed on February 11, 2014 at 6.00 pm.

¹⁷*Ayshavs Ozir Hassan on 17 June, 2013*, <http://indiankanoon.org/doc/84059970/>, accessed on February 11, 2014 at 11.12 pm.

¹⁸*Indra Sarmav vs V.K. V. Sarma on 26 November, 2013*, <http://indiankanoon.org/doc/192421140/>, accessed on February 14, 2014 at 6.00 pm.

¹⁹Section 2(a), The Protection of Women From Domestic Violence Act, 2005.

²⁰Section 2(f), The Protection of Women From Domestic Violence Act, 2005.

²¹ANUJA AGRAWAL, “Law and ‘Live-in’ Relationships in India”, Vol - XLVII No. 39, September 29, 2012, from 50-56, at 53, <http://www.epw.in/special-articles/law-and-live-relationships-india.html>, accessed on February 1, 2014 at 9.00 am.

²²*Ibid.*

²³*Aruna Parmod Shah vs Union Of India (Uoi) on 7 April, 2008*, <http://indiankanoon.org/doc/511970/>, accessed on February 5, 2014 at 7.30 pm.

²⁴*Ibid.*

²⁵*Badri Prasad vs Dy. Director Of Consolidation, on 1 August, 1978*, <http://indiankanoon.org/doc/215649/>, accessed on February 1, 2014 at 9.00 am.

²⁶*S.P.S. Balasubramanyam vs Suruttayan Alias Andali ... on 29 November, 1991* <http://indiankanoon.org/doc/604764/>, accessed on February 6, 2014 at 8.00 am.

²⁷*Tulsa & Ors vs Durghatiya & Ors on 15 January, 2008*, <http://indiankanoon.org/doc/988131/>, accessed on February 6, 2014 at 8.30 am.

²⁸*Savitaben Somabhai Bhatiyav vs State Of Gujarat And Ors on 10 March, 2005, Supreme Court*, <http://www.indiankanoon.org/doc/1590152/>, accessed on February 2, 2014 at 7.00 pm.

²⁹*K. Vimal vs K. Veeraswamy on 20 March, 1991*, Supreme Court, <http://indiankanoon.org/doc/861619/>, accessed on February 2, 2014 at 8.00 pm.

³⁰*Supra* note 28.

³¹*Ibid.*

³²*Ibid.*

³³*Mr. Abhijit Bhikaseth Autivs State Of Maharashtra & Anr on 16 September, 2008*, Bombay High Court, <http://indiankanoon.org/doc/1945115/>, accessed on February 4, 2014 at 5.00 pm.

³⁴*Parameters as laid down in D. Velusamy's case and Indra Sama's case.*

³⁵*S. Khushboovs Kanniammal & Anr. on 28 April, 2010*, <http://www.scribd.com/doc/30704466/Khushboo-v-Kanniammal-2010>, accessed on January 4, 2014 at 6.00 pm.

³⁶*Ibid.*

³⁷*Ayshavs Ozir Hassan on 17 June, 2013*, <http://indiankanoon.org/doc/84059970/>, accessed on February 1, 2014 at 7.00 pm.

³⁸ANJALI AGARWAL, “*Live In Relationships and its Impact on the Institution of Marriage in India*”, www.westminsterlawreview.org/wlr19.php, accessed on February 7, 2014 at 6.30 pm.

³⁹*Tulsa & Ors vs Durghatiya & Ors* on 15 January, 2008, <http://indiankanoon.org/doc/988131/>, accessed on January 29, 2014 at 3.00 pm.

⁴⁰*Bharatha Matha & Anr. vs R. Vijaya Renganathan & Ors.* on 17 May, 2010, <http://indiankanoon.org/doc/1513913>, accessed on February 4, 2014 at 6.00 pm.

⁴¹*Revanasiddappa & Anr. vs Mallikarjun & Ors.* on 31 March, 2011, <http://indiankanoon.org/doc/138849/>, accessed on February 5, 2014 at 5.00 pm.

⁴²*Koppiseti Subbharao @ Subramaniam Vs. State of A.P.* [2009] Insc 853 (29 April 2009), <http://www.advocatekhaj.com/library/judgments/index.php?go=2009/april/180.php>, accessed on February 3, 2014 at 5.00 pm.

⁴³*Id.*, at para 17.

⁴⁴*D. Velusamy vs D. Patchaiammal* on 21 October, 2010, <http://indiankanoon.org/doc/1521881/>, accessed on February 4, 2014 at 4.00 pm.

⁴⁵*Id.*, at para 33.

⁴⁶*Indra Sarmav vs V.K. V. Sarma* on 26 November, 2013 <http://indiankanoon.org/doc/192421140/>, accessed on February 6, 2014, at 5.00 pm.

⁴⁷*Id.*, at para 55.

UNDERSTANDING GLOBALIZATION

DR. BIBHA TRIPATHI*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Bibha Tripathi* the author of the research paper entitled UNDERSTANDING GLOBALIZATION declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

The word ‘globalisation’ has been tortured and made to assume many different meanings since the time it was invented¹. Ronald Robertson was the first to use the word in the title of his article published in 1985. He is also the key figure in formalization and specification of the concept of globalization². To understand globalization³, one has to attempt to define globalization, but defining globalization has been a herculean task⁴. Therefore, authorities have either categorized globalization, or initiated a debate on globalization, so that it may be discerned properly. Globalization arguments tend to fall into one of three broad categories: the hyper-globalist, the skeptical and the transformational.

Globalization is indeed a social construct that, as Douglas Kellner⁵ has suggested, needs to be considered critically from the perspective of critical theory. Kellner suggests that the concept of globalization is ubiquitous, and entails from the Westernization of the world to the ascendancy of capitalism.

Malcolm Waters claim that, globalization is the ‘key idea by which we understand the transition of human society into the third millennium’⁶. Globalization has been defined as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.”⁷

Increasing globalization is a two-edged sword. On the one hand it is quite obvious that it removes competence from the national context and that it undermines the institutions which civil society and the democratic public hitherto have used for communication. On the other hand globalization opens up new possibilities for democratic influence on essential common issues which by their nature are about

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the notion of the nation state. Attempts to democratize are, therefore, forced to work for the establishment of democratic global structures, including international organs for civil society⁸.

The new rules of globalization –and the players writing them– focus on integrating global markets, neglecting the needs of people that markets cannot meet. The process is concentrating power and marginalizing the poor, both countries and people⁹.

Or, in the words of Susan George: “Globalization is creating a three-track society in which there will be the exploiters, the exploited and the outcasts, the people who are not even worth exploiting”¹⁰.

Globalization is another term that is often used without clear definition. In the simplest sense, it refers to growing interconnectedness and multilateral linkages across national borders. Globalism is a state of the world involving networks of interdependence at multicontinental distances. The linkages occur through flows and influences of capital and goods, information and ideas, and people and forces.

Globalism has several dimensions, such as economic, cultural, environmental, or military, not all of which take place at the same time. So, whenever globalism increases and becomes thicker or more intense, we can speak of globalization. When globalism decreases, we can speak of de-globalization.

The current ‘corporate-driven, neo-liberal globalization’ results in increasing inequalities between rich and poor, both within and between countries – and many are marginalized, specifically in the less developed world with weak state institutions and fragile economies burdened by debt payments. However, those marginalized will not passively wait until they starve to death, but will create their own means to survive whether in the legal economy or in the illegal one – and more often in the grey area that lies in between. These criminogenic aspects of the globalization process itself are habitually overlooked.

Marginalization forces people into what one can describe as a ‘migration into illegality’. Not only literally trying to gain access to the sealed off border of the rich developed world where they often end as underpaid illegal immigrants, but also figuratively – migrating into illegal activities because the licit economy has nothing to offer them.

The damaging effects on economies, democracies and societies are real. At the same time, it is also in this realm that the marginalized subsist and survive. Often, informal economies provide for subsistence strategies of the marginalized that suffer the consequences of a global economic system that is not able to meet the needs of all.

Neoliberalism and globalization contribute to processes leading to global anomie, dysnomie, and, ultimately, economic misconduct. They do so by activating the criminogenic potential of economic, political, legal, and cultural asymmetries, as well as by creating new such asymmetries. These asymmetries cause crime by furnishing opportunities for misconduct, by generating motives for actors to take advantage of such opportunities, and by weakening social controls. More specifically, means-ends disjunctions are systematically created, as neoliberal policies foster new needs and desires that are all too often left unfulfilled. Promises of more freedom, prosperity, and happiness for a larger number of people have turned out to be chimerical. Economic and power inequalities have widened within and across countries in the last two decades. The number of poor has reached unprecedented levels, while welfare programs and safety nets are reduced or abolished. Enormous populations have become more vulnerable to exploitation, criminal victimization, and recruitment in illicit enterprises or rebel and fundamentalist groups. Normative standards and control mechanisms are weak or completely absent exactly when they are needed the most¹¹.

Finally, the term “criminogenic asymmetries” refers to structural discrepancies and inequalities in the realms of the economy, law, politics, and culture. Such asymmetries are produced in the course of interactions between unequal actors (individual or organizational) or systems with distinctive features. All asymmetries contain some criminogenic potential. Durkheim argued that crime cannot be eliminated,

because we are and always will be different from each other. Even in a society of saints, minor deviations would be considered serious offenses. In modern societies, crimes are those behavioral differences (asymmetries) that have been outlawed by legislative bodies. There is always the opportunity for powerful actors to victimize less privileged ones (economic, political, and power asymmetries). This potential is not always materialized. Criminal opportunities are not necessarily taken advantage of. Mostly this is because actors do not always seek or wish to make use of illegal opportunities. They may not regard such action as appropriate (due to socialization, internalization of norms) or fear adverse consequences. The criminogenic potential is most likely to be activated when opportunities, motives, and weak controls are all present.

Conclusion

The paper is an attempt to discern globalization. In the process of discerning globalization, its criminogenic influences were also noticed, against the criminogenic influences of globalization, now the society has moved a step ahead to look for anti- globalization or de- globalization or post globalization. Now the time has come to rethink over the alternatives if at all we have to save the society from the draconian criminogenic influences of globalization.

FOOTNOTES

¹AMIYA KUMAR BAGCHI, Globalisation, Liberalisation and Vulnerability: India and Third World *Economic and Political Weekly*, Vol. 34, No. 45 (Nov. 6-12, 1999), pp. 3219-3221+3223-3230 see also, Chandan Sengupta, Conceptualising Globalisation: Issues and Implications, *Economic and Political Weekly*, Vol. 36, No. 33 (Aug. 18-24, 2001), pp. 3137-3143

²ROBERTSON, RONALD (1992): Globalisation: Social Theory and Global Culture, Sage Publications, London. Robertson's definition of globalization runs as "Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole.... both concrete global interdependence and consciousness of the global whole."

³DUNCAN S. A. BELL, Global History and globalization: reflections on temporality, Edited by A. G. Hopkins, *Globalization in world history*. London: Pimlico. 2002. Globalization is the indeterminate and multifocal concept that has emerged as the most popular means of comprehending the alleged transformation of global order at the turn of the twenty-first century.

⁴MARCHAND, MARIANNE H & RUNYAN ANNE SISSON (2000): Gender all, Global Restructuring: Sightings, Sites and Resistances, Routledge, London and New York, cited in, Sharmila Rege, More than Just Tacking Women on to the 'Macropicture': Feminist Contributions to Globalisation Discourses *Economic and Political Weekly*, Vol. 38, No. 43 (Oct. 25-31, 2003), pp. 4555-4563 Across the different classifications and trends, despite major differences with respect to matters of historical interpretation and normative argument there seems to be a basic agreement on some key issues, processes and actors involved in globalisation. The important issues over which there is substantial agreement have been summarised as follows: - The global economy with the capacity to work as a unit in real time on a planetary scale as historically distinct from the world economy. - The importance of neo-liberal ideology in influencing the direction of globalisation. - Cultural ramifications of global capital as recognised by both homogenisers and heterogenisers. - TNCs, states and financial institutions as the main driving force in globalisation. - The role of ICTs, of knowledge, information, affect and communication as contributing to globalisation and increasing and trans-forming the velocity and reach of social and cultural networks. - Global migrations as a major process through which the new transnational political economy is being reconstituted. - The witnessing of an environmental crisis and a risk society and consciousness of a global condition. - Distinct patterns of stratification; the global military hierarchy dominated by the US, the political and economic hierarchy between the OECD and non-OECD states and within the OECD the G-8 having the

greatest control over networks. - Transformation in the management of production, distribution and the production process that transforms the nature of labour - The proliferation of nation states and the loss of nation state as the sole site of sovereignty despite it remaining a critical player.

⁵KELLNER, DOUGLAS. (1997). Globalization and the postmodern turn. Unpublished manuscript.

⁶MALCOLM WATERS, Globalization(London:Routledge, 1995) Some people see globalization as increasing the homogeneity of societies, whereas others see it as increasing the hybridization of cultures and diversity. For still others, globalization is an evolving operation of power by multinational corporations and state power, or the linchpin for environmental action, democratization, and humanization. Some see the concept of globalization as a contemporary ruse to describe the effects of imperialism or modernization; some claim that modernization would open a new “global age” that differs from the “modern age.” Moreover, whereas some theorists claim that globalization is the defining concept of a new epoch in the history of humankind, others claim that the novelty and centrality of globalization has been exaggerated.

⁷HELD, DAVID (Ed.). (1991). Political theory today. Stanford, CA: Stanford University Press.

⁸O. KORSGAARD, cited in, Mayo, Peter. (1999). Gramsci, Freire, and adult education. London and New York: Zed Books. pp. 175-176

⁹*Human Development Report 1999*, p. 30.

¹⁰SUSAN GEORGE, The Corporate Utopian Dream: The WTO and the Global War System, Seattle, Washington, 28 November 1999

¹¹*Nikos Passas Global Anomie, Dysnomie, and Economic Crime: Hidden Consequences of Neoliberalism and Globalization in Russia and Around the World,1999*

THE ELECTION COMMISSION: ASSESSING ITS ROLE AND PERFORMANCE (WITH SPECIAL REFERENCE TO ELECTIONS HELD IN FIVE STATES IN 2012)

ANJALI BANSAL GOYAL*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Anjali BansalGoyal* the author of the research paper entitled THE ELECTION COMMISSION: ASSESSING ITS ROLE AND PERFORMANCE (WITH SPECIAL REFERENCE TO ELECTIONS HELD IN FIVE STATES IN 2012) declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

The Election Commission was established as an institution which would enhance and entrench the democratic character of the state. Its success in performing this role is a credit, both to the wisdom of those members of the Constituent Assembly who laid the foundations for its establishment, and the officials and Commissioners who were charged with its operation. The constitutional basis of the Election Commission was designed to be flexible, since the demands which would be put upon the institution were not easy to predict.¹ Scope was allowed for the Parliament to adjust the remit and composition of the Commission. The lack of prescription in the constitutional structure and scope laid down for the Election Commission could be criticized as being vague, and leaving the institution open to party political manipulation.²

The Election Commission did not function as an uncritical element of the government administration, and voiced its objection to certain aspects of the Electoral System, notably the regulation of election expenses.³ It also recognized its own inadequacies in drawing-up accurate electoral rolls. The Election Commission was working within a wider political and governmental atmosphere, which appreciated the benefits of a quasi-independent body which legitimized the electoral process.⁴ The Election Commission is primarily an administrative institution. Its core functions are important, but often mundane in their execution. Attempting to extend the Executive functions of the Commission, without the guidance of the Parliament or, failing this, the Supreme Court, has tended to leave the Commission isolated.⁵

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At times, the Election Commission can be seen to have pursued a bureaucratic agenda, which leads to a tension with the democratic process—the desire to regulate electoral enrolment through the provision of voter identity cards, intervention in the organization of political parties, and control over the nomination of candidates. These interventions can be seen as undemocratic; preventing the people from voting for the candidates they wish to (even though they maybe criminal, corrupt, and otherwise disreputable). Similarly, the role of the Election Commission in limiting the scope of election campaigning and media reporting can be seen as restricting the freedom of speech.⁶

The Election Commission has an important constitutional role in maintaining the legitimacy of the democratic process which it has, to a large extent, performed successfully. In upholding the integrity of the electoral process, the Commission has contributed to the consolidation of democracy in India.⁷ At times, the Commission has been too quiescent, undermining its reputation as a non-partisan body when dealing with government, at times, the Chief Election Commissioner has pushed the demands of electoral probity to an extent when it threatens the vibrancy of the democratic process. The strength and independence of the Election Commission is crucial, but has to be exercised with some restraint. The real test of the Election Commission is, in the legitimacy of a democratic government, and the public's faith in free and fair elections.⁸

Role of Election Commission in Recent Elections Held in 2012 in States of Panjab, Uttar Pradesh, Manipur, Goa and Uttarakhand.

By virtue of its powers, duties and functions under Article 324 read with Article 172(1) of the Constitution of India, Section 15 of the Representation of the People Act, 1951, the Commission was required to hold elections to constitute the new Legislative Assemblies in the said States of Goa, Manipur, Punjab, Uttar Pradesh and Uttarakhand, before the expiry of their present terms.⁹

The electoral rolls of all the existing Assembly Constituencies in the States of Goa, Manipur, Punjab, Uttar Pradesh and Uttarakhand were being revised. The identification of the voters at the polling booth at the time of poll was made mandatory. The poll in all the 5 (Five) States will be conducted at all polling stations using Electronic Voting Machines. Based on the assessment of the ground situation, Central Police Forces(CPF) and State Armed Police (SAP) drawn from other States, were deployed during the ensuing of general elections. The CPF and SAP were used for safeguarding the polling stations, the electors, poll-material and the polling personnel.¹⁰

The Commission deployed General Observers in adequate number, to ensure the smooth conduct of elections. The Commission also decided to appoint adequate number of Expenditure Observers and Assistant Expenditure Observers, who had exclusively monitored the election expenditure of the contesting candidates. For greater transparency and for ease of monitoring of Election Expenses, candidates were required to open a separate bank account and incur their election expenses from that very account. General Observers, the Commission will also deploy Micro observers to observe the poll proceedings in the polling stations on the poll day in selected critical polling stations. They will be chosen from the Central Government/Central PSUs officials.¹¹

All critical events were video-graphed. District Election Officers had arranged sufficient number of video and digital cameras and camera teams for the purpose. The events for videography included filing of nomination, scrutiny thereof and allotment of symbols, First Level Checking, preparations and storage of Electronic Voting Machines, important public meetings, processions etc. during campaign, process of dispatching of postal ballot papers, polling process in identified vulnerable polling stations, storage of polled EVMs, counting of votes etc. Digital cameras will also be deployed inside the polling booths, wherever needed, and inside all counting centers.¹²

To facilitate the voters to know where he/she was enrolled as a voter at a particular polling station and what was his/her serial number in the Electoral roll, the Commission directed that voter slip including photograph of the voter, where available in the photo roll, would be distributed to all enrolled voters by the District Election Officer. It had also been directed that the said voter slip should be in the languages in which electoral roll is published for that Assembly Constituency.¹³

Every poll going state was having a complaint redressal mechanism, based on website and call center. The number of call center was 1950, which is a toll free number. The URL of the complaint registration website was announced for each state by the respective Chief Electoral Officer, separately. Systematic Voters' Education & Electoral Participation (SVEEP) Comprehensive measures for voters' education and electoral participation had been taken up during Summary Revision, for inclusion of all eligible voters, especially the newly eligible electors in the electoral roll. These measures based on scientific survey comprising information, motivation and facilitation efforts remained vigorous during the electoral process.¹⁴

A proactive Election Commission took several measures at checking costs and other political malpractices which had made electioneering a low profile affair. The electoral machinery in Punjab headed by Chief Electoral Officer, Kusumjit Sidhu, had been rather tough on poll violations. The emphasis was on keeping check on the flow of money in the polls. Efforts were being made to ensure that the incumbent political alliance does not misuse the public machinery.¹⁵ The Election Commission had ordered for removal of Government advertisements from the state transport buses and ambulances and pulled down hoardings highlighting the achievements of the Shiromani Akali Dal Bhartiya Janta Party government. A close monitoring of local radio-stations, electronic media and advertisements in print have led to a decline in the mudslinging between political rivals. Evidently, the politicians in Punjab were not pleased with changes. The stringent measures had irked the ruling alliance so much that Chief Minister Prakash Singh Badal told the Election Commission to act within the parameters of their constitutional brief.¹⁶ All these efforts have gone well with the public. People have been proactive in filing complaints about the violations of the model code of conduct. This appears to stem from a widespread understanding among the people that the political establishment would never permit any progressive changes in the electoral system and usher in good governance.¹⁷

The Election Commission has asked the Government to put on hold its decision on 4.5 percent sub-quota for minorities in five poll-bound states till election process ends there, as a controversy raged over the issue. This decision was taken and announced two days before the poll schedule was announced and Model Code of Conduct went into force.¹⁸ The Election Commission, therefore, directed the Ministry of Personnel, Public Grievances and Pensions that the above decision shall not be given effect to in the poll going states until completion of the election process in these states.¹⁹

The Election Commission ordered that the statues of Chief Minister Mayawati and BSP poll symbol "elephant" in Uttar Pradesh be covered till assembly polls were over and also replaced the state's DGP, Brij Lal and Home Secretary Fateh Bahadur. The directions on the transfer of the two officials came, after the leaders of various political parties met the visiting Election Commission team led by Chief Election Commissioner, S Y Quraishi, and complained against them that they were partisan in their role.²⁰ While the election watchdog's actions were welcomed by the opposition parties in the State who felt these were necessary for the conduct of free and fair elections, the ruling Bahujan Samaj Party slammed the transfers as one that would shatter the sense of security among the Dalits and downtrodden.²¹

The Election Commission banned exit polls till the completion of Assembly Elections in five states of Uttar Pradesh, Goa, Punjab, Uttarakhand and Manipur. It also banned the release of opinion polls in any manner on electronic media, under Section 126 of the Representation of the People Act, 1951,

during period of 48 hours, counted backwards from close of poll, in each phase.²² While the ban on exit polls would apply to both the electronic and print media, the ban on opinion polls will only apply to electronic media, as there is no ban on opinion poll in print media as Section 126 of Representation of the People Act 1951, does not apply to print media.²³

Manipur went to the polls on January 28 to elect 60 legislators for the 10th assembly. Following gross malpractices, a repoll was conducted on February 4, in 34 booths across the hill district. Following further complaints, the Election Commission had ordered a second repoll in 67 booths to be held on March 4, 2012.²⁴ Manipur chief electoral officer, P C Lawmkunga, asked the police department and all concerned returning officers to make necessary arrangements for the repoll. The Ministry of Home Affairs approved deployment of 45 companies of Central Paramilitary Forces (CPF) and 20 companies of state forces for the repoll, which would be held at nine constituencies in the five hill districts of Chandel, Tamenglong, Churachandpur, Ukhrul and Senapati.²⁵

The Election Commission had declined permission for use of a government college ground near Panaji as the venue for a Congress rally to be addressed by Prime Minister, Manmohan Singh. The Congress had selected Sankhalim College ground for the rally. Joint Chief Electoral Officer, Narayan Navti, said that the properties of educational institutes, whether government, private, aided or unaided, cannot be used for campaigning and the Director of Higher Education had been told that they should not allow their ground at Sankhalim College to be used for political meetings.²⁶

Thus, it is submitted that in these Assembly Elections, Election Commission has tried its best to conduct the poll in free and fair manner and it has succeeded in its aim, i.e., holding elections in a peaceful manner without any interference or pressure from the government and it has truly acted as an autonomous body.

FOOTNOTES

¹NIRAJA GOPAL JAYAL PRATAP BHANU MEHTA, *The Oxford Companion To Politics in India*, 111, (2010).

²*Ibid.*

³*Id.*, at 111-112.

⁴*Id.*, at 112.

⁵*Id.*, at 112.

⁶*Id.*, at 113.

⁷*Id.*, at 113.

⁸*Id.*, at 113.

⁹"*Election Commission Of India*", http://eci.nic.in/eci_main1/current/PN24122011.pdf, accessed on 2 October 2012 at 2.07 am.

¹⁰*Ibid.*

¹¹*Ibid.*

¹²*Ibid.*

¹³*Ibid.*

¹⁴*Ibid.*

¹⁵VIKAS KAHOL, "*Proactive Election Commission real winner in Punjab Assembly Polls*", <http://indiatoday.intoday.in/story/punjab-assembly-polls-election-commissioner-kusumjit-sidhu/1/168396.html>, accessed on October 2, 2012, at 1.27am.

¹⁶*Ibid.*

¹⁷*Ibid.*

¹⁸"*Setback for Centre as Election Commission put sub quota for minorities on hold*", <http://indiatoday.intoday.in/story/muslims-quota-election-commission-centre-assembly-polls/1/168350.html>, accessed on October 2, 2012, at 1.43 am.

¹⁹*Ibid.*

²⁰“UP Polls: EC orders covering of Mayawati statues; replaces state DGP, Home Secretary”, http://articles.economictimes.indiatimes.com/2012-01-08/news/30604492_1_mayawati-statues-poll-symbol-assembly-polls, accessed on October 2, 2012, at 1.50am.

²¹*Ibid.*

²²“EC notifies ban on exit, opinion polls”, http://www.news24online.com/EC-notifies-ban-on-exit-opinion-polls_News24_39880.aspx, accessed on October 2, 2012, at 2.00am.

²³*Ibid.*

²⁴“Manipur readies for repoll in 67 booths”, <http://timesofindia.indiatimes.com/city/guwahati/Manipur-readies-for-repoll-in-67-booths/articleshow/12119040.cms>, accessed on October 2, 2012, at 2.17am.

²⁵*Ibid.*

²⁶“Polls 2012: Election Commission says no to Manmohan’s election meeting in Goa college ground”, <http://indiatoday.intoday.in/story/pm-manmohan-singh-election-meeting-go-a-college-ground-assembly-polls-2012/1/175615.html>, accessed on October 2, 2012, at 2.24 am.

THE ROLE OF FINANCIAL LITERACY IN PRESENT SCENARIO OF INDIA

KASHID ANWAR*

Declaration

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Abstract

Financial Literacy enhances the ability to effectively monitoring of financial resources for developing the economic security of a person. Financial stability of economy is based on these terms and currently it is necessary for developing (like India) and developed country. Currently most of countries are adopting various programmes for financial education. India is having large population, growing economy with national focus on inclusive growth and an urgent requirement to develop a vibrant and stable financial system. The Reserve bank of India, which is the central bank, has been actively participating in the field of eradicating financial literacy and maintain financial stability in the country. RBI has developed various strategies and adopted programmes to develop a smooth process of financial literacy. The present study focus on some important aspects which are necessary for financial literacy to effective financial and economic stability. The study also discuss about the role of RBI for improving financial knowledge of individuals.

Keywords: Financial Literacy, Component of financial stability, RBI's initiatives

Meaning of Financial Literacy

Financial literacy is the ability to use knowledge and skills to manage financial resources effectively for a lifetime of financial well-being. Financial Literacy is the process by which individuals gain an understanding of their financial situation and learn how to strengthen it over a period of time by inculcating the financial habits of savings, budgeting, planning and hence making the right financial decisions.

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Introduction

Financial literacy indicates awareness about financial products. The importance of financial literacy has improved in recent years due to the development of economic and financial market. India is ranked number two in the list of highest financial literacy countries in the world. There are large numbers of stakeholders including the central and state governments, financial regulators, financial institutions, civil society, educationists and others are involved in spreading financial literacy. Financial literacy is considered an important adjunct for the promotion of financial inclusions and ultimately financial stability. In India the need for financial literacy is getting greater because of the low level of literacy and large section of population which remains out of the formal financial set up. The meaning of financial stability can be discussed as a condition in which the financial system is capable of withstanding shocks, thereby reducing the likelihood of disruptions in the financial intermediation process which are severe enough to significantly impair the allocation of savings to profitable investment opportunities.

There are three parts of the financial system

- I. Financial intermediaries:* Banks, insurance companies and other institutional investors that direct funds from those willing to invest or lend to those who want to borrow.
- II. Financial market:* where lenders and borrowers meet such as money market and capital market
- III. Financial market infrastructures:* through which money and financial assets flow between buyers and sellers such as payment systems and security settlement systems.

The first decade of the twenty-first century has seen a universal recognition for spreading financial literacy among people. The concept of improving financial literacy is considered as a national project in maximum developing and developed countries. Most of the countries are adopting a unified and coordinated national strategy for financial education. Given the fact that India is having large population, a fast growing economy with national focus on inclusive growth and an urgent need to develop a vibrant and stable financial system, it is all the more necessary to quickly formulate and implement a national strategy. Reserve Bank of India has actively participated for developing financial literacy, maintain price stability and economic growth in the country

Literature Review

There are many definitions of financial literacy and financial stability exist, all of them generally imply the ability of individuals to obtain, understand and evaluate information required to make decisions to secure their financial future as best as possible. After analyzing a host of papers on the subject.

Noctor, Stoney and Stradling (1992) introduced, conceptualized and defined the term financial literacy as “the ability to make informed judgments and to take effective decisions regarding the use and management of money”.

Anthes (2004) stated that “personal financial literacy is the ability to read, analyze, manage and communicate about the personal financial conditions that affect material well being”..”

Mark Taylor (2010). Identify the key determinants of Financial Literacy. Using panel data models, He fined the key determinants to financial literacy are age, health, household size and structure, housing tenure, and the employment status of the individual and other household members. Older men and women in full-time work with an employed spouse have the most financial capability although many of these characteristics have significant impacts on financial capability, but results suggest that age, and employment status has the largest impacts mandated savings in the form of social security contributions.

Huston (2010) proposed that financial literacy must also include application of financial knowledge; the argument being that absent demonstrated ability to apply financial knowledge, an individual cannot be regarded as being financially literate.

Ben Bernanke (2011) highlighted the need for continual updating of financial literacy across all age groups because of the dynamic nature of financial products and services as well as the changing needs and circumstances of individuals with time. He observed that exposing young people to financial concepts is particularly important as they are vulnerable to the temptations of taking excessive debt.

Medury (2013) suggest that overall financial literacy level of individuals are not very high. Financial literacy level gets affected by gender, education, income, nature of employment and place of work

Emerging Role of Financial literacy

Financial Literacy is the ability to grow, monitor, and effectively use financial resources to enhance the well-being and economic security of oneself, one's family, and one's business. Recognizing the need for financial education, many countries, both developed and developing, have launched financial education or financial literacy programmes for their people. The OECD has brought out "Recommendations on Principles and Good Practices for Financial Education and Awareness", which is furnished below:

- i) Governments and all stakeholders concerned should promote unbiased, fair and coordinated financial education.
- ii) Financial education should start at school, for people to be educated as early as possible.
- iii) Financial education should be part of the good governance of financial institutions whose accountability and responsibility should be encouraged.
- iv) Financial education should be clearly distinguished from commercial advice; codes of conduct for the staff of financial institutions should be developed.
- v) Financial institutions should be encouraged to check that clients read and understand information, especially when related to long-term commitments or financial services with potentially significant financial consequences; small print and abstruse documentation should be discouraged.
- vi) Financial education programmes should focus particularly on important life-planning aspects, such as, basic savings, debt, insurance and pensions.
- vii) Programmes should be oriented towards financial capacity building, appropriately targeted on specific groups, and made as personalized as possible.
- viii) Future retirees should be made aware of the need to assess the financial adequacy of their current public and private pension schemes.
- ix) National campaigns, specific websites, free information services, and warning systems on high-risk issues for financial consumers (such as fraud) should be promoted.

Present Financial Literacy Scenario in India

With the advent of the global economic crisis, the need for financial literacy has become more evident. Globally, many countries defaulted in debt payments and hundreds of thousands of common individuals faced critical financial problems in their life. In India too, many individuals who had taken debts or made bad financial decisions in the boom period faced enormous difficulties and challenges in their financial life. Therefore, Financial Literacy is not an option anymore!

So, the government is in the process of setting up the "Financial Stability and Development Council (FSDC)" which will focus on financial inclusion and financial literacy. Presently, there are only a few organizations in India working in the field of financial literacy. These are as follows:

1. *RBI* – The Reserve Bank of India is quite active in the field of financial literacy in India. RBI has designed comics on money and banking which can be downloaded for free on the website [www.rbi.org.in/Financial Education](http://www.rbi.org.in/Financial%20Education). RBI's main

focus remains on financial inclusion and financial literacy is one of the areas which it is trying to spread awareness about. RBI has directed that public and private banks take up the cause of financial inclusion aggressively while not giving the same attention towards financial literacy. Therefore much needs to be achieved by RBI in terms of making financial literacy and education a mass movement in India.

2. *SEBI* – Many investor associations focused on the stock markets are registered with SEBI. SEBI undertakes investor awareness programs through its department of National Institute of Securities Markets (NISM).
3. *MCA (IEPF)* – The Ministry of Corporate Affairs is spreading financial and investor awareness through the Investor Education and Protection Fund. The focus of MCA is however more geared towards adult programs primarily comprising of investor awareness camps. www.iepf.gov.in
4. *ICAI, ICSI, ICWAI* – These organizations have their own financial literacy and investor awareness programs and also get support from the MCA and other government departments for spreading financial literacy. These institutions are focused on creating investor awareness among the middle income segment and their own member communities, rather than programs for the general public.
5. *Stock Exchanges* – NSE, BSE, MCX, and others also have programs on investor awareness and regularly release articles and propaganda related to financial literacy. These organizations are not really focused on financial literacy but on increasing the public participation in the stock markets.

Opportunities in Financial literacy

Being financially literate is essential for both avoiding and solving financial problems are vital to living a prosperous, healthy and happy life. So, financial literacy has become a prominent research topic and it is expected that the focus will lean towards the implementation and evaluation of strategies to improve the financial literacy levels of certain cohorts of populations where a lack of financial knowledge and skill has been identified. Further, the high number of people with low levels of financial literacy presents a serious problem for both the economic well-being of nations and the personal well-being of such individuals. Thus research is required to determine appropriate and accurate benchmarks for the ongoing measurement of financial literacy. In addition, continuing changes and advancements in technology, as well as requirements regarding saving, borrowing, investing, retirement, medical and insurance will provide further impetus for financial literacy research.

Financial Literacy and RBI Initiative

Financial literacy will no longer be a mere moral obligation for state-run banks. If a new government proposal goes through, it will become the official responsibility of industry stakeholders, including regulators. The attempt is to build, for the first time, a formal structure to implement financial literacy linking sector regulators developed by RBI. The Reserve Bank of India (RBI) released new guidelines for financial literacy and credit counseling centers after a study showed most of the existing centres were “actually working as institutions of sponsor banks”.

RBI said a nationwide survey of 30 centres in 16 states showed informational material provided by these centres generally pertained to various products of sponsor banks. “Even though 53 per cent of the FLCCs (financial literacy and credit counselling centres) are run by separate trusts/societies formed for the purpose, these are actually working as institutions of sponsor banks due to their dependence for funding and administrative support,” RBI said in a release. “Thus, FLCCs are not in a position to maintain arms-length distance from sponsor banks as envisaged in the model scheme.” RBI found all such centres were located in urban and semi-urban areas and not in rural areas, where most of the financially excluded population resides. Awareness of such centres is low, RBI said, adding they serve mostly walk-in clients and have very few outdoor campaigns. RBI said lead banks of various districts of the country would be told to set up financial literacy centres in each lead district manager’s office.

The banks will be given a deadline to set up these centres. This is expected to add more than 630 centres across the country. RBI said banks should consider setting up need-based financial literacy centres in more locations. The rural branches of all scheduled commercial banks will be expected to promote financial literacy. To standardise the information disseminated via such centres, RBI is preparing uniform training and educational modules that would be distributed to all banks. Banks can translate the material into different languages, with focus on explaining basic banking products such as savings-cum overdraft account. Financial centres would be expected to maintain full record of the people served.

The onus of monitoring these centres would be on the banks and the state-level bankers' committees concerned. Within 20 days of the end of a quarter, the state-level bankers' committees will have to submit a quarterly report on the functioning of these centres to RBI's regional offices. Above are some new guidelines issued by RBI to develop sound financial education practices in India. RBI has a strong hope with the help of financial literacy, they can increase the small savings of household as well as small investor would convince for long term investments.

Conclusion

The ability of consumers to make informed financial decisions is critical to developing sound personal finance, which contributes to efficient allocation of financial resources and financial stability. Greater financial literacy can also be an important component to efforts to increase saving rates and lending to the poorest and most vulnerable consumers. Lower Financial literacy is linked to lower household savings, as well as higher reported over-indebtedness. For instance, individuals with lower levels of debt literacy transact in higher-cost manners (interest rates, fees, etc.) and report that their debt loads are excessive or that they are unable to judge whether their debt is appropriate. In addition to greater susceptibility to fraud and abuse, the lack of financial literacy might lead to borrower behaviour that increases financial fragility (i.e. greater loan losses). Informed consumers also exercise innovation-enhancing demand on the financial sector and play an important monitoring role in the market that can help improve transparency and honesty in financial institutions. Furthermore, financial illiteracy appears to be particularly severe for key demographic groups: women; less educated; low income; ethnic minorities; and older respondents. Financial literacy substantially increases the demand for banking services, but only among those with low initial levels of financial literacy and low levels of education. Financial literacy appears to also be linked to economic and social development. Recently most of the developing countries launched various programmes to effective financial education and definitely, it would be helpful for sound financial and economic stability in the country.

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VIOLENCE AND AGGRESSION IN EDWARD BOND'S "SAVED"

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Arti Yadav* the author of the research paper entitled VIOLENCE AND AGGRESSION IN EDWARD BOND'S "SAVED" declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

The present paper explores and explains the concept of violence that Bond considers as an essential element which observes and shapes the society. The aim of this paper is to present Bond's outlook on this issue as man turns to violence and aggression in order to struggle against a social structure which is unjust and causes social disruption. The theme has been elaborately dealt in saved. Bond opines that this approach can only restore the dignity of man and humanity.

Edward Bond has consistently explicated his social concerns which make and individual struggle to exist in the society by applying a violent approach to every thought and idea which the individual wants to reshape and change.

'*Saved*', Edward Bond's second play, written in 1965, is formally a comedy. It is an admonitory drama about the hopelessness of the poor working class. The characters are uneducated, unintuitive and largely inarticulate except when they're screaming at one another in oafish anger, they communicate in short, mundane burst of want. They do not listen well; conversations have an elliptical skew. Bond's grimly powerful indignation is a reminder that a society that maintains an underclass tolerates a measure of barbarity as he has admitted :

... my plays are not particularly violent, actually. There are often violent things in them, and when they occur then I depict them as truthfully and honestly as I think one should. But I am not interested in violence for the sake of violence. Violence is never a solution in my plays, just as ultimately violence is never a solution in human affairs. Violence is the problem that has to be dealt with (Article : Vol. 3i 3a; Bond on Bond).

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We see all the characters in *saved* in the moral emptiness, which is itself a product of dehumanizing society. The social conditions of the working class world create monsters devoid of any human feelings. We see spouses who do not communicate a mother who is unable to feel anything for her child and who neglects it in every possible way; and a group of men, the victims of social injustice, who are unable to find any purpose in life and who becomes beasts.

The play opens in the living room Pam has brought her home for sex. She insists on using the living room because her bed isn't made. They have just met and when Len asks Pam her name she says. "Yer aim arf noisey." They have trouble in getting comfortable. Harry, her father, comes in and goes out again. Len is somewhat disconcerted, but Pam doesn't seem to mind the interruption at all. Pam and Len continue their sex play. Harry again puts his head in and Pam and Len offer him candy. Finally they hear Harry leave the house for work and as Pam undoes Len's belt, Len says, " "This is the life".

The second scene take place in a park near the flat. Len and Pam are in a boat on an otherwise bar stage. We learn that Len is now a boarder in the flat. They also speak of their relationship. The fact that Harry and Mary haven't spoken in so many years. Pam can't remember when the silence started or why, that they had a boy during World War II and that he was killed by a bomb in this park. Fred, the boat handler, calls them in and makes crude sexual jokes, Len jokes back, and it is obvious that Pam is attracted to Fred.

In scene three Pete, Barry, Mike and Colin meet in the Park. Pete is dressed in a suit because he is going to the funeral of a boy he killed with his van intentionally, he says. he openly seeks the admiration of the others and they do admire him for the killing and the fact that he got away with it. They tease Barry and there is lots of low and crude sexual humour. Len comes in and Colin recognizes him from school years before. Mary, enters with groceries, Len goes to help her, and there are more crude sexual jokes among the gang.

The next scene demonstrates important ways of regarding Pam, Len, and the baby. It is this scene which stresses that Pam is hopelessly attached to Fred. Equally, Pam's nervous instability and desperate response to pressures are calculated to show the extent to which she is a victim of her situation rather more explicitly, and that Len's well meaning attempts to persuade her to accept the baby only increase her neurotic awareness of how badly wrong everything is for her.

This scene longest in the play, sees the death of the child. No one can ignore the horror of the child's murder, but no one should ignore what precedes and follows it. The scene opens with Fred fishing and Len sitting on the bank. The atmosphere, it is true, is disrupted by Len, who is there to try to find out why Pam wants Fred so much. Since Len's characteristic habit is one of unavoidable disruption it means that she alternates between Len apparently taking an interest in the fishing, talking of the road, the bait and so on and quiet unconsciously generating a tone of sexual ambiguity which creates a cleverly orchestrated comic undertone to the dialogue. Len, despite Fred's irritation, eventually battles towards what is in his mind : 'Why's she go for you? ... No, why's she-ill over it?' (Saved, 62)

Finally, Pam hurlst the only thing of Fred's she has, the baby, at him, rejects her responsibility again and leaves Fred to assume his. Fred and his mates begin to play with the Pram, a game which becomes increasingly violent as they continue.

BARRY	What about the nipper ?
PETE	Too young for me.
	He touches Barry
BARRY	'Fre ! Dirty bastard !
	He projects the Pram viciously after collin. It hits Pete.
PETE	Bastard!

Pete pushes the Pam viciously at Barry. He catches it straight on the flat of his boot and sends it back of his boot and sends it back with the utmost ferocity. Pete sidesteps. Colin stops it. (Saved , 64)

Fred resolves to take the baby back to Pam's house, but waits in case Pam returns. It is his waiting for Pam which sets the situation leading to the murder into motion. The rest of the group drift in, in high spirits for the night out. They inevitably turn their attention eventually to the only object on stage with them. As the boys treat the baby with increasing aggression, there is an unmoving combination of carelessness and cruelty.

	(Barry) Spits
MIKE	Got it !
PETE	Give it's punch
MIKE	Yeh less !
COLLIN	There's no-one about !Pete punches it.Ugh ! mind yer don't urht it.
MIKE	Yer can't
BARRY	Not at that age
MIKE	Course yer ca n't, no feelin's
PETE	Like animals (Saved, 64)

Bond says against fact that what Pam produces is a purely formalised response, a conventional sign. She can perform those formalities without even noticing that her child is killed. Bond does not think that she has any real feeling for the child. What he wants to say is that all those formalities, which could be taken as signs of social responsibility are in fact purely conventional and don't have any real meaning. Her relationship to the baby is murderous which develops as a result of social violence.

In scene seven Bond invites a natural loathing for Fred, but also invites the audience to see him as a victim. The three occasions on which a steel door bangs are as confining as the basic domestic triangle. That Fred can only lie, that he is utterly indignant at being mobbed outside the courtroom, that he bitterly attacks Pam for leaving the baby and that during the scene he can find very little to help the childlike and romantic Pam. All suggest the hopeless situation of Fred. The 'solution' to the problem, and one which an audience would no doubt heatedly endorse, involves putting Fred away, but when he emerges from prison he is, as far as his mates are concerned, a more aggressive figure than when he went in.

The shocking effect of the scene is Fred's mouthing reactionary sentiments against 'bloody games like that roamin' everywhere. The bloody don't do their job'. He is of course saying it to Pam so as to avoid her realising who has killed her baby, but his willingness to identify himself when necessary with the 'hanging's too good for them' brigade is both Bond's ironic comment on the response to the scene which duly emerged and more seriously, on the extent to which people like Fred are already to endorse the social structure that denies his right to live rationally.

As far as scene eight and nine are concerned, the violence is implicit and verbalised, mainly between Pam and Len. Pam's anxiety at the imminent release of Fred centres upon the continual presence of Len. As the scene progresses Len tentatively tries out what for him are quite daring remarks to Mary, who in turn is quiet aware of what is happening. What is extraordinary is that she still has feelings after twenty years' emotional isolation. It is one of the funniest and most erotic scenes in the play and parallels the opening scene, even to Harry's silent entrance and exists. And in scene nine he waits for Fred to show up, and at the end, he puts off leaving But the passive position that links Len to the audience is not unique to his character Pam waits for Fred with as such persistence as Len does for her, and Harry is

waiting to leave Mary ("I'll go when I'm ready. When she's on'er pension. Then sell 'ow The Copes", (Saved-129) Even more to the point, the murder of the baby and the voyeuristic non-interference that makes Len an accessory to the crime, occur when Fred and the gang are made to wait for its mother. Fred is not only the character who "does time" in the play; he is simply the one singled out for it.

In the cafe scene Len has developed sense of violence considerably. He is still fascinated by the killing of the child and badgers Fred for an account; but he is able now judge Fred which he does at the end of the scene. His pity for Pam and his willingness to stay with her are a demonstration of his indestructibility.

The social violence in the scene in which Mary and Harry quarrel is in many respects for more threatening than that of the killing of Pam's baby. Even Harry has his breaking-point and sense of decency. He knows Mary, and her invective against him proves his point and her guilt. The violence is terrible because it comes with so many years hate behind it. It is almost metaphoric. As Mary hints Harry with the tea-pot, the action under writes the whole family's despair :

(She hits him with the teapot. The water pours over him :)

Ah !

MARRY. 'Ope yer die!

HARRY. Blood !

MARY Use word t'me !

HARRY Blood

PAM Mum !

HARRY. Ah !

LEN. (Off.) Whoss up ?

HARRY. Doctor

MARY. Cracked me weddin's present. 'Im.

LEN. Comes in (Saved, 110)

Pam summarises her tragic sense of her world, as termed 'the oppressive destiny of this house'. (T.E. Kalam, Time, November, 1970). As Pam collapses in despair, she becomes a cossandra like figure. The end of the scene shows the completeness of the tragic cycle which killed both Marry and Harry's son, and Pam and Fred's son in the same park.

PAM. (Crying). No one listens. Why don't 'e go? Why don't they make in go ?

MARY. 'E can stay in 'is own room after rt' day.

LEN I'll find some where dinner time.

HARRY Me neck's throbbin'.

PAM (Crying). No' one. No friends. Baby dead. gone. Fred gone. (Saved, 113.)

Yet the play rescues itself from pessimism by Len's emerging in the two final scene as the possible mean whereby such fragmented lives may be mended.

The scene twelve between Len and Harry is intimate and revelatory. In his need to persuade Len to stay. Harry talks about his life, offers Len what little he has by way of contribution. Len never really wants to go and by the end of the scene has dropped the pretence, when he asks if Harry will come up again the following Saturday. Fred says 'Depends, the peace and quiet, and the picture of a dying men 'Like a coat fallin' off a 'anger'.

Harry and Len's conversation in the bedroom has a cathartic effect after the tumult of scene eleven. If the family needs Len, then Len also needs the family, needs Harry to invite him to stay. It is in this scene, according to Bond, that there occurs the only kind of overt statement about anything in the play at the point where Harry says, 'yer never killed yer mam. For missed that. Gives a sense perspective. I was one a the lucky ones'. (Saved, 118).

Thus Len enacts in the final scene the role he has developed throughout the play, and the family is brought from quarrels, discord and anger to 'a silent social statement'. Bond remarks to Gaskill that 'there was no rhetoric in the play except the last scene which is rhetorical by being a pattern of action'. The family in the lost scene is strictly neutral as regards Len, as if they as a group tacitly accept the eventual dominance of Len as the outsider who has created his place with that group. They may not like or welcome it, but they have no resources with which to combat it.

Outside the home, the social violence is visible. Contact among the disenfranchised angry young men and their occasional interactions with the indifferent women are a series of slight, transitory skirmishes. Humiliation is what happens to those who lose the social game; not being humiliated is the prize, the chance to show bravado. Len's carrying his landlady's groceries is not the performance of a simple, practical act in this social environment. It is a picture ripe for humiliation; it becomes a great topic for the men who are watching. Len is objectified by the men as the really sad case of a loser chasing after an old woman's skirt. Len is not angry at their derision. He is amused. He sees the side of things. "They are just 'avin' a laugh". (Saved, 43) In *saved* Bond exemplifies what happens when a group of people react violently because of an unconscious motive and an unidentified disc content and violence

In some respect the young murderers in *saved* belonged to this group. Some of their crises while they murder the baby are ruling class slogans. This is way in which the working class anger and aggression can be used to strengthen the unjust social relations that cause its anger and aggression, and the ruling class can recreate, in an increasingly inhumane form, the social conditions which it claims as the justification for its power. ('Violence', Plays One' 15).

Thoughtlessness and cruelty, Bond shows, come about not because human beings are by nature thoughtless are cruel, but because their capacity for sympathy, their ability to imagine the feelings and sufferings of others, has been restricted and withered by the culture they live in. Given a culture where fantasies of aggression and the conservative ethic of individualism, competition and emotional self-sufficiency are transmitted at every level-in the home, at school, at work, in art, in political debate. It is hardly surprising that it will produce a character who dislikes enjoying the sadistic violent attitudes.

The social injustice is responsible for the scenes of violence in Bond's plays. Through the stoning death of a baby in a pram Bond points out a paradigm of violence at whose root is a child. This violence is a crime against innocence which is performed on daily basis. The children are metaphorically murdered all the time by being forced to adjust to the callous seeds of the modern capitalist culture. Their individuality is crushed and all the injustice that they are forced to accept makes them frustrated. This frustration causes numbness, madness and violence and creates various kinds of monsters in which Bond's play *saved* abounds.

Antagonism has a death hold society and civilization. It is an idea of innate aggression in humans. Rather than being contented with the dilemma of life man turns to change. Though it is our nature to be maladjusted and to have the capacity for violence as the something be dealt within the best of social circumstances and creating a social state which should always work to lessen violence is the main motive of Bond.

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PHILOSOPHY OF EDUCATION : A FEW CONSIDERATIONS

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Declaration

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There are various views about what constitutes the philosophy of education. It is open to analysis and there is a search for universals. It is appreciated that we require an understanding of the aims of education, the context of education, the pupil, role of the teacher and what we want scholars to teach. Even though at present we follow the western type of education which is modified to suit our conditions. They are still based upon philosophical foundations. Over the years philosophies like naturalism, idealism, realism, pragmatism and existentialism have had their impact on education “Systems of Philosophy can be understood only in relation to their time and place. All thought is a dialogue with circumstance. It is not absolute and final...” (S. Radhakrishnan, *History of Philosophy : Eastern and Western*, Vol. 2, George Allen and Unwin Ltd., London, p. 439).

In an attempt to seek answers to questions relating to matters of existence, its meaning, its implication and purpose we enter into the field of philosophical speculations. These speculations are so varied different and complex that we can arrive at many kind of conclusions, that we derive from them. This implies that it becomes difficult to talk about the philosophy of education in terms of absolutes, which means making a claim that there can be only one philosophy of education or that one particular philosophical position is better than another.

Further more the study of problems of philosophy including metaphysics, epistemology, axiology etc. have given us an insight into the problems that concern education in general, specially school based formal education. Theodore Brameld feels that “nearly all of us philosophise about education” (Brameld T., *Philosophies of education in Cultural perspective*. Holt, Reneheart and Winston, New York, 1955, p. 25)

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Before we proceed, it is important to ask what does philosophy of education mean and what is its impact on educational thinking. There are a number of important views which can be examined in this regard. The main view of this is that Philosophy of Education derives its theories, problems and methodology from philosophy. This view is criticized on the ground that all problems of philosophy need not necessarily concern education.

It is not necessary that the philosopher makes a worthwhile contribution to the philosophical thinking concerning education. And furthermore “there is not necessarily any logical relations between a particular metaphysical and ontological system and education” (Rousseau, JJ, *The Emile, Everyman Translation*, p. 57).

Another view in this matter is that philosophical positions can be perceived in case studies of the teaching process or from the examination of the assumptions which usually underlie educational problems. However it is very difficult to trace a close relationship between educational activities and a clear cut philosophy of education.

A third view is that the aim of philosophy of education is to develop a directive theory organizing and prescribing a course on educational policy. In its’ strict application this theory would suppress all kinds of metaphysical and theoretical studies specially those which do not directly affect educational practices.

Another aspect is considered by philosophers with an analytical approach who envisage philosophy of education as a study of the language and logic of education and they point out the need to bring about a clear pinpointed and refined view of educational concepts required through analysis and inquired through analysis and inquiry. This view believes that philosophy and education should enlarge the educator’s viewpoint, range of vision and perspective. But experience shows that the outcome is more the product of a job well done rather than a consciously sought end.

A more recent view holds that the philosophy of education is a subject that promotes liberal education like art literature and the sciences. This implies that philosophy of education indicates that education has other aims apart from utilitarian values. (Rich J.M. (ed.) *Readings in the Philosophy of Education*, 2nd Edition, Wadsworth Publishing Co., California, 1972, p. 347). But this idea becomes weak in an age when traditional subjects are included into the curriculum more for their utility than for their refining effects.

D.J. O’Connor, a philosopher has discussed in detail the scope of philosophy. He has pointed out that most scholars fail to distinguish between strictly philosophical questions and disputes on fact or value arise from questions concerning educational theory and practice. O’Connor feels that we need to differentiate between the spheres of philosophy and education and then proceed to identify the possible points of contact between the two subjects. (O’Connor, D.J., *An Introduction to the Philosophy of Education*, Routledge and Kegan Paul London, 1967, p. 2).

Thus philosophy for the field of education is “an activity of criticism and clarification” (*ibid* p. 4) and in this sense, it is applicable to education as to any other subject. Thus philosophy forms an important background for all successful educators. Even though each educator has a loose idea of his educational philosophy but such beliefs need to be subjected to systematic and critical examination in order to expose inconsistencies and erroneous thought. Thus, there must be atleast a basic idea of the principles of philosophical inquiry for until we subject our thoughts to disciplined thinking we cannot consider questions relating to philosophy of education.

The need to receive a grounding in philosophy leads to a broad definition of the term “education”. O’Connor believes that education has three major components. The first set of techniques are for imparting knowledge and skills. The second set of theories justify the use of techniques. The third set of

values or ideals are usually expressed in the purpose for which knowledge and skills are imparted. This directs the amount and the type of training that is imparted. This categorization clearly shows that philosophy is directly applicable to values and decides the aims and objectives which may be regarded as a question of means and ends. (*Ibid.* p. 4 and 5) Philosophy is normative as well as analytic. According to W.K. Frankena philosophy of education should be as follows. (Frankena W.K., *Philosophy of Education*, ed. By M. Rich, Routledge, London, 1957, p. 343)

Firstly, to distinguish clearly between the values to be fostered in students, teachers, parents etc. the reason for accepting those values should be clearly shown. Recommended ways and means to translate those values into action. It necessary also to justify the rationale behind those values and finally to see that there is a connection between values and education. As is evident that philosophy of education is a set of values about education which enable us to make rational educational decisions. But philosophy cannot go beyond a limit one obvious area is that of techniques which are mainly questions of fact, determined by methods of science such as psychology even though psychology can be motivated by epistemological interest.

A brief review of the main components of the philosophy of education and its important theories with regard to aims, objectives, context, pupil, teacher and curriculum as they have been treated by societies by and large. Talking about aims and objectives Steven Cahn holds “to make decisions without consideration of one’s ends or goals is the height of intellectual irresponsibility. It is therefore incumbent upon anyone involved in making educational decisions to consider carefully the aims of education. It is this complex inquiry which is referred to as the philosophy of education”. (Cahn S.M., *The Philosophical Foundations of Education*, Harper and Row Publishers, New York, 1970, p.2 and 4)

The above quotation focuses attention on the complex nature of philosophy of education. The History of Education gives us an insight into the difficulties of various societies which tries to state very clearly the aims and objectives of education and then describing how they were put to practice.

The ancient Chinese have tried to define educational aims in terms on morality or in terms of intellectuality. This the Indians have begun with materialism and ended at spiritualism as objectives of education. The Greeks believed that social goals were superior to individual goals as aims and objectives of education. The Romans believed that education was a way to achieve practical excellence. The middle ages contended that education was all about faith and reason. The Renaissance period was all about new concepts as aims in education. The reformation period saw the growth of science as an aim of education and there was a friction between the aims of faith and science as the aim of education. Recent development of societies and democratic ideals have given a new set of aims and objective for the field of education.

If we talk of developed nations like England, America and Russia, we find that England proposes a sort of compromise between the traditional and the democratic values of modern society as its educational aims. The American pragmatism is a search for fulfillment and completion of every activity and therefore its aim of education is to stick to the utility of an objective in fulfillment of desired ends. The Russians are realistic and believe that education is all about realism. Thus it becomes extremely difficult for developing countries to decide which model of education would suit them. O’ Connor has given a list of five aims of education in order to bring out one of the important points of concern between philosophy and education. Firstly, to provide the minimum skills necessary for existence. Secondly, to provide a vocation. Thirdly, to continue the search for knowledge. Fourthly, to criticize all that is incorrect and lastly, to appreciate what ever is moral and good in general. (O’Connor, D.J., *An Introduction to the Philosophy of Education*, Routledge and Kegan Paul London, 1967, p. 8-9). The above list includes four kinds of philosophy of education. Nationalism, Idealism, Realism and Pragmatism. No system of education can be meaningful unless it has a philosophical foundation.

Philosophy of education is concerned with the context in which learning takes place. Natural environment, society, school and family form the basis of education. Mostly the learner grows and develops in harmony with society and there is no conflict in the society as for example there is no conflict in a homogenous culture and a total environment. They stand for the same goals competition as in the American society or cooperation in the former Russian society may introduce the learner to a common basic programme. But in a developing country with a heterogeneous society different beliefs superstitions and goals as well as expectations may be at variance with one another. Conflicts between original philosophies and those imported from developed countries have caused controversies in many developing countries, chiefly those under colonial rule. Even after independence, countries have not been able to develop an all accepted philosophy of education.

Thus those concerned with the philosophy of education try to devise ways and means to resolve and minimize the conflict in various viewpoints concerning philosophy of education, unless these are harmonized learners will be subjected to tensions which is unhealthy for both the learners and the society in general.

When we turn our attention to the learner we find that he receives treatment according to the philosophy of education prevalent in the society. Traditional societies have their own models of education for young learners who learn from ceremonies, myths, festivals, legends and religious social and other practices including beliefs which are mostly scientific intellectual and historical. The traditional Indian educational system claims that education from the teacher is only one quarter, the other, one fourth comes from self study. The next quarter comes from fellow learners and one fourth one learns from life itself. This indicates that a student is learning all the time.

The guiding philosophy for the Romans was physical and mental fitness. Students were trained in physical fitness and were eloquent speakers who also had good moral character. In the middle ages the educational philosophy was scholasticism which was taught through monasteries to students who were trained in moral and social discipline. The period of renaissance ushered a new era in which the aims of humanistic education were to produce an educated person possessing a well rounded personality and capable of assuming leadership. (Butts R.F., *A Cultural History of Western Education : Its Social and Intellectual Foundations*, McGraw Hill Book Co., New York, 1955, p. 183)

The protestants aimed at education for all. The upper classes received classical education while the lower classes received secondary education. The eighteenth century was philanthropic in ideas which believed in education for all this led to the democratic social setup and democracy as a socio – political educational philosophy came into existence. For example socialism, in its pure form puts forward the idea that the goal of education is to train citizens to work for the state only and work only in state institutions but both the sexes are treated equally. In a democratic setup democratic ideas have been translated into practices. USA and other European countries have made provisions so that education for citizens ensures political democracy. Developing countries have tried their best to imbibe the best from the developed countries through education in order to keep up with advances in science and technology.

Some aspects of educational philosophy are common to all learners in all countries which believe that the younger generation should appreciate the cultural heritage of a nation. They should aim to being useful to society. The learners learn traditions and then hand it over to the next generation. Some learners become the model for others. Usually higher learning is for the ruler and vernacular learning was for the average learners. The democratic societies of the twenty first century have usually geared their education for the production of skilled and educated manpower for development of the country on all fronts. Such an idea also addresses the personal needs and abilities of the learner. Not only the learner even educators have not been able to become non attached to the civilization and political system of their time. The ancient teachers were often those who recorded facts of various eras. The

ancient teacher not only taught the learners to live successfully in a civilized society. He was often requested to accept and perform responsibilities of high office and integrity (Castle, E.B., *The Teacher*, Oxford University Press, London, 1970, p. 5).

Teachers in various traditions were represented as persons of great merit whether in the Greek tradition or in the Indian tradition. Socrates, Plato and Aristotle were teachers who were not only educators in the sense that they taught the intrinsic values of life and existence. They also gave learners an insight into the workings of various professions, occupations and commercial pursuits. They also were the providers of pure knowledge and social reformers. The ability to adjust socially also came from these educators who taught learners the art of social skills. The Roman teachers were not only philosophers they were also statesman. Excellence of character combined with a perfection in oratory made a educator successful. In the middle ages the clergy fitted the bill of a teacher since he was both literate as well as a man of good character. The Aristocrats and Nobles were educated and trained by these men of letters. They had a lasting impact not only on the general mass but also on the rich and the famous.

This period was followed by the renaissance which marked the dawn of humanism. This era stressed the idea of liberal education that presents all sorts of analysis as a way of learning. The reformation was followed by the 18th century where Rousseau stressed on natural development of a child followed by Montessori who's method of education stretched from nineteenth to the twentieth and twenty first centuries. Here the educator becomes a teacher of children rather than a philosopher. What follows from the above analysis is that a teacher or educator is a "must" in the formation of a society.

Philosophy guides the selection of syllabus and the way it is imparted. It also decides the way it is evaluated. Primitive tribes imparted learning by becoming role models for the young learners. Traditional skills were taught in a primitive way. In ancient India, Japan and China religious texts formed the syllabus while religious people were the educators who imparted all kinds of learning from social behaviour to the mastery of militant arts and administration. Meditation and reflection were supposed to give complete meaning to knowledge contemplation was extremely necessary.

Insofar as Jews and Greeks are concerned the "truth" was supposed to be knowledge and the learner is supposed to master it well. The "rabbi" or the religious leader was supposed to educate the learner and higher education meant the study of law. The Greeks had a system of education quite like the present one in which in the elementary stages, reading and writing were taught. Apart from this mathematics, music and art were also taught. History, oratory, drama, poetry, sciences and physical skills were also considered a part of education. Law, military training and social grace were also included in education. Plato, Socrates, Aristotle, the Sophists etc. were considered educators. The Romans too resembled the Greeks teaching moral and social values. Boys were taught the laws which were called the "twelve tables".

The schools taught "literator" namely reading, writing and calculation. They also taught the "Grammaticus" which meant mastering Greek and Latin. And philosophers like Cicero taught the art of rhetoric and debate. The middle ages were largely influenced by Christianity Monasteries taught among other things a large amount of Christian theology. Also religious songs were taught as a part of curriculum. Advanced studies were of two kinds, "Trivium" which comprised of grammar, rhetoric and dialectic grammar, the other was "Quadrivium" which was made up mathematics, geometry, astronomy and music. For nobles and aristocrats education meant learning chivalry social grace, loyalty and nationalism, belief in religion and warfare. The learners began as a pageboy became a squire and finally a knight.

Now education saw further development and universities came up like those in Naples, Bologna, Paris, Salamanca and Oxford. Universities usually offered studies in four faculties of arts, law, medicine

and theology. The methods of imparting education was lecture, disputation and repetition. The translation from medieval to modern times was brought by renaissance which lead to humanism and liberal education. This also led to the interest and study of science and the use of scientific method. Nature ceased to be a God and became a subject of experiment (Marrou H.I., *A History of Education in Antiquity*, Sheed and Ward, London, 1956, p. 49). Emphasis was laid on memorization as a method of education. Education in the early modern period spoke largely about Christianity, morality, languages, logic. Mathematics, literature and metaphysics. Since it was considered that spirituality was the end point of education.

Later sports, history, geography and astronomy were also incorporated in the curriculum of education. This later gave way to scientific approach and scientific innovations questioned each and every fact which was believed so far in the realm of education. Reason progress and peace took the centre stage.

Rousseau laid the foundation of the new curriculum in which he encouraged learning by play methods, utility of knowledge and encouraging curiosity. In the early nineteenth century Herbart put across philosophical knowledge as the precepts gathered by the senses and assimilated into systems. He calls this process “apperception” and has directed schools to control and direct this preceptive process. If proper learning was to be achieved (Thompson M.M., *The History of Education*, Barnes and Noble, New York 1966, p. 180). He prescribed a curriculum which included clearness of presentations of facts and association of new system. Towards the end of the nineteenth century scientific thinking led to liberalized democratic ideas.

Twentieth century education sees education as a consistent changing scenario as complete preparation is illusory. Hallowed subjects have been by passed new items of learning claim priority. Science and technology have gained priority over everything. Human and social sciences have also gained considerable importance. The above analysis shows that there is a deep relation between education and philosophy. In its strict interpretation there are four ways in which an understanding of philosophy is essential to informing thoughts and actions of all those who are vocationally concerned with education. Philosophy is a way to become aware of values and a way to critically examine educational theories by doubts and logical explanations.

The basic theories make our minds free of bias and presumptions logical explanations were necessary. Basic questions of philosophy of education should be clear in the minds of educators. (Boyd W., *A Cultural History of Western Education*, McGraw Hill Book Co., New York, 1957, p. 236). It is important to avoid the impression that the philosophy of education is a separate subject. It is an aspect of philosophy. Therefore there is a need to study the philosophy of education in order to make education meaningful.

The above paper aims to survey historical and cross-cultural accounts of the objectives of education. The context in which learning takes place, the concerns of pupils, teachers and the curriculum with reference to which we understand past positions and present practices. Philosophy by nature, is not a positive body of knowledge in the same way as the sciences are. It is possible to arrive at concepts by critical examination and analysis. Philosophy of education pinpoints specific concepts and general concepts. These help us to reach specific solutions. In the present context philosophy of education helps us to foresee future problems. It helps in “combining content, students, instructional settings and techniques student outcome behaviour with educational goals” (Wright B.A., *Elementary School Curriculum : Better Teaching Now*, Macmillan, New York, 1971, p. 360). By looking at it in a general way all of us philosophise about education. Analysis yields knowledge which is essential for education and its decisions. Philosophy of education decides goals and aims of education. Its contextual importance at home and in society. It teaches students to face society in general. The educator imparts education and the curriculum is a way of passing information from one generation to another. Philosophy of

Education also evaluated education. It helps us to come to terms with ourselves, nature and society. Thus education cannot do without Philosophy.

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DELUSION AND SELF-DECEPTION IN “ENTER A FREE MAN”

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Monika Gupta* the author of the research paper entitled DELUSION AND SELF-DECEPTION IN “ENTER A FREE MAN” declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

The present paper entitled “Delusion and Self-Deception” in “Enter A Free Man” by Tom Stoppard presents a picture of modern age that how people deceive others and others family members by telling lie and feel themselves successful and elated. But by deceiving others they fail to understand that they have deceived themselves. Actually they forget this false belief will be harmful for them. Thus, Delusion and Self-Deception hover over the entire human life.

In “Enter A Free Man” Riley always lives in delusion and tells his family members about the invention which he is going to do although he knows very well that it is not true yet he deceives them by repeating his false notion but he is unable to understand that its impact on him will be devastating when his family members would be having the experience of reality.

Linda, Riley’s daughter is deceived in love by her boy friend. He concealed his marital status before Linda and snared her in trap of false emotion. Finally he deserts her and vanishes from her life without making her aware of it.

Harry, who understand himself himself an inventor, meets Riley in a pub and assures him that they will do a new invention together with him. But he leaves him, showing a dream of success.

After this, Riley and his daughter Linda got depressed too much, discuss their problems and find out that they believed in deceivers.

The Play “Enter A Free Man” begins in a living room of Riley’s home. He comes from a bar, saying “Enter A Free Man” in the house and tells his family members about the invention which is going to start although he knows very well that he is telling a lie and deceives his family members by boasting himself again and again. But he does not know its impact on him will be very harmful for his life.

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Riley believes that he is endowed with a creative mind that makes him different from the common run of mankind. He thinks that he is capable of creating or inventing new objects and is convinced that one day his inventions will open up for him a world of riches and fame. He gave up his family business twenty- five years ago so that he could devote himself to his inventions which so far proved utterly impracticable and absurd. They include a bottle opener which will open no bottle in existence; a pipe that will never go out if smoked upside down; a clock that plays "Rule Britannia" at noon and midnight; a set of pipes for providing indoor plants with indoor rain; and finally, an envelop with gum on both sides of the flap so that it can be used twice. He hopes that this last invention will help him realize all his dreams of glory and wealth.

Actually Riley is obviously a dreamer and not an artist. A deluded dreamer is not necessarily an artist. Stoppard in an article "Something to declare" admits:

It took me quite a long while to justify my own credentials, yet artist do not in fact need to justify themselves- they are producing something which crystallizes and makes concrete something in the air.(1)

It is obvious that Riley's "invention" do not "crystallize" or make anything "concrete"; on the contrary, in their sheer uselessness and ridiculous naivete, they achieve the opposite results. The bottle-opener which can not open any bottle constitutes a deconcretization of the act of opening bottles, relegating it to the realm of unrealized concepts. It is symbolical of Riley's attempts to make reality conform to his fantasies. The set of pipes which produces indoor rain but floods the house because it can not be checked is a grotesque device that make even the water jugs used by Persephone for the same purpose look graceful and efficient. It is symbolical of Riley's mind which has become completely flooded by absurd fantasies. The pipe which is to be smoked upside down so that it will never go out in a stultification of a concrete and aesthetically appealing object. It is symbolical of Riley's outlook on life and his living off his wife's and then his young daughter's earnings. The clock which plays "Rule Britannia" every noon and midnight has no effect other than disturbing the sleepers at night. Finally, his last invention, the envelop with gum on both sides of the flap, is so obviously ludicrous that only a mind hopelessly addicted to wishful thinking and utterly severed from reality could have conceived it and believed in its effectiveness.(2) It symbolizes Riley's simplistic and self-deceiving attitude to life. Thus, Riley is far from the reality of life.

C.W.E Bigsby has remarked as follows on Riley's attitude to life:

And this "tattered dignity" is what characterizes the Stoppard hero, for while it is clear that none of his characters control their own destiny, that neither logic nor faith can confer meaning on their lives, it is equally obviously that their unsinkable quality there irrepressible vitality and eccentric persistence constitute what Stoppard feels to be an authentic response to existence. (3)

Persephone Riley's wife, is too indifferent or stolid to understand him. Although her real name is Constance. She does not support and appreciate her husband for his small works and makes him remember that he has not done anything for her in life. Knowingly well that if she supports him he can get success in life but she is too far to accept this reality and becomes the cause of his failure.

Persephone and Riley are living off Linda's earnings and when Linda tells her that she has had decided to get marry and go away from them. Persephone least concerned with the fate of Linda rather she is worried of herself and her husband. Both of them do not want to leave as Linda supports them financially. But Linda wants to live her life with her boyfriend. So she warns them not to interfere in this matter and goes to meet her boyfriend. She tells her parents about her boyfriend.

Linda : (jumps up gaily) : A winnah! Ooooo, he's love-ly, he's my fairy prince! He is my knight.
In sil-ver arm-our!

Riley (sourly): He is a motor-cyclist.

- Linda (harming it up in tremendous spirits now); He is my sheek! He's dark and handsome And love-day!
- Riley : He's common.
- Linda : He isn't common. He's unique. He's me unique sheek!
- Riley : No constancy, that's the trouble. One day after another, one going to last for ever. I have seen it happen. You are living in a fool's paradise. You build them all up and at the end it's just another pimply boy moving on to someone else.
- Linda : What do you mean. What about? (shouts).
- Riley (angrily) : Well, it's about time you noticed! Just remember it. You act as if I don't exist. What about this lout on a motor-cyclist- I've never set eyes on him. You never asked me, did you? My approval. No, well, just start remembering I'm your father.(4)

But she feels utterly deceived when she finds out that her boyfriend with whom she was dreaming to have mantle bliss was already married to someone. Thus, the illusion of Linda that she will be having a life of her own lookings is shattered by the blatant blow of the deception.

Harry, who understands himself a good inventor, meets Riley in a pub. And assures him that he will do a new invention together with him so that they could get name and fame in their life. Hoping this, Riley is happy his family members. But he does not know that he is being deceived by a false person. He is also disillusioned when he comes to know that Harry has left him. Thus we see, that Tom Stoppard's characters, deceive and are deceived easily.

At last, Their disappointment, however, has the effect of sobering them up, at least for now. Linda becomes more tolerant towards her father, and Riley realizes that perhaps he lacks the talent of the true inventor and decides to go to the labour exchange to inquire about a job.

The play ends with both father and daughter sitting together and having a friendly conversation while the noise of the drips of the indoor rain, produced by Riley's absurd invention, increases, and threatens to continue all night. This last scene in the play suggests that peace has been restored in the family as Riley and Linda seem to have learnt to accept the truth about themselves and about each other.

Enter A Free Man is a very interesting play. In spite of few weaknesses; such as structural symmetry which is too obvious and therefore gives the sense of being contrived, and Persephone's character which is unconvincing in its sentimentality, the play is effective and makes Stoppard's remark that it is "a bit phoney" sound exaggerated. Stoppard's remarkable achievement in this play is that he managed to infuse life in a subject as stale as the one of the self-deceiving dreamer. George Riley is quite a memorable character.

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RICHARDSON, G. (1985), 'Judicial Intervention in Prison Life', in M. Maguire, J. Vagg and R. Morgan, eds., *Accountability and Prisons*, 113-54. London: Tavistock.

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