When we come to analyse their views on sex and family, we find to our surprise Gandhi and Nehru more liberal and Chaudhuri more conservative. Gandhi rejects the concept of inequality of man and woman. For him the human soul (spirit) is the same. The physiological difference between man and woman is complementary to each other and of a functional character. It is not fundamental. Therefore, he believes that there is nothing sacrosanct in what is said about women being subordinate to men in Smiritis. In this regard, Gandhi is an androfeminist, who advocates the cause of women's uplift even at the cost of his religious faith. He wants to eliminate sex altogether except for the primary purpose of procreation. He is against all social and religious barriers to widow re-marriage. He instils the spirit of nationalism into women which has brought about an awakening in women. Nehru too, maintains and works for the equality of women with men. She has the right to participate in every minute activity of man and she has an equal right for liberty. But, as a secularist, he however cannot understand Gandhi's attitude to sex that any union is a crime when the desire of progeny is absent. He believes
that the joint family system suppresses the individuality and prevents growth. According to Chaudhuri, woman has been the object of special interest and concern in India because of the ambivalent approach of men towards her. Because of the rigid puritanical background, he thinks that there is no inter communication between man and woman. Though, he is sympathetic with the dark young Bengali girls, who are brushed aside because of the 'colour-consciousness' of the Bengalis, he considers the emergence of the working woman in India as a great threat to the happiness of family life. He is also against the joint family system and shows how procreation, the primary goal of ancient marriage, has become secondary in modern matrimonial world.

6.2.0 The vedic age believed that a wife stands beside her husband in life and through death in the gladder life beyond; she is not separate from him, but a part of his very self. Whenever the husband makes any offerings to the gods by sacrificing in fire, the wife always participates and co-operates with him; it is the duty which they have in common and therefore has to be discharged jointly. The position of women in the vedic age was therefore, very high.

6.2.1 In the Rig Veda, we come across portraits of a noble band of ladies illustrating the high position held by
women in the vedic age as seers and sacrificers, their independence and courage, and their womanly love and conjugal devotion. There are ladies like Visvavara, a lady of Arti family, a forceful personality, dignified and restrained, making offerings to the Gods for herself and praying for an atmosphere of love, and concord in her home. There is also Indrasena Mudgalani, a heroic lady who took part with her husband in a memorable conflict. Madalasa is another lady who inculcated in her four sons the superiority of spiritual life to worldly life and thus enabled them to win emancipation. Women in vedic India are educated and there is a categorical injunction that a woman on finishing her period of studentship, brahmacharya, should be married to a learned young man.

6.2.2 It is because of Manu, the axe fell very heavily on women and we find that great changes taking place in the status of women during the post vedic times. Manu is very severe in his criticism of women. He assigns a far inferior place to woman in the society, and even in her home, depriving her of any religious austerities, but only assigning her the worship of the husband even if he be an evil character or seeking pleasure elsewhere or totally devoid of good qualities. This means the negation of her personality. Besides this, Manu talks in very bad terms,
the sexual appetite of woman, calling her as a seducer of man. According to him, woman is weak in mind and faith and hence she should be under the surveillance of her father in her childhood, her husband in her youth and her sons on the death of her husband, to guard her against going astray. What Manu seems to forget is that it is man who is more insincere and sex-ridden than the woman and it is only to cover the man's weaknesses that they attribute this weakness to the woman.

6.2.3 The saints who flourished in different parts of India from the 13th to 16th centuries propagated the ideal of equality between man and woman, as well as between man and man. These saints came from all layers of society, particularly the lower one and there were women among them. They were revered irrespective of their caste and sex by people who assembled around them for enlightenment and participated in their devotional hymns and songs. This movement gave concrete expression to the ideal of Bhakti as enunciated in the Gita and thus it challenged the puranic ideals of seclusion of women. The equality and freedom of women implied in this movement was a progressive landmark in the history of womanhood. Yet, the basic attitude of these saints were conservative. A woman still was to them an obstruction in the way of spiritual realization and hence
they advised the aspirants to keep themselves aloof from them. Hence, the first awakening did not go far to bring about any significant change in the status of woman.

6.2.4 It was Raja Ram Mohan Roy who educated about the plight of women, her immolation and enforced widowhood. He tried to convince people that widow-remarriage was sanctioned by the Sashtras and by the religion practised in the vedas and that the Smrithis did not sanction enforced widowhood. He stood by the Government when it penalized the sati-offenders. The agitation he started culminated in legislation brought forward by Ishvarchandra Vidyasagar. He devoted himself to the propagation of female education, as he foresaw the future of women only in being educated. The first institution for women was founded in Calcutta in 1849. The agitation against social injustice inherent in the Hindu social system which was organised by Raja Ram Mohan Roy and Ishvarchandra Vidyasagar began to gain strength in the hands of Mahadev Govind Ranade, who founded the National Social Conference to launch an agitation against the inequality of sexes.

6.2.5 The national movement brought women from their hearth to face lathis and bullets and gave them not only a consciousness of their own strength, but a new vision of
their true place in society. The decade 1920-30 also witnessed other measures of far reaching importance, the most important of which may be said to pertain to women's property rights. The Hindu Law of Inheritance recognized the near female relations to the right to property. Between 1932 and 1937, there was a significant increase in the number of girls attending secondary schools. The rapid strides that education has taken during the last twenty five years have a great significance for Indian womanhood as women can now be economically strong and assertive. The higher education has exercised its impact on woman to be self-reliant and secondly by creating stronger emotional bonds between her and her husband. The educated wife wishes to be her husband's companion than being just keeper of his home and children. This new concept of wifehood had assigned to the wife a new status in the family even if it be joint.

6.2.6 Armed with economic and political rights, Indian womanhood is now on its march to equality and freedom and educational attainment is assisting this process. However, dowry and related customs provide a good reason for the husband and his kin for humiliating and depressing the woman. The enormity of the injustices done to woman by the social ideal is well understood and lamented; yet the force
of tradition is so strong that the injustices find no challengers. Therefore, women's organisations will have to be more alert and active, if the battle is to be fought successfully.

6.3.0 In the 20th century, Gandhi, Nehru and Chaudhuri give great importance to the welfare of the weakest sections of the society in the reconstruction of our social structure. So they pay special attention to the emancipation of women in India. They try their best to remove various social and economic obstacles which stand in the way of their progress. As women have suffered gross social and economic injustices at the hands of the community, Gandhi expouses the cause of women with great concern. Nehru has a deep respect for women and stresses the need for honouring the female, for ensuring a happy, healthy, social life in our Indian community. Whereas, Chaudhuri's treatment of women of his society is more satirical than sympathetic.

6.4.0 Gandhi strives for the human right of women. "His own contribution to the cause of the emancipation of women", Pyare Lal writes, "had been to present for acceptance, truth and Ahimsa in every walk of life. In this woman could be the unquestioned leader. She has only to
extend her love to the whole of humanity and forget that she ever was or could be the object of man's lust" (Pyare Lal 1956: 308). Gandhi condemns the exploitation of woman. Woman is the companion of man endowed with equal mental capacities and she is entitled to a supreme place in her own sphere of activity as man is in his. Woman, according to him, is the supreme embodiment of strength, moral power, sacrifice, courage and endurance. He even criticizes Hindu culture for giving a subordinate position to woman. Woman is the complement of man. She is his equal. The practice of dowry, the bonds of caste in marriage and forced widowhood are social crimes perpetrated on women in India. Gandhi fights for the eradication of these social evils and the amelioration of women's condition.

6.4.1 As a spiritualist, Gandhi considers that any sexual relationship outside marriage as an unquestionable sin. He considers that women are no sexual objects and he warns women to safeguard against serving a mere loot of sexual enjoyment for their men. He advocates compulsory education for women. He is against the pernicious system of child marriage. He is also against all social and religious barriers to widow remarrige.

6.4.2 To Gandhi, marriage ought to be a sacrament, an entrance into a new life and the girls to be married should
be fully developed and must have their say in the choice of their companions or partners in life. According to him, spiritual development ought to be given the first place in the choice of marriage. Therefore, he firmly believes that the sexual intercourse, if it does not lead to a child, is a sin. He says:

The sex urge is fine and a noble thing. There is nothing to be ashamed of in it. But, it is meant only for the act of creation. Any other use of it is sin against God and humanity. (CW: 75).

Usually people think that the question of what type of sexual relationship is to be pursued in the married state is left to the discretion of the couple concerned. But, Gandhi would like to revolutionize the sexual ethics. Once sex is absolutely minimized, woman will no more be a sex object and the ideal equality of the sexes will be achieved.

6.4.3 Of the many interviews and writings about the problems of marriage and sex, probably none present Gandhi's viewpoint more clearly to westerners than his interview with Margaret Sanger, the leader of the planned parenthood (birth control) movement in America. Mrs. Sanger argued with Gandhi on her apotheosis of "sex love" which she said
"is a relationship which makes for oneness, for completeness between husband and wife and contributes to a finer understanding and a greater spiritual harmony" (CW IV: 54). But, Gandhi sharply answered: "When both want to satisfy animal passion without having to suffer the consequences of their act it is not love, it is lust" (CW IV: 55). He says further:

... if love is pure, it will transcend animal passion and will regulate itself. We have not had enough education of the passions. When a husband says, 'Let us not have children, but let us have relations', what is that but animal passion? If they do not want to have more children, they should simply refuse to unite. Love becomes lust the moment you make it a means for the satisfaction of animal needs. (CW IV: 58)

6.4.4 Gandhi opposes birth control on the ground that the sex act should be performed only when a couple want to have a child. Engagement in it for mere physical enjoyment is a misuse of the faculty and a waste of vital energy. He is also of the view that the widespread practice of contraception would lead to moral laxity and irresponsibility. Mammohan Choudhuri believes that "there
has been apprehension that though he advocated and worked for the equality and freedom of women, his puritanical attitude towards sex coloured his attitude towards women" (Choudhuri 1989: 224). Gandhi's prejudice for sex has been traced from his bitter experience he suffered as a youth at the time of his father's death. Gandhi had been nursing his father who was critically ill, late in the night. His uncle offered to relieve him. Gandhi went straight to the bedroom to be with his wife. He had been with her only a few minutes when he was interrupted by a knock on the door announcing that his father had passed away. He regrets "if animal passion had not blinded me, I should have been spared the torture of separation from my father during his last moments" (SET: 26).

6.4.5 This and some other experiences created a block in his mind regarding sex. It should be noted however, that while he sermonized the need for brahmacharya to one and all, he was careful to warn them not to attempt something beyond their capacities. To a girl who wrote that she contemplated remaining a virgin all her life, Gandhi gives the following advice:

I like the idea, but I have known many young men and women practising self-deception... It is no
small thing to subdue animal passion. For this one has to give up all sensual enjoyments. That is to say she does what she has to do, not with a view to enjoyment but as a necessity. She will therefore, eschew all that is unnecessary. She observes this rule in food and drink, in dress and everything else. If you think you are capable of all this, well and good. Otherwise you should humbly admit your inability and just act as most other girls do, you will have then done the right thing. Attempt nothing beyond your capacity (CW VII: 98).

Similarly when Vallabhbhai Patel, a junior follower of Gandhi decided to take the vow of Brahmacharya, his wife was not willing to follow her husband in taking the vow. Gandhi helped her get married again. He himself had blessed the second marriage of a married Hindu woman who had been separated from her first husband who was alive. It is clear form these incidents that Gandhi looked at the ideal of Brahmacharya in a new context totally detached from the traditional pattern of segregation of the sexes and taboo-bound patterns of behaviour.

6.4.6 Men and women are the two eyes of humanity. One cannot find a cent per cent man or a cent per cent woman.
Man inevitably inhibits certain feminine qualities and woman a few male propensities. *Artha Nari* in Hindu theology is a typical example of man-woman combination in every human being. Therefore, Gandhi wants perfect equality of men and women. According to the custom then prevalent, Gandhi was forced to marry when he was mere 13 yrs old. His wife Kasturba, happened to be just six months older than he. Naturally the boy husband had to exercise his authority over his wife. Sometimes he treated her harshly expecting implicit obedience for all his commands. This violent behaviour in his youth was due to his animal instinct along with the proverbial inferior status of women.

6.4.7 Himself a victim of child marriage, Gandhi is dead against this system. A child widow is not, therefore, in reality a widow, but a maiden. He says:

We cry out for cow protection in the name of religion, but we refuse protection to the human cow in the shape of the girl widow. We would resent force in religion. But, in the name of religion, we force widowhood upon our girl widows who could not understand the impact of the marriage ceremony. To force widowhood upon little girls is a brutal crime for which we Hindus are
daily paying dearly. If our conscience was truly awakened, there would be no marriage before 15, let alone widowhood, and we would declare that the girls were never religiously married (CW V:207).

We find here the androfeminist Gandhi advocating for the cause of woman uplift even at the cost of his own religious faith. He is against all social and religious barriers to widow remarriage. Of course, in the case of adult widows, especially those with children, he would have liked them to remain true to their marriage vows and to their first love, rather than remarry. But, certainly remarriage is any way better than the suppression of a legitimate desire through fear of misguided public opinion based on custom or the authority of certain quotations in the Shastras, which are against reason or humanity. He says:

Voluntary widowhood, consciously adopted by a woman who has felt the affection of a partner, adds grace and dignity to life, sanctifies the home and uplifts religion itself. Widowhood imposed by religion or custom is an unbearable yoke, and defiles the home by secret vice and degrades religion (CW III: 313).
He goes to the extent of calling young college men to take a vow to marry none other than a girl widow. His fearless condemnation of this custom of enforced widowhood is seen in another vehement statement of his as follows: "The cause of every widow, who is burning within to remarry but dare not for fear of a cruel custom descends upon Hindu society so long as it keeps the widow under as unforgivable bondage" (CW IV: 29).

6.4.8 He opposes the marriage vow that makes a wife accept her husband as God and guru. While giving his blessings to a newly married couple Gandhi advised them to cultivate a "bond of friendship between husband and wife instead of one of sensual enjoyment" (CW V: 171). Gandhi considers woman as the other half of man. Naturally, he despises the idea of getting dowry at the time of marriage. In fact, he never wants women to wear ornaments to increase their beautiful look. He desires that they should raise themselves through dedicated service to the needy. So, he blesses women who desires to marry a Harijan. He expects them to find pleasure in service rather than in procreation. He conducted the weddings of Jaya Prakash Narayan and Acharya Kriplani who have taken vows that they would remain Brahmacharis and treat their wives as companions only. The world knows how Prabhavati Devi and Sucheta Kriplani helped
their mates to achieve this purpose with great distinction. Gandhi, thus, revolutionised the concept of marriage through his experiments on sex and life.

6.5.0 Nehru considers Gandhian approach to sex as puritanical. Though, he firmly believes that the Hindu marriage is a scared thing, he favours divorce, if the marriage is a failure. He thinks that the wife has equal freedom and liberty with the husband. Therefore, she should not learn to be very submissive. Nehru is a little more liberal than the liberal Gandhi with regard to the question of woman.

6.5.1 Nehru condemns the Gandhian approach to sex which is against the validity of the sexual intercourse except for the sake of children. To Nehru, this sounds very odd and he thinks that it may result in the psychological breakdown of the couple. He, therefore, considers Gandhi to be an ascetic, whose puritanical principles cannot be applied to ordinary men and women of the world. He also thinks that the husband and wife should have mutual understanding and lead a happy life as life-long companions. He sharply comments that divorce is better than a married life, where there are constant quarrels and tensions.
6.5.2 The secularist Nehru does not accept the Gandhian approach to sex. Nehru's outlook on life is secular and not religious as that of Gandhi. As Nehru is not an orthodox adherent of Gandhian ideology, he criticizes the Mahatma vehemently on his puritanical attitude to sex. Gandhi does not recognize the validity necessity of the sexual act at anytime except for the sake of children. He refuses to recognize any natural sex attraction between man and woman. Nehru says:

In these days of the Oedipus complex and Freud and the spread of psychoanalytical ideas this emphatic statement of belief sounds strange and distant.

(AA: 513)

According to Nehru, Gandhi is absolutely wrong in his attitude to sex. Gandhi's advice may fit in with some cases but as a general policy, it can only lead to frustration and nervous breakdown. Nehru cannot understand why Gandhi is so obsessed by the problem of sex. It seems to him both 'unnormal' and 'unnatural'. He frankly admits that he is a normal individual and sex has played its part in his life but it has not obsessed him or diverted him from his other activities. He considers it to be a 'subordinate part'.
6.5.3 Therefore, Gandhi strikes him as an ascetic and it is natural for an ascetic to shun the world and its ways. But, Gandhian principles regarding sex cannot be applied to men and women of the world who accept life and try to make the most of it. Spirituality to Gandhi is the breath that sustains his life. We have seen ascetics renouncing the world and leading brahmacharya life in our country. But, Gandhi is not an ascetic which Nehru takes him for. Perhaps in the history of our nation, Gandhi is the sole example who keeps his touch with humanity, yet he is an ascetic.

6.5.4 Nehru believes that the Hindu marriage is a sacred thing. But, as women are taught to be submissive, usually they cannot select their partners and if the marriage is a failure, death alone can bring them release or solace. Therefore, he favours divorce by mutual consent. While delivering a speech in the Lok Sabha on the special marriage Bill on September 16, 1954, he declared:

Divorce must not be looked upon as something which makes the custom of marriage fragile... if that is so, then marriage itself has become a cloak. It is not a real marriage of the minds and bodies if you compel or force people in this way, it will just be an enforced thing which has no value in ethics and morality (SW III: 167).
On the national sphere we try to settle problems peacefully. In the same manner in domestic sphere, the problems of the husband and wife should be settled by mutual consent. He says:

Some people say that if we have divorce by mutual consent, the husband will exploit the wife, will kick her out and force her to give consent. It is a possibility, it may happen, as many worse things often happen. I do not know or think it will happen if you give time. If the husband does not want to behave in that way, the sooner the wife is rid of him the better. (SW IV: 175).

6.5.5 Marriage is a conscreation of a new birth. The couple is united in marriage as friends and equals. One is the helpmate of the other in the performance of life's duties and tasks. Nehru believes that woman is the companion of man gifted with equal mental capacities. She has the right to participate in every minutest detail in the activities of man. She has an equal right of freedom and liberty with him. Nehru has a strong conviction that wives have all the rights which husbands enjoy. Though, their duties are different, their rights are the same. While speaking on the high ideals of Indian womanhood, in the
course of the debate on the Hindu Marriage Bill on 5th May, 1955, Nehru wonders:

We are often reminded of the high ideals of Indian womanhood: Sita and Savitri—well, everyone here, I take it admires these ideals and thinks of Sita and Savitri and other heroines of India with reverence and respect and affection. Sita and Savitri are mentioned as IDEALS for the women. I do not seem to remember men being remembered in the same manner as Ramachandra and Satyavan and urged to behave like them. It is only women who have to behave like Sita and Savitri; the men may behave as they like. I do not know whether Indian men are supposed to be perfect, incapable of future improvement. (SW IV: 115).

But, Gandhi has an answer for this question in his book "The myths we live by".

We never say Ram-Sita, but Sita-Rama not Krishna-Radha but, Radha-Krishna. The reason why we think of Sita's name first is that without virtuous women, there can be no virtuous men. A child will take after the mother, not the father. (CW IV:115)
6.6.0 According to Chaudhuri, because of the puritanical upbringing, Indians are obsessed with sex. They conceal their emotions in public, but reveal it in secret. Even the ancient sages are not free from sexual desires. Chaudhuri quotes from 'Puranas' to prove his point. As an iconoclast, he shatters the illusion that women are mute puppets in sexual relationships.

6.6.1 Chaudhuri considers that Indians are forced to suppress their emotions because of the social restrictions and therefore, they suffer from acute sex-consciousness. Yet, strongly enough, sexual promiscuity can be seen all over India. The Hindu attitude to sex is often contradictory. Though, the vedas preach 'celibacy' and 'chastity', the vedic seers themselves are not free from lust. He ridicules the wide-spread notion that women play only a passive role in sexual relationship and considers that they are as lustful as men.

6.6.2 According to Chaudhuri Indians suffer from "an acute sex-consciousness" (TLNTL: 70) which is due to their puritanical upbringing and atmosphere. It is no wonder then there is a perpetual tension between their natural instincts and their puritanical behaviour. Chaudhuri remarks:

As things stand, any kind of natural and friendly
intercourse between men and women has been made very difficult, if not impossible. The accepted code of conduct is to keep mum about women in public and take smut in private (TLMTL: 71).

Talking obscene things about women in privacy is the natural result of the public restriction and disapproval of the exchange of views and feelings between men and women. It is because of the social restrictions about sex, Indians become sex-obsessed and therefore, begin to read Kama Sutra repeatedly.

6.6.3 In spite of the sexual restrictions in India, surprisingly enough, sexual promiscuity could be seen on a large scale. Chaudhuri offers one of his own experience in Delhi office where a pretty girl, a steno-typist is the object of rivalry between his male colleagues (TLNTL: 72). The popularity of the concepts like "boy friend", "girl friend", "call-girl" etc is the sign of the promiscuity from one area to the other.

What has really happened is that the area of the irregularity shifted. Thus, instead of being confined to family relationship it has spelled out into sexual relationships, so that the liaisons are
now with the friend's wife, instead of being with the sister-in-law. In other words, it is a change in the veneer (TLNL: 77).

6.6.4 Chaudhuri thinks that the puritanical restrictions should be relaxed a little so that social mingling might be made possible. He says:

We have driven the only alternative to arranged marriages of the traditional type, which is love-making, into the streets and parks, and made lovers literally street walkers. I would have unrestricted meeting between men and women for this purpose even at the risk of having some adultery (TLNL: 78).

Basavaraj is right when he says that "Chaudhuri's work provides a description of a culture through the individual's point of view" (Naikar 1985: 85).

6.6.5 The Hindu attitude to sex is quite equivocal and contradictory. On the one hand, sex is looked upon as something ugly and a positive hindrance in the attainment of spiritual bliss etc. This accounts for the high respect with which values like 'celibacy', 'virginity', 'chastity'
were held. On the other hand, sex is frankly accepted as a
means of procreation or sensuous gratification which may as
its highest lead to spiritual bliss etc. Thus sex-
gratification and sexual abstinence have been found together
in Hindu life. Chaudhuri exhausts his historical learning
to illustrate these contradictions from the vedic times to
the modern times. He shows how in India every ruling power
has in past showed it particular taste in women:

The Moguls, for instance, preferred Kashmiri
beauties, the British, Muslim and aboriginal
girls, and the Hindus would rather have women of
European descent, after they had outgrown their
earlier taste for Muslim Mistresses (CC: 319).

6.6.6 The paradox about 'sexual purity' in India is that
it is confined only to the physical level. Most often it is
nothing but sex-obsessed chastity. In ancient India, even
the sages had a normal and at times more than normal sexual
life in their hermitages. Chaudhuri has a dig at Gandhi for
his puritanical attitude towards sex and spiritualizing the
vow of celibacy. Chaudhuri says:

There is no hint anywhere that in order to arrive
at their spiritual exultations and see the visions
which were set down as the Upanishads, they had to practice chastity of the Gandhian type. They are indications even of pre-occupations of a wholly different kind: that in the hermitages there was a good deal of dignified flirtation, and a certain amount of discreet adultery, in addition to the violent love at first sight between handsome princes and beautiful hermitage girls about which Europe has heard so much ever since Gothe, with all his experience of affairs, found Sakuntala irresistible (CC: 227).

6.6.7 Procreation, on its part was so exalted that it became an imperative religious duty. Chaudhuri narrates several incidents from anecdotes in the epics to prove his point. At the same time, Chaudhuri cautions the readers that his account of the sexual life of the classical age is almost based on literary evidence. But, he also justifies his stand by saying that "no literary work can come alive without being anchored in reality and without embodying at least the substance of an actual state. If it were not and did not, it would lose all verisimilitude and appeal, and become ineffectual" (CC: 235-36).

6.6.8 As Chaudhuri is an iconoclast, he does not agree with the popular view that woman plays a passive role in
sex-relationship. He says "It is always proclaimed that she is its victim, but few have said that she is also in redeemer" (CC: 240). According to him, the Hindus were frightened by the idea of naked lust in women and they tried to turn the blind eye to it. Therefore, they would beg the woman's desire as a favour with great humility. He compares the act to "the gallantry of the knight kneeling at the fact of his lady-love (CC: 242). A young wife, according to him, is not an unresponsive person. "A bashful young wife threw a handful of incense into the lamp and put it out, filling the room with the fragrance of her passion but extinguishing its light" (CC: 243). He ridicules the Hindus for their violence in the sexual intercourse. He says that this is another "proof of the foolishness of those who say or believe that the Hindu practise Gandhian non-violence" (CC: 244).

6.6.9 The Hindus could not transform sex by infusing into it love in the Western sense because they were quite incapable of taking any views of the sexual activity which was not physical. So they had to glorify the sex act in itself, and they did so with a perfervid lyricism.

6.6.10 According to Chaudhuri, physical or sexual attraction plays a dominant role in modern matrimonial
world. Economic considerations also creeps in. Chaudhuri says "the marriages are sordid scrambles for money" (TLNTL: 170). In the matrimonial bargain the bride’s father pays an undue attention to the economic status of the groom’s family and never cares for the groom’s mental or moral achievements. Chaudhuri therefore says that "In my young days some fathers and mothers talked about the character or talents of the young men, nowadays nobody pays any attention to these things" (TLNTL: 171).

6.6.11 Chaudhuri analyses the consequences of marriage as seen in the routine life of couple. The husband and wife cease to love each other after a little while since most of the marriages are made possible only on account of mutual physical attraction. He says:

After the physical attraction has worn off most husbands and wives feel only a neighbourly interest in each other and sometimes also neighbourly animosity and hatred... As married life advances, it ceases not only to be a marriage of true minds, but even of bodies. In many families the physical revulsion of old husbands and wives from one another's shows itself painfully (TLNTL: 172).
The sex-starved young men and women and the sexually dissatisfied married couple will be always trying to have some other ways to satisfy their lust without tarnishing their image in society. Chaudhuri rightly says that "In Hindu society, so long as appearances are saved, nothing is wrong" (TLNTL: 177). In some aristocratic or snobbish families the couple will be practising prostitution with mutual convenience or understanding. That is why the slogans like "Bourgeois marriage is legalised prostitution" written by the young man on the walls of women's college are more a dream than a satire.

6.6.12 Chaudhuri tarnishes the image of Indian wives by saying that they are greedy to the core and "the relentless sharpness of tongues always lashed the unemployed husbands, and the home was no place for them" (CC: 247). He also says that in the homes of the salaried class the woman is normally the controller, and higher the salary the more absolute the control is. Very early in married life the wife begins to trample on all the ideals and idealistic activities of the husband and even the looks of her husband are looked upon "as if they were so many mothers-in-law" (CC: 248). He has no right to help a mother, brother or sister in distress. "Before he decides to send money to a needy relative, the man has to brace himself up to meet a she-bear deprived of her whelps" (CC: 248).
Although, Chaudhuri agrees that for a satisfactory home life "marriage is indispensable" (TLNTL: 152), he is not prepared to make, what he thinks, an artificial and unsatisfactory compromise between arranged marriages and marriages which result from falling in love, because, he thinks it makes the worst of both worlds. His advice, therefore, to the Indians who go in for such marriages is "Either marry in the genuine Western way or do not mix up methods which are not compatible" (TLNTL: 154-55).

According to him the traditional system of arranged marriages was sound in its own way. Unfortunately, today the old procedure of arranging marriages continues but in a degraded and degenerated form, so that the old guarantees for a successful marriage are not operative any longer. On the other hand, our social life does not provide opportunities for young people to meet openly and know each other. Love marriages which are the result of secret meeting with guilt consciousness, are not sound. Chaudhuri therefore, advocates respect and affection rather than love as the basis of a happy married life. His conclusion is "without love in the more restricted sense there can be very happy marriages, but without respect and affection there can be none" (TLNTL: 169).
6.7.0 Gandhi advocates compulsory education for girls in India. Already while in South Africa he made a beginning by introducing co-education for the boys and girls in his settlements and by allowing them to mix freely. He even recognizes the need for sex education of children quite early, long before the subject had assumed any importance in the eyes of other educationists. Nehru very strongly believes in the education of women. If they remain uneducated and ignorant, there is no hope for the future of India. Whereas Chaudhuri believes that higher education for women may create an unpleasant situation in the well-being of the society.

6.7.1.0 Gandhi is very particular about the education of girls and feels that co-education is desirable. He also believes that sex education is very essential for girls. He takes up the uphill task of social reformation and tries his level best to suppress the unfair customs which are weighing heavily upon them.

6.7.1.1 Gandhi advocates compulsory education for girls and boys and the same sort of syllabus for both of them until fourth and fifth grades, after which domestic science will be introduced for the girls. Most Indian woman educators in the early 20th century agreed with Gandhi that women's
education must respond to the needs of their different roles. Gandhi feels that the co-education is generally desirable, and he agrees with women educators that it should be universal in the preadolescent years. He also sees eye to eye with the social reformers in the matter of property rights for women. He feels that women "should labour under no legal disability and not suffered by men. I should treat the daughters and sons on a footing of perfect equality" (CW III: 79).

6.7.1.2 Gandhi considers that sex education is equally important for girls. He once discussed the subject to his colleagues in the Ashram:

To a girl who has reached the age of puberty I would tell everything about it. If a younger girl asks about it, I would explain it to her according to her mental capacity. Boys and girls cannot remain innocent for all time, no matter how hard we try. Therefore, it is advisable to tell them the facts of life at a certain age. If this knowledge leads any of them to misbehave themselves, we must not mind. As a matter of fact such knowledge ought to strengthen one's will to chastity. (CW IV: 128).
One of the first books in any Indian language on sex education for girls, perhaps the very first one, was written in Gujarati at Gandhi's instance and published in the thirties by the Navajivan Publishing Trust, founded by Gandhi.

6.7.1.3 In order to assist women to come into their own as early as possible even before they were educated in the literal sense of the term, as that would take a long time, Gandhi wants women to be at least aware of their position and the actual hardships that they had been undergoing. "our first attempt", he says "should be directed towards awakening in the minds of as many woman as possible, a consciousness of their present condition. We can bring home to our woman the sad realities of their present condition, giving them literary education" (CW IV:38).

6.7.1.4 Not only is Gandhi concerned with social reforms designed to get rid of the unfair customs that are weighing heavily on women, but he also gives philosophical consideration to every aspect of the problem of women's emancipation and worked for it. Sridevi writes: "As a consequence, women began to write to him, asking him to help them secure their rights" (Shridevi 1986:2). Throughout his life, Gandhi maintained and worked for the
equality of women with men. A systematic education is essential both for men and women. He says:

Not that a woman should get the same kind of education as given to man. The present type of education must be eschewed both by men and woman. Men and women are equal in status, but they are not the same in physical or mental make up. They are unique pair. They complement each other and are absolutely necessary to each other so much so that one cannot exist without the other. Hence anything that will impair the status of either of them will involve the ruin of both, in equal measure (CW IV: 45).

Gandhi also insists that women should receive their education through the mother tongue:

I feel that teaching English to them would be like killing them. It will never be possible for hundreds of thousands of women to think or express their thoughts in English, and even if it were possible, it would be undesirable (CW IV: 55).

6.7.2.0 Like Gandhi, Nehru is keen on educating women. They should be properly educated, if not for themselves, at
least for the sake of their children. He insists that women should be treated as equal partners who have every right to enjoy what men enjoy.

6.7.2.1 Nehru gives much importance for women's education. In an address at the Prayag Mahila Vidyapitha at Allahabad, he says:

If our nation is to rise, how can it do so if half the nation, if our womankind, lag behind and remain ignorant and uneducated? How can our children grow up into self-reliant and efficient citizens of India if their mothers are not themselves self-reliant and efficient? (SW IV: 136)

As a socialist, Nehru does not like women remaining as domestic prisoners either under the custody of parents or husbands or sons. He thinks that women should be educated if not for themselves at any rate for their children. Therefore he says:

I have always been strongly of the opinion that while it may be possible to neglect men's education, it is not possible or desirable to
neglect women's education. The reasons are obvious. If you educate the women, probably men will also be affected thereby, and in any event children will be affected. For every educationist knows that the formative years of a person's life are the first seven or eight years. We talk about schools and colleges which are no doubt important, but a person is more or less made in the first ten years of his or her life. Obviously, in that period, it is the mother who counts most of all. Therefore the mother who has been well trained in various ways becomes essential to education (SW III: 103).

It should be worth remembering the words of Gandhi who has spoken on the same issue:

The boys can get the education only at home and that only through the mother.... Since the mother is the most competent, the duty of educating the children should be entrusted only to women. Hence the question of the education of children cannot be solved unless efforts are made simultaneously to solve women's education (CW IV: 145).
6.7.2.2 Nehru believes that women must cease to be men's servants and objects of enjoyment as they are at present and become instead life companions or equal partners in the battle of life. While laying the foundation of women's college at Madras on Jan 22, 1955, Nehru speaks clearly on women's education:

Whatever group or religion one might belong to, education is essential. By education, I mean education and not merely learning to be ladylike. Learning to be ladylike may be good in itself, but it is not education as such. Education has mainly two aspects, the cultural aspect which makes a person grow and the productive aspect which makes a person do things. Both are essential (SW IV: 127).

6.7.3 Chaudhuri is right when he points out the reverse method of improvement of relation between men and women in India. As it is, there is no social mingling between the two sexes, and the Indian authorities have wrongly taken a decision to solve the problem by putting the cart before the horse, i.e., by introducing co-education before paving the way for social mingling. Though he appreciates the educated young girls, he seems to suggest that much of the educated women in India are arrogant since they are economically independent.
6.8.0 Though Gandhi recommends a different kind of asceticism from that of the ancient Indian saints, he never recommends people to get away from the responsibilities of family life. As a true lover of humanity, Gandhi realises the importance of family life in human society. Society depends upon family. Family is the nucleus of the society. So, he advises people to live the life of the family man. Gandhi himself is a married man and his family life helps him for the spiritual life. Nehru thinks that the family is one of the primary groups of society, concerned with face to face relationship. Throughout man's history, however, and throughout the world, both the family and the institution of marriage display a considerable variability. Marriage provides a certain secure framework for the process of reproduction and the family affords a medium for primary socialization. According to Nehru, though the joint families of the past served a useful purpose, that structure is lacking up now and it cannot survive in its old form. According to Chaudhuri the dominant note of Indian family is staticity which discourages all kinds of liveliness. The lack of interests and boredom are the two important features of the Indian family.

6.8.1.0 Gandhi advocates the practice of Satyagraha for a radical transformation of the family and society. He traces
out his early influences with which he conducted some experiments at home. He believes that family life is not against spiritual life. It is because of Gandhi women came out from their shells to participate in Satyagraha.

6.8.1.1 Although, Gandhi does not advocate radical reform of the family structure, there is evidence that he is aware that the problem of female subordination is deeply ingrained in the very fabric of society. Gandhi views the subordination of women as a mechanism to preserve the property and power of the patriarchal family. Gandhi sees clearly that one aspect of patriarchy, namely inheritance laws favouring the male line, contributes to the subordination of women. But, he is moderate in that he does not advocate a radical assault against the traditional institutions of the family, but rather hopes that the spiritual regeneration of men and women would lead to improved relations with them. No theoretical scheme for the restructuring of society can solve women's problem. Women should formulate their goals, struggle for their rights and redefine them through the practice of satyagraha. The search for truth through non-violent residence is particularly suited for women. The practice of satyagraha will enable them to transform the family and society for the betterment of all men, women and children.
It is interesting to note that Gandhi learnt the art of non-violence from his wife Kasturba. Like other fields of human life, in family life also, Gandhi conducted some experiments. The early satyagraha experiments were conducted in his family. In his life, Gandhi was influenced by his father, mother and the servant-maid. Gandhi's religious life was based upon his mother's religious life. In his later life, he emphasised the importance of vows only because of his motherly influence. The servant-maid Rampha actually shaped the philosophy of Gandhi and advised him to utter the name of 'Ram'. All these incidents happened in the family of Gandhi. Each and every man's life is affected by his family background. That is why Gandhi in particular and Hinduism in general, emphasise the family life as an important one.

The family life is not against spiritual life. But each one must realise the limits of the family life and prepare for the other spheres of life. Both husband and wife can live together as companions, i.e., spiritual companions, according to Gandhi. Brahmacharya life is the search for real knowledge and that experience is possible through the family life also. The best example to quote here is the family of Maharishi Ramakrishna Paramahamsa and Saratha Devi. This is the ideal relationship between man
and woman. In his later part of his life, Gandhi lived the life of brahmachari with Kasturba.

6.8.1.4 Gandhi trained ordinary housewives to come out from their shells and picket liquor and opium shops. Many of these women have to revolt against their families, parents and husbands to participate in this revolt against British rule. Gandhi's ideas about the status and role of women in families are forthright.

Indulgence lies at the root of family life. Hinduism as well as other religions have tried to bring in self-restraint. If the husband is a god, the wife is also a goddess. She is not a slave, but a friend and companion with equal rights. Each is a guru for the other. A daughter's share must be equal to that of a son. If a husband is unjust to his wife, she has the right to live separately. Both have equal rights to the children. In short, I admit no distinction between man and woman except such as has been made by nature and can be seen with human eyes (CW III: 71).

6.8.2.0 Nehru talks ill of the joint family system, which according to him, will soon disappear. It curbs
individuality and it has already started losing its hold in many of the educated families of India. The younger members are no longer interested in helping their impoverished relatives. The greatest disadvantage in this type of family system is that it shelters lazy people and make them very inactive.

6.8.2.1 The whole history of Hindu family reveals the fact that it is always maintained as joint and organic. But, unfortunately the joint families cannot survive in its old form, according to Nehru. It is pulled in two different directions at the same time - the individual asserting his right to his own way of living, and the larger social group, the community or nation demanding a unified pattern and equal opportunities for all" (SW IV: 175). Nehru argues that the joint family does not fit in with the modern time and therefore, it will disappear soon:

Between these two pulls, the middle pull of the joint family becomes less and less; it comes in the way of the individual life as well as the larger national life. It does not fit in with the thought and elemental forces that move the world today. So, it must fade away, as it is indeed doing (SW IV: 176).
As we are deep-rooted in the past, major changes take time, but, it is certain that the end of joint family is near. Dr. Radhakrishnan has rightly said: "Our thoughts today go to Nehru as a great emancipator of the human race, one who had given all his life and energy to, the feeling of men's mind from political bondage, economic slavery, social oppression and cultural stagnation" (cited in Zakaria 1989: 102).

6.8.2.2 The joint family system has been hailed as one of the major factors in the continuance of cultural traditions in India. But, Nehru is frank and straightforward in pointing out that the institution of joint-family is slowly beginning to lose its hold on many of the educated folks in big cities, though the sense of kinship in India is still in general much stronger than in the western world. It is so, because younger members of the family are no longer inclined to contribute to the upkeep of impoverished relations or to carry out the wishes of their elders, especially when they reached maturity. Nehru, however, believes that the family as a unit is important, especially the smaller family that fulfils a psychological need.

6.8.2.3 But, it should be borne in mind that the joint-family system has its own disadvantages. It hinders the
development of personality since the head of the family, who enjoys absolute powers, provides very little or limited opportunities for full development of the members of the family. The status of women in the joint family is generally very low, since sons are considered as assets and daughters as liabilities and daughters-in-law are supposed to merge their individuality with their husbands. But the greatest disadvantage is that the joint family provides shelter to lazy people and encourages laziness on the part of some members. When a person is in a position to lead comfortable life in a joint family, without exerting himself, he is likely to avoid strenuous activities. Nehru says:

There is a feeling that the burden falls on some and not on others, that some are not pulling their weight, that some sow while others reap, and so on (SWIV: 65).

Though, scholars like A.L. Basham believes that "In India as long as there is the traditional ideal which expects sons and grandsons to provide for their elders with necessities of life and to care for them in their old age, the joint family system will continue" (Basham, 1982: 15). Nehru considers that the joint family system will suppress the individual and prevent growth.
6.8.3.0 Chaudhuri's says that in most of the Indian families, the interests or hobbies of the young men and women are discouraged, which often results in frustration and aloofness. As there is no mutual understanding between the members of the family, 'loneliness' dominates the Indian family scene. Like Nehru, he disapproves of the joint family system. He also depicts the quarrels between the mother-in-law and daughter-in-law and the indifferent attitude of father and son.

6.8.3.1 Chaudhuri's views on the Indian families are very insightful. He says, that the dominant note of Indian family is staticity which discourages all kinds of liveliness. He observes:

Most of the Indian homes are stagnant, stuffy, or even stifling in their psychological staticity and for this reason if a member of the family happens to possess a lively spirit he is driven out from the home to show it in places which cannot be civilized in its expression (TLNTL: 185).

Sometimes, the interests of the young men and women are curbed by the parents. "I have always been dismayed by the indifference to hobbies shown by my countrymen. Actually,
many parents consider them to be moral deliquency in their children, and never allow them to have them when the children are obedient" (TLNTL: 186). This kind of suppression of the interests of the young men and women is responsible for the cumulative frustration which asserts itself at the earliest opportunity. "The result of the youth in India begins with the suppression of their interest in early childhood" (TLNTL: 187). The things of the mind like literature, art, music, drama, etc. are not generally encouraged by the parents who think that everything except an earning of livelihood is redundant and even a waste.

6.8.3.2 In many Indian families there is no mutual understanding between its members and thus a sensitive man is likely to feel lonely in spite of being surrounded by his kith and kin. To illustrate the problem of maintenance of the family Chaudhuri uses the analogy of the car.

To send a wife to her father's house, as it is customary to do in Hindu society, may be like sending a car for periodic overhaul to a garage, but to live with her calls for a different kind of attention, which, to continue the analogy of the car, is like providing cooling and lubrication all the time the engine is running. Try to run it
without these and it will not be long before it disintegrates (TLNTL: 192).

He suggests that it is better to have a divorce than to endure constant nagging and bickering within the family. He therefore, says, "I would rather die of family cholera, which is divorce, than have its dyspepsia, which is bickering" (TLNTL: 193).

6.8.3.3 Like Nehru, Chaudhuri disapproves of the joint family system, which he thinks is still the norm of the family among Indians, in general, today fully convinced that the joint family system must be swept aside, both in theory and practice, Chaudhuri first sets but to prove that there is no historical justification for its continuance. According to him, "there was no time in the history of Hindu society in which the joint family was the sole expression of family life, when its sway was indisputed, or when it was not breaking up. So far, as we know the history of Hindu family, the joint family has been in existence and breaking up simultaneously all the time" (TLNTL: 93). He observes that the 'Manu Smriti' does not make any mention of the joint family but refers to the smaller family as the proper unit of the 'Grihasthashrama'. 
6.8.3.4 According to Chaudhuri, the two major evils in the system are "the destruction of individuality and the spirit of self-help, and the erosion of food feeling among the members of a large family". (TLNTL: 97) But, there are also numerous other evils. The family quarrels caused by women folk are quite common in it. One of the aberrations of the Hindu society is the peculiar relation between the mother-in-law and the daughter-in-law. In fact, a kind of "home law" is always operative in the Indian family where the daughter-in-law is ill-treated by the mother-in-law in the first half of their life and the mother-in-law is ill-treated by the daughter-in-law in the latter part of their life. Thus, both of them have to undergo the two stages of serving and reigning in the reverse order.

6.8.3.5 According to Chaudhuri, there is generally more intercommunication between women than between men. The mothers discuss anything and everything before their daughters but the fathers do not do so before their sons. One more peculiarity of the Indian joint family is that the grandchildren are generally closer with the grandparents than with the parents. Thus, the joint family system has more evils and therefore, it is not very surprising when he concludes that "the joint family has outlived whatever usefulness it had, and the sooner it comes to an end the
better will it be for everybody concerned" (TLNTL: 132). As Verghese comments "Chaudhuri's is a perceptive analysis of the evils of the joint family, both from the historical and the sociological angles" (Verghese 1973: 75).

6.9.0 Gandhi advocates economic independence of women. He visualizes the role of women, as well as men, in the social biological context as agents responsible for the continuity of the human race and its continued spiritual and cultural evolution. He considers that many women should take up some form of work. Nehru is of the opinion that female weakness is only superficial; if women would draw upon their inner reserves of strength, no obstacle could block their progress. He strongly believes in the education of women. Even though certain occupations are not suited for women, there are plenty of occupations which they could engage in. But, Chaudhuri is highly prejudiced against the educated women and criticizes the working women as the greatest threat to the family in every country and society. To him, the married working women are more independent and arrogant than the jobless housewives.

6.9.1 Gandhi insists that women should be taught the management of the home, the things they should or should not do during pregnancy and the nursing and care of children. At the same time, Gandhi indicates that women must work and
earn their livelihood. He points out that, though women do more work than men, they get less wages. He says: "Truly speaking, both men and women should get equal wages. That is women's right. It is only fair" (CW VI: 79).

6.9.2 Nehru believes that women have suffered gross social and economic injustices. Therefore, he tries his level best to remove various social and economic obstacle which stand in the way of their progress. Nehru thinks that women have failed to make maximum contribution to the society because men has always looked upon them as weak and so prevent them from participating in different spheres of life. He makes women realise their dignity through economic independence. His struggle for the liberation of women from the bondage of age-old customs and traditions that prevented them from claiming equality with men is to generate awareness among them that they are not mere puppets in the hands of men. He says:

For all of us, therefore, the first problem that presents itself is how to free India and remove the many burdens of the Indian masses. But the women of India have an additional task and that is to free themselves from the tyranny of man-made customs and laws. They will have to carry on this
second struggle by themselves, for men are not likely to help them. (SW IV: 129)

6.9.3.0 Chaudhuri believes that the working women have spoiled the happiness of the Indian family life. Their economic independence gives them an airy outlook in life and they exploit it to a great extent. Shamelessly the other members of the family depend on them and that would aggravate their egotism. Ironically, the educated women prefer only desk work rather than agricultural or industrial jobs.

6.9.3.1 Chaudhuri firmly believes that the emergence of the working women is a great threat to the happiness of family life. Almost with a fanatic zeal he denounces all aspects of what he thinks is a comparatively new trend in India. The attractive salaries the working women draw make them self-sufficient for an attractive dowry. Thus, employment of woman seems to be a stop-gap arrangement. Chaudhuri describes the conditions of the working girl and the change of the locale very convincingly:

In my young days, when a girl was withdrawn from school or college in anticipation of marriage, we
used to say that she was in the waiting room. At present a far larger number of girls are to be seen in the same waiting room, but now in an office, not the home. A bigger difference is that for money, the train does not arrive at all; formerly, at the worst, it was unpunctual.

(TLNTL: 138)

6.9.3.2 Another reason for the girls' attraction for jobs is the economic independence which they enjoy and the consequent love of the members of her family who depend upon her earning. He says, "In a living society even the relatives of a girl do not feel embarrassed to be under financial obligation to her lover" (TLNTL: 150).

6.9.3.3 One of the main reasons of Chaudhuri's prejudice against the working women in India is that the married working women are more independent and arrogant than the jobless housewives. Their economic independence results in egotism. Chaudhuri argues how this idea is a Western imitation.

... the Indian phenomenon is really derivative. Its practical emergence is due substantially to the impact of western influences, and its apologia
is wholly imported. To cut the matter short, as in political ideas, economic organisation, literature and art, or fashion, here too we are faced with a case of imitation, the working woman being only the economic counterpart of the woman in jeans (TLNTL: 146).

He points out the three main interests of the married working woman in a priority order:

In the emotional life of our womenfolk three loves - for husband, for child, for saris - constitute a harmonic triad, in which the last love is the treble, the second middle register and the first the base note (TLNTL: 153).

Whereas, love of money is the characteristic quality of the working girl, love of clothes happens to be the dominant feature of the married working woman.

6.10.0 The survival of human race depends on the shift from violence to non-violence. The male has played the dominant role in the recorded history and they have been the major source of violence. Women, as mothers, are mainly involved in the procreation and perpetuation of the race.
Their roles have been more creative and constructive. They are capable of putting up with great difficulties silently. Gandhi realizes this potential for self-suffering and sacrifice is the primary source of satyagraha and he strongly believes that women are destined to play the cardinal role in the emerging non-violent civilization. Nehru, is more scientific in his approach to settle the problems of women in India. He is not hyper-critic of Gandhi nor is he a mere camp-follower. Therefore, he cannot digest the puritanical attitude of Gandhi towards sex, which, according to him, is only meant for procreation. He strongly believes that the female weakness is only superficial; if women would draw upon their inner strength of reserves, no obstacle could block their progress. Whereas, Chaudhuri, though sympathises with the modern girls, is not an androfeminist like Gandhi. He sounds very logical when he tarnishes the age-old belief that women are passive puppets in the sex act. However, he is highly prejudiced against the working women in India. His comments help the readers to understand the man-woman relationship from a liberal point of view. It speaks of Chaudhuri's sharp intelligence and stunning scholarship behind it.