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Precarious Education¹ and Employability Crises in Osborne's *Look Back in Anger*

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Abstract

Rising rates of frustration, anger, psychological disorders, gender conflicts, class conflicts, unethical practices, familial and conjugal disharmony, and job insecurity question the true mission of education. The irony of modern education is that, instead of teaching individuals how to handle the ups and downs of life and family, it complicates life by fostering insatiable desires and illogical competition. Instead of grooming a raw child into a reliable personality, it renders learners vulnerable. If the educated are the greater sufferers, it presents a serious challenge for educators and exposes the precarious outcomes of the current educational system. University education often fails to meet the expectations of students; rather, it deprives them of suitable employment. The paradox of higher education lies in the fact that the very system believed to be a weapon against injustice and victimization has itself become a major force behind the precarization of young aspirants. This paper aims to analyze and understand how far the contemporary education system and university academic culture are capable of achieving the goals of higher education. It also seeks to identify the factors that make education precarious. Further, it examines John Osborne's *Look Back in Anger* (1956) from the perspective of precarious education, employability crises, and the shift from violence to empathy. The study explores how literary speculation reflects the consequences of precarious education and the resulting crises of employability.

Keywords: Precarity, Rationale, Precarious education, Employability crises, Empathy

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An Overview of Precarious Education and Precarity

The overwhelming advancement of technology, industrialization, and delusive government policies has left behind the values of ethics, peace of mind, and the harmony between human beings and their overriding desires. Most educational systems motivate young minds toward economic well-being and material ambition, with little regard for mental and social welfare, and consequently fail to nurture the genuine talents of young aspirants. Government policies often fail to ensure quality education or create adequate employment opportunities, leading to severe employability crises. The present education system leaves learners in a state of dilemma, turning them into inescapable laborers trapped in the cobweb of capitalist ideology. The paradox is evident: the more educational degrees individuals obtain, the more conflicts emerge within society—clear indicators of *precarious education*.

Theoretical praxis such as deconstruction and postcolonialism has initiated questioning of established social and academic structures, yet these approaches have largely failed to resolve or address the root issues, leaving learners' lives uncertain and vulnerable. Despite obtaining university degrees, many graduates remain unable to secure suitable employment or adapt to their familial and social environments. Higher education weaves lofty dreams in the minds of scholars, but the scarcity of higher-level jobs forces them to accept positions far below their qualifications or spend years searching for appropriate employment. This crisis of employability heightens frustration, aggression, and pessimism among the educated, rendering their lives precarious. Valerie Harwood et al. (2013) define “precarious education” as the condition of “young people experiencing educational disadvantage.” The effects of such precarious education are visible in the deteriorating mental health of unemployed, educated youth. The rationale behind this phenomenon can best be understood through the concept of *precarity* and the notion of a *precarious life*.

The term *precarious education* derives from the broader concept of *precarity*, itself rooted in the Italian *precarietà*, the Spanish *precariedad*, and the French *précarité*, meaning “granted or exercised only with the permission of another; insecure, uncertain,” or “unstable.” According to Biglia and Martí (2014), *precarity* refers to the widespread condition of temporary, flexible, and insecure labor in post-industrial societies. The concept gained theoretical momentum through Judith Butler's *Precarious Life: The Powers of Mourning and Violence* (2011), a philosophical discourse on the aftermath of the 9/11 attacks on the World Trade Center. Butler (2009) observes that “physical beings suffer from a general precariousness as a condition of being vulnerable and ultimately exposed to death. However, humans try to immunize themselves against precariousness through family, social bonds, or the welfare state” (qtd. in Alberti et al. 3).

Precarity in Contemporary Context

Although the notion of precarious life can be traced back to the history of West African slaves in the United States and bonded laborers across the world, the post-industrial era has broadened its reach to include the educated and skilled youth—those once considered a nation's greatest asset. In the beginning, only the uneducated and unskilled workers were victimized

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and reduced to the precariat, but in the contemporary neoliberal economy, even the educated suffer similar insecurity. As Compose et al. (2018) note, “Labour market reform is one of the most important structural reforms but also one of the least well-understood” (“LSE Business Review”).

Industrialists and neocolonial forces may have expanded job opportunities and choices for workers, yet they have simultaneously deprived them of the right to bargain or demand what they deserve. There exists a continuous conflict between humanist and capitalist ideologies, each operating through evolving socio-economic variables. The major difference between precarity in the past and in the present lies in its methods of enforcement: earlier through overt violence, such as enslavement and capture, and now through nonviolent neoliberal mechanisms of control. Emmanuel Levinas remarks that “precarious life approaches the question of a non-violent ethics.” He urges a rethinking of corporate or work ethics, observing “how easily human life is annulled,” and that the hidden agenda of such ethics is “precisely a struggle to keep fear and anxiety far from turning into murderous action” (qtd. in Butler xvii).

Precarity may thus be defined as an existence marked by contingency, uncertainty, and unpredictability. Even a person holding a university degree may experience job insecurity, unstable income, and the constant threat of organizational downsizing—all of which erode self-respect, identity, and moral integrity. Such conditions exemplify *precarious education*: when education fails to provide stability or dignity, it becomes complicit in perpetuating precarity. As Hannah Schilling observes, “Young people living under precarious conditions engage with an urban world where instability is the norm” (4).

Economic policies of human resource management (HRM) operate on the principle of “maximum work with minimum human resource and minimum expenditure.” This approach benefits employers and capitalists but intensifies the precariousness of employees’ lives. G. Alberti, in his essay “Against and Beyond Precarity: Work in Insecure Times,” concludes that “In this Marxian understanding, there is no one group for whom precarity is a unique hallmark; precarity is instead theorized as inherent to all labour-capital relationships, to varying degrees” (4).

Rationale behind Precarious Education

Valerie Harwood et al. (2014), in their paper “*Precarious Education and the University: Navigating the Silenced Borders of Participation*,” observe that “the rationale for improving access to university is the possibility that it can lead to a better life” (25). They further argue that “the university has the responsibility to recognize and respond to the precarious education of its Other” (25). Globally, precarious education manifests where there is a lack of (a) academic vision, (b) employability skills, and (c) moral ethics. The problem of academic vision is evident in the proliferation of universities that foster materialistic desires among students but fail to provide meaningful training in employability, entrepreneurship, work ethics, or psychological well-being. Visionless and impractical institutions merely produce a crowd of unemployed graduates. As Kouakou (2010; 2011, qtd. in Schilling 6) notes, “Holding a

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university degree and being a first-job-seeker even increases the probability to belong to the group of the unemployed.”

When the purpose of a university is to educate everyone without clearly defining the nature and purpose of that education, it undermines social well-being and the shaping of future generations. Modern education inculcates a questioning spirit against established social and ethical orders but offers no path toward resolution. This intellectual restlessness throws learners into a state of dilemma and interpersonal conflict, indicating the absence of an academic environment capable of bridging the widening gap between theory and practice. A single, dogmatic engagement with theories like Marxism or Colonialism tends to produce anger against dominant classes without a humane resolution, often leading to frustration and, at times, aggression. As Harwood et al. (2014) point out, “education industries are tying learners to hopes, dreams, or desires that cannot be met” (29). Such systems render life precarious because students are not guided toward constructive goals; consequently, they either feel helpless in acquiring employment or begin misusing their education.

When desires remain unfulfilled, individuals with fragile temperaments succumb to frustration, depression, and verbal aggression, while those with stronger dispositions may misuse their intellect for destructive ends. Caliban in Shakespeare’s *The Tempest* (1611) abuses Prospero in frustration because his master failed to teach him how to wield the power of language and communication. Similarly, Jimmy Porter in John Osborne’s *Look Back in Anger* (1956) vents his frustration through aggression toward Alison, Cliff, and Helena. Both figures are deprived of academic vision and therefore doomed to live precarious lives. Institutions that aim only to produce educated youth without ensuring job prospects function as mere centers of precarious education.

The second major issue is employability—the backbone of livelihood. Education that fails to help learners secure jobs or sustain their families inevitably contributes to precarity. The educated cannot be certain of opportunities to apply their knowledge meaningfully. Job crises arise from multiple factors: an imbalance between job supply and demand, a rapid rise in the educated population, inadequate skill recognition, and curricula devoid of practical training. Joblessness forces individuals to accept positions below their qualifications, outside their fields, or incompatible with their dispositions, often resulting in repetitive job-switching in search of security. Their existence reduces to mere survival rather than self-actualization because, as Schilling observes, “A workfare regime has replaced the welfare regime, with the guiding principle: any job is better than no job” (6).

The uncertainty of obtaining employment aligned with one’s interests or expertise leads to further risks—the erosion of knowledge, intellectual stagnation, and the loss of confidence to face challenges. Schilling (2015) defines *precarity* as “a living situation defined by the residents’ uncertainty about the availability of resources in the future and the scarcity of resources in the present” (3). Jimmy Porter’s management of a sweet shop in *Look Back in Anger* is neither his preference nor befitting his education, yet he must do so for survival. Alberti et al. (2018) note, “The tendency to accept jobs below their skill levels leads to forms

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of work degradation and de-skilling” (24). When the gap between the aspirations of educated youth and their achievements widens excessively, it pushes them toward criminality, social deviance, or unethical practices. Deprived of employment, social vision, and educational direction, they become easy prey for militant and corrupt ideologies—thus deepening their own precarity.

The third defining aspect of precarious education is the erosion of moral values and ethics within academic systems. Alberti et al. (2018) observe that “the moral authority of the university to educate is called into question when it fails to address the precarious Other” (26). In such environments, it is uncertain whether youth will receive equitable skill training or ethical guidance. Aline Courtois and Theresa O’Keefe, in their study “*The Hamster Wheel of Precarity*,” conclude that an educated person without a permanent job becomes trapped in a capitalist cycle from which there is no escape. These individuals oscillate between contractual and non-contractual work, hourly and sessional jobs, zero-hour contracts, temporary or part-time positions—each representing different faces of precarious education.

The relationship between employer and employee thus remains fundamentally Marxist. If unemployment represents one mode of precarious life, exploitative work environments embody another. Job-fare and work-fare regimes have become instruments of *flexi-exploitation*—the corrosion of intellect and creativity through underutilization or misuse. This condition arises when governments fail to generate employment proportional to the growing educated population, thereby allowing capitalist and neo-imperialist powers to dominate job markets.

Even when individuals acquire job skills and academic vision, they face uncertainty regarding recognition and institutional stability. When they do achieve recognition, they risk dismissal or suppression for speaking truthfully or challenging corruption. Both precarious education and precarious life are thus interdependent—each perpetuating and reinforcing the other. Precarious education produces precarious lives, and precarious living conditions further entrench precarious learning environments.

Socio-political Background of John Osborne and His *Look Back in Anger*

The socio-political environment is a decisive factor behind both precarious education and precarious life. Literary works themselves are the outcome of their sociopolitical background, for the author is either affected by it or a product of it. The rationale behind the manifestation of precarious education and employability crises in Osborne’s *Look Back in Anger* (1956) is that John Osborne was directly shaped by the precarious environment of post-war England. It is therefore argued that his play reflects not only personal frustration but also the collective anxiety of a society facing economic uncertainty, class conflict, and moral disillusionment:

Literature constitutes a powerful medium through which to investigate fragility and, particularly, the fragile future: Not only is it able to stage sophisticated explorations of biological, social, economic, political and aesthetic situations of fragility, but its codes, media and genres are themselves subject to the fragilities they seek to represent. (Botha, Marc 2014:1)

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Osborne, coming of working class, himself becomes an image of the factors responsible for precarious education and the very cause of the origin of working-class drama in England. His play *Look Back in Anger* deals with the condition of educated youths in England after the World War II and ventures to paradigm shift from Elizabethan and Victorian theatres to modern theater. After the end of the World War II, England has faced a complex situation of internal affairs- that is to tolerate/cope with the loss of empire like India has faced since 1947 and at the same time also of losing its assets in America in exchange of paying its debts. However, post-1950 Britain was recovering from both political and economic upheaval but there was a general anger in the educated youths against the Welfare State² for having created a wide gap between populism³ and welfare of the educated youth force of middle class in general and working class in particular. It is not only Osborne whose writings capture the angst of youths but his contemporaries like, Kingsley Amis, in his novel *Lucky Jim* (1954) also deals with the theme of angry young generation. People were worried about prevailing uncertainty of life, job and peace. Thus, their writings are marked by acute realism. Being a modernist dramatist, he is a true representative of the angst of modern education and the contemporary youth. Osborne's view towards life is ontological who believes in questioning the long cherished universal set of norms and ideals.

Look Back in Anger and Precarious Education:

Osborne's play *Look Back in Anger* (1955) is a ground breaking work in the history of English theater. The play, in three acts, manifests failure of an educational vision portrayed through the failures of young couple Jimmy Porter and Alison Porter both in their conjugal and professional life; consequently, they are bound to live a loveless life. They appear to be dissatisfied with their marital relationship that makes their life precarious. Despite being a Red Brick University graduate and full of intellectual enthusiasm, Jimmy fails to get a job as per his talent and qualification. Unfortunately, he runs a sweat shop for livelihood and his wife, Alison, though educated but does not reflect any sign of talent or skill. Alison, though, was once fascinated towards Jimmy's bold, enthusiastic lion like appearance, now she does not like his ruffian style and looks him as a savage.

Moreover, in spite of having been married to Jimmy Porter, she is fond of Cliff, a least educated helper to Jimmy at his sweet shop. While talking with her friend Helena Charles she reveals, "If things have worked out with Cliff, it's because he is kind and lovable, and I have genuinely grown fond of him. But it has been a fluke" (Osborne. 1955-41). Jimmy, though, was in love with her yet he targets her of his sarcastic remarks for having been frustrated of his joblessness and prejudiced of the capitalistic attitude of upper class. Entire play deals with one sided verbal attacks by Jimmy on Alison. In the first act, it seems Alison is submissive and too innocent to react against Jimmy's bombardment at her but in the second act it becomes evident that Jimmy's verbal attacks are not just his mean and low standard comments on Alison rather he is quite intelligent in assessing her personality when she herself reveals everything with her friend Helena.

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The causes behind his rudeness and general anger appear through- a) his failure to acquire a suitable job and b) his prejudice against the upper class which he learns during his education. These causes create an irreducible distance between him and Alison which consequently affect his marital (sex) life too. The university education failed to enlighten him how to deal with the complexity of relation between lower and upper class except shooting them with his hatred and anger. However, the experienced Helena not only fuses his anger but reduces his bear like personality to a common man with her advances to satisfy his unfulfilled desire for sex. Consequently, the couple Alison and Jimmy live the life neither as husband-wife nor even as human beings but as a precarious conjugal life of “bear and a squirrel” (1955-Act 2, Scene ii).

Jimmy Porter a Product of Precarious Education:

Jimmy Porter, the leading character of *Look Back in Anger* is a young graduate from Red Brick University. He becomes just an academic product transported to the world market. Despite having a university degree, he is jobless, so he runs a sweet shop which is below his status and irrelevant to his education. This situation enlarges the gap between a shopkeeper and the dreams and expectations weaved while receiving university education. This rising gap results in anger. Jimmy, thus, stands as a prototype of precarious education which causes irritation, anxiety and anger and gives birth to “angry young generation”. Jimmy’s disillusionment, cynicism and skepticism are consequences of his failure in achieving a job and working in an adverse environment. His mind is filled with literary models, ideals and quotes of morality but he lives in the company of those who have neither any knowledge nor interest in the area.

Nirad C. Chaudhary in the chapter “Oh! To Live in Lubber-land” in *A Passage to England* (1910) has acknowledged the status of educated individuals of England which he evinces as:

For individuals, as for nations, doing well in life and doing something in life are contradictory aims. The real test for the Welfare State will be whether it has been able to merge the two ends, so far as they can be merged ... This difficulty is not due to an absence of men with a will to do something. The real trouble is that there is very little to do. And it is very difficult to arrive at a clear perception of what to do (*A Passage to England*-214-215)

The perfect image of Chaudhary’s impression is well evidenced in Jimmy. Though, Jimmy is doing something i.e., running a sweet shop but he is completely dissatisfied of it because it is against his desired goal and irrelevant to his academic qualification. It becomes evident that the reason of his anger against the Welfare State and its policies is for inability to create jobs and provide suitable employment to the young graduates like Jimmy. The organization claims to be dedicated to the welfare of the British society that evidences its inclination towards populism only and nothing for creating new opportunities for the qualified youth force.

For his survival and livelihood, a man does anything in which he is neither interested nor qualified but it throws him in a state of uncertainty of success. Such conditions make a

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person angry, cynic and skeptic despite being a well-educated personality. Consequently, he fails to do well either in his personal or professional life. The qualified people like Jimmy porter depend upon the government to create jobs relevant to the area of the students or at least create an environment where these educated persons could focus their area of interest and work for their personal as well as social welfare. Lack of such environment makes life of the qualified persons unsafe, uncertain and disillusioned from the world around. It was not Jimmy alone who was angry but within entire Britain there was unrest among the youth. Young people, the major stake holders of the Education Act 1944 could not get any employment. Thus, Jimmy's anger is the anger of all stake holders of England against policies and authorities of the British Government who have made their education precarious. His anger is against the established institutions; in fact, he desired anti-establishmentarianism. Release of anger, however, is the best therapy for safeguarding oneself from mental disorders like trauma, depression and psychosis etc. Ronald Hayman puts:

Jimmy Porter pours the same sulphuric energy into the attacks he launches on anything that surrounds him--Alison, Cliff, Helena, the Sunday Papers, the social system, women in general, conservative members of the parliament, Billy Graham, the H. Bomb, and the people who don't like Jazz. . . . (*Contemporary Playwrights: John Osborne, 1970-4*)

Jimmy suspects the impending risk of his stand as an intellectual. For while running a sweet stall and living in the company of Alison and Cliff, who have no concern with the world of academia, are unable to understand his ironical and satirical speeches and quotation of literary allusions for exhibiting higher concepts and theories as per situation. When Jimmy expects response of his reference to a news about a woman who went to the mass meeting of a certain American evangelist at Earls court; his own personality is questioned, when he looks up sharply for a response, but there isn't any from either of the two, he realizes the risk, "Sometimes, I wonder if there isn't something wrong with me" (*Look Back in Anger. Act I, Scene-I, p-7*). This is an outcome of his precarious education that he doubts on himself and finds himself misfit in the sociopolitical environment around him. He comments on both for having not read Priestley's piece that week in the magazine, "One can't raise themselves out of their delicious sloth! (Act-I, Scene-I, p-8).

There is wide difference between the people of less education but more engagement in some business and those who are highly educated focused only in one area of expertise with some higher dreams and purpose. The persons of the first category can easily adapt and cope with the prevailing conditions of precarity but the persons of second category fail to adapt such an adverse environment. For them it becomes difficult to cope with the prevailing conditions. Jimmy belongs to the second category that is why when he does not get a suitable job in the area of his education he gets upset and dissatisfied with entire government system. The major causes behind these unfavorable conditions which Jimmy faces, are implementation of wrong policies of the Welfare State and capitalistic ideology prevailing in the entire social structure.

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This is evident with the recurring phrases and remarks of Jimmy throughout the play. In the very beginning he realizes:

There aren't any good, brave causes left. If the big-bang does come and we all get killed off, it won't be in aid of the old-fashioned grand design. It will just be for the brave-new-nothing-very-much-thank-you. About as pointless and inglorious as stepping in front of a bus. (*Look Back in Anger*. Scene I, Act III, p-89)

The statement is evidence not only of Jimmy's problem of finding any good, brave cause for his work but also of exploring his own potential as an educated personality. Thus, he acquires the ability to do well in life while his institution Red Brick University doesn't have any vision to merge his ability with a suitable opportunity. It functions only for the sake of its materialistic mission, leaves its students confused, cynical, skeptic, aimless, baseless, disillusioned in the world.

At the same time Jimmy's failure to acquire a job also questions the goals of higher education in Red Brick University and pinpoints that the education is precarious to its students; no matter that the degree is of higher repute. Jimmy's choice of running a sweet shop is entirely irrelevant to his qualification. His failure questions the vision and mission of the university also. Running a sweet shop, questions his education, skill and talent to reaching out any stage of the goal of education. He fails to acquire higher goal of education which are to find a job and to transform his own self from an ignorant confused savage boy into an amicable, successful, and reliable personality. However, Jimmy's mental and psychological condition questions the vision and the goal of educational institution. The real objective of education is not only to make students a material production by providing them degree of material and theoretical knowledge but also to skilling them for earning their livelihood, enabling them to locate themselves in the world around them, identify their talents, explore their innate talents, differentiate between good and bad, moral and immoral, build up their personality, creating a revolution against the wrong and contribute to create an amicable society as indicated by Tagore:

Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of dust and gives us the wealth of not things but of inner light, not of power but of love, making this truth it's even and giving expression to it. (Ravindra Nath Tagore)

Though, during conversation, he quotes many phrases/names from literary texts but he does not reveal any particular idea/view/moral which he is motivated of. Mere quoting references from authors and poets does not claim his transformation from an ignorant savage into a successful educated personality who could be accountable and reliable. His academic knowledge seems only theoretical one that has enhanced materialistic information in him but failed to explore his own zeal/interest and hidden potential that could help him in transforming him into a reliable personality and an ability to locate his own position in the contemporary world. His anger and dissatisfaction are locked into his unconscious; consequently, he makes his own existence precarious and his personality as 'an angry young man' which is well

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reflected through his general talks. What is noticeable is that anger itself is a fun of academic vision. He, thus, lacks an academic vision, therefore, is unable to locate himself in the then state of socio-political order.

Jimmy's academics suffers not only of unavailability of jobs but also of mismatched marriage. Alison does not realize his problems even more his expectations are different from that of hers. Alison longs for vegetable love while Jimmy for potent life full of enthusiasm. Alison herself reveals it while talking to her friend Helena:

Those next few months at the flat in Poplar were nightmare. I suppose, I must be soft and squeamish, and snobbish, but I felt as though I'd been dropped in a jungle. I could not believe that two educated people could be so savage, and so ... uncompromising.
(*Look Back in Anger*. 1955, Act II, Scene I, p-42)

Look Back in Anger as an Allegory of Precarious Education:

Jimmy Porter is not an individual character of the play *Look Back in Anger*, rather a type that represents the miserable condition of working class educated youth in England and worldwide as well. The impending condition that Osborne envisions in the midst of 20th century becomes true in the beginning of the 21st century when Hannah Schilling, after a major research work advises that, "The Precariousness of European Youth needs to be seen in the context of the transformation of key institutions that have been (and still are, to some extent) central in the distribution of security and stability, which derives from normal employment relations" (Schilling, 2015-8).

He adds, "Furthermore, currently young people may not even be sure that once they achieve a status/ position that this position is safe for the remainder of their career" (8). Since in present era right to education has made education compulsory for all children in all countries of the world, there is rapid rise in precarious education in all over the world. For the last several decades a number of universities, which have emerged in the world of academia, focus on corporate production of educational product that is to provide degrees to the students which are highly sophisticated in terms of significance but are least reliable in terms of creativity, work efficiency, national as well as social integrity and dutifulness. Instead, the young minds are misdirected towards material gains, luxury life style with the least work and are filled with high aspirations and ambitions of hunting for prestigious and grand jobs but unable to recognize their own potential to venture to undertake higher responsibilities and work in the areas either yet un-attempted or yet ignored. Thus, Jimmy allegorizes the academic precariat of the entire world.

When the rate of the world literacy was the lowest, people suffered for ignorance, innocence and being dependent on the few capitalists or imperialists for everything and fell victims of flexploitation by them as a result leading themselves to a precarious life. Education becomes then their right and the only way to liberate themselves from such miserable life. Now the rapidly rising rate of world literacy, irrespective to their employment and ethical grooming, has given rise to the crises for security of job, of life and sometimes of their existence and many times, of their rising needs of material wellbeing. Since there is no parallel growth of

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employment opportunities in the world, a highest number of educated youths has to work in the conditions either forced by the employers, the neo-capitalists or neo-imperials or to start their own business or to remain jobless. Many times, they fail to earn equal to that of an uneducated but successful person in his business. Since being educated they can recognize their talent/s and caliber which is being exploited and can compare their position in the world around them, the situation adds in them more frustration, disillusionment, unrest and uncertainty in life.

Starting with the precarity of Jimmy in that time, the play proceeds to examine transitional sequences, and to investigate the tactics of looking back in order to look forward. Thus, the literary character Jimmy cannot be limited to Europe only but a representative of world's all youths. It is, therefore, not only the Europe but all the nations need to transform the institutions imparting precarious education and causing the life of youths precarious.

The issues like uncertainty of life, problem of unemployment and anger of the educated precariat against the system, violence against the dominance of upper class discussed in Judith Butler's *Precarious Life* in 21st century, have already been predicted by Osborne through a literary work *Look Back in Anger* much before in 1955. The play *Look Back in Anger* envisions the condition of future generations. It warns that class conflicts, singularity of approaches, prejudiced perceptions are clear indications of fragile future. Precarious education portrayed by Osborne through a literary character Jimmy Porter and academic institute Red Brick University indicates us towards the world today where, "there is a growing group of young citizens who are formally trained but get stuck in an ongoing chain of short-term, low-paid and temporary employment" (Hannah Schilling, 2015-7). A literary work, grasping its own contemporaneity, bears the capacity for simultaneous prospection and retrospection. Jimmy's anger is not only because of his failure to find a suitable job rather more because of the rising economy of the upper class and its dominance to the poor through control of economy in the society. It is this prejudice that prepares him for violence. The extremity of this allegory is witnessed by the world on 9/11 militant attack on the World Trade Centre in United States of America-- the phenomenon for Butler's observations and speculations on precarity.

The play manifests both the causes and the consequences of precarious education. The literary work/figure manifests not a particular/individual but a prototype a precariat. Jimmy Porter is a representative of working class while Alison is of upper middle class, brought up in a sophisticated and typical culture. The education that they received, could not reduce the prejudices of the class conflicts. The miserable life, that these young people pass, is evidence of purposeless, meaningless and entangled with their outer and inner selves that is a slap in the face of education or the goal of education. The play has no plot. Set only in a single room flat. It has no action and no dialogue in classical or Elizabethan sense of drama; rather, entire play deals with the inner frustration, fumbles, sarcasm and hatred of modern aspirants, unfortunately, living a life that is uncertain of both personal as well as professional success.

Osborne's literary speculations have now material implications in the 21st century also. The unrest between the capitalists and, the lack of patience and respect for the rich/ the owners

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in the educated youth, growing rates of hypertension due to unsuitable employment and cognitive response to materialistic wellbeing of the high class than to their life the poor in the world, are nothing but the consequences of precarious education. Peter Herrmann, Viacheslav Bobkov, Judit Csoba (2014) in their research project, *Labour Market and Precarity of Employment: Theoretical Reflections and Empirical Data from Hungary and Russia* find that precarity is only a specific form of “normalising unemployment” (12), not the least by spreading the costs socially and over time. The condition of India is never the less than Russia and Hungary. The future of precarious education in India is well realised by Pramod K Nayar in his article “Perils of the Populism” where he finds how, “Inflated grading is creating graduates whose scores are stratospheric but whose skill-levels are abysmal.” He finds it, “Perhaps more dangerous than the politicisation of academia is aspirational grading, which is neither evaluative nor realistic” (*Telangana Today*, 2017-8).

Endnotes:

¹ *Precarious Education: The term has been taken from the paper, “Precarious Education and the University Navigating the Silenced Borders of Participation” by Valerie Harwood et.al.*

² *Welfare State: After the out-break of the World War-II in 1939, UK government’s initiative 1940 to support its citizens.*

³ *Populism: The word first appeared in English in 1835 as an antonym of “Elitism” in a translation of a work by Alphonse de Lamartine.*

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