

ISSN:0976-8165

THE CRITERION

An International Journal in English



Vol. 7, Issue-I February 2016

7 YEARS OF OPEN ACCESS

www.the-criterion.com

Editor-In-Chief: Dr. Vishwanath Bite

About Us: <http://www.the-criterion.com/about/>

Archive: <http://www.the-criterion.com/archive/>

Contact Us: <http://www.the-criterion.com/contact/>

Editorial Board: <http://www.the-criterion.com/editorial-board/>

Submission: <http://www.the-criterion.com/submission/>

FAQ: <http://www.the-criterion.com/fa/>



ISSN 2278-9529

Galaxy: International Multidisciplinary Research Journal

www.galaxyimrj.com

Social Reality and Change with Special Reference to Chetan Bhagat's Novels

Aishvarya Partap

Research Scholar

Jaipur National University,

Jaipur (Rajasthan)

&

Prof. (Dr.) N. Padmasree

School of Languages, Literature & Society

Jaipur National University,

Jaipur (Rajasthan)

Abstract:

Chetan Bhagat is known for his exposition of reality in the contemporary Indian society. All his works speak of social issues and evils which damage the development of the individual and the society. Chetan Bhagat, as an Indian, fictionalizes the Indian contemporary society. He writes about each aspect of India like its culture, its problems, and its languages and depicts the life of young generation. In all his novels, he focuses on contemporary urban issues, the quality of private coaching centers, student suicides, unfulfilled ambition and rampant corruption. He also deals with urban cities and their problems, inter-caste marriages, the attraction of professional jobs and making career choices. He stresses on the importance of redefining the social values. The social reality as depicted in the novels of Chetan Bhagat is predominantly of the society in the post globalization era. The present paper aims to show how Chetan Bhagat's novels expose the grim sides of our present society and system and how, according to the novelist, with a clear set of values, transformation is certain.

Introduction:

Literature, even religious literature, has never been devoid of a social sense. Literature, rooted in the reality of its times and committed to changing that reality, is at least as old as Socrates. A certain sense of social responsibility may even be found in the most ancient literatures of India – the *Mahabharata*, the *Ramayana* and the *Bhagvada Gita*. It may also be said that even Christ was put on cross because he wanted to change the then current social reality. The Sufi saint and philosopher Sarmad was beheaded at the orders of the Mughal emperor Aurangzeb for supporting universalism and humanism. G. H. Lewes (1817-1878) in his article “Realism in Art: Recent German Fiction” published in 1858, writes, “Art is a representative of reality... Art always aims at the representation of reality, i. e. of truth, and no departure from truth is permissible... Realism is thus the basis of all Art, its antithesis is not idealism, but falseism” (qtd. in Somwanshi 174). A realistic novel gives a deep pleasure because it results in an enhanced understanding of life and its problems. A realistic novel satisfies the soul of a reader. So, social realism is the acute awareness of the social forces that surrounds the individual, their power to influence the lives of men and women – for better or for worse – and the over-all interaction of the individual and society. In India, social realism remained a weapon for the defence, and the propagation, of the national aspirations. Rabindra Nath Tagore and Sarat Chandra Chatterji in Bengali, Premchand in Urdu and Hindi, Jhaver Chand Meghani in Gujarati, and Mama Warkerkar and Khandekar in Marathi adopted a more or less realistic approach in their

novels and short stories. Later, Mulk Raj Anand, a prolific writer and one of the leaders of social realism movement, set the pace.

Coming to the modern Indian context, Chetan Bhagat is known for his exposition of reality in the contemporary society. The perception of social reality and change may be criticized on the point that he himself admits that his novels focus more on entertainment than on contemporary society; that he talks more about entertainment rather than social issues. But at the same time, it should not be ignored that if he talks about youth, their issues, modern culture, multiculturalism, love, friendship, attitude towards sex, marriage etc., directly or indirectly he shows his concerns about contemporary society of India and its issues. Man is said to be a social animal. If man is a social animal, whatever he does or thinks relates to the society. If Chetan Bhagat tries to entertain the readers, this may also be said to have a social connection because recreation is also a part of social activity.

Five Point Someone: What not to do at IIT! is Chetan Bhagat's debut novel. It creates a unique charm and fascination not only among the IITians but also among the scholars and readers outside the IIT campus. The novel deals with the lives of three students at IIT Delhi, who are unable to cope with the education system existing there. The novelist, in the very beginning of his novel creates the scene of ragging. Even the most prestigious institute of India, IIT Delhi, is not untouched with this malignant practice in spite of the fact that promises are made on a large scale at the time of admission regarding the anti-ragging atmosphere of the institution. At midnight, the three freshers in the novel, Hari Kumar, Alok Gupta and Ryan Oberoi are surrounded by their seniors for ragging, "...As per tradition, seniors rounded us up on the balcony for ragging at midnight. I was still rubbing my eyes as the three of us stood to attention and three seniors faced us" (Bhagat 2). By giving the description of ragging, the novel focuses on the damage of the psyche of these aspirants groping in the dark for a prosperous tomorrow. Such a kind of embarrassing situation in the name of ragging may have a great psychological effect on the minds of students which make them for suicidal attempts. Chetan Bhagat has presented a very realistic picture of ragging in the novel. Sujit Saraf, alumni of IIT Delhi, also gives the realistic picture of ragging. He states:

We crawled on all fours and barked like dogs; we brought cigarettes and Campa Cola for our seniors; we cleaned their rooms; we dropped our trousers so they could measure our penises; we formed human trains – each car holding the penis of the car in front – and whistled our way through hostel corridors; we simulated orgies; stripped naked. (qtd. in Ghosh and Dhawan 117)

Ragging has not always been the nightmare as it has now become. Ragging, an act of amusement in the olden days has degenerated into an unmitigated evil. It originated in the west as a sort of initiation rites to the fresh entrants into colleges or hostels and ways of life of the hostels by their seniors. College life is very important in every body's life because it determines the future of an aspirant. It is a time when most of the students understand the realities of life. But, do all students enjoy their campus life? The answer is often 'No'. None of the students enjoy their campus life at least till the end of their first year. This is mainly because of ragging.

The novelist puts greater emphasis on the formation of the psyche of negativity towards the atmosphere of IIT which makes them weak and insecure. Later Ryan calls it a jail. He criticizes, "What a crazy week; classes, assignments, more classes, assignments and not to

mention the coming attraction of quizzes. You call this a life? ...“I think this is jail. It really is. Damn jail...” (Bhagat 13-14). Ryan in the mocking tone comments, “...let us mug and cram. Otherwise, how will we become great engineers of this great country...” (Bhagat 18). His comment contains an echo of the resentment against a system that does not permit the possibilities of the natural growth of the talents in the society. The novelist points out that in this system there is no possibility of the expression of innovative ideas. The three IITians seem to stand against a system that is providing no opportunity for the expression of independent knowledge rather sacrificing their talent for securing jobs in multinational companies. Later at the time of performing C2D (Cooperate to Dominate), Ryan calls IIT system as a ‘mice-race’ where innovation and knowledge have no importance.

Samir’s letter, the only son of Prof. Cherian, is also one of the best examples of criticism on the education system. The last letter of Samir contains not only the truth of his death but also contains the reality of modern education system. Samir commits suicide because of his repeated failure to get success in IIT entrance examination. Samir writes that he had not the courage to face the anger of his father because of his failure in IIT. His letter also reveals the truth about the thousands of aspirants who want to crack IIT test but unfortunately they fail to crack it. He writes in the letter, “*I have tried three times to get into IIT, and each time I have disappointed Dad...*” (Bhagat 168). The letter of Samir also indicates the hopes and aspirations of the parents from their children in the materialistic age. Like Samir, more than hundred sacrifice their own lives when they fail to get success in IIT. This letter may be regarded as a criticism against the educational system of the country. The novelist wants to convey that the parents should not try to force their children to go the way they want. The parents should let their children grow like flower and become what they want to become. Too much pressure on the children make them take do what Samir does in the novel. Chetan Bhagat also wants to point out the important fact that present educational system does not correspond to the problems of unemployment.

In the end of the novel, the valedictory speech of Prof. Cherian constitutes the real message of the novel. The novelist makes clear message for the new generation that is caught in the web of confusing ideologies and losing faith in human values. He uses Prof. Cherian as a mouth-piece. In his concluding message he moves to generalize the situation that GPA is not the ultimate weapon of success. His message relates to the issue of society like family, friends, desires, and goals. He says, “Anyway, this is my message to all you students as you find your future. One, believe in yourself, and don’t let a GPA, performance review or promotion in a job define you. There is more to life than these things – your family, your friends, your internal desires and goals” (Bhagat 264).

Through his novel, the novelist intends to convey a social message that GPAs are not the ultimate factor to decide students’ potential and creativity. To become a topper with 10.00 GPA is a great achievement undoubtedly but there is something more in life which is yet to be achieved like commitment towards family, friends and our internal desires and goals. Hari, Ryan and Alok had the dream to join Indian Institute of Technology which they fulfilled by taking admission into it but they were screwed up for not taking the grading system seriously. As a result of it they had to face many troubles and had to remain satisfied with the little achievement they could manage with the support and encouragement of some well-wishers. Such a reversal in Cherian’s attitude affirms that Chetan Bhagat, like several modern writers, looks forward to the reorientation of the system to ensure peace and prosperity.

Chetan Bhagat's second novel *One Night @ the Call Center* presents a realistic picture of BPO life. It deals with middle class social structures and gender norms in the context of social change and economic upheaval. Since the call centers have sprawled its branches all over the world, how can India remain untouched with it? India has also become a major hub of Call Centers. Call centers have become the symbol of the growing service economy of the country. The novelist has tried to reconstruct the life conditions of the workers in the oppressive work culture of the call centers. The life of BPO is not an easy as the workers have to work all night to answer the silly questions asked by the Americans who are arrogant and abusive as well. *One Night @ the Call Center* is a story of lost love, thwarted ambitions, and absence of family affection, pressures of patriarchal set up, and the working environment of a globalized office. It also presents a horrifying picture of the fast changing facets of social scenario. Its story seems less a story and more a reality.

Shyam makes serious discussions on some serious problems of life in the contemporary society when he is with Priyanka on their first date. Shyam condemns the psyche of politicians who remain indifferent to the sentiments of public. The fabric of life lacks morality and religious faiths. Life is being governed and guided by consumer choice. The conversation between Shyam and Priyanka shows serious reflections on the bad and unacceptable conditions of the contemporary society. They talk about Vroom's article. Shyam tells Priyanka, "...Well, the article said all kinds of people – students, housewives, businessmen, employees and even film stars – commit suicide. But politicians never do. That tells you something..." (Bhagat 42). The novel also raises some valid issues and concerns and it also contains some social criticism.

The relationship between Military Uncle and his son and between Priyanka and his mother are typical examples of cultural gap. Military Uncle fails to maintain emotional attachment with his son. It is a deep depression for him and that is why he lives in seclusion. They are suffering from the problem of generational-gap and communication gap. It is essentially an agony born out of the break-ups of relationship. It is a typical problem in modern contemporary society that there is a great gulf between the old generation and modern generation. The concept of human relation has changed in the contemporary society. Traditional setting of society has been shocked by the modern outcome.

Sometimes present generation do not understand the emotional attachment of the parents and it seems to be the main cause of the failure of parents-children relationship in orthodox and traditional society. Today's youth, all the time, remain busy in chatting at Facebook, Whats App, Mobile and other internet social sites. They don't have even a little time to spare for their parents. This causes a communication gap. The only thing the parents need from their children is company. The craze of nuclear family in the modern society is disintegrating the fabric of the society.

The story of Esha resembles to the life of the modern girl in Indian traditional and conventional society. Her story is the story of thousands of modern girls who are easily caught in the web of exploitation. Esha is the only such example of it. Esha surrenders before the corrupt society without understanding the real face of it. She surrenders before her boss for becoming a model. She reveals this fact to Shyam. When she realizes her mistake, it has got too much late. K. K. Singh in his work *Studies in Modern Indian English Novels* (2011) opines:

Esha's life, her failure and frustration, her unfulfilled dreams and her loss of faith in life raise many questions before so-called civilized and cultured society. We are reaching, the climax of scientific and technological development in the twenty-first century, but we are still in the stone age of our human psychology. On the one hand, great importance has been attached to modern society, and on the other hand, there is great degradation in morality and ethics which are the fundamental tools of secured life in this world. Esha gets the cash in the form of compensation for sleeping with someone. This cash prize for moral deformity is the symbol of degradation in morality. (Singh 114-115)

The novel concentrates on youth and their problems. The problems of young people in the society are the main focus and concern of the novelist. The novel also gives the impression that the middle class family members suffer a lot in the society. The social scenario is alarming with the crumbling of the value system and utter confusion due to lack of the clarification of values with context to the new challenges. Hence, the novel stresses the importance of redefining the social values.

Chetan Bhagat's third novel *The 3 Mistakes of My Life* deals with various contemporary social and political issues. Social issues like communal riots of Godhra, religion, politics, fusion of politics and religion, love, friendship, betrayal, cricket etc. are the issues discussed very vividly in the novel. The novel also expresses how caste creates barriers and how social values differ from caste to caste. The novel also deals with the issues of tolerance and confusion that the novelist believes young Indians feel about religious values. It highlights the dangerous fusion of religion, politics and economics, business, and cricket that is the hallmark of contemporary Indian society. It explores the lives of passions of youth in an emerging contemporary society. The characters of *The 3 Mistakes of My Life* are young, ambitious and passionate and have the same moral, social and religious dilemmas as many of the young Indians face today. The novel is also based on the real events of the communal riots that took place in Godhra, Gujarat in 2002 when the Sabarmati train was attacked and its devastating effect. The beginning is very dramatic as well as it has a sense of reality. Govind Patel portrays the realistic picture of what he has experienced in his life so far. The emotions, sentiments, views, and psychology discussed in the novel are more authentic, more real and more attractive because of their representative quality.

He sets up a sports good shop with his two friends, Ishaan and Omi. They are helped by Bittoo, Omi's maternal uncle, who is the staunch follower of *Hindutva*. He is under the impression of an ardent Hindu leader named Parekh-ji. The first meeting between Bittoo Mama and Govind, sets the idea of communal prejudices existing for Hindus and Muslims. Their first meeting gives the glimpses of their different views and the reflection of communal bitterness between two races prevailing in an Indian contemporary society. Being a follower of *Hindutva*, Bittoo Mama has come to invite them for the meeting of Parekh-ji. Chetan Bhagat very realistically portrays the scene of the fusion of politics and religion at the meeting. When Govind asks Omi about the people moving here and there, he is replied that "It is quite simple," Omi said. "The people in saffron are priests or other holy men from around the city. The people in white are the political party people..." (Bhagat 41). Parekh-ji, who is devoted to revive *Hindutva* in Gujarat by joining younger generation to his mission, starts his speech with a question. He asks, "Devotees, the Hindu religion teaches us to bear a lot. And we do bear a lot. So, today's discussion is "How much bearing is enough? Until when does a Hindu keep bearing

pain?” (Bhagat 42) His speech is totally a focus on how to make the meeting tense as well as energetic. He is on his mission. This speech is the part of his mission. He says, “...I see that injustice again. Hindus being asked to compromise, to accept, to bear...” (Bhagat 43). The novelist has presented the real image of fanatic politicians who use the common people to serve their political purposes. With this meeting of Parekh-ji, the novelist wants to expose how the social prejudices spoil the rational and balanced approach of the youth and how the minds of youth are tried to divert towards anti-national approach.

Chetan Bhagat has very realistically portrayed the incidents of Gujarat earthquake and Godhra riots. As the business of the three friends flourishes, they book new premises at an upcoming mall at Navrangpura on the outskirts of Ahmedabad with lots of hopes and aspirations. But, their hopes are smashed. It is the day of 26th January. Govind is interrupted in his sleep by the earthquake. The day brings agony of disaster not only to the flourishing city but also to the life of these three partners. The novelist gives a realistic picture of earthquake, “I found it, finally. Only that the six storeys that were intact a day ago had now turned into a concrete heap...” (Bhagat 107). In his depression, he goes to a doctor who advises him to keep his hopes alive as he is a Gujarati. The doctor’s advice to Govind is the message of Chetan Bhagat, who wants to show some rays of hope in the dark. The doctor encourages Govind that “There is no businessman in this world who has never lost money. There is no one who has learnt to ride a bicycle without falling off. There is no one who has loved without getting hurt. It’s all part of the game.’ Dr Verma shrugged” (Bhagat 111). Chetan Bhagat conveys the message that victory and defeat are parts of human life. Ups are followed by down and vice versa but life never ends.

The second incident which Chetan Bhagat describes realistically is Godhra riots. He portrays the internal and external reality with all the minute details. The speed and accuracy with each event is remarkable. He gives detailed description of the Godhra incident which created furor all over the nation. Bittoo Mama loses his son Dhiraj in this incident. But what happens after this stunned not only the whole Gujarat but also the whole world. It cast a slur upon the fraternity, humanity and morality. Now the bloody game of action and reaction starts. Hindus start killing Muslims. The whole city of Godhra seems to burn in communal riots. After losing his son Dhiraj, Bittoo Mama takes the vow of revenge. He becomes furious and begins to mobilize the public against the Muslims. After Bittoo Mama’s speech, Godhra starts burning in Hindu-Muslim riots. Bittoo Mama’s passion also gets uncontrolled when he sees Ali. He wants to kill Ali. He has killed Ali’s parents and is now searching Ali to kill him. Bittoo tries to strike Ali with his *Trishul* but Omi comes in between Mama and Ali. *Trishul* struck him. After getting injured badly, he tries to persuade Bittoo Mama in favour of Ali. What he says to Bittoo Mama is the gist of fraternity for both the races. Here, Chetan Bhagat tries to give a message of brotherhood to the society through Omi, who is dying and requesting Mama to spare the life of Ali. He appeals, “He is a good boy Mama, he didn’t kill your son. All Muslims are not bad...” (Bhagat 244). Immediately after saying this, Omi closes his eyes, he takes his last breath. Omi sets an example of humanity as he comes in between Bittoo So, Chetan Bhagat gives the message of love, peace and harmony through the sacrifice of Omi.

Govind’s mother statement at the end of the novel sums up the message of the novelist. She teaches the lesson of life which is the lessons of love and sacrifice. She says, “*Life will have many setbacks. People close to you will hurt you. But you don’t break it off. You don’t hurt them more. You try to heal it. It is a lesson not only you, but our country needs to learn*” (Bhagat 255-

256). The portrayal of Govind, Ishaan and Omi is quite realistic because such characters are visible in our society everywhere. Three friends are the symbol of modern society. So, the novel seems to be the realistic presentation of the events and incidents occur in their lives. It seems to be the story of their struggle for survival. Govind and Ishaan succeed in their mission while Omi sacrifices his life for the noble cause. He was less influenced by the fanaticism of his Bittoo Mama and more impressed by the secular outlook of his friends – Ishaan and Govind.

Chetan Bhagat's *2 States: The Story of My Marriage* constructs the experiences in context of the totality of the social reality. In this novel, Chetan Bhagat reflects on the issue of inter-racial marriages. The novel is based on the novelist's personal experiences of his life. The various characters and incidents portrayed in the novel give the reader a clear picture of the diverse culture and tradition prevailing in contemporary India. In *2 States: The Story of My Marriage*, The novelist has tried to express the realities of modern Indian society. The novel explores the complexities involved in inter-community and inter-state marriage. Chetan Bhagat is the novelist who has struck a chord with the youth of the country and whose novel is a social document of contemporary youth's issues. The novel shows how the cultural differences can create hurdles in the union of two lovers who want to get married. They have to fight against traditions of an orthodox and conservative society. The novel also denotes the reality of Indian marriage system. The back side of the novel contains the realistic picture of contemporary Indian society regarding the love marriages. It contains, "Love marriages around the world are simple: Boy loves girl. Girl loves boy. They get married. In India, there are a few more steps..."

Chetan Bhagat presents an authentic account of his own love affairs leading to marriage and all the hurdles faced by them in this process. Both Krish and Ananya represent different cultures and different states as well. Krish is a Punjabi boy, belongs to Punjab whereas Ananya Swaminathan is a Tamilian, and belongs to Chennai. Both become romantically involved and they fall in love with each other. But their luck does not seem to favour them as they have to face a lot of impediments to convert their love story into a love-marriage. Two opposite poles – one is Punjabi and other is Tamilian – are ready to become a hurdle in their marriage. Krish's mother is no longer ready to accept the idea of a girlfriend. She finds herself uncomfortable after hearing his relationship with Ananya. Both Krish and Ananya try to persuade their respective parents to meet each other and share the opinion about the proposal of their children. But Krish's mother wants to select the girl for her son according to her own choice.

The novelist while talking about marriage also explores the social issues like the idea of dowry in traditional marriages and the shifting paradigms of matrimonial alliances in multi-cultural and multinational societies. Chetan Bhagat also expresses the cultural diversities in Punjabi and Tamilian families by showing the difference of the attitude of Krish and his mother. The main reason of mother's refusal of Krish's marriage to Tamilian girl is the dowry and the novelist very beautifully talks about this social evil. The novelist also exposes the corruption prevailing in Indian education system. One can get the college degree very easily by spending some amount of money without even going to college or attending the classes. Krish's mother gives more importance to dowry and outer beauty than to education. She takes Krish to Pammi aunty's house who lives in Pitampura, as Krish's mother intends to fix Krish's marry to Pammi aunty's daughter, Dolly. His mother is very impressed by Pammi aunty's wealth. Chetan Bhagat, here, also exposes how the Punjabis boast of their wealth and fair complexion. The conversation between the two Punjabis – Krish's mother and Pammi aunty – gives the realistic picture of the

contemporary society, "...Six cars. Kavita-ji. Drivers sitting useless. How to walk?' Pammi aunty asked. She had demonstrated a fine Punjabi skill – of showing off her wealth as part of an innocent conversation..." (Bhagat 61). Through the discussion of dowry, the novelist shows the real picture and the problems of the society. As Hindu society in India is divided into castes and sub-castes, and marriages are often arranged within the caste. The proposal of an inter-caste marriage between Krish and Ananya is a matter of friction within in their families. Since status of man in society is very much linked up with his financial position so the evil of dowry system is nursed by the traditional Indian society. However, the novel is not so complete that it would castigate the dowry system in its totality. Even Ananya in her tough position only persuades the boy's family to give up the demand for an expensive car and agree to be content with a less-expensive car because the girl's family cannot afford anything costlier and because that moderately priced car is good enough for a groom of only a decent income! And it seems more a deal rather than an ideology behind this social evil. The Indian society is yet to arrive at a point where it can think of abolishing the practice of dowry altogether in their actual lives.

The conversation between Krish's mother and Shipra masi is also quite remarkable and presents the main gist of the novel. Even in the age of globalization, people do show their rigidities in the formation of human relationships. When Krish's mother proposes Krish to see the photographs of some other educated girls, Krish replies, "So what? Aren't they all Indian? Can't they be good human beings?..." (Bhagat 69) Krish's replies "So what? Aren't they all Indian? Can't they be good human beings?" is the social message of the novelist for the parents who prefer the specific caste while arranging the marriage of their children. The novelist also conveys the message of Indianness in which all are equal in spite of having different cultures, tastes and traditions. The novelist seems to play the role of a socially committed writer who has a vision of the reorientation of the social system that can ensure more emancipated spaces for the survival of humanity. Krish and Ananya relationship would have been a way to resolve the prejudices of cultural diversities and to promote a human happiness. Krish admits, "If all young people marry outside their community, it is good for the country. That is the greater purpose" (Bhagat 103).

The scene of wedding ceremony of Minti is also portrayed very realistically by Chetan Bhagat. What happens there happens all over in Indian society every now and then. The novelist gives the true picture of Indian contemporary society regarding the marriages. The novelist realistically presents the extravagant wedding party which is quite typical in showing false vanity of the respective families. Both Krish and Ananya decide to attend Minti's wedding ceremony. The novelist very minutely describes the wedding ceremony of Minti. By describing the wedding ceremony of his cousin, he portrays the realistic picture of Indian marriages. His description also suggests how the parents of a daughter spend a huge amount of money on the marriage of their daughter only for the sake of name and fame. They often go beyond to their capacity of spending money. A huge amount of money goes wasted. Chetan Bhagat in this way satirizes the Indian marriage ceremonies in which money is spent recklessly.

The charm of the novel lies in the presentation of everyday life and problems of a typical Indian society in which marriage is not an easy to be performed. It is too difficult to satisfy the respective prejudices of the parents. The magic of the story lies in its real happenings of everyday life. The novel is not about only two parts of India but about the two states of the human mind that has to choose between hatred and love. The speech of Ananya's father conveys

the real message of the novel. He states, "...Yes, the Tamilian in me is a little disappointed. But the Indian in me is quite happy. And more than anything, the human being in me is happy. After all, we've decided to use this opportunity to create more loved ones for ourselves" (Bhagat 266). The real message of the novel is the importance of human relationship based on human emotions and understanding. The main objective of the novel is to show that in the era of globalization, caste, religion or region are less important than the human emotions. The conversation between Krish and Ananya in the course of dancing in their marriages concludes the novelist's notion, "We kissed as Tamils and Punjabis danced around us... 'Only for the sake to uniting the nation...'" (Bhagat 267).

In his fifth novel *Revolution 2020: Love, Corruption, Ambition*, Chetan Bhagat conveys a social message of goodness over corruption. Chetan Bhagat's fifth novel presents the realistic picture of the contemporary society by bringing the issue of the corruption. The novel attacks the various types of corruption existed in our society and country. It depicts a corrupt social system where money can buy everything. The novelist highlights all aspects of life in India including the political, educational and social system. He focuses on the glaring effects of corruption. He criticizes the dark realities on which the foundation of contemporary educational establishments lays. The novel speaks about the corruption in the socio-political and educational sectors. In this novel, social vices, political bankruptcy, malpractices and bribery appear to exemplify the dismal picture of the contemporary Indian society. Chetan Bhagat, in this novel, presents an elaborate account of the annals of corruptions and manipulations involved in the process of opening the colleges. It exposes the horrible condition of education that has become a favourite sector for the investors and manipulators. *Revolution 2020: Love, Corruption, Ambition* is the story of three childhood friends – Gopal Mishra, Raghav Kashyap and Aarti Pratap Pradhan – and their ambitions.

The obsession for the admission in NITs becomes the main point of the novel. Gopal satirizes on the obsession for admission in AIEEE. He observes, "I imagined myself in the sea, along with lakhs of other low rankers, kicking and screaming to breathe. The waters closed over us, making us irrelevant to the Indian education system. Three weeks and the AIEEE tsunami would arrive" (Bhagat 24). The novel also becomes an argument on the futility of the rotten education system that has no defined aims and objectives. It has caused frustration and depression in the life of youth. The hopes and aspirations of Gopal's father get shattered when he comes to know the result of his son. Every father wants to see his son in success and not in failure. Gopal also realizes the feeling of his father. He is also unhappy about his own performance in the exam. He tries to make his father realize the reality, "Well, not everyone does, Baba. Nine lakh fifty thousand of us didn't" (Bhagat 32). Their conversation gives the grim picture of the modern contemporary society. Their conversation seems to convey that doing B. Tech. from a reputed institution like IIT is the only short cut for the middle class boy like Gopal to secure money, happiness and security of job in the life. The struggle of entrance in medical or engineering becomes a question of his identity. The conversation between Gopal and Baba is also an example of a typical middle class Indian society where a father is ready to sacrifice everything for the happiness of his son. Gopal's Baba represents a large number of Indian middle-class fathers who do not care for their own comforts, health and wealth for making the future of their children bright. They do not even hesitate to sell their ancestral land and jewellery in order to make their children educated. They pay tuition fees and send money regularly without any delay after facing lots of difficulties in their own life. They feel happy in the comforts of

their children. Baba gives a ring to Gopal and tells him to sell it in order to buy necessary things for Kota. In this regard, Krishan Kant Singh in his work *A Study in Contemporary Indian English Novels* (2013) comments:

The novel certainly throws lights on the educational system of India in critical manner. Kota is producing a large number of IITians. The traditional centres of education seem to losing their values. Students are learning how to become machine in the place of how to become a man. Parents are conscious about the materialistic growth of their children; they have nothing to do with the intellectual and spiritual accomplishment. After passing matriculation, they join different coaching institutes and do not see schools and colleges. Parents also believe in pomp and show. They spend heavy amount in coaching institutes. They sell their lands and jewellery in order to pay fees as it happens to Gopal. Gopal represents hopes and frustration of younger generation in this way also. (Singh 209)

Ultimately Gopal gives his consent for getting coaching in Kota. Chetan Bhagat presents a realistic picture of Kota. He gives the picture of coaching classes very minutely and exposes the link between CBSE and these coaching institutes. These institutes are the hallmarks of running business without providing education. A large number of students take admission in class XII but do not attend classes. They join coaching classes and directly appear in the exams. Some of these institutes also take guarantee of good marks in the exams. For this, a big amount is charged from the students. The business of tuition or coaching centers in India is flourishing openly and widely especially in urban areas. The flourishing of the business of tuition or coaching centers raises a big question mark on the Indian Education system. So many parents send their wards to these tuition centers so that they can give extra time to their study and excel in their field. But, whether this purpose is fulfilled properly? Whether the education providing in the school time is not enough to serve the purpose? Whether all parents can afford the tuition for their wards? The answer to these questions is certainly 'No'. These tuition or coaching centers take full advantage of today's cut-throat competition and make money speedily. Sometimes, the teacher who teaches in a school or college provides tuition at this home to the same students whom he teaches in his class. Such teachers ask their students to get private tuition form them after school hours. They pretend for the lack of timings in the class. But it only means that they don't perform their duties of teaching sincerely in the class. Tuition business in India has so much flourished and gained highly importance that most of the teachers don't teach well at school intentionally so that private tuition can be offered to the maximum students after the school-timings. However, this has been banned by the government but still it is being practiced at large scale since the parents are no longer ready to consider it a problem, but a part of schooling education. Most of the teachers resign from their service in government institutions and prefer providing tuition or coaching as this proves more beneficiaries for them as far as the money is concerned. On the other hand, some teacher only joins the school or college part timely so that maximum students can be lured for the tuition on their private centers.

Tuition culture in India has spread so vastly that it seems inseparable from the normal schooling routine. The parents and their children consider it a very normal part of their curricular activity. Some parents, who are poor and cannot afford private tuition, have to send their wards for the same, as they are regularly insisted by their wards who see other students going for tuition ignoring the fact whether they need this or not. Getting education after the school-timings is not

bad at all but it can be effective only up to some extent. It increases only the burden of the students and they hardly get any time for extra-curricular activities which are very important for their all-round development. After school-timings, innumerable students can be seen in school-dresses rushing towards the coaching centers. They don't find the time even to change their school dresses. This extra burden and stress of study sometimes leads the students to take drastic step like committing suicide. This should be stopped. That is why Chetan Bhagat in his novel has tried to raise this issue.

Internet seems to be the only consolation of Gopal because it provides him opportunity for communication with Aarti. Chetan Bhagat in his work establishes the fact that in the post information society, the patterns of education with the probable exposure to global knowledge and the unlimited use of internet and social sites are leading the youth of India in the directions of perversions, sex obsessions, drug addiction and other anti-social evils. In this globalized and technological world, the use of Internet and social sites has become very common among today's youth. The youth of today remain busy all the time surfing these sites. Today, the youth have started to count on the accessibility of information that is available on the social media sites. No doubt that the access of internet has made the life easier and more comfortable. All information has not been just a click away. Man can perform his multiple tasks without leaving his home even his bed, without standing in the long queues and without wasting his precious time. But this has other sides too. The unlimited use of internet and social sites has created some social hurdles for human beings. They youth of today try to check various social media sites while they study. This leads to reduce their academic performance. The more they are using these social sites, the less they are becoming social. It has cut the youth of today from the real outer world. This has also affected the relationship between humanity. Talking on the negative effects of the unlimited use of internet and social sites on the young students, Krishnkant Pandole writes:

This has actually created a lax attitude for using proper spellings as well as grammar. In fact, the students are unable to write effectively without the aid of the spell check feature of a computer. The kind of anonymity that is available on the Internet has made many students forget that they need to filter any information that they post. In fact, many colleges as well as potential employers tend to investigate the social networking profiles of an applicant before they grant any acceptance or an interview. And there are many students who are not constantly evaluating the content which they are publishing online. All this can lead to negative consequences even later on in their life. (Pandole 494)

The youth of today want to remain alone so that they can have chats on internet. They keep themselves shut inside the rooms to enjoy the surfing of various sites. This may sometimes mislead the youth and divert their concentration from study to negative aspects of life.

The business shops for the name of education are mushrooming in the modern society of India. The focus has shifted completely from education to business and industries. For filling the seats in the modern engineering college, the college authorities can go up to unending promises. They can even have a fight for the admissions. Chetan Bhagat opines that such private colleges have provided a safer shelter to all mafias and corrupt persons of society. Money is being produced in these institutions. The novelist throws lights how one can easily get the university affiliations for running the institutes which are not liable to provide value education to the future

generation. Regarding the corruption even in the sacred field of education, Krishan Kant Singh in his work *A Study in Contemporary Indian English Novels* (2013) rightly states:

Chetan Bhagat finds an ample opportunity to show how corruption is deeply rooted in our society. Especially in the pious field of education, it has been seen that its root is very deep. In the name of liberalization and development, a large number of educational institutions are opened without having required infrastructure and appropriate faculties. They provide degrees by taking much money. All these happen before the government's eyes. A large number of students especially from Bihar, U. P., Bengal and from ill-states come to join these private colleges. They pay heavy amount in the name of fees. Their fathers sell their field and mothers sell their jewellery in order to make them educated. (Singh 195)

The novel also exposes the system of selection for directors and teachers. The real anxiety of the college authority is how to lure them. They are even ready to visit the houses of directors and teachers. They feel no hesitation in setting the deal with the directors and professors. Corruption is not only in the colleges and its directors but also among the teachers. The novelist also exposes how the salary of the faculty is fixed.

Raghav intends to bring utopia in society by making society free from corruption, malpractices, and scams. He seems to be the true representative of Chetan Bhagat himself. The novelist seems to motivate younger generation to think about nation, corruption and mission. The message of the novel is crystal clear that if one wants to be a good man, it is not necessary to be an IITian or the academic toppers. Goodness always exists in human beings. In a true post-modern sense, Chetan Bhagat acts as a social portrayer or critic, highlighting the bigger problems of the Indian contemporary society. *Revolution 2020: Love, Corruption, Ambition* is fantastic depiction of life in post-modern globalized nation where system seems to be fast declining and set for a downward spiral towards clamour. In the novel, Chetan Bhagat portrays a realistic picture of contemporary India by recording the changing Indian social and political scene with carefully creating the fictional characters for creative purposes to change India in the new direction. In the realm of fiction, it is a unique contribution by the novelist.

Conclusion:

Chetan Bhagat emerges as a writer of great moral and social values. He has great respect for social and moral responsibilities of the people. He devotes himself in spreading his message of social responsibilities towards society and nation in straight way. He wants to see India free from any kind of corruption. He also believes that with a clear set of values, transformation is certain. He writes, "Thus, transformation will come about only if everyone decides to change together" (Bhagat's *What Young India Wants* xxii). He is very sure and confident regarding the change in the society. He remarks, "Can we change this? Of course we can. Society does change, even if slowly" (Bhagat's *What Young India Wants* 10).

Works Cited:

- Bhagat, Chetan. *Five Point Someone: What not to do at IIT!* New Delhi: Rupa & Company, 2004. Print.
- . *One Night @ the Call Center*. New Delhi: Rupa Publications India Pvt. Ltd., 2005. Print.
- . *The 3 Mistakes of My Life*. New Delhi: Rupa Publications India Pvt. Ltd., 2008. Print.
- . *2 States: The Story of My Marriage*. New Delhi: Rupa Publications India Pvt. Ltd., 2009. Print.
- . *Revolution 2020: Love. Corruption. Ambition*. New Delhi: Rupa, Publications India Pvt. Ltd., 2011. Print.
- . *What Young India Wants: Selected Essays and Columns*. New Delhi: Rupa, Publications India Pvt. Ltd., 2012. Print.
- Ghosh, Tapan K., R. K. Dhawan Ed. *Chetan Bhagat: The Icon of Popular Fiction*. New Delhi: Prestige Books International, 2014. Print.
- Pandole, Krishnkant. "Satire on the Prevalent Education System in the Novel "Revolution 2020" by Chetan Bhagat". *Research Scholar. An International Refereed e-Journal of Literary Explorations*. Vol.2 Issue II (May 2014). 492-496. Web.
- Singh, K. K. *Studies in Modern Indian English Novels*. Jaipur: Aadi Publications, 2011. Print.
- Singh, Krishna Kant. *A Study in Contemporary Indian English Novels*. Jaipur: Book Enclave, 2013. Print.
- Somwanshi, A. P. "Social Realism in R. K. Narayan and Chetan Bhagat, Novels: A Comparison". *Vishwabharati. Thematics Publications*. Vol 3. Issue 3 (Sep 2012). 174-181. Web.