

**LITERARY WORKS ARE THE REFLECTION OF SOCIETIAL LIFE IN
CHETAN BHAGAT'S REVOLUTION 2020 AND WHAT YOUNG INDIA
WANTS**

S. Sathyarani

M .Phil., Scholar,
Adhiyaman Arts And Science College For Women,
Srinivasa Nagar, Krishnagiri Main Road,
Uthangarai (TK) Krishnagiri (DT), 635207

Dr. A.R. Bharathi

Assistant professor
Adhiyaman arts and science college for women
Uthangarai

Literature reflects not only the social reality but also shapes the complex ways in which men and women organize themselves, their interpersonal relationship and their perception of the social, cultural and reality of all the literary forms. Social realism does not stop with saying how the ways of the life of the people. It also gives how life can be changed for the good of all. The novel is considered to be the most socially oriented because it depicts human relationship in varied aspects. It is commonly agreed that the novel is the readiest and most acceptable way of embodying experiences and ideas in the context of time.

Chetan Bhagat is acknowledged as a youth icon of India. He is one of the most popular novelists among the youth of India. The present paper examines Chetan Bhagat's *Revolution 2020* (2011) and *What Young India Wants* (2012). It explores the fact that corruption is an incurable societal disease and fighting for corruption has emerged as a key development issue in India in recent years. Bhagat's fictional world is the representation of the realities of postmodern society that are responsible for the suffering and perversion of human beings. He finds that in the framework of adverse conditions, man has no free will to express his own choices. On certain occasions, life becomes too burden, suffering and it leads individual against the social system and one's own inner self.

Revolution 2020 revolves around three close friends, Gopal Mishra, Raghav Kashyap and Aarti Pratap Pradhan, who is living in the central part of Varanasi. The major part of the novel is dealt with, how corruption is an incurable societal disease in the education system. In the education system, how bribes are taken and given at every corner, how anyone and everyone are eligible to open educational institutions. Money, fame, power and wealth have changed the higher professionals and make them to forget their moral duties. Bhagat through his novels

intends to construct the inner world of the consciousness of youths who wander in the wilderness in absence of definite aims and ideologies. His characters strive to uphold the cause of family values, social and national values to save society from being lost in the wilderness of corruption and fragmentation. The demon of materialism is creating chaos in the life of youths. *Revolution 2020* can be appreciated as the beacon light for new generation. It is the earnest need to present a definite set of values to new generation to save the family, society and country.

The ideas presented in *Revolution 2020* helps us to break the myth that Bhagat's writings are meant only for the light entertainment of the young generations. In depth analysis of the ideologies confirms that as a socially committed writer, his mind is preoccupied with the issues of nationalism, corruption and economic stability of the nation. National solidarity and dignity to the common people of India inspired him to construct a national idiom through his writings. His main goal is to eradicate corruption in Indian society and to use money for the general benefit of the society so they might lay the foundation of a strong nation. He expresses his indignation against the ideal of narrow nationalism and evaluates the social changes in the national perspective. He condemns the selfish nature of the politicians and also ridicules the efforts of the politicians for manipulating the sentiments of the common people. He admits the true colour of the politician and tells that, they are like certain flowers bloom only in the spring; Indian politics comes alive in its true colours only during election time. He declares as, "If we don't change, however, we are going to move towards disaster. There will be lack of decision making, inefficiency and starting of progress and growth. The young generation will find it even more difficult to get a good education and jobs" (January 15, 2012).

Bhagat is apprehensive of the politics of discrimination and corruption but is sensitive to the possibilities of good world order. He promotes the ethics that each individual retains the goodness and the collective light which can ensure peace and security to the entire humanity. In Indian context, Bhagat finds the three markers of this corruption, our school, our environment and our home. He declares that for national development, the eradication of corruption is more essential even than the eradication of terrorism. It distorts the very foundation of the growth of civilization. No reform can be implemented without the liberation from the dark shadows of corruption. He expresses his vision:

Corruption is worse than terrorism. Terrorism blow up existing infrastructures such as roads, airports and power plants. Corruption prevents such infrastructure from being made in the first place. Terrorists take innocent lives. Corrupt politicians prevent hospitals from being built, which means innocent lives that could be saved are not. (February 13, 2011).

What Young India Wants is a collection of selected essays, columns and speeches written and delivered by Chetan Bhagat on various occasions. It is his first non-fictional work where he gives shape to his great Indian dream and tries to figure out the problems in the society. Bhagat's great Indian dream is that every individual in India should work hard, prosper and achieve success through innovation and hard work and at the same time should not forget to give back to the society. He dreams of a nation which is not divided on the basis of caste, creed, colour, religion language etc. India of his dreams is rich, respected and has a tough place in the world. It has a society with good values. In this book he unravels the desires, aspirations, expectations that each one of us nurtures but does not care enough to put it in words or action. Bhagat does it for us.

The novel is divided into three major sections on society, politics and youth where Bhagat contemplates on the contemporary state of things and raises issues that concern India. Each section is divided into chapters covering almost everything from culture and values to politics and education, terrorism and hatred to friendship towards the wealth of happiness. Bhopal Gas Tragedy, German Bakery Blast, airline crisis, various scams like CWG, 2G, IPL, terrorism and other national issues have all been covered by the author. He grasps the core of the problem, questions and seeks remedy to overcome the crisis that is distress the heart of democratic India and pushing it into a black hole. Nevertheless, the writer is hopeful that the condition will change as there is a solution to every problem. Just as that need to have to get up and go attitude to transform our country into a better place.

Commenting on the various systems and institutions of India, Bhagat asserts that we are living in stressful times. Indian politics is fading. Politicians are greedy. Power corrupts absolutely is something that goes very well with the Indian politics, management, and other social systems. Authority without accountability and responsibility has led to the high – handed attitude of government, both opposition and ruling party. The corporate political nexus and its murky transactions keep the nation poor in spite of the immense potential of the country to become rich. Indians celebrates businessman and corporate czars who navigate the Indian government maze and get their work done by milking unfair systems, taking opportunities and minting billions for their personal benefits. They have come to this place by using connection and corrupt means. Such people take the share that would have belonged to the young if a fair system was at work. They are neither hero nor cool to Bhagat, they are losers.

Corruption is a byproduct of this system and has distressed and weakened the Indian economy and social set up. Every citizens of India is exposed to corrupt ways of dealing with things and situations around from early childhood which aerates a value system that a bit of lying and cheating is acceptable. Therefore each one of us contributes to corruption when we think that cheating in reasonable amounts is all right. A big part of blame goes to the politicians but they alone cannot be made the punching bags. Common man needs to take some responsibility on its shoulders. We as responsible citizens of this country are equally guilty for the problems plaguing India. Indian system is power driven and any person who is in power gets respect and prosperity. Excellence and integrity are overlooked. Innovation and creativity are by passed. Anyone without power in India is exploited and so is the case with women gets it in form of goddess, female politicians, senior mothers in household they get respect too. Others are more or less neglected. Women in India are the most stressed in the world.

Bhagat further reiterates that it is not the lack of ideas or resources that interrupts the progress. It is the Indian psyche that impede the growth and progress and servility, numbness to injustice and divisiveness and each one of it ones from our school, our environment and our home respectively. Natural creativity and individual voices, innovation, imagination and curbed at school. Students are taught to become slaves of the curriculum which is designed for no debate kid of teaching. This inhibits the development of critical faculty and viewpoints of children. At home we are taught ethnocentrism – our culture, our language, our community, our religion is the best. We give reverence to and celebrate what belongs to us. Others are always lesser than us. Bias, prejudices, rigidly in these matters makes us insensitive toward other people. We cast votes on the basis of our caste and creed. Vote bank politics has become a new divide and rule policy. There is so much discrimination against each other within various regions of the country.

Nation remains poor due to bad governance by the wrong people being chosen to run the administration of the country. Hindu vs. Muslim debate continues. Caste system created over centuries makes it difficult to grasp concept that anyone with talent can and should rise to the highest level in society. It also divides people on the religious basis, sanctions privileges and reservation on the basis of caste and religion in school, college, government jobs. Such societies, according to Bhagat, function do not progress. A vote has the power to bring change over time. Laws should be put in place to prevent discrimination and culturally people should become open – minded to see India as a developed nation. Rational politics choices that are not driven by expressions of love are the need of the hour. Without removing all these glitches in the system, one cannot think of progressive and successful India.

With all its massive potential and resources, India has the ability and power to become one of the strongest countries in terms of society and economy. A stable and less corrupt government will be a welcome breakthrough. Create more job opportunities and recognize the talent through proper government policies that do not favour the already prospering section. To fix the problem of corruption in India, the government, corporate houses and individuals have a crucial role to play. Bhagat suggests that there is a need to form a cartel against corruption and nepotism. Competition not bribery, innovation not inheritance should be considered cool and the criteria to judge the ability of people. Government should protect small scale industries and evolve politics to open new companies and provide environment where starts ups are glorified and not the inherited princes. Celebrate innovation and entrepreneurship, not money, consumption and power. The nation can be developed with ease of running a business, government's commitment towards creating world class infrastructure, transparent and strong legal system, business- friendly environment, foreign investment etc. all this will help to build a robust Indian economy, alleviate poverty and put the nation on path of swift development.

Education system of India is flawed and government has to take measures to revamp it. The government needs to open more a grade university and institutes and increase the number of seats existing grade education hubs. Mentioning the importance of English, the author says that to have knowledge alone is not sufficient: one needs to be fluent in the global language English to communicate those ideas and to meet the demands of a globalized world. Transformation will come when everyone decided to change together. System changes with better values. Indian society needs to change in terms of behavior, attitude and values. Societies that value excellence, innovation, free enterprise, honesty and truth do well. To do this, India needs to reprioritize and reset its core values. Here a leader, who is magnetic and influential, plays a vital role because he can reach wider sections of the society and can affect positive change. Bhagat assigns an important role to artists. Artists can make up for leaders by injecting message and new set of values through movies, music, books, etc. and provide an alternative way of thinking.

The most important role is individuals in the society. Individuals should stop admiring and glorifying the billionaires of India: we should learn to respect and accept others as equals and caste votes on the basis of potential and performance of the candidate. Children should be allowed to think creatively and their views should be heard. Bhagat further advocates Americanism – respecting its talent, punishment individuals who break people's trust, respect and protecting for the system they have created, generation wealth through hard work and innovation, merit based system, the richest donation their more than half the wealth for

philanthropic cause. These are some of the qualities of Americans that have helped them to become a global power.

Freedom to enjoy life, freedom to love and marry, freedom to choose their own career and a stature in society is what the youths of the country expects from the elders and Bhagat supports that as long as everything is earned honestly, with integrity and excellence without compromising on the core values that build our society. Honesty will also pay in a society which is honest; else it will fall under the weight of other vices. Honest people suffer and this paradox prevents change. To be rich is not wrong but creating wealth through wrong means is neither cool nor appreciable. Each one of us carries a spark within and this spark should be guarded against disappointment, frustration, unfairness and loneliness of purpose. Merit and hard work should not always be linked to achievement. They serve a greater purpose in life in the long run. We need to open up our minds and accept the new trends and progressive thoughts. To change all this Indians need to first change their mindset. Once the mindset changes, environment and politicians will also change.

In his novels, he has dealt about the significant problems of corruption and political. They want to change India, first that should change the social, politics and educational systems. Changes don't happen a day, it should change from small activities. Those small activities will make great change in big matters. Our education system never imports good qualities to the students, instead of it they make the students to get pass mark and score mark. Nowadays students are fusing on soring marks and fail to learn good morals. Education system makes the students to become a subject masters than the innovators. Such students succeed in getting job rather to be innovative and talented. They can't compete with the world and fails to be honest, humble ad not respecting elders.

Most of the people are interested to make money than to live a peaceful life. They focus to live a prestigious life and want to show themselves as a highly reputed person in the society. Most of the people never lead their life for themselves, instead of that; they live for the sake of others. Most of the corporate companies are making the people to run their life like race. Due to the project works they are working a lot but lost a peaceful life. But at the end of the work they earn money but they never be happy and get satisfaction. At the end of the life they cannot change anything; it is out of their control.

Teachers are playing the major role in education system, because they have the power and efficiency to change the whole world. Teachers should import good morals to the students. Teachers should teach lesson in a practical method than the theoretical because learning through practical method never erase in their mind. Teachers try to increase the imaginative power of the students. Teachers should give full freedom to the students to ask question and to think creatively and innovatively. They should allow the students to express their opinion and to share their own point of view. The whole Indian system is concentrating in making money. In Indian society, we give more importance to money than the moral values. Law also bends down in front of the rich people and it fails to play its role in right manner. Politicians are more interested to earn money than to serve for the people. Politicians want to show themselves as a rich and most powerful person in the society. So they forget their duty and they involve in corruption works. They are linked with the corporate companies and earn a lot of money.

Literature views reality critically. The modern novel captures the realities of contemporary life both the pleasant and the unpleasant, regardless of morals or ideological

consideration. Recent years have witnessed a good number of Indian English fiction writers who have stunned the literary world with their works. One among them is Chetan Bhagat who is bestselling author. His works have touched millions of hearts through the journey of true love. Bhagat beautifully brings out the different phases of life which makes the readers easily to understand about the life. Bhagat through his novels highlight the value of friendship, love, marriage through the youth in the modern world. According to Bhagat youth are becoming as the country's power. Youth has the ability to recognize the problem and they can solve it easily. So with the help of youths Bhagat brings out the reality in the novels *Revolution 2020* and *What Young India Wants*.

My paper explores the main theme of love conflict, sex and marriage in the novels of Chetan Bhagat's *Revolution 2020* and the theme of Our society, Our politics and our youth in Chetan Bhagat's *What Young India Wants*. It emphasizes the fact that there is an amount of urgency to guide the youth in the matters of love, sex and marriage in view of the misconceptions they have and the follies they commit. Every young man is hung between traditional and personal morality. It is said that literature holds a mirror to society. What is happening in society is reflected in the works of art and literature. It is studied from different points of view, but the main purpose of it is to project crystal clear picture of the concerned period. I have also analyzed the fact that in the modern society, the patterns of education with the exposure to global knowledge and corruption is leading the youths of India in the directions of perversions, sex and drug addiction. The further scope of research can be taken up for multicultural analytical study.

WORKS CITED

- Bell, Daniel." The social Framework of the Industrial Society," The Information Technology Revolution, edited by, Tom Forster, Oxford Blackwell and Cambridge, MIT Press,1980.
- Chetan,Bhagat. "Games Politician Play in the Silly Seasons of Elections." *Times of India*, 5 January, 2012, pp.73+
- . "Open Letter to Sonia Gandhi from Young India", *The Times of India*, 13 February, 2011, pp.138+
- . *Revolution 2020*.Rupa, 2011.
- . *Revolution 2020 Love, Corruption, Ambition*. Rupa Publication, 2011.
- . *What Young India Wants*. Rupa Publishers, 2012.