

## **I. Introduction: Contextualizing *The Three Mistakes of My Life***

This research based on Chetan Bhagat's novel *The Three Mistakes of My Life*, depicts the fall of capitalistic illusion as the protagonist questions for the meaning of life through the mistakes he has made throughout his life. The plot of the novel is based on activities of the protagonist Govind Patel and his two friends, Ishan and Omi. This research project analyzes ambitious attitude of the Non Westerners to gain high social identity and material prosperity among youths of modern globalized society. It also tries to answer the question how the ideology of capitalism sells the dream of material prosperity and success. The lower class people are suffered from falls illusion and the world is coming to the horrible trap of socio-economic disorder. The issue of culture identity has become a major focus in human life during and after 20<sup>th</sup> century. Each and every human being deserves his or her own identity. As identity represents the existence of an individual, every individual deserve to valid their reverent life. Characters of the novel are in maze in the world of fantasy created by West. They are tempted to adopt western culture and modern way of living. The youths of the non-western are fast lured by the carefree way of living and working. Away from the familial bondages and restrictions the youths like the Govinda and Vidya are victim of capitalistic ideology. Based on the ideologies of personal and economic freedom, the west is preaching its capitalist ideologies in various forms and ideas. Cricket, business and religious freedom are such forms which lure non-western youths in its trap of self centered world.

The crumble of idealist world in the novel is the fall of dreams and desires. It is manipulated and sold by the capitalist world. The fall of dreams of protagonist is the depiction of real picture of the western world. Every man has some ambitions and wants in his life for his existence. Some succeed over them and some others get

failure. In this era of capitalism and globalization non-western characters are more a failure in comparison to western characters. The people like Govind Patel who always wants their high social and economic status in the society, has high ambition without proper knowledge in specific field, leads everyone towards suffering and identity crisis is the major issue of the study.

The research explores the consequences of the human destiny in the age of capitalism and globalization and how the false representation of reality betrays discourse of material prosperity. The characters of novel are people of India as developing country fall on victim of capitalist ideology. The personal and religious identity becomes the focus in the novel. The novelist takes the incidents of Babri Masjid demolition and the Godhra riots in this novel. In reality, the incidents were more political and less religious. It had a tremendous impact on the lives of the youth at that point of time. The protagonist of the story is Govind Patel, and his friends Ishan and Omi and their friendship with Ali. The Mamaji of Govind who is a Hindu fundamentalist who instigates their allegiance to their religion.

Chetan Baghat was born on April 22, 1974, in Dehli, India in a traditional Punjabi bourgeois family. His father served as lieutenant colonel in the Indian army while his mother worked in agricultural department of government. He received most of his education in his hometown. In 1978, he was enrolled in Army Public School and later attended the Indian Institute of Technology, Delhi majoring in Mechanical Engineering. Subsequently, he studied at Indian Institute of Management Ahmedabad and married a fellow student, Anusha Suryanarayanan, in 1998. Upon graduation, he moved to Hong Kong with his family, where he worked for eleven years with Goldman Sachs as an investment banker. On his return to India, he shifted to Mumbai

from New Delhi. With the shift he also switched his career choice and embarked on his passion for writing.

The story of this novel begins with an email to the writer. The email is a suicide note, confession letter sent by a young ordinary businessman from Ahmadabad in Gmail. It is written by a person who has read the author's books. His profile says the name and age of the sender as G. Patel, 25. His interests are cricket, business, mathematics and friends. Mr. Patel explains to the writer that he has made three mistakes. Firstly, he has started his business from his maths tuitions. Then he starts a small business of cricket shop in the partnership of his best friends, Ishaan and Omi. After three months he generates some plans to expand his business. He plans to move to a new city (Navrangpura) in a shopping mall. For it, he had already deposited large amount (one lakh and ten thousand) of money. But there was an earthquake before opening of the shop, (Republic Day on January 26), the most destructive and longest incident of his life. He says this as the first mistake of his life for betting much money. After the destruction of the earthquake he lost 20 years of his business dream. He was in debt, he had lost more money in one stroke than his business ever earned. To promote his business he offers more tuition classes for students in his town (Belrampur). One day one of his business partners, Ish requests Govind to teach his sister Vidya, 18, maths. In the course of the tuition, Govind and Vidya fall in love with each other and he keeps physical relationship with Vidya. He calls it as the second mistakes of his life. In another episode the religious war between Hindu and Muslims, Ali, A national treasurer of cricket was hurt in his right wrist. Due to this he could not lift and play the bat. Now Ali's wrist is damaged. Govind saved his life but his one second of delay cost Ali his gift, that delay was the third mistake of his life. At the end of the novel Govind says himself a selfish, bastard, and, he is not a

businessman. His best friendship with Ishan turned in to enmity. Govind blames himself for all sad events and tries to commit suicide but is saved. Govind's mother convinces Ish to forgive him. Ishan comes with his sister, Vidya, to meet Govind in Hospital and they resume their friendship. Govind promises to pay for Ali's treatment. Ali gets surgery done which turns successful and he once again starts practicing cricket. The book ends Govind agreeing the writer to write a book based on his three mistakes.

Regarding the biography of novelist in a journal named "*Chetan Bhagat: A Real Taste of Refined Post Modern Indian Literature*", *Thematics Journal of English Criticism*, in brief, it is said;

Chetan Bhagat, known more as the youth icon than just an author, is the biggest selling English Language novelist in India's history. He has opened the floodgates for a new movement in Postmodern Indian Writing. While the global literary dwell on the fiction of India's past, Bhagat has become India's favorite writer by embracing the present. He manages to retain his sense of humor despite writing on topics that are actually the harsh realities of life. His writing has revolutionized the postmodern literature. (13-14)

According to him, the purpose of literature is to raise a mirror to society. Many writers are successful at expressing what's in their hearts or articulating a particular point of view. Chetan Bhagat's Novels do both and more. Starting with himself in the picture he goes on to narrate a real life story amalgamated with real events intermingling with a grave, dark background. He catches the pulse of the nation by using a language that the youngsters swear by. Also, engaged in writing Columns for leading newspapers, he mainly focuses on youth and national development based

issues. His columns have been discussed in Parliament and among the top leadership of the country.

Baghat is rising 'star' in the contemporary modern Indian literature. He is a multitalented personality as a novelist, columnist, public speaker and a screenplay writer. His notable works include *Five Point Someone*, *The 3 Mistakes of My Life* and *2 States*. Most of his literary works address the issues related to Indian youth and their aspirations which earned Baghat status of the youth icon. While working as a banker he had already begun to write manuscripts for his first two novels. His debut novel, *Five Point Someone – What not to do at IIT!*, was published in 2004. The story is centered on three mechanical engineering students with five point GP at IIT, where the author himself had once studied. It deals with the unfair grading system adopted by the higher education system which places students into higher and lower echelon based on their rote-learning skills.

Chetan Bhagat has used his refined postmodernism literature to make young generation's mind both technically as well as mentally strong. Bhagat wants to be a part of the historic changes taking place in India. The pressures to succeed are part of what is making India a vibrant, fast-changing economy and society. His entire writing has come up as a potential blockbuster. He is delighting the new generation to find reality in his work. His postmodernism writing offers India a mixed bag of ideas. It embodies reader friendly language with a style so novel and fresh. His novels are tugs at the emotions rather than moralizes serious literary ambitions. He places the facts comically and sarcastically mesmerizing the readers. His writings have gained the greatest legacy of refined postmodernism literature by dismantling the authority of the West. The novelist further depicts the American dream which is let loose and rules the mentality of the youths. The American dream choices to be established in business

and live a life with beautiful house, a vehical, and sophisticated life. It is the desire of most rural and middle class youths of India. This is in words of Novis Kapadia, is the trap of western capitalistic hegemony. He site, this Indian scenario, as:

Every year hundreds and thousands of youths fly to west in an attempt to secure a bright future, which to a level of materialistic definition they are successful to achieve. However, the point is none of these people can never, ever come back to their root. Their position in the society turns like that of leaves scattered by wind. (57)

Above line indicates the obsession of western mind and material takes an individual form their real identity to which they can never attend to. People lured by the American dream are always insecure, which eventually leads them to the isolation of arrogance. Many characters in *The Three Mistakes of my life* are trapped in the illusion created by the capitalistic world, and seeks solace in the possession of material ownership

Bahagt's novels\_especially deal with issue of Identity Crisis. All the titles of the novel are\_common to the search for identity. In *Five Point Someone* the very use of the word someone brings in lot of meaning. In fact, all the title have common thread. There are number in all the titles: *Five Point Someone*, *One night @the Call Centre* , *The Three Mistakes of my Life* , *Two States and Revolution 2020* . All the titles signals the crisis as it's a kind of suspense with non-specific titles.

Today's youth in the age of capitalism face a real crisis of identity. The major cities in the country catering to the IT boom have beckoned youth to its places giving him/her money and other comfort which most of the time is more than what one needs. The purchasing power has increased and country has become a carbon copy of foreign culture. With the foreign culture invading us right from the drawing room of

our homes (TV) to our office cabins. Crisis in relationships is another aspect of relationships in the current day India. Pre- marital Sex is something that is in vogue. The author brings to fore with much ease and everybody takes it to be natural. There is also a marked change in the relationship between the parents and children. The generation gap is at its widest. The strained relationship that Ish had with his parents is an example from *The Three Mistakes in my Life*. Today there is also another kind of problem the children face, parents who set unrealistic goals for their children that drives them mad is Vidya's ignorance. The major cause of crisis of the Identity is the very ideology of capitalism, globalization and discourse of success in Business. Those who unquestionably follow the capitalist ideology is labeled as intelligent and except all are dumb, is a myth that is broken in the novel. The three friends considered to be the victim of false representation of reality.

The novel *The Three Mistakes of my Life* is a story of Indian young generation of this modern and globalized world. The plot of Novel is set in the year 2000. It was the time of globalization when India was mainstreaming capitalism in economy. There was heightening gap between the people who have economic opportunity and who do not have. A young boy who represents middle class, in Ahmadabad ,called, Govind starts business without having sufficient knowledge and capital about business. To accommodate his friends Ishan and Omi's passion, they open a cricket shop. The cricket becomes their obsession like the all youngster in such globalized era, and, neither Ish nor Omi have idea what to do survive in their life. But Govind who is adhere to capitalistic ideology, sees business as promising future. So according to Govind's plan three friends go into business together. And they even discover, Ali, a local kid, gifted talent to play cricket and take him under their wings. However, each of them have different motive; Govind's goal is to make money; Ishan desire to

nurture Ali, a gifted batsman; Omi just want to be with his friends. Govind also tutors students in maths, and is eventually coaxed in tutoring Ishan's sister, to help for the medical school entrance exam. Naturally something more develops between them.

The story has been told through the eyes of the protagonist Govind Patel, 25. He is facing unexpected love, thwarted ambitions, absence of family affection, pressures of a patriarchal set up, and the work environment of a globalization. The novel depicts the condition of aspiring businessmen in India amidst the capitalistic economic structure. Govind who represents middle class aspires to be a businessman, but he is failing to pursue economic gains. It is because of he is victim of false representation of capitalistic dream and material prosperity. The ups and downs in the middle class to earn bread and butter for making both the ends meet.

The characters of the novel are victim of capitalistic ideology. They even forget own culture. Indians are crazy of cricket, the game which was used as tool to colonize the colonized nation's culture. India was earlier colonized by Britain. It was much more affected in the post-colonial era. In this novel, Bhagat also deals a controversial theme of culture, religion, politics and Godhra riots. Bhagat touches a chord in not only the young, but also the elderly. He inspires people to stand upright even after real-life nightmares. Horrendous killing of innocent people on religious basis with no humanitarian is the biggest issue of current time. In this context, religion becomes the instrument of power in Indian society. The youths try to resist and avoid burden of intra-religious conflict and discourse of religious superiority and inferiority. In the process of avoiding that burden 'Omi' sacrificed his life. In this way, the novel of Bhagat is a work of art based on real events of Indian history.

As this study reveals the real crisis of identity in the age of capitalism, a critical lens of "Marxist theory "places the spotlight of the important ways in which

the text aims at revealing the fall of illusion of capitalism and reality. Marxism is an adherence to at least some of the central ideas of Karl Marx, a German political thinker and economist. It is the set of values and principles set to the betterment of the working class people's life and living standard. These ideas typically include perceiving the social world in terms of categories of class as defined by relationship to economic and productive process, belief in the development of the society beyond the capitalistic phase towards a revolution of the proletariat. Commenting on this aspect of Marxism, Simon Blackburn in Dictionary of Philosophies writes:

Theoretically, Marxism is an adherence to philosophy propounded by Marx. It is commitment to the welfare of exploited and oppressed classes of people. These typically include perceiving the social world in terms of categories of class as defined by relationship to economic and productive processes, belief in the development of the society beyond the capitalistic phase towards a revolution of the proletariat.

(232)

In common understanding, Marxism refers to the economic, cultural and political theory propounded by Marx and Engels. This theory sketches a view of society as consisting of an economic foundation, for instance mode of production, means of production, distribution and exchange, upon which rises a political, legal and superstructure etc. and to which correspond to forms of social thought. History of human being is the history of class struggle apropos economic foundation. Marx, in the opening line of the introduction to the Communist Manifesto, stats that "The history of all hitherto existing society is the history of class struggle" (1). He argues that the evolving history of humanity, of its special groupings, of its thinking, and of its institution is modeled by the changing mode of economic foundation. The German

Ideology famously starts with, “A spectre is haunting Europe-the spectre of communism” (1). He was more than right in writing these words as, after few decades Europe was to be engulfed by number of revolutions led by proletariats and bourgeoisies regime was to come to an end. It was the time when the working class of people were seeking for more and more rights from their lord, and publication of *The German Ideology* showed fire to the fuel. Marx’s basic idea behind the writing of the book was guided by the philosophy, “Life is not determined by consciousness, but consciousness by life” (625).

For most of the 20<sup>th</sup> Century, Capitalism was buffeted by wars, revolution and depression. World war I brought revolution and a Marxist based communism to Russia. The war also spawned the Nazi system in Germany, a malevolent mixture of capitalism and state socialism, brought together in a regime whose violence and expansionism eventually pushed the world into another major conflict. In the aftermaths of World War II (1939-1945), Communist economic systems took hold in China and Eastern Europe. However, as the Cold war came to an end in the 1980s and the former Soviet-bloc nations turned to free enterprise (though with mixed success at first); China was the only major power to retain a Marxist regime. Many of the developing nations, strongly influenced by Marxist ideas in the early postcolonial period, turned to a modified form of capitalism in their search for answers to economic problems.

In the western democracies of Western Europe and North America, the sharpest challenge to capitalism came in the 1930s. The great depression was by far the most severe economic upheaval endured by modern capitalism since its beginning in the 18<sup>th</sup> century. Contrary to the logic of Marx’s prophecy, however, Western nations failed to collapse into revolution. Rather, in meeting the challenge of the

depression, these capitalist systems demonstrated remarkable abilities for survival and adaptability to change. Democrat governments began to intervene in the economy to correct the worst abuses inherent in capitalism.

Louis Althusser , a prominent Marxist critic opines that the ideology of capitalism is determined by its material base. He proposes the definition of ideology as a “false consciousness”. According to him, it is a “notion that truths external to the human mind may be known by institution or consciousness, independently of observation and experience” (69). He further declares that an ideology is a belief system.

The way we think and the way we experience the world around us are either wholly or largely conditioned by the economy is organized-the imposed ideology on the lower and working class of people. However, this scenario, in this post-modern era has shifted into the mentality of the westerners looking and behaving at the easterners.

All belief systems are products of cultural conditioning. For example, capitalism, communism, patriotism, religion, ethical systems, humanism, environmentalism, astrology all are ideologies. Even our assumptions that nature behaves according to the law of science is an ideology. Not all ideologies are equally productive or desirable. Undesirable ideologies promote repressive political agendas in order to ensure their acceptance among the citizen. It propagates natural ways of seeing the world instead of acknowledging themselves as ideologies.

Marxism, a non repressive ideology, acknowledges that it is an ideology. Marxism works to make us constantly aware of all the ways in which we are products of material/historical circumstances. The repressive ideologies that serve to blind us in order to keep us subservient to the ruling power system. Marxist theorists estimate the

degree to which we are “programmed” by ideology. All agree that the most successful ideologies are not recognized as ideologies but are thought to be natural ways of seeing the world by the people who subscribe to them. The economic interests of middle-class people of India could be best be served by a political and religious alliance with the poor in order to attain a more equitable distribution of resources among the middle class and lower classes.

In political matters the middle class generally sides with the wealthy against the poor. The rise of capitalist economy was a concern for the effects of capitalism on human values. For Marxism, the family is not the source of the individual's psychological identity for both the individual and the family are products of material/historical circumstances.

Marxism is materialist philosophy. One which insists upon the primary of material living conditions rather than the ideas or belief in the life of human beings, it sees history as in Marx's words, “The history of class struggle is the history of struggle for the control of material conditions upon which fire rests’ (1). It is on the basis of these material conditions and in response to the struggle for them that ideas, philosophies, mental picture of the world develop as secondary phenomenon. But ideologies are all related to position and thus in turn to material condition and the struggle for their control. Marxism is the blend of social and economic factors put together.

Capitalism is frequently seen as embodiment of market economy, as they are the ones who own the land and source of production. Hence, there results in minimum amount of facilities being distributed to class other than them, and on the other hand, the privileged class people are ever rising; both socially and economically. This optimism (rise) is countered by pointing to all the opportunity for exploited inherent

in the system. This system is capitalism and hence, Marxism is an attempt to break through this system and bring all round development and equity.

Whether or not we would agree on which individuals belong to the bourgeois and which to the proletariat, most of us can observe the striking differences in socio-economic lifestyle among these groups. Eagleton defines the scenario, as:

The homeless, who have few, if any, material possession and the little hope of improvement; the poor, whose limited educational and career opportunities keep them struggling to support their families and living in fear of becoming homeless; the financially established, who own nice homes and cars and can usually afford to send their children to college; the well-to-do, who can afford two or more expensive homes, several cars, and luxury items; and the the extremely wealthy, such as the owners of large corporation houses and airplanes and yachts, is no problem. (67)

These five loose categories of people are found in every society and the last two groups the owners of corporations and yachts and well-to-do having several numbers are termed as bourgeois.

However, the middle class people, the financially established ones are, too, dubious because of their economic standard, if they fall in bourgeoisies or proletariats. Nevertheless, these categories of people exploit the working and homeless classes of people, as these groups(bourgeoisie) are the owner of source of production and own full or partial control over the wealth of the nation of the world.

Criticizing the various socialist visions of the capitalist, Marxist says it is now largely of historical interest of formidable polemical skills to oppose the capitalists. The final section of Communist Manifesto compares communist tactics to those of

other opposition practice in Europe, ends with a clarion call for unity; “Workers of All Countries Unite!” The Manifesto is the most concise and intelligible statement of Marx’s materialist view of history. Hence, although it produced little immediate effect, it has since become the most widely read of his works and the single.

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Marxist thinkers and philosophers tend to view that society is not constituted by a monolithic whole, but it is formed by a diversity of ideological state apparatus, including religion, family, education institution, mass media, politics, multi-national company, trade unions, etc. each of these is dovetailed with other in extricate ways, all regulated by a group of capitalists. Althusser coins the term ideology to define capitalism. Blackburn's Dictionary of Philosophy quotes Althusser's opinion as:

Althusser firmly concedes that ideology represents the imaginary relations of individuals to their material existence and hence to the capitalist concept. It means that ideology distorts our view of our true condition of existence. He presents to these of ideology; the first one is negative concerns with the object which is represented in the material form of ideology; the second one is positive concerns with the materiality of ideology. We find different types of ideologies: legal ideology, political ideology, racial ideology, gender ideology, and so on only to separate the working class with the bourgeoisie. Today in late capitalism, the expansion of new mass media in principle enables ideology effectively to penetrate every one of the social body. (312)

Althusser connects ideology with its social practices. For him ideology functions through ideological state apparatuses, which although they seem to be creating their sub-ideology, are all subject to the dominant ideology. Ideological state apparatuses encompasses all the institutions through which we are socialized. They include organized religion, the law, the trade unions, the political system, art and

literature, and so on. Ideology, then, has a material existence in the sense that it is exhibited in all sorts of material practices.

Chetan Bhagat's novel "*Three Mistakes of My Life*" has invited the large amount of debates and criticisms after its publication. Numerous critics have studied the novel from different perspectives. Critic M. A. Orthofer, in his review essay "*The Complete Review's Review*", has seen the novel as generating tension because of two forces – politics and religion and the novel has the predictable end:

Religion and politics and the tension they create figure prominently in the story. Omi's family is politically involved, and militantly Hindu-nationalist; among their pet causes is the row over the temple at Ayodhya. Meanwhile, Ali's father is a sensible secular Muslim – and neither the secular nor the Muslim identity finds much favor among the militant Hindus. It all comes to a very predictable conclusion, as Bhagat has telegraphed the looming confrontations from the beginning on. There's some decent drama to it, but also too much that is to far-fetched. (16)

According to Orthofer, religion, politics and the tension created by these two forces create the important figures in the story of the novel. There is the backdrop created by the Hindu and Muslim families and their approaches dealing with the world. According to the reviewer, the novel has reached to the predictable conclusion and ends with the narrator telegraphing. Another reviewer of the novel, Sandhya Iyer has reviewed the novel in her review essay "Book Review: Three Mistakes of My Life:

The novel begins to disintegrate and goes on to become embarrassingly over-the-top and melodramatic. As long as the author only incorporates

the Gujarat earthquake and how it brings down the hopes of one of the novel's lead characters, Govind – Chetan's attempt at infusing a natural disaster with the personal is acceptable. But it is hardly likely that both the Godhra episode and the following riots would again have a direct bearing on these very characters. (13)

Iyer points to the development of the novel as melodramatic and disintegrating. The natural disaster and the personal life are prominently infused in the novel. The impacts of the disaster and riots are exaggerated while taking about their impacts on the characters. During the story characters of the novel deal with religion, politics, natural disasters etc.

Similarly, the novel is analyzed from the perspective of Cultural hybridity and identity crisis. In the aspect of cultural hybridity, Bhuvan Prasad Koirala on his dissertation called *Cultural hybridity in Chetan bhagat's The three mistakes of my life* (2010), he writes:

*The three mistakes of my life*, is a story of Govind's progress from the labyrinth of cultural hybridity to the assimilation into the main stream of Indian culture. The novel has portrayed a landscape of Govind's identity crisis and alienated existence in the face of mixed culture confrontation (46).

Aforementioned lines are critical view about how the protagonist of the novel, Govind faces identity crisis because of cultural hybridity. Chetan Bhagat has skillfully and mastery applied flashback and stream of consciousness technique whereby he explains Govind Patel's memory of his childhood in Ahmadabad, Indian and other past events at different time as well as split present in India.

Apart from these reviews, the researcher tries to highlight the affair of capitalism in the context of globalization. The characters of novel are of non west where they falls victim of capitalistic ideology. They consider western values and ideas as ideal and ignore their own culture. Material prosperity through the business is such ideology which makes Govind to be ambitious all over time in his life. Without having the proper knowledge of business, he becomes failure to his career because he is unable to understand the discourse of knowledge, power and religion.

Summing up, this research consists four chapters. The first chapter highlights the biography of writer, Chetan Bhagat, short note his major literary works, a brief outline of *The Three Mistakes of My Life*, and short note review. The second chapter deals with critique of capitalistic ideology and its impact to the character of Novel in the context of globalization and capitalism in India. And finally, the third chapter includes how the novelist shows victim of capitalism through characterization and design of plot.

## II. Critique of Capitalist Ideology: A Marxist Approach in *The Three Mistakes of My Life*

Chetan Bhagat in *The Three Mistakes of My life* has dealt with several contemporary issues. Bhagat's this novel raises the issue about ambitious attitude of the Non Westerners to gain high social identity and material prosperity among youths of modern globalized society. As this research uses critical lens of "Marxist theory" placing the spotlight of the important ways in which the text aims at revealing the illusion of capitalistic ideology.

Bhagat's novel *The Three Mistakes of My life* begins with an email to the writer. The email is a suicide note, confession letter sent by a young ordinary businessman from Ahmadabad in Gmail as:

From: Ahd\_businessman@gmail.com Sent: 12/28/2005 11.40 p.m.

To: info@chetanbhagat.com

Subject: A final note

Dear Chetan

This email is a combined suicide note and a confession letter. I have let people down and have no reason to live. (1)

Above mentioned line is written by a person who has read the author's books. His profile says the name and age of the sender as Govind Patel, 25. His interests are cricket, business, mathematics and friends. Govind explains to the writer that he has made three mistakes. He confesses to the writer that he has failed to gain high social identity and material prosperity so he feels identity crisis and alienation in the age of capitalism. The failure is symbolic of fall of capitalist ideology. For the ambitious Non Westerners people like Govind among youths of modern globalized society is a. As Govind tells his past, firstly, he has started his business from his maths tuitions.

Then he starts a small business of cricket shop in the partnership of his best friends, Ishaan and Omi. After three months he generates some plans to expand his business. He plans to move to a new city (Navrangpura) in a shopping mall. For it, he had already deposited large amount (one lakh and ten thousand) of money. But there was an earthquake before opening of the shop, (Republic Day on January 26), the most destructive and longest incident of his life. He says this as the first mistake of his life for betting much money. After the destruction of the earthquake he lost 20 years of his business dream. He was in debt, he had lost more money in one stroke than his business ever earned. To promote his business he offers more tuition classes for students in his town (Belrampur). One day one of his business partners, Ish requests Govind to teach his sister Vidya, 18, maths. In the course of the tuition, Govind and Vidya fall in love with each other and he keeps physical relationship with Vidya. He calls it as the second mistakes of his life.

In another episode the religious war between Hindu and Muslims, Ali, A national treasurer of cricket was hurt in his right wrist. Due to this he could not lift and play the bat. Now Ali's wrist is damaged. Govind saved his life but his one second of delay cost Ali his gift. Govind does not want to be enemy of Bittoo mama. Because his dream of material prosperitiy lies on investment of capital. So, Govinda delays to defend Ali from mama's attack. As finally Govind realizes this delay was the third mistake of his life.

Govind is the central character of the novel. He is born in India in Gujarati family. As being a Gujarati, his family's living styles not like typical Gujarati. He is much attracted to Mathematics in his school life and becomes the topper of Maths in the school of Ahmedabad in western India. He is influenced by the Western language and culture in this novel. Govind expresses that "India's score a ball ago was 256-2

after forty-five overs” (1). The above quoted line shows the language of cricket.

General Indian people do not understand that language because cricket is not national game of India. The youngsters like Govind influence very much by cricket, as being a member of middle class family, his ambition is to become a successful businessman. He does not get financial support from his family. His father has abandoned him and his mother. The situation of his family and his ambitions are largely influenced by capitalism because his father leaves home to be rich man and do business alone. After the completion, his school life, he chooses the field of business, and opens a cricket shop with his friends. As a good student of mathematics, he chooses the business as his career in contrast. It is due to his over ambitiousness to earn more and more regardless it is unable to go with Business and tuition of mathematics together.

The people like Govind Patel, the protagonist, who always wants their high social and economic status in the society, has high ambition without proper knowledge in specific field, leads everyone towards suffering and identity crisis. In the beginning of novel the protagonist Govind sends an email to the writer. The email is a suicide note, confession letter sent by a young ordinary businessman from Ahmadabad in Gmail. The protagonist fails to fulfill his dream therefore realizing this he says:

This email is a combined suicide note and a confession letter. I have let people down and have no reason to live. You don't know me. I made three mistakes; I don't want to go into details. My suicide is not a sentimental decision. As many around me know, I am a good businessman because I have little emotion. (1)

The above line uttered by protagonist describes the Govind's failure as he is writing suicide note and a confession letter to the novelist. He considers all capitalistic illusion as his mistake. So, he calls his decision not a sentimental but wise.

Marxist critic opines that the ideology of capitalism is determined by its material base. He proposes the definition of ideology as a "false consciousness". According to him, it is a "notion that truths external to the human mind may be known by institution or consciousness, independently of observation and experience" (69). In the novel, Govind also experiences same kind of alienation or false reality after all he tries to attempt suicide. He further declares that an ideology is a belief system. The capitalist ideology of material prosperity through business is a belief system of Gujarati. In the novel, Govind's monologue is:

There is something about Gujaratis, we love business. And Ambadadis love it more than anything else. Gujarat is the only state in India where people tend to respect you more if you have a business than if you are in service. The rest of the country dreams about a cushy job that gives a steady salary and provides stability. In Ahmedabad, service is for the weak. That was why I dreamt my biggest dream - to be a big businessman one day. (15)

In this way, Govind has unconsciously developed the false reality of capitalistic dream as he is from Gujrat and he should be good businessman. The identity of Gujrati people is attached with business than service.

Bhagat in this novel tries to show all belief systems in current day Indian youths are products of cultural conditioning from the eyes of protagonist Govind. In this regard Althussar asserts, "In other words, the school, religious institutions or

other apparatuses like the Army) teaches ‘know-how,’ but in forms which ensure subjections to the ruling ideology or the mastery of its ‘practice’” (128).

Govind identifies his economic status in low class. He says “ I am easily the poorest of the three (though I will be the richest one day), even though Ishaan and Omi aren't particularly wealthy” (12). So, Govind is a representative character of the contemporary youth who are lured to earn lot of money. In the age of capitalism, many youths face a real crisis of identity.

The major cities in the India like Ahamdabad have beckoned youth to its places giving him/her money and other comfort which most of the time is more than what one needs. People give priority to money rather than love and affection. The thoughts of Govind prove how the people are forgetting their own culture as a result of illusion created by capitalism. Everything is counted from the money perspective, they suppose emotional stuff meaningless. In the novel Govind says:

I think human beings waste too much time on emotions. The prime example is my mother. Her snacks were great, but she was no businessman. Emotional people make terrible businessmen. She would sell on credit and buy on cash - the first mistake a small business can make. Next, she would keep no accounts. The home spending money was often mixed with the business money, and we frequently had months where the choice was to buy either rice for our consumption or black pepper for the papads” [ . . .]. (14)

Thus, the title, plot setting and characters of the novel implicitly and explicitly reveal the issue of adverse effect of capitalism and loss of identity. The title of novel itself is about ‘business, cricket and religion’.

The setting is the city of Ahmedabad that though being urban is yet not as metropolitan as many of its metro counterparts. It retains its small town flavor in pols (colonies), traditional Indian households and small vegetarian eateries. It has the protagonist Govind with his passion and acumen for accounts and business. It is Ishan for whom cricket is the element around which his life revolves and it has Omi, a priest's son and loyal friend who is ready for anything that his friends are game for. Similarly, the major characters of the novel are from middle class of Indian society. Characters of the novel are young, ambitious and passionate and have the same moral, social and religious dilemmas as many of the young Indians today.

The ideology of capitalism and capitalistic dream of material prosperity and success is making suffering the lower class people and how the world is coming to the horrible trap of social disorder. In this era of capitalism and globalization non-western characters are more a failure in comparison to western characters.

The characters of the novel are victim of capitalistic ideology. They even forget own culture. Indians are crazy of cricket, the game which was used as tool to colonize the colonized nation's culture. India was earlier colonized by Britain. It was much more affected in the post-colonial era. In this novel, Bhagat also deals a controversial theme of culture, religion, politics and Godhra riots. Bhagat touches a chord in not only the young, but also the elderly. He inspires people to stand upright even after real-life nightmares. Horrendous killing of innocent people on religious basis with no humanitarian is the biggest issue of current time. In this context, religion becomes the instrument of power in Indian society. The youths try to resist and avoid burden of intra-religious conflict and discourse of religious superiority and inferiority. In the process of avoiding that burden 'Omi' sacrificed his life. In this way, the novel of Bhagat is a work of art based on real events of Indian history.

Marxism is materialist philosophy. One which insists upon the primary of material living conditions rather than the ideas or belief in the life of human beings, it sees history as in Marx's words, "The history of class struggle is the history of struggle for the control of material conditions upon which life rests" (1). It is on the basis of these material conditions and in response to the struggle for them that ideas, philosophies, mental picture of the world develop as secondary phenomenon. But ideologies are all related to position and thus in turn to material condition and the struggle for their control.

Other characters of the novel Parekh Ji, Bitto Mama and Australian friend Fred etc. who represent bourgeois class people. Govind, the protagonist, wants to be a successful business man. Govind's friend Ishan is crazy of cricket. Omi who believes religion a means to achieve money and power. In the same way Govind's lover and Ishan's sister Vidya wants to adopt foreign culture and study abroad as she is bored her own country and culture.

Likewise, patriotism is an ideology that keeps poor people fighting wars against poor people from other countries (one way or another, sufficient money can generally keep one out of the armed forces during war time or, at least, out of the combat units) while the rich on both side rake in the profits of war-time economy. Because patriotism leads the poor to see themselves as members of nation, separate from other nations, rather than as members of a worldwide class opposed to all privileged classes including those from their own country, it prevents the poor from banding together to improve their condition globally. Govind feels very patriotic and recalls past memory and plans for future:

26 January is a happy day for all Indians. Whether or not you feel patriotic, it is a guaranteed holiday in the first month of the year. I

remember thinking it would be the last holiday at our temple shop since we were scheduled to move to the new mall on Valentine's Day. Apart from the deposit, we had spent another sixty thousand to fit out the interiors. I borrowed ten thousand from my mother, purely as a loan. Ish's dad refused to give any money. Omi, even though I had said no, took the rest in loan from Bittoo Mama. (65)

As Govind recalls all the ideology of patriotism leads the poor to see themselves as members of nation, separate from other nations, rather than as members of a worldwide class opposed to all privileged classes including those from their own country.

But the latest version of the capitalism, which came into form of globalization, has bring several problematic issues in the socio-economic context of Non-western countries like greed for Wealth, destruction of Human Values, decaying of spirituality and focus to materialism, artificiality of life, emphasis on Sex, imbalance in Social System.

The novel revolves around the Indian young generation of this modern and globalized world. The plot of Novel is set in the year 2000. It was the time of globalization when India was mainstreaming capitalism in economy. There was heightening gap between the people who have economic opportunity and who do not have. A young boy who represents middle class, in Ahmadabad, called, Govind starts business without having sufficient knowledge and capital about business. To accommodate his friends Ishan and Omi's passion, they open a cricket shop.

The cricket becomes their obsession like the all youngster in such globalized era, and, neither Ish nor Omi have idea what to do survive in their life. But Govina who is adhere to capitalistic ideology, sees business as promising future. So according

to Govind's plan three friends go into business together. And they even discover, Ali, a local kid, gifted talent to play cricket and take him under their wings. However, each of them have different motive; Govind's goal is to make money; Ishan desire to nurture Ali, a gifted batsman; Omi just want to be with his friends. Govind also tutors students in maths, and is eventually coaxed in tutoring Ishan's sister, to help for the medical school entrance exam. Naturally something more develops between them.

Globalization is the idea that national identities have ever been as unified or homogeneous as they are represented to be. Nevertheless, in modern history, national cultures have dominated "modernity" and national identities have tended to win out over other, more particularistic sources of cultural identification and powerfully dislocating national cultural identities. At the twentieth century it is a complex of processes and forces of change. As Anthony McGrew argues:

globalization refers to those processes, operating on a global scale, which cut across national boundaries, integrating and connecting communities and organizations in new space-time combinations, making the world in reality and in experience more interconnected.

Globalization implies a movement away from the classical sociological idea of a "society" as a well-bounded system, and its replacement by a perspective which concentrates on "how social life is ordered across time and space". (64)

The above definition of globalization indicates the process how the economical, social and cultural aspects of non western countries have been transformed into the concept global society and global identity. But the globalization has resulted the migration of non westerner to Europe, America and Australia. In the novel, Vidya is representative character who wants to settle in the Australia. When Govind returns back from

Australia, he gifts a Vidya expresses “Wow, an Australian beach in my hands,”(106). Then she held it up with pride as if Govind had presented the queen's stolen diamonds. Moreover, at the last event of the novel, Vidya's parents sent Vidya to do PR course as Govind replies to writer:

'They sent Vidya to Bombay, to do a PR course. That was the one positive thing for her. They wanted her away from me, medical college or not. So Vidya did get to fly out of her cage. She had instructions to never speak to me again. [. . .]. ( 140 )

In the other hand, capitalism is based on greed for wealth It has raised wealth to the pedestal of deity. Wealth has become the be-all and end-all of human life. The modern man is mad after wealth. He wants to earn more and more wealth by any means. The idea for morality does not enter into the means of earning. The following line by Omi explains how capitalism has thus led to moral degeneration and decaying of culture:

Cheers! everyone cried. We clanged our dark brown bottles of XXXX beer, also known as 'fourx' stubbies. 'Hi!' our server Hazel, too hot to be a waitress, hugged Fred. 'Oooh...,' Fred's students egged him on after she left. 'No way, mate. The missus won't tolerate me making eyes at anyone else,' Fred said. 'But you guys are single. You must have pretty girls all over you in India. (48)

From this, it is clear that the globalized generation violets all traditional norms and moral values.

In a capitalist order, everything has come to be measured in terms of wealth. Many characters of *The Three Mistakes of my life* measure everything in terms of money. All values of human life such as love, sympathy, benevolence, love and

affection are evaluated in terms of silver coins. Every person wants to get the maximum. The sole criterion is wealth, not value.

Capitalism manifests materialism in its extreme form. Religion and spirituality lose their force. Religion becomes the opium of people. Religion becomes hypocrisy. Bhagat has presented such issue by the role play of Parkeh Ji, Bitto mama and other communal party leader. Parekh-ji is a senior Hindu party leader. And he heads the biggest temple trust in Baroda. Bitto mama describes about Paekh-ji : “ Paekh-ji who was businessman in America in past and has returned to Gujrat to use religion for profit making. Oh, you think Parekh-ji is some old, traditional man who will force you to read scriptures. Do you know where Parekh-ji went to college? Cambridge, and then Harvard. He had a big hotel business in America, which he sold and came back. He talks your language. Oh, and he used to play cricket too, for the Cambridge college team” (27).

Bitto mama who is partner of Parekhi-Ji's party tries to delude mind of people who are victim capitalist ideology and says:

I am not telling you to leave everything. But get in touch with the greater responsibilities we have. We are not just priests who speak memorised lines at ceremonies. We have to make sure India's future generation understands Hindutva properly. I want to invite you to a grand feast to Parekh-ji's house. You should come too, Ish. Next Monday in Gandhinagar. (26)

So, Bitto has become successful to make join Govind and his friends to join Hindu trust and party. In this way, the big capitalists save lakhs of rupees by way of tax through contribution to fictitious charitable institutions. While people are short of goods, the capitalists hoard them to soar the prices.

Moreover, capitalism has transformed modern culture into mere artificiality. Today there is false courtesy. One does not find gentility and human touch. One can see false prestige, mere artificiality, and sheer advertisement even in art and literature, nothing to speak of diet, dress and speech etc. Life today has become artificial.

Thus, capitalist culture lays emphasis on sex. Marriage has become a mere agreement for the satisfaction of sex hunger. The capitalists advertise their goods through the display of sex instincts. Literature and movies are based on sexual passion. Pre-marital and extra-marital sexual relations are on the increase. Pre-marital Sex is something that is in vogue. The author brings to fore with much ease and everybody takes it to be natural. There is also a marked change in the relationship between the parents and children. While visiting the Australian Bondi beach, Govind's friend Ishan's following statement says:

But that summer, the nicest part about the beach was its people - those who were not men. That is, those who were women. Gorgeous and topless. And if you've never seen a topless woman in your life before, places like this did things to you. "There must be a hundred women here," Ish whistled. And each one a knockout! (97)

The above conversation proves that non western people like Ishan are pre-marital Sex is something that is in vogue. Omi the next friend of Govind much prefers to see one topless woman every day for hundred days, rather than a hundred at once. He sat down on the sand. Ish and Omi soon went for a swim in the sea and to see if wet and topless women looked even hotter wet. Yes, we are a sick bunch. Ideology of freedom of sex makes them to buy sex as a commodity. Govind's friend Ishan who has troubled relationship with his father due to the generation gap is at its widest. The strained relationship that Ish had with his parents is an example. Growing situation of

unemployment is major cause behind this. The conversation of Ishan and his father in the novel as:

And what do you think you are doing?' Ish's dad asked him.

'Teaching him a lesson,' Ish said and unhooked his bat stuck in the windscreen. 'Really, when will you learn your lessons?' Ish's dad said to him.

Ish turned away.

'You go now,' Ish's dad said to the beeping driver, who folded his hands. Seeing that no one cared about his apology, he trudged back to his car. (11)

The postmodern culture has brought generation gap between parents and son. Today there is also another kind of problem the children face, parents who set unrealistic goals for their children that drives them is mad ignorance. Vidya's ignorance about her career indicates this situation. Vidya says to Govind "The major cause of crisis of the Identity is the very ideology of capitalism, globalization and discourse of success in Business. Those who unquestionably follow the capitalist ideology is labeled as intelligent and except all are dumb, is a myth that is broken in the novel. The three friends considered to be the victim of false representation of reality.

The obsession of western mind and material takes an individual form their real identity to which they can never attend to. In the novel while Govind, Ishan and Omi visit Australia, their Australian friend Fred describes Indian people and culture. He says 'You Indians have good talent, but the training - trust me on that mate' (94). Here, Fred's expression towards non-western culture is dominating.

People lured by the American dream are always insecure, which eventually leads them to the isolation of arrogance. Many characters in *The Three Mistakes of my*

*Life* are trapped in the illusion created by the capitalistic world, and seek solace in the possession of material ownership. In the novel, Govind's friend Ishan express the following statement regarding Australia and Australian culture as:

Why? Australia has twenty million people. Yet they win almost every match. We have fifty times the people, so fifty times the talent. Plus, cricket is India's only game while Australia has rugby and football and whatever. So there is no way we should be defeated by them.

Statistically, my friend, Australia should be a rounding error. (25)

Ishaan's above mentions expression regarding the attraction of western culture is very suicidal. He finds Australia is more powerful, developed and civilized than. This is symbolic of how every year hundreds and thousands of youths fly to west in an attempt to secure a bright future, which to a level of materialistic definition they are successful to achieve. However, the point is none of these people can never, ever come back to their root. Their position in the society turns like that of leaves scattered by wind. In the novel, Govind and Ishaan's Australian friend offer to Ali to make Australian citizen because they want to attract these talents from non west countries to their country. Fred offers, "Well, this is the Australian citizenship forms. As you may know, a lot of people in the world want it. But here, given the great talent, we are offering Ali an Australian citizenship" (103).

Capitalism has led to an imbalance in the social system. It has failed to adjust itself to the welfare of society. It has widened the gap between the haves and have-not's and created insatiable greed for wealth among the people. Parekh Ji who is represents the haves invests his money in the name of religion and communal benefit. He says "Pandit-ji took the money, brushed it against the mini-temple in his godown and put it in his pocket. His God had made him pay a big price in life, but he still felt

grateful to him. I could never understand this absolute faith that believers possess. Maybe I missed something by being agnostic” (76). At this point Govind came to know how he did mistake being agnostic and not following own culture and religion.

It has changed the very outlook of human beings. Wealth has become an important criterion of status. It has led to the moral degeneration of man. Obviously, capitalism has failed to bring about the moral development of man. It is injurious both to society and the individual. In short, it has proved a curse to humanity instead of a blessing.

From the perspective of Marxist theory ideas typically include perceiving the social world in terms of categories of class as defined by relationship to economic and productive process. It believes in the development of the society beyond the capitalistic phase towards a revolution of the proletariat. Productive practices are so integrated into our everyday ‘consciousness’ that it is extremely hard, not to say impossible, to raise oneself to the point of view of reproduction. Every social formation arises from a dominant mode of production. In this regard, Althusser, furthermore, asserts:

the ideological representation of ideology is itself forced to recognize that every ‘subject’ endowed with a ‘consciousness’ and believing in the ‘ideas’ that his ‘consciousness’ inspires in him and freely accepts, must ‘act according to his ideas’, must therefore inscribe his own ideas as a free subject in the actions of his material practice. If he does not do so, ‘that is wicked’” (or subversive, or pathological, or invert).

(157)

So ,these people are treated “always-already subjects”. The middle class people of the novel are the Individuals who are always-already subjects to the upper class. Ideology

of capitalism and religion has interpolated concrete individuals as concrete subjects. They do not have their own identity.

Talking about the purchasing power has increased and country has become a carbon copy of foreign culture. With the foreign culture invading the characters forget own culture. In the novel, Govind replies 'Govind Patel.' 'Hindu, no?' 'I am agnostic,' I said, irritated as I wanted to shut the shop and go home. 'Agnostic...?'(26). Being agnostic apart from Hindu religion background. Crisis in relationships is another aspect of relationships in the current day India. In other words, the school, religious institutions or other apparatuses like the Army) teaches 'know-how,' but in forms which ensure subjections to the ruling ideology or the mastery of its 'practice.

Govind also realizes that he is victim of his own money minded attitude.

Govind proposes to build better relationship with Ish again. He says "Take the money for Ali. For me, it's no longer just for the money. But what the money is for". At this point, Ishan's eyes turned moist. Both Govind's and Ishan become good friend again. In words of Ishan "A defeat in a test match was one thing, but an innings defeat meant empty parks for weeks. Kids would rather read textbooks than play cricket and be reminded of India's humiliation". In the final chapter of the novel Govind's monologue is "Why on earth had I started this business? What an idiot I am? Why couldn't I open a sweet shop instead? Indians would always eat sweets. Why sports? Why cricket?" (76). These lines uttered by Govinda indicate the consequences of the human destiny in the age of capitalism and globalization and how the false representation of reality betrays discourse of material prosperity. The characters of novel are people of India as developing country fall on victim of capitalist ideology. The suicidal nature and role of capitalistic ideology to raise identity crisis becomes the focus in the novel.

### **III. Fall of Capitalistic Illusion in *The Three Mistakes of My Life***

*The Three Mistakes of My Life* deals on the life of works of people engaged in capitalist culture and globalized world. In the novel, Bhagat presents the vivid picture of the capitalist world as they are in, and also depicts the illusion of capitalistic ideology as protagonist fails to fulfill his dream. It portrays the picture of relationship with friends, family, society of youths of modern globalized and capitalistic age. The novel has visualized the condition of lower and middle class non-western youths in the readers mind. However, there are few characters, minimal settings and events are short and precise in the depicting the mentality of modern day individual.

After a thorough analysis of Bhagat's *The three mistakes of my life* the present research has come to state that capitalistic ideology is tool to dominate the non-western culture, customs and tradition. In the novel, along with the protagonist Govind, his two friends Ishan, Omi and lover Vidya has been victim of capitalist ideology. From the story of novel it is obvious that people of developing countries like India are economically poor but mentally open, to which western cultural and traditions destroying. The culture of east is degrading specially of youth of India, in the name of globalization and capitalistic ideology. Get frustrated, Govind tries to commit suicide. The crux of western thought is to live for selfhood followed by frequent change in relationship.

Postmodern world is free of ethical and social values, of course, the desire to be materially resourceful. All the characters in the present novel are marred with meanness self centered, largely due to capitalist culture, to which they are grown up in. These characters take waste as their inspiration. West, to most of the youth is the guarantee of higher level of freedom, away from the hazards of eastern values and ethics. It's bad effects are greed for Wealth. Capitalism is based on greed. For wealth

It has raised wealth to the pedestal of deity. Wealth has become the be-all and end-all of human life. The modern man is mad after wealth. He wants to earn more and more wealth by any means. The idea for morality does not enter into the means of earning. It has thus led to moral degeneration. Another bad effect is destruction of Human Values. In a capitalist order, everything has come to be measured in terms of wealth. All values of human life such as love, sympathy, benevolence, love and affection are evaluated in terms of money. Every person wants to get the maximum. The sole criterion is wealth, not value.

Capitalism manifests materialism in its extreme form. Religion and spirituality lose their force. Religion becomes the opium of people. Religion becomes hypocrisy. The big capitalists save lacs of rupees by way of tax through contribution to fictitious charitable institutions. While people are short of goods, the capitalists hoard them to soar the prices. Capitalism has transformed modern culture into mere artificiality. Today there is false courtesy. One does not find gentility and human touch. One can see false prestige, mere artificiality, and sheer advertisement even in art and literature, nothing to speak of diet, dress and speech etc. Life today has become artificial. Capitalist culture lays emphasis on sex. Marriage has become a mere agreement for the satisfaction of sex hunger. The capitalists advertise their goods through the display of sex instincts. Literature and movies are based on sexual passion. Pre-marital and extra-marital sexual relations are on the increase. Man is lacking in self control.

Capitalism has led to an imbalance in the social system. It has failed to adjust itself to the welfare of society. It has widened the gap between the haves and have-not's and created insatiable greed for wealth among the people. It has changed the very outlook of human beings. Wealth has become an important criterion of status. It

has led to the moral degeneration of man. Obviously, capitalism has failed to bring about the moral development of man. It is injurious both to society and the individual.

The second aspect is the culture the youths of the third world nations like India are adopting from west. Bhagat seems to advocate against this concept, as he is of the opinion that these culture will help economically boost some of the first world nation tycoons. These are the part of modern growing ups where western influences has created problems. As such, those who dare to lose and yet find a way from the failure will certainly overcome the chimera created by ideology. Thus, Bhagat makes the east win over the west, or the hazards of capitalist ideology are overcome by his characters, well at least in the book. But this is not the realistic picture in our real life. Most youths fall victim to the western dream hardly can overcome its mania. Despite the fact the many people of non west realize the capitalist culture is hollow, many cannot resist the lure of west and continue to fall prey of it. However, the illusion created by the capitalist ideology is continuing to attract thousands of youths towards it, though there are some, like in the *The Three Mistakes of My Life* who dismantle the false ideology created by the capitalists.

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