

TRIBHUVAN UNIVERSITY

Social Determinism in Chetan Bhagat's Revolution 2020

A Thesis Submitted to the Central Department of English in Partial Fulfillment of the
Requirements for the Degree of Master of Arts in English

By

Posta Prasad Adhikari

Central Department of English

Kirtipur, Kathmandu

2012

Tribhuvan University

Faculty of Humanities and Social Sciences

Central Department of English

Letter of Recommendation

Mr. Posta Prasad Adhikari has completed his thesis entitled “Social Determinism in Chetan Bhagat's *Revolution 2020*” under my supervision. He carried out this research from April 2012 to September 2012. I hereby recommend his thesis to be submitted for the *viva-voce*.

Mr . Jiva Nath Lamsal

(Supervisor)

Date:

Tribhuvan University
Faculty of Humanities and Social Sciences
Central Department of English

Letter of Approval

This thesis entitled “Social Determinism in Chetan Bhagat’s *Revolution 2020*” submitted to the Central Department of English, T. U. Kirtipur, by Posta Prasad Adhikari, has been approved by the undersigned members of the Research Committee:

Internal Examiner

External Examiner

Head of the Department

Central Department of English

Date:

Acknowledgements

This dissertation would not have been possible without the scholarly guidance, suggestion and constant support of my thesis supervisor Mr. Jiva Nath Lamsal, Central Department of English. His invaluable feedback and constructive comments are the supportive tools to give the final shape of this research.

I am grateful to Dr. Amma Raj Joshi, the Head of Central Department of English for his cooperation and motivation. Similarly, I like to express my gratitude to my respected teachers Dr. Anirudra Thapa, Dr. Birendra Pandey, Dr. Shiva Rijal, Mr. Pushpa Raj Acharya and Mr. Mahesh Poudel who instructed and provided me proper guidance to prepare thesis proposal.

I am also grateful to my respected teachers Dr. Ram Chandra Poudel, Mr. Badri Prasad Acharya, Mr. Hem Lal Pandey, Mr. Bal Bahadur Thapa, Mr. Pam Gurung, Mr. Shankar Subedi, Mr. Raj Kumar Baral and Mr. Tibendra Adhikari who helped me to prepare this thesis research. I am indebted to all the faculty members of the Central Department for their valuable suggestion and genuine insight.

I am equally thankful to my friends Mr. Dipendra Acharya, Pradip Bhattarai, Shisheer Kafle, Hom Nath Kattel, Miss Laxmi Thapa and Miss Sapana Chand who constantly encouraged and offered help during the period of my research. With due respect, I would like to express my sincere gratitude towards my family members and relatives. Without their cooperation, support and suggestion I could not have written this thesis. I am thankful to Mr. Dipendra Khanal who helped me to type and computerize this thesis in the complete form.

Posta Prasad Adhikari

October 2012

Abstract

Chetan Bhagat's *Revolution 2020* is an attempt to act out the class consciousness of the characters as well as the author. Bhagat however, creates the characters like Gopal, Ragav and Aarti who struggle to find success, love and happiness in Vanarasi but due to the socio-political atmosphere of Indian society they are not able to fulfill their aims. Unearthing the social consequences caused by capitalism, the research seeks the various aspects of the characters' money-minded rationality. The research probes into the issue of privatization of education in India and its harmful effects upon the common people. Through the class consciousness of the contemporary Indian society, this research foregrounds the degraded and distracted mentality of the characters caused by the capitalism. Finally, the characters lose their aims and choose the simple life of job guided by the capitalist Indian society.

Contents

	Page No.
Letter of Approval	
Acknowledgements	
Abstract	
Chapter I : Chetan Bhagat's <i>Revolution 2020</i> and the Issue of Class Consciousness	1-15
Chapter II : Projection of Lukacsian Notion of Class Consciousness in the Text <i>Revolution 2020</i>	16-42
Chapter III: Gopal: both Victim and the Victimizer of Capitalism	43-46
Works cited	47-48

I. Chetan Bhagat's *Revolution 2020* and the Issue of Class Consciousness

To make Chetan Bhagat's *Revolution 2020* mirror to present the class consciousness of the Indian society, the research examines how the socio-political environment plays great role in determining the behavior of the characters. As stated by Chetan that our surrounding and its' spatio-temporal relations play great role in the determination of our habits and the behavior. The research also makes the extensive analysis of the text reflecting how the characters like Gopal Mishra, Raghav Kashyap and Arati Pradhan are motivated to their survival adopting the relevant livelihood. Set in contemporary India, the protagonists go through several difficulties to achieve success in an unfair society that mostly rewards the corrupt. Protagonist Gopal gives into the corrupt system, while Raghav fights against it. The book is not just the story around the revolution, it also shows the love triangle story, in which the two friends fall for the same girl. Aptly set in today's India where a raging debate between the government and the social activists Anna Hazare's fight against corruption, the novel is very contemporary in its spirit.

Bhagat's *Revolution 2020* tells the story of his childhood friends, Gopal, Raghav and Arati who struggle to find success and love in Varanasi. Gopal and his friend Raghav are both preparing for engineering entrance exams, who really want to become engineers. Raghav wants to be a journalist while Gopal simply wants to be rich, whatever the path may be the characters in the novel are moving against their wishes because they are compelled to move in accordance with the money minded rationality of the Indian society. And this view fine-tunes with Lukacsian notion of class consciousness that the individual cannot display his or her free will in the age of capitalism.

The major concern of this study is to find the sense of class consciousness of the characters hidden inside the text. It also touches upon the debate of how the socio-political atmosphere governs the human behavior. The privatization of colleges has created different problems in the educational system of India. In order to make those institutes free from the corruption, treachery and bribery. Raghav struggles and revolts for the betterment of those institutes. In this way, the text becomes the mirror of the human life guided by the class consciousness, and to find that is the objective of the present research.

The text narrates the story of two intelligent boys of India: one wants to use his intelligence to be engineer and other wants to be revolutionary. But they both become submissive to the contemporary system of capitalism and start the job. Why cannot they react the norms of the society? How are they trapped in the demand of their family? And what are the causes to motivate their desires and choose the job? These are some of the questions that the research probes into. The research depends on guidance from the lecturers and professors is taken as the supportive tool. In addition to it, the theoretical insights of class consciousness, particularly that of Luckacs is used to interpret the text.

Rand Rich analyzes the novel from the perspective of cross-culturalism. In this connection he puts:

In this section, I will start my discussion how the theme of corruption in educational institutes and its legacy is developed in his *Revolution 2020* (2010). This will be followed by a comparison between *Revolution 2020* and four other novels by Bhagat to demonstrate that all of his fictions have quite a few characteristics in common, both

thematically and formally. What these four books have common is the fact that they are marked by cross-culturalism. (41)

Rand Rich analyzes Bhagat's novel *Revolution 2020* by relating it to the other novels of Bhagat with the sense of commonalities.

Likewise, Kowaleski studies the novel from technical aspects. Kowaleski puts his argument in the following way.

Remember, the frequent shifting between the subjective first person narrator and a cold third-person narrator in *Revolution 2020*, the multitudes of voices that we find in the prologue and epilogue. As a result, Bhagat's work is unique as he always finds different ways of showing what the strong ambition of earning money and its legacy do and have done. Nevertheless, a lot of similarities can be found between Bhagat's fictions. What immediately catches the eye is that almost none of the storylines are told in a chronological way. (56)

Thus, for Kowaleski, Bhagat's novels do not only show the reader what many people have been thought, they also make the reader feel and experience the thoughts and sentiments of those victims. As a result, Kowaleski further claims that reading Bhagat's work can be a very unsettling experience. But, it proves to be effective, as his novel *Revolution 2020* has the way of growing and also staying with us for a long time.

Hence, from the abovementioned criticism, it is proved that different critics have analyzed the novel from multiple perspectives but the issue of class consciousness is yet untouched, which proves the innovation of the research.

Born in 22 April 1974 Chetan Bhagat, is an Indian English language author.

He is the author of three bestsellers: *Five Point Someone - What not to do at IIT*,

One Night @ the Call Center, The Three Mistakes of My Life. He is also the scriptwriter for 'Hello', the Bollywood movie based on *One Night @ the Call Center*. He is the columnist of the daily newspaper *Hindustan Times* of India.

According to author's biography, we come to know that after eleven years in Hong Kong, he relocated to Mumbai in 2008, where he works as an investment banker. His first book, *Five Point Someone - What not to do at IIT* is a novel about three boys who join IIT Delhi and try to cope with the notoriously heavy workload of the institute. This book has continued to stay on the India today's bestseller list ever since its publication. It won him the *Society of Young Achiever's award* in 2004 and the *Publisher's Recognition award* in 2005. Rajkumar Hirani has based his upcoming film '3 Idiots' on the script of *Five Point Someone*; the film has Aamir Khan, a famous Bollywood actor in one of the key roles.

He has written other interesting books also. His second book, *One Night @ the Call Center*, was released in India in October 2005 and continues to be a bestseller as of January 2008. The book is about six people who work at a Call Center and one night which changes it all for them. The book is made into a big budget Bollywood film called "Hello" starring Salman Khan, Katrina Kaif, Sharman Joshi, Gul Panag among others. According to his publisher, Rupa & Co., he has also become the biggest-selling English-language novelist in India's history. *Five Point Someone* and *One Night @ the Call Center* have sold a combined one million copies.

When we analyze the various activities of the characters, we can find each and every action performed by the characters are not other than the victim of the Indian money minded rationality. To unearth this Lukacsian concept of class

consciousness is truly applicable here. This means that formally the class consciousness of the bourgeoisie is geared to economic consciousness.

The economic consciousness of the characters like Gopal and Raghav is distinct. Gopal wants to cope up with the system but Raghav wants to revolt against it. These consciousnesses are guided by the capitalism. Characters are bound to follow the system of the society without caring their own free will. In this connection, Lukacs further claims:

Indeed the highest degree of unconsciousness always manifests itself when the conscious mastery of economic phenomena appears to be at its greatest. From the point of view of the relation of consciousness to society this contradiction is expressed as the irreconcilable antagonism between ideology and economic base. Its dialectics are grounded in the irreconcilable antagonism between the stereotyped individual of capitalism. In consequence theory and practice are brought into irreconcilable opposition to each other. But the resulting dualism is anything but always remains stable. (165)

The class consciousness of the author that is determined by the Indian capitalist society in the form of stereotyped individual. Characters are the construction of the author. So, they are presented according to the will of the author.

The hierarchical gap between the two individuals Chetan and Gopal is vividly seen in their discussion of educational system and different way of thinking. "What is the big hurry? Two men, one educated, one uneducated having a good time; Gopal said and raised his glass in the air" (94). This internal dialectical contradiction of educated and uneducated individuals is vehemently revealed when in class consciousness, according to George Lukacs, theory and practice are brought

into irreconcilable opposition to each other. The inner psyche of Gopal is filled up with the sense of lower class where as Chetan's educated behavior shows the sense of higher class Indian individual. To flash out this contradiction Gopal and Chetan both are responsible to respect their class consciousness in theory or in surface level but their identity is crystal opposite in practice as Gopal raised his glass in the air.

The superiority of higher class people is clearly seen in the novel. After grand indulgence in alcoholism, Gopal is totally intoxicated and wants to go to bathroom where as Chetan stays alone waiting for Gopal's arrival. In this waiting period Chetan boasts upon his superior class and says, "I wondered how, I, who had come as a chief guest for a college orientation programme, became involved with forcing open random toilets in Varanasi" (6). These words uttered by Chetan are the representative of the higher class Indian individual. This type of internal dialectical contradiction of capitalists does not merely set natural laws in motion then the crisis arises which cannot comprehend easily. These surface theory and internal practice are applicable to show the upper and lower class consciousness of Chetan and Gopal respectively in their behavior.

Indian history is full of suppression, domination upon the proletariat. This type of consciousness in the society always guides and controls the behavior of each individual in the society. According to George Lukacs, the objects of history appear as the object of immutable. He further claims:

History becomes fossilised in a formalism incapable of comprehending that the real nature of socio-historical institutions is that they consist of relations between men. On the contrary, men become estranged from this, the true source of historical understanding and cut off from it by an unbridgeable gulf. As Marx points out, people fail to realise that

these definite social relations are just as much the products of men as linen flax, etc. (122)

The protagonist of the novel, Gopal is the epitome, around whom all the actions and events revolve. He is the typical Indian individual who has got great ambition of becoming rich because his every step of life is disturbed by his poverty.

From the opening of the novel, Gopal's poverty is crystal clear when he and Raghav steal Aarti's tiffin at school. The poor economic condition of the family, sack of his parental land, failure in exam and betrayal from his girlfriend are his great friends. But, in the final stage of his life, he enjoys luxuries with huge amount of money, car and so-called prestige. Indian society is the blindly supporter of capitalism. The protagonist does not get the room for rent in Kota due to the lack of sufficient money. He does not get chance to study in expensive colleges where it is said that the expensive colleges provide qualitative education. He cannot admit in those colleges because he cannot afford to pay huge amount of fees.

The characters of the novel are the supporter of capitalism. Suggestions of the family and intention of the characters always incline towards earning money at any cost. "Each institute asked for a thousand bucks for an application form. Whether they selected you or not, the fee had to be paid. I had fifty thousand rupees with me, and Baba had promised me more after six months. I had limited money, I could only apply selectively" (57). For the better adjustment in the particular society, each individual has to follow the norms of the society. The protagonist expects large amount of money from his father because he has to spend money unnecessarily as his friends do.

Gopal feels humiliation due to his dilapidated house when he is selected as the director of Ganga Tech Engineering College. He is forced to build new house to save his prestige. One of the capitalists, Shukla-ji forces him to build new house by

saying: “ You are the director of the institute. How can you still stay in your tiny old house” (189). These lines are full of arrogant. In order to save the prestige of the person who is in higher post, one has to stay in luxurious house.

Bhagat's *Revolution 2020* proves how the social consciousness guides and controls the human beings that proves the relevance of the notion of the class consciousness. The research will not touch the debate of other aspects apart from the class consciousness. The theoretical insight of Lukacsian class consciousness in Bhagat's *Revolution 2020* is used neglecting other aspects in order to porve the claim of the researcher. The characters are celebrating the loss of ambition, love and corruption also confirms the feature of postmodern sensibilities. But, the delimitation of the research is that it only sticks to the notion of class consciousness.

The consciousness of the Indian society to valorize each and every action of the superior is crystal clear when Chetan’s friend is enthusiastic to meet him. “Chetan sir, one drink? I can tell people I had a drink with “the” Chetan Bhagat "(2).These utterances are no more than the effect of capitalism and money minded rationality of the Indian society. Generally, the article “the” is used before the name of grand book or person but the protagonist uses “the” before the name of the author. It is his consciousness to overestimate the author because his mind is deep rooted with the norms of the his society.

The miseries of proliteriat are always suppressed. They have to follow the order and rules of so-called civilized society which are imposed upon them. This sentence finetunes with the consciousness of class defined by Lukacs as “the appropriate and rational reactions “imputed” to a particular typical position in the process of production It is far removed from the naive description of what man in fact thought, felt and wanted to any moment in history” (51). Class consciousness for

Lukacs is not in fact the consciousness of anyone. It is rather a theoretical construction of what it would have been rational for man to think, want and so on in view of their own interests or desires. The capitalist society of India is not exception of capitalism. Hence, the value of human beings is like commodity which is sold and bought in the market.

The identity of any individual is identical to his/her existence. It is appropriate to mark the conversation between Gopal and Chetan. “Not like that, sir I actually want to have a drink with you.’ I saw his intense eyes. He had sent me twenty invites in the last six months until I finally agreed to come. I knew he could persist” (2). Due to the growing effect of capitalism, there is the imposed superiority of so-called superior person as a means of commodity. The central importance here is that because of this situation a man’s own activity, his own labour becomes something that controls him by the virtue of an autonomous existence of him. According to Lukacs, there is both an objective and a subjective side to this phenomenon.

How are the capitalists dominating the proletariat is seen when Gopal’s father’s elder brother has screwed his family. Gopal’s grandfather had left his two sons thirty acres of land on the Lucknow Highway, to be divided equally. Soon after his grandfather’s death, his uncle took a loan from the bank and mortgaged his father’s half of the property, forging the papers with wrong plot numbers and also bribing the bank officer. In this context Gopal says:

Ghanashyam Taya-ji made bad business decisions and lost the money. The bank sent a foreclosure notice to us. Baba protested and the bank slapped cases on both my father and uncle. The two brothers slapped cases on each other. All their cases moved through our legal system slower than a bullock cart on a national highway. (15)

Social determinism of treachery in higher class family is highlighted that cannot be easily protested by proletariat. The bad business conductors are of higher class but Gopal's father is only the victim of bourgeoisie. He has to remain in suppression. From this suppression, bourgeoisie earns surplus value. It is their great profit from their treachery and domination upon helpless poor people.

For Lukacs this sort of domination upon proletariat is even clearer in the case of the modern bourgeoisie, which, armed with their knowledge of the workings of economics, clashed with feudal and aristocrat society. Furthermore, he says:

Bourgeoisie are unable to perfect its fundamental science, its own science of classes. And no class can do that unless it is willing to abdicate its power freely. The discovery of the natural laws of economics is pure light in comparison with medieval feudalism or even the mercantilism of the transitional period, but by an internal dialectical twist they became natural laws based on the unconsciousness of those who are involved in them. (449)

The proletariats remain constant to earn their livelihood. This constant state of proletariat adds more benefit to bourgeoisie for domination. Gopal remains silent in his whole life and adopts the relevant job that is provided by the capitalist, MLA Shukla-ji.

While unearthing the class consciousness of the characters, we come to know that their aims remained empty due to the obstruction of the capitalist but characters try their best to grasp their goal ultimately, their aim partially fulfilled. Raghav, since gets birth in the same Indian society. He never thinks and believes that corrupted educational institutes and their business-like strategy bring positive change in the society rather he is presented as the revolutionary figure to fight

against the evil systems prevailed in the Indian society through different media. He tries to unearth the hidden reality of educational veterans who are habituated to earn black money by corrupting the sacred educational institutes.

Raghav prefers journalism despite the domination and humiliation upon his job by the capitalist. He gets chance to engage in the daily newspaper of India, *Dainik* as a reporter. He starts reporting the facts but the bitter truth published in the newspaper is not in favour of the people who are in higher post and superior position. This is the indirect revolution of the character against the suppression of the bourgeoisie. Through the huge amount of bribe to the editor, he is fired from his job. But, his strong determination of publishing the truth never gets dismantled. Whether Raghav gets victory or not but he wants to fight against the capitalists who hinder the freewill of any individual.

On the discussion of Raghav, between Gopal and Aarti, we find the intense sense of revolution in Raghav's mind. He believes that revolution begins at home and society changes only when individual family norms are challenged. Raghav unhesitatingly gives the headline on page six of *Dainik* "New Engineering College Opens in City- with Corruption Money". To continue his work Raghav again establishes new office for publishing local newspaper entitled "Revolution 2020". His each and every action in his job are full of revolution.

India has suffered enough. From childhood we are told India is a poor country. Why? There are countries in this world where an average person makes more than fifty times that an average Indian makes. Fifty times? Are their people really fifty times more capable than us? Does an Indian farmer not work hard? Does an Indian

student not study? Do we not want to do well? Why are we then
doomed to be poor? (205)

It is the social consciousness of Raghav which is formulated in the corrupted society of India. He fights against this evil system by not caring the importance of money whereas Gopal's mind is full of earning huge amount of money. Raghav continues his revolutionary work through writing. Ultimately, he is able to spread the consciousness between and among the Indian students as well farmers. His sentences are straightforward for stopping the treachery, bribery and corruption in educational institutes.

The indirect revolution of Raghav begins when he starts his new office for publishing the local newspaper. But, ultimately, he has to surrender his job and seeks shelter upon the shadow of capitalists. He is able to translate the reality of the society into the form of thought. The lines written in his newspaper *Revolution 2020* are appropriate to support his revolution against capitalism.

This has to stop. We have to clean the system. Che Guevara, the great revolutionary, once said, 'Power is not an apple that falls from a tree into your lap. Power has to be snatched from people who already have it.' A system that shifts power back into the hand of the people, and treats politician like workers, not kings. This also won't happen until the real suffering begins. (205)

Raghav unfolds the reality of the society through his newspaper. He does not want to accept the domination easily as Gopal accepts. Throughout his life he struggles and revolts against the suppression of bourgeoisie upon proletariats.

The author of *Revolution 2020*, Chetan Bhagat can be taken as the person whose value is evaluated with money and fame as well. According to Lukacs, the

commodity can only be understood in its undistorted essence when it becomes the universal category of society as a whole. Furthermore, he focuses on how only in the context does the reification produced by commodity relations assume decisive importance both for the objective evolution of society and for the stance adopted by the men towards it. When the importance of wealth and fame is in increasing line only then the commodity becomes crucial for subjugation of man's consciousness to the forms. The consciousness of Chetan Bhagat in the particular Indian society is translated in the form of novel. And this form of novel and the identity of Bhagat is equal as the novel is written for earning money through its marketing. Thus, the novel *Revolution 2020* is the true representation of the social and ethical consciousness of the Indian society.

The limitation of this research is not to touch the debate of the other aspects apart from the class consciousness. The characters are celebrating the loss of ambition, faith and morality as they indulge in the game of ambition, corruption and career making process also confirm the feature of postmodern sensibilities but the delimitation of the research is that it only sticks to the notion of the class consciousness particularly that of Lukacs.

When Gopal and Chetan are acquainted with the director of the college in his bungalow, they discuss about the profit and loss of the college. It means that despite being discussed regarding the study and quality of the college they link their subject matter with profit and loss. Bhagat's *Revolution 2020* which is about the current topic, corruption, language, plot, character development which finally focuses for current youth sentiment. That sentiment is the pervasive feeling that Indian education system is corrupt. This excessive inclination towards money for Indian people is relevant to the present scenario of India. So, most of the people

are the victims of capitalists who are corrupted in deeper level but they want to conceal their wrong doing through the means of bribery.

The language of the novel grabs the attention of the readers. The characters are the construction of the same society. Their behaviours and actions of the characters are same but their ambition is quite different. Gopal is stupid and self-obsessed whereas Raghav is an incredibly powerful journalist who writes bitter reality of the society. At the end of the novel, Bhagat tells Gopal that he's a good person but actually Gopal is the victim of the rules and policies which are abundant in his society. The inclination of the protagonist to earn more money is the construction of the society to be superior in status.

The novel is the true portrayal of the characters whose mind and heart are constructed with the value of money neglecting emotions, sentiments for blooming. In this context, the discussion of colleges in the form of business is clearly seen in the conversation between Chetan and Gopal.

Well, I did do a joke of a correspondence degree. 'Wow!' I said. 'it is not a joke to open such a big college'.

Sixteen hundred students now, Chetan-ji, across all batches. Each paying one lakh a year. We already have a sixteen-crore turnover.

And you inaugurated the MBA coaching today. That is another new business. (3)

The word "business" signifies the valorization of money over the quality of the academic institution. As David Forgacs claims in his book "Marxist Literary Theories", the commodity becomes universally dominant, then the situation changes radically and quantitatively. The fate of the proletariats becomes the fate of the society as a whole. Indeed this fate must become universal as otherwise

industrialization could not develop in this direction. The colleges are seen identical to the business in Indian educational system.

In this research, the thesis idea and the class consciousness of the characters are mentioned in the first chapter. Problem identification and its hypothesis is also included in this chapter. The claim of the researcher is proved with the help of the theoretical insights of class consciousness, particularly that of Lukacs. The notion of class consciousness is the supportive tool to unearth the characters consciousness and their identity. In second chapter, the supporting arguments are proved by bringing the Lukacsian notion of class consciousness. In order to prove the hypothesis the relevant arguments from the novel *Revolution 2020* are brought. Third chapter concluded the thesis argument on the basis of first and second chapters.

II. Projection of Lukacsian Notion of Class Consciousness in the text *Revolution*

2020

The protagonist, Gopal is the subtle illustration of the ability of human consciousness to deceive himself in what Jean Paul Sartre calls "bad faith". The self deception is motivated by being legitimized in the boundary of professional ethics. Such ethics of the dignity of a job is presented as blind obedience that leads not only to the failure in the character's life but also serves as the instrument of evil actions. The construction of the mind is dependent on the norms, rules and values of the society. The consciousness that is deep rooted in the mind and heart of each individual rules them. In this context the valorization of the privatization of education in India is full of corruption, bribery, treachery and in the form of business as the novel states. How the society progresses depends upon the rules of the society because some rules inspire people to follow and some rules hinder them. This consciousness of time and people is applicable in Indian education system. Bhagat's novel *Revolution 2020* encapsulates a serious concern for the education, while narrating a romantic love story which is between Gopal - Aarti and Raghav.

The researcher tries to grasp the concept of the privatization of education as a strong means of business which is the constructed system of education in India. There are some academicians who oppose the privatization of education vehemently, whereas the others favor it, keeping in mind the need of the time. The novelist firmly believes that the privatization of education would be beneficial for the society, if some good quality players actively participate in it. He does not only raise the questions, but comes out with remedial ways. He does not only present the gloomy and horrid picture of the present educational scenario of Indian society, but also shows how to make it beautiful.

Hence, Bhagat is the social reformer and his novel is the mirror to show the corruption and bribery in the field of education. The flourishing of private colleges in India is conspicuous when we analyze the frequently discussed issues on private colleges in the text. From the hoarding to the full page advertisement and the wall stickers, no one will find it difficult to divert his/her mind from the various schemes they offer.

The business tycoons, the local shop owners and the housewives all find the business of teaching a convenient mean to earn money. The research aims to explore how privatization of education would adversely affect the future of the young generation. To substantiate the concerned issue of education with the recent novel of Chetan Bhagat's *Revolution 2020*, it is necessary to discuss the characters who are marginalized and can't afford to gain such expensive education. The characters are only compelled to follow that system without caring their different aims.

The mentality of each character in the novel is filled up with the money minded rationality of the Indian society. When India is on the verge of being a super power it would be a fatal blow for the nation to neglect the issues of higher education. If we study the discussion of the privatization of education through worm-eye view, we would wonder why government's harmful policy does not affect in providing affiliation to these colleges who neither have good infrastructure nor have good teaching faculties. The most ironical matter is that all of them make big claims to bring about the drastic change in the lives of the students by imparting value education to them. The helpless lot of students has no other option except to surrender their future in the hands of these businessmen.

For those bad education policy makers, education is a safe investment which brings rich dividend. It is sure that government's nagging attitude towards running

its own colleges cannot be justified in any ways. The students are bound to follow the social system despite knowing the bitter future because they have to stay in that society harmoniously.

Chetan Bhagat, the author of four bestselling novels-*Five Point Someone*, *One Night at the Call Centre*, *The 3 mistakes Of my Life* and *2 states* takes up this challenging issue in his fifth novel *Revolution 2020*. Chetan Bhagat, in one of his columns "The Bootlegging Of Education" clearly expresses his views on privatization of education. It is worthful to quote his expression to substantiate the capitalists' treachery, bribery and corruption in the field of education.

We have good, reputed colleges that, at best, accommodate 10% of the applicant pool of students. What happens to the rest? Obsessed with starting salaries and IIT-IIMs and DU cut-offs, we ignore that millions don't make it. Where do these students go? Do they have a shot at a good life? (27)

Many of these students go to private colleges. These private colleges have played the role of providing students with a chance to earn a degree of their choice. There is nothing wrong in this. In fact, it is even good that the private sector is playing a role in educating the students. But the business-like education is the main problem of India.

According to the text, thousand of colleges have opened up in these days. With such expansion, quality of education varies across these institutes. While there is demand for many students in those colleges. What they are teaching and what students are learning is another matter. To ensure quality, the government has launch many programmes like elaborate approval processes and regular inspections. However, these are abused and corrupted in reality.

In India many private college owners have to admit all the students. But inside the institution, bribery is necessary at every stage of opening the college from getting land and building approvals, to approve the course plan and to set fee structures. Corruption in the private education sector is such a norm that nobody dares to raise voice against it. According to the novel, Chetan Bhagat is not recognized as a rebel who opposes the privatization of education because he is the socially constructed individual of India.

He puts his thoughts in an easy manner. He seems to believe that the field of education should provide a proportionate profit to the share holders. But in private institution the system is not good. As a result, credible corporate don't venture into the education sector because the shareholders want profit. The government believes that we should not make money from education. The business-like education inspires the common people to follow in their future.

In common sense readers believe that the profit should be moderate and not infinite. The good quality players should take keen interest in the field of education to provide value education. Hence, the protagonist, Gopal crosses several boundaries and hindrances while he is in search of quality education in Kota. He sees many advertisements and concerned activists. The main goal of these ads and activists is to earn large amount of profit from the educational institutions. Educational institutions in India are seen as the commercial centres. The private participation is a must but it should be done in a way that the right kind of people come forward. If a professor wants to open a college, he should be able to do it but today he can't because he has to be corrupt at every level.

People do not establish educational institutes for the godness of their heart. It is their business. The capitalists are the policy and rule makers of the country.

Thus, there is no place for the choice of proletariats. The business conductors actively participate to collect more students in the college. When Gopal goes to Kota for further education he is convinced in this way:

Our placement will be even better this year, he said. I am Jyoti Verma, dean of students. I had never expected a dean to sell the college to me. He extended his hand. Sunil shook it purposefully. Yes, your fees are also lower than theirs, I said and pointed to the Shree Ganesh install. Their placement numbers are fake. Ours are real, ask any of our students, Jyoti said. (113)

Gopal is also the victim of socio-political atmosphere of Indian business-like educational system. So, he accepts the system of the society.

The capitalists' theory and practice are different. They attract the students promising them to give better education but that better education is far from the reach of the proletariat. In this context Lukacs further claims:

In this situation the fate of the proletariat, and hence of the whole future of humanity, hangs on whether or not it will take the step that has now become objectively possible. For even if the particular symptoms of crisis appear separately (according to country, branch of industry, in the form of 'economic' or 'political' crisis, etc.), and even if in consequence the reflex of the crisis is fragmented in the immediate psychological consciousness of the workers, it is still possible and necessary to advance beyond this consciousness. And this is instinctively felt to be a necessity by larger and larger sections of the proletariat. (59)

The capitalist like Shukla-ji, Shrivastava etc become directly visible in external phenomena where as Gopal only falls on money making process. His instincts inclines upon his career but his failure in entrance exam turns him to follow wrong path that he cannot control himself of being poor in his whole life.

The protagonist Gopal, who slowly learns to adapt himself with the natural ways and starts running a private college,. In spite of holding degrees, he says, "why would a private player open a non-profit college? I said. Bedi took a deep breath before he processed to explain" (125). To flash out the sordidness of modern higher education, the author takes up the issue of corruption in the educational system. This issue is supportive to show the Indian way of life determined by the very society.

The protagonist of the novel is guided and controlled by the social system of India. Gopal comes across horrifying incidents when he reaches Kota to get coaching for his IIT entrance exam preparations. Here, readers realizes that Gopal is going to submit his future in the hands of not trainers but salesmen who queue up to attract the attention of customers but not of real students. When Gopal fails to pay the debt incurred by his father for his education, he determines to sell his disputed land. He takes aid of Mr.Shukla-ji, a shrewd politician who grasps this opportunity to earn millions. He suggests Gopal to open a college on the disputed land for which he would get all the consents required from the authority. Through bribery all the approvals for new college are maintained.

The mentality of the protagonist is guided by the capitalist. Gradually, he inclines towards the capitalists' system. Mr.Shukla's assistant explains the tricks of the trade to Gopal in the following ways:

Well, you take a profit. The trustees can take out cash from the trust, showing it as an expense. Or take some fee in cash, and not

accounting for it. Or ask a contractor to pay you back a portion of what you pay them. There are many more ways. (125)

Here, we come across how the manipulators of the private institutes of higher education make handsome profit while showing their balance sheet non profitable.

The novel explores how with the help of acquaintances of the high profile leaders, one can easily get the university affiliations for running institutes. But they are not liable to provide value education to the future generation. To substantiate these arguments, it is suitable to quote the speech of Mr. Bedi, one of the characters of the novel, when he teaches Gopal how to get the university affiliation.

No any government work especially in education, requires a fee, get used to it. He then listed out the palms we had to grease in order to open a place to teach kids in our country. Apart from the UGC, we had to apply to AICTE, or All India Council for Technical Education. They clear the engineering colleges. Also every private college requires government university affiliation. Shukla-ji's connection and a generous envelope would do the trick. Otherwise the vice-chancellor can create a lot of hassle, Bedi said speaking from past experience. (138)

The corruption, which is profound in each and every branch of administrative offices, has run India from top to bottom. The writer makes us feel it by narrating a shocking incident in which Gopal gets his land rezoned.

It is also humorous how Gopal bargains with the deputy collector, Sinha by requesting him to be reasonable as it is for opening a new college. The dealing between Gopal and Deputy Commissioner goes in this way:

It's a college, please be reasonable', I said

‘I am being reasonable. But ten is too less. Fifteen,’ Sinha said.

‘No concession for Shukla-ji?’ I said.

‘This is already half of what I take,’ Sinha said

Eleven? I said. I was bargaining with him as if I was buying a tea-shirt. (140)

In surface level Mr. Bedi informs Gopal about legal system. He further says that education is not the business for him. But, in deeper level Mr. Bedi is able to attract the attention of Gopal towards educational business strategy. Due to this Gopal falls upon the consciousness of the capitalists.

Gopal’s inclination towards capitalism can be traced in Gopal’s sentences. “I saw Shukla-ji. Every inch of him felt wrong. But he offered me a chance. A job, an admission, a fucking chance, that is all one needs in life sometimes” (127). To fulfill his aim of earning huge amount of money, Gopal inclines towards capitalism.

To unfold the corruption, bribery and treachery of Indian educational system, it is beneficial to discuss. To prove the relevance of the notion of class consciousness of Indian society, readers comprehend that all actions performed in a particular society should be accepted by the individuals. Having brought forth corruption outside the educational institutes, the writer draws the readers’ attention towards the internal corruption in the institutes of higher education. The dean of the institute does not consider it essential to remain present in the campus. The educational sector which was considered sacred in India, but now it has become the muddy place and all the people involved in this whether he may be the dean or the director or the principal or the teacher have nothing to do with the quality of education to some extent. They consider students as money producing machines.

To get surplus value from proletariats, bourgeoisie spreads the fake lessons.

Gopal comes to know how the institutes can run without the active participation of the dean. The conversation between Gopal and the director goes in this way:

I'll charge ten thousand per hire as search fee, apart from my salary'
 'That's fine. When can you start?' I said 'Anytime', he said 'I will
 come to campus three days a week' 'Three days?' I said 'You are the
 dean of the institute. How can the college work without you? 'I am
 the dean, that is why three days. Else, once a week is enough', He
 said. 'What?' I said. 'Which faculty goes to teach every day in
 private colleges? I didn't know if this was how a college dean should
 be. 'it's a private college. (157)

When Gopal gets through the process of appointing the dean who takes the responsibility of fixing everything, he finds himself relieved. But there are many surprises in store for him. He comes to know that he has to pay bribes even to the school principals to recommend for his newly established college. Mr Bedi enlightens Gopal with the hard learned knowledge. Hence, the so-called superiority of the higher class people is proved fake when Bedi convinces Gopal with his hard learned knowledge.

For their words of better education bribery is necessarily followed. Private colleges can fulfill anyone's dream of becoming an engineer, pilot etc even if he/she didn't clear the entrance exam. Thus, we must never overlook the distance that separates the consciousness of even the most revolutionary worker from the authentic class consciousness of the proletariat. But even this situation can be explained, according to Lukacs, on the basis of the Marxist theory of class struggle and class consciousness. He expresses;

The proletariat only perfects itself by annihilating and transcending itself, by creating the classless society through the successful conclusion of its own class struggle. [. . .] the struggle for this society, in which the dictatorship of the proletariat is merely a phase, is not just a battle waged against an external enemy. It is equally the struggle of the proletariat against itself. against the devastating and degrading effects of the capitalist system upon its class consciousness. (230)

In this way, the consciousness of the capitalists is only guided by money-minded rationality which is earned by corruption and treachery whereas the proletariat like Gopal suffers from poverty.

The protagonist struggles a lot in his life expecting to earn name and fame. In this context, Gopal says, "Do we bribe them too? I said. `Yes. But never say that word, especially to school principals Anyways, it is a straightforward calculation. We give them ten percent of the fee we take every admission" (159).

In these lines we see that all these words like bribe, straightforward, calculations, fees are deceptive and are meant to serve their own purposes. In this way, India has dipped into the corrupted educational system with accordance to the social construction and determinism of class consciousness.

The guideline of the society is strictly followed by the characters. In the novel the story becomes more gripping, when Raghav, once a friend of Gopal who instead of accepting high profile jobs, prefers to join the field of journalism. He makes up his mind to expose MLA Shukla and shows the people his corrupt face. Mr. Shukla devours the government money which should have been used to clean the Ganga river. Raghav collects the complete matter and brings the Ganga Tech

Engineering College under his scanner as it is funded by the black money. He further claims that Mr. Shukla is the sleeping partner of the institute. Raghav has to suffer a lot for making it public. He wants to bring about the revolution in society.

Raghav has to follow the rules of the society in order to save his life from the capitalists. This poor fellow finds himself a tiny against these educational giants. These educational tycoons forced the editor to sack Raghav from his job. They threaten the editor of *Dainik* for not providing the advertisements to their newspaper, if the management is not willing to sack Raghav. Here, the capitalists want to conceal their way of earning huge amount of money through firing Raghav from his job. When Raghav starts publishing his own newspaper, they even destroy his office and makes his life miserable. This is the direct domination upon the proletariat.

The higher class people claim themselves superior but in the deeper level they have intense sense of domination upon the lower class people. What is ironical is that they are the same people who boast of providing moral and ethical education to the students. If they lack sensitivity in their hearts, how can they sensitize the students? Similarly, it is very difficult to adhere to one's principles in the era in which we live as it is a world of the mighty and for the mighty. The educational field is also not an exception from this bitter truth. Chetan Bhagat, in one of his essays *The Business of Teaching* rightly remarks that corruption in the field of education should not be taken lightly. Bhagat further claims that the policymakers are doing little about it. Perhaps, much like the bootlegging industry, so many regulators and inspectors are making money that nobody wants to fix it. The corruption in the education sector is not to be taken lightly.

When there is corruption in infrastructure and education we are destroying an entire generation by not giving it access to the world-class education it deserves.

In this context Bhagat writes: " The sari shop owners, the *mithaiwalas*, the liquor barons they don't have any commitment towards education. I am not against commercialization but I am against corruption. Commercialization is going to make it sustainable, so it is fine"(116). He also expresses his serious concern over the fact that education, now a day, has become the domain of those people who have nothing to do with education. Any liquor baron, *sariwala*, *mithaiwala* can open a college and Indians are compelled to hand over the future of their young generation in their hands. Indian individuals should apply their consistent effort to form a society in which neither the students nor the teachers are being exploited. The scenario in the educational fields is very depressing .

According to Bhagat, the teacher has to work for the good salary. He cannot keep himself away from the worldly cares. In this context Chetan Bhagat writes,

This can be done. This needs to be done. Indians care about education. We can have one of the best education systems in the world. It is a matter of collective will and a few good leaders who will make this happen. It should not require a fast or dharna or yatra or anti-politician slogans. When something is sensible, it should just be done. For, that is what educated people do. And we would like to call ourselves educated, won't we? (119)

The higher education is business for many people. For new influential entrants like Gopal in this noble field is the first experience. The first letter of education 'E' is not for education but for earning. There is no justice in the court, no proper treatment in the hospital and no education in a college. Instead of offering beautiful dreams to the students, the government should take some strict measures otherwise the dreams of many students will be shattered. The wrath of the students

will turn out to be a howling storm which may flourish great disasters in the educational sector.

Gopal, the protagonist, and Raghav are two good friends in school and Aarti is the female lead with whom both the boys fall in love. Youngsters' inclination towards love by neglecting other aspects of life in Indian society is crystal clear when these three friends; Gopal, Raghav and Aarti are in triangular love. Here too the readers can observe corruption that is prevailed everywhere. Gopal gives in to the system and Raghav fights it. Aarti is their only common world who is confused to choose the real one for her. Gopal helps her in a cinematic style. Hence, the task of the proletariat for Lukacs is not to realize its own ends, to satisfy the needs of individual human beings but its task is rather to perceive the objective telos of process and make itself the vehicle of its actualization. Just as for Hegel, world-historical individual and nation serve to actualize the aims of spirit. For Lukacs, the proletariat fulfills its historical function by its relation to the whole of society seen as a process.

The protagonist of the novel, first of all wants to gain higher education by his ends and means but the situation alters. The society where he is born is in the money making process. In order to adjust in such society, he should follow the norms, rules and process active in his society. So, Gopal copes up with the corrupted society as his mind and heart get changed by befriending the corrupted tycoons but Raghav, a revolutionary character fights against the corrupted educational as well as political system of his country. Aarti shows the higher class attitudes towards others as her mind and heart is filled up with higher traditional norms and religious values.

The starting conversation between Gopal and Chetan is nice and interesting among the readers. Author himself is curious to know Gopal's story and so our

expectations. Soon, the three main characters are introduced in their childhood where their mental images are portrayed with a tiffin stealing scene. Hence, Gopal is ready to break the codes; Raghav respects the codes, and Aarti is ready for their love. The chapters involving the AIEEE and JEE preparation are nicely written and the psychological trauma in the child unable to compete for the competitive exam is nicely brought out. The scenes are perfectly relevant in the Indian context and Chetan did a nice job by exposing them out.

The victims are always in suppression. They cannot utilize their ideas and freewill for their career making process. In this connection, Lukacs further addresses:

Yet the major sector of society is – economically – completely parasitic. For this sector the state with its power apparatus is not, as it is for the ruling classes under capitalism, a means whereby to put into practice the principles of its economic power if need be with the aid of force. Nor is it the instrument it uses to create the conditions for its economic dominance. [. . .] it is that unmediated dominance itself.

This is true not merely in cases of the straightforward theft of land or slaves, but also in so-called peaceful economic relations. (770)

As mentioned above Gopal is suffered from the sack of his parental property. He remains in the verge of life and death. He loves Aarti despite his poverty.

Gopal is the son of retired teacher but he belongs to the lower class family. Due to his poverty, he starts enjoying his life carelessly. He is in love with Aarti. Gopal's chats and sms's with Arati are good and sometimes very funny. While studying the characters mind, we see the inclination of Aarti towards Raghav which results into Gopal's jealousy and frustration. The Varanasi backdrop is fine which

teachers the readers about the activities of the Indian people.. In the meanwhile, some glimpses are provided about Raghav's passion by Arati. After knowing the theme of Raghav's article, one can wonder what amazing things he is really going to do. Accepting the fact that he is busy himself most of time but later, he turns out to be a disappointment. The busy hours of Raghav only served the purpose of love blossoming between Gopal and Aarti. All the things Raghav did are expected, predictable and the consequences are also likely.

The novel is started well, as it progresses it appears as if Chetan had written keeping a Bollywood film more in mind. One thing that struck the readers while reading the book is that it could be related to Chetan's life. When the question about wasting IIT degree to come in to journalism comes, the questions like " Do you know what passion means"(150)? are asked. He is the inspirer for the readers to be consciousness with corrupted educational system in India. Youth adore him and respect him because they can enjoy the beautiful love story.

For the educational business the capitalists follow the different ways. To affiliate the private colleges into Government University, different steps should be followed. Gopal is convinced in this way:

No, any government work, especially in education, requires a fee. Get used to it' He then listed out the palms we had to grease in order to open a place teach kids in our country. Apart from the UGC, we had to apply to AICTE, or the all India council for technical education. They clear the engineering colleges. Also, every private college requires a government university affiliation. For that, we had to get approvals from the vice chancellor of a state university.

Shuklaji's connections and a generous envelope would do the trick.

(138)

The consciousness that is deep rooted in the society is very difficult to eradicate. Gopal follows the norms running behind the society whereas Raghav revolts against it.

The situation of domination is clearer in the case of the male dominated society of India. Here bourgeoisie is equivalent to the male dominated Indian society which was quite unable to perfect its fundamental science or its own science of classes. As Gopal, Ragav and Aarti who struggle to find success, love and happiness in Varanasi. However, it is not easy to attain these in an unfair society that rewards the corrupt. As Gopal gives into the system, and Ragav fights it. These characters are isolated from the society.

In the earlier phase of the characters' life, they have got different aims but later part of their life their aims alter due to the effect of capitalism. The book portrays Gopal, Raghav and Aarti. Gopal who loves Aarti but Aarti sees him as too pushy for relationship. Aarti wants to be an air hostess, to fly is very nicely described in the book and how Raghav joins politics in university and is very ambitious about his future. He is portrayed as a power hungry guy in fact, power corrupts his life. Gopal inspite of trying hard to clear IIT and AIEEE entrance exams gets a low rank due to which he is sent to Kota by his father for coaching and in the meanwhile Aarti and Raghav come close to each other in a close relationship. We see here the source of every kind of opportunism which begins always with effects and not causes, parts and not the whole, symptoms and not the thing itself. It does not regard the particular interest and the struggle to achieve it as a means of education for the final battle. Their outcome depends on closing the

gap between the psychological consciousness and the external reality (Abhrams 155-159).

According to Lukacs, the function of the novelist is to present an average human life through the character and it may be at the cost of life-like picture. In this context he further says:

In a word, opportunism mistakes the actual, psychological state or zero consciousness of proletarians for the class consciousness of the proletariat. The practical damage resulting from this confusion can be seen in the great loss of unity and cohesiveness in proletarian praxis when compared to the unity of the objective economic tendencies. The superior strength of true, practical class consciousness lies in the ability to look beyond the divisive symptoms of the economic process to the unity of the total social system underlying it. In the age of capitalism it is not possible for the total system to become directly visible in external phenomena. (56)

Economic crisis is comprehensible in the manners of characters where Gopal and Ragav struggle for the life that is they run behind the money. As a novelist, Bhagat tries to present the real picture of the Indian society. He unhesitatingly presents the conversation between higher and lower class people. In periods of crisis the position is quite different. According to Lukacs, the unity of the economic process now moves within reach.

The protagonist, Gopal is convinced by the mesmeric language of Shukla-ji and Shrivastava due to which he becomes the victim of money by corruption. When opportunity knocks his door, he abruptly grasp it. Ultimately he becomes the intimate friend of those capitalists. The presentation of the story is quite like a

Bollywood movie and the statements written at the back that both guys loved the same girl, the readers may think that Raghav does not love her, in fact Gopal loves her truly since childhood but the only problem is he was not standing on his feet and was not able to cope up with studies and his future which was because he was too perturbed about relationship with Aarti.

Readers are compelled to expect that every corrupt one would have to do the same by *Revolution 2020* and hence the title of the novel is justifiable by seeing the novel through the eyes of class consciousness propounded by George Lukacs. The isolation and fragmentation of Gopal and Raghav is only apparent. As Lukacs claims that the movements of commodities on the market, the birth of their value, in a word the real framework of every rational calculation is not merely subject to strict laws but also presupposes the strict ordering of all that happens. Hence, the value of students in the college is regarded as the commodities which are bought and sold in the market.

The characters like Gopal, Raghav and Aarti are not free to choose the subjects which they want to study. They are compelled to follow the rules of the society otherwise, they will be the victim of humiliation and finally they will be ousted from the society. Lukacs, like Hegel, believes that the historical process has a determinate goal of its own, actualized for the most part unconsciously by human individuals, nations and classes.

According to the discussion of the love affair between Aarti, Raghav and Gopal; Aarti likes Gopal but instead of him, she got intimate with Raghav which shows her inclination towards power like Raghav. Raghav doesn't have time for her at all but inspite of all this she was with him only and treated Gopal as her best friend. The points which I don't like is that the ending of the novel especially when

Gopal calls the girls from Escorts company at his place and after getting intimate with Aarti just previous to this chapter in the book just to turn her away forever is not justifiable. It is another distinct consciousness of the character.

At the ending when Aarti is married to Raghav and leaves Gopal is like a 'B' grade Bollywood movie. The writing skills are marvelous and the story is presented in a great manner keeping in mind timing skills also. As we go on reading the book it is able to grasp all attention of the readers. This book is worth to show the class consciousness because the relationship of the characters in contemporary Indian scenario is truly depicted. And, in future Indian society will be somewhat like those portrayed in book. People can relate to their lives too.

As mentioned in the text, we come to know that love marriages around the world are simple. Boy loves girl, girl loves boy, they get married. But in India this type of marriage is not taken easily by their parents because the society has constructed the distinct rules and norms that has to be followed. Boy loves girl, girl loves boy. Boy's family has to love girl and girl's family has to love boy. Boy's family has to love girl's family and girl's family has to love boy's family. Usually in books written in the first person, the author makes the reader sympathetic to his cause. Reasons are given for even shameful conduct and while the reader may not approve of his or her actions. They can at least understand the motivations.

The presentation of the characters in the novel from different economic and social background support the researcher to find out their various consciousness. His final plot resolution came out of nowhere. In real life he would be reaping the consequences of his actions. Only in the middle of the book, readers begin to like the protagonist when he's trying to win over the girl's parents. The book is full of stereotypes. No attempt is made at character development and the author happily

judges people based on their accent and the food they eat. All the religious values and rituals are guided by the contemporary society of any place.

In a same way, wedding in India is a complex affair that involves more than just the bride and groom. It includes every member of both the families. The novel is the real presentation of the socio-political scenario of Indian society on the complications that arise within Indian families, especially when youngsters from diverse backgrounds fall in love and decide to tie the knot. Not only the couple should be willing to wed, but their families have to accept the union too. According to the consciousness of the family, every action and ritual are performed. Hence, Gopal loves Aarti but Aarti's parents love Raghav. Gopal belongs to the poor family background whereas Raghav is from economically strong family background. So, parents themselves choose Raghav as their son-in-law.

Aarti is only slightly better. She is unable to see how her own parents are insulting her when they come to know that she is in love with two boys at the same time. Despite the fact that she is in love with two boys, she refuses to say any harmful word against her parents. She wants to marry either with Gopal or Raghav, but still allows her parents to fix up meetings with other men. It's not only unjust to the guy she's in love with, it's also unfair to the men who come to see her. Where the book falls short is the interpersonal dialogue between the characters. The way they interact with each other sometimes amazed the readers. Their language and way of speaking are typically Indian way due to their very social atmosphere. One case which has to be traced will be the relationship between Gopal and his father. Readers feel the reasons for their estrangement and reconciliation are not properly explored. Also, the author's habit of using informal

English in print sometimes leaves the reader feeling as if it is not legitimate literary device. However, this type of informal writing also appeals to the audiences.

In another novel of Bhagat *Two States* also reveals the same class consciousness of the characters who are running behind love, corruption and bribery. Bhagat quotes an incident in his novel, *Two states* which is also the supportive issue to reveal the class consciousness of the characters found in *Revolution 2020*. Once his mother insists that he marry a girl because her father owns six petrol pumps and the family is rich. When the novel opens, we find Krish in a Psychologist's clinic to get counseling and here he narrates his story. When Krish sees Ananya and falls in love with her at the first sight as in looks, according to the text it is said that she is a real traffic stopper. But Ananya wants to be just a friend with Krish. Ananya is a bold girl. She dares to oppose the mess contractor because he provides bad quality of food to all the students. The behavior of Ananya supports that the economic background of her and Aarti is identical. They belong to the higher class family.

The friendship between both of them develops very fast. Krish helps Ananya to learn Economics and at that time both of them start meeting frequently. They start to live in the same room and take liberty with which Indian society does not accept it. Krish says "You put a boy and a girl in a room for a week and add lots of boring books, and sparks are sure to fly" (26). In the midst of all this we come to know the reason of the tense relationship of Krish with his father when Krish visits Shri. Aurobindo ashram. He meets the Guru and tries to seek his help for his restlessness in love. This belief in Guru is also another tradition of Indian society.

We see treachery in love relationship between Krish and Ananya. Krish meditates and presents us an incident that happen three years back. He says when he was in IIT Delhi; he had an affair with his professor's daughter. The girl's father was against their love relationship and he was sending his daughter abroad. Krish wanted his father to go to the professor and set the situation right but instead of taking his side he started to scold his mother and also beat her in front of him, which he often did with her. Here Krish lost his temper and fights with his father. Krish says:

I slapped his face once, twice, then I rolled my hand into a fist and punched his face. My father went into a state of shock, he couldn't fight back. He didn't expect this; all my childhood I'd merely suffered his dominance. It was a reaction to two decades of abuse, I punched his head until he collapsed on the floor. My mother sat on the bed, fighting back her emotions. (167)

Krish did not lose hope and carries on his desperate attempts to win the love of Ananya's family members. The person who opposes the rules of the society has to suffer a lot because each individual is the construction of the society.

He also helps Ananya's mother to present herself at a concert, organized by his own bank. Ananya's mother's talent in music is appreciated by all and she becomes the center of attention in the concert. Then after a dinner party is arranged by Krish exclusively for Ananya's family. Here, he proposes to accept him as their son-in-law. The emotional appeal of Krish is really heart touching. "I, Krish Malhotra, would like to propose to all of you. Will all of you marry me"(183)? He finally wins the consent of all the members of Ananya's family. Now comes the turn

of Ananya to win the love of Krish's family members. In order to follow the Indian system of marriage the boy and girl have to win the heart of their parents.

Finally the two families are reunited and Ananya and Krish get married to each-other. The marriage ceremony held in Tamil style is also full of comical elements. It is really true that the love marriages around the world are simple but as mentioned on the back cover of the novel the scenario is totally different when it comes to India. The end of the novel shows that it is very difficult to adhere to one's principles where we live as it is a world of the mighty and for the mighty. Indian educational field is also not an exception from this bitter truth.

Bhagat's style of presenting the characters from different economical background and their aim of making good career in life is appreciable. He has presented the characters where his mind is guided by the social consciousness of the Indian money minded rationality. Such as Gopal cannot completely block out filial feelings at his father's death. He fears a breakdown might leads to the loss of his dignity in the eyes of his relatives. For him dignity and grief are incompatible. The protagonist constantly maintains an inward and outward sense of dignity in order to preserve his own identity. These different philosophies of dignity, however greatly affect his life with respect to social constraints, loyalty and politics and love and relationship. By preserving dignity as the expense of such emotions somehow he fails when he is involved in sex with prostitutes in his own newly built building. Gopal, in a way loses his sense of humanity with respect to his own personal self. His primary struggle within the novel is how his failure in entrance exam in Kota knocks his door of opportunity to be a director of Ganga Tech as well as the role of dignity plays past present and future to make him conscious of his own poor family background.

The theoretical insights of Lukacsian class consciousness in Bhagat's *Revolution 2020* is used neglecting other aspects to make the thesis proving the claim. The characters are celebrating the loss of ambition, faith and morality as they indulge in the game of ambition, love and corruption also confirms the features of Postmodernist sensibilities but the very research only sticks to the notion of class consciousness. The novel has received several criticisms since the time of its publications. Different critics have analyzed it from multiple perspectives.

Benedicte Ledent notes that all of Bhagat's novels are set in the present situation whereas his novels and scripts for television and movie often focus directly on what it means to be poor in India today. He claims "What immediately catches the eye when one compares *Revolution 2020* with previous novels by Bhagat is that this book is set in today's world, though of course one could say that his formal fictions also allegorically address the present" (13). For him this book slightly deviates from Bhagat's previous novels as it is set in present-day India, though it must be noted that his recent fiction is always situated in today's society.

The protagonist, Gopal has followed his duty above all, including his family, his emotional needs and his good judgment. He deeply admired his past employer, Shukla-ji but now he realizes that this man was not as great to be a gentleman as Gopal needed to believe he was. Gopal operates on the idea that the best way to serve the world is to serve a great man who does important things. The condition of Gopal after getting employment creates moral tension as he thinks back on those poor days with his father. The readers come to know Gopal through the stories he tells to Aarti, Raghav, Sunil, Veneet and his other friends. But, Raghav on the other

hand is reserved, formal, disciplined and detail-oriented, all of which are important to his position as a reporter.

Raghav believes in tradition and does not realize that he has become anachronism. Through his stories, the reader sees that he was and is an ideological chameleon. His belief and feelings are dedicated by his own instinct. In his working relationship with other reporters, Raghav avoids intimacy of any kind, including the slightest display of emotion. He seems to have no personality, no self, beyond the qualities necessary for his position. This is because for Raghav, being a reporter is not merely a job, it is the core of his identity. At the end of the book, however he realizes that he has sacrificed his humanity in the name of dignity and responsibility of being a reporter. He felt that the best way to be of service in the world was to serve poor and helpless people. Unfortunately, he allowed himself to be so blindly by his job that he ignored his own judgment and needs.

The novel explores the notion of class consciousness in relation to servitude. What the analysis reveals is that Bhagat's novel does not present duty as an absolute good or something which may be considered in isolation from the tensions, imperfections and imbalances of human society. Instead it is shown to be affected by the exercise of power especially in relation to class and race of the characters.

Of course, this uncertainty and lack of clarity themselves are the symptoms of the crisis in bourgeois society. In this context Lukacs further addresses:

As the product of capitalism the proletariat must necessarily be subject to the modes of existence of its creator. This mode of existence is inhumanity and reification. But until the objective crisis of capitalism has matured and until the proletariat has achieved true class consciousness, it cannot go beyond the criticism of reification

and so it is only negatively superior to its antagonist. And if the proletariat finds the economic inhumanity to which it is subjected easier to understand than the political, and the political easier than the cultural, then all these separations point to the extent of the still unconquered power of capitalist forms of life in the proletariat itself.

(382)

Analyzing the class consciousness of the characters like Aarti Pradhan, Raghav Kashyap, Gopal Mishra, Shukla-ji etc we come to know that they follow their multiple occupations for their survival. Their way of living, thinking and believing differ from one another.

Characters are from different economical background but they are the victim of the same capitalists' society. Gopal always dreams for earning huge amount of money whereas Raghav wants revolution for the betterment of the educational institutions. Shukla-ji is habituated to earn money through corruption whereas Aarti wants to air hostess which is suitable according to her family's standard.

Gopal has the great ego of becoming rich after being a director of Ganga Tech Engineering College. The feelings of competition arise in his mind with Raghav. Gopal sleeps and walks with the dream of earning huge amount of money. He, in order to get Aarti, dominates and humiliates Raghav indirectly. Once he says:

I didn't give a fuck about Raghav anymore. He had anyway become borderline cuckoo, with his pink newspaper. Aarti deserved better, and who could be better than me? Our college would make a crore this year. Raghav would never see a crore of his own entire fucked up honest revolutionary life. These intense thought darted about in my

head like little birds let loose from their cage. 'Enough is enough'. I spoke out loud and forced myself to pick up the phone. (209)

These remarks, in addition to exposing humorously the extent to which Gopal accepts unquestioningly a number of capitalists belief, indicate that he is capable to adopt essentialists views of the most extreme kind. Here, he seems as the site of contradiction. The views he expresses function as a warning to the reader that he cannot be made entirely consistent friendship with Raghav.

It will not be possible to regard distinct kind of dignity Gopal represents as free of contradiction. The protagonist holds within himself the problem of dignity, not its solution. The reason for this is that the egalitarian ideal for dignity will be of his necessity. That dignity is always compromised if the context in which dignity is obliged to express itself. There is nothing remotely egalitarian about Ganga Tech Engineering College where Gopal has been in service for so many years. Gopal possesses his dignity not inspite of his ideology of aristocracy but for the reasons directly befriended with aristocrats. He has the virtue of dignity in so far as he acts in accord with the complex social hierarchy of his earlier days. Gopal, in his final stage of life becomes identical with his occupation and his dignity is identical with his present social status.

III. Gopal: both Victim and Victimizer of Capitalism

Chetan Bhagat's *Revolution 2020* is a vivid portrayal of the protagonist Gopal, who is socially marginalized within the upper class society. He is the victim of so-called higher class people. Through the mobilization of the theoretical insights of class consciousness particularly that of Lukacs, the researcher finds that characters' actions and activities are totally guided by the socio-political atmosphere of Indian society. To show the confused state of the characters' career, particularly the evidences of protagonist suits here. Gopal attends his school in his earlier stage of life with selflessness and ruthless suppression of emotion. In his later stage of life, he sacrifices all to his service, dignity and emotions to be a perfect higher class individual. His entire existence is found to be a nouveau-riche. But, when he thinks about his life he is left all alone, a lonely man. Gopal is so much loyal to his employer that he easily accepts whatever the higher class individual orders him whether it is related to someone's death does not matter at all. When his parental land is captured by the policies of Shukla-ji at the meanwhile, he is in trouble. The capitalists like Shukla-ji are habituated to earn black money. They hijack Gopal's younger brother, Bittoo from his uncle and aunt in order to get eight lakh cash in return. Finally, they succeed to get cash from them. The corruption, treachery and debauchery found in Indian society is vividly seen when Gopal inclines towards corruption with the help of Shukla-ji.

The bribery, treachery and corruption prevailed in Indian educational as well as political system is the main cause of the characters' defeat in their run of career building process. The consciousness that is deep rooted in the society is very difficult to eradicate. Gopal follows the norms which are ruling in the society whereas Raghav revolts against those rules and policies. The tragedy for Gopal is

that his attitude towards life keeps him not only physically in the shadow, but also in emotional and intellectual darkness. While he feels secure in the assumption that he is doing his duty, the readers soon realize that Gopal's insistence on following orders from higher class people is equal to a refusal to think for himself. This is the situation of lower class people. In his boundless loyalty, Gopal is like the three monkeys who see, hear and speak no evil. His fate lies with his employer without knowing how he is used by the employer.

The author uses a lot of dialects that Indians use every day. For example; the author has used the words like *mithaiwala*, *sariwala*, *beta* etc. The narrative of the story stays fresh. Though the ending of the story is predictable, we still find ourselves beginning from the lead characters to get together at the end, which the researcher finds the best thing about the book. Readers get involved with the characters, their despair, confusion and joy. As a South Indian girl, Aarti who has lived all her life in Delhi. By placing the characters and their families at same level, it is easily claimed that the consciousness of the society always handles the people not letting them do any work from their free will. In the novel the family's background and present status of the characters are supportive tools to show the distinct class consciousness of Indian people. Parents who bring biscuits and ladoos to their son's graduation is the typical Indian way of conveying happiness. The novel is narrated in a first person point of view in a humorous tone.

The expectation and prediction of *Revolution 2020*, the speeches and the essays are also not inspiring and logical. However, the corruption part where Gopal rises with the help of MLA is fine and it appears Chetan has done good amount of research in it. In a general sense we can predict that the one who loves deeply,

never betrays. But, it is not the way of the characters in the novel that the deep rooted mind of the protagonist turns opposite.

Gopal is the victim of the capitalism in his earlier days of life but in the later part of his life he is presented as the victimizer. Day to day contact with the capitalists turns his mind and heart for the domination upon the helpless poor people. He works as a director of Ganga Tech Engineering College which is established with the corrupted money. Hence, the researcher can easily claim that he is the victimizer.

When India is in the verge of superpower, it would be a fatal blow for the nation to neglect the issues of higher education. After studying the discussion of the privatization of education in the novel, we would wonder why government's harmful policy does not affect in providing affiliation to those colleges which neither have good infrastructure nor have good teaching faculties. The most ironical matter is that all of them make big claims to bring about the drastic change in the lives of the students by providing value education to them. The helpless lot of students has no other option except to surrender their future in the hands of those businessmen who are conducting educational institutes with corruption. For those businessmen like Shukla-ji and Shrivastava, education is a safe investment which brings rich dividend. It is certain that government's nagging attitude towards running its own colleges cannot be justified in any ways. The book is worth to read because it shows the relationships in contemporary Indian scenario and the future somewhat like those portrayed in the book. Finally, we can claim that no one can be free from the boundary of the society whether that is good or not.

After analyzing the various activities of the characters, we find each and every action performed by the characters are not other than the victim of the Indian

money minded rationality. The protagonist is the victim of capitalism because he is not able to use his mind and heart while following the order of higher class people. His friendship with the capitalists turns him to be victimizer in his later phase of life. The class consciousness of the Indian society grown up with the belief of capitalism compelling the characters forget their aim and choosing a simple of job in Bhagat's *Revolution 2020* proves how the social consciousness guides and controls the human beings that proves the relevance of the notion of class consciousness.

Works cited

- Abhrams, M.H. *The Glossary of Literary Terms*. 7th ed. New Delhi: Harcourt Asia Private Limited, 2000.
- Baxandall, et. al. *Marx and Engles on Literature and Art*. New York: International General, 1973.
- Berberich, Christine. *The Image of the English Gentleman in Twentieth-century Literature: Englishness and Nostalgia*. Derby: Ashgate, 1969.
- Bhagat, Chetan. *Revolution 2020*. New Delhi: Rupa Publications, 2011.
- Bhagat, Chetan. *Two States*. New Delhi: Rupa Publications, 2010.
- Craig, David, ed. *Marxist on Literature*. Harmondsworth: Penguin, 1975.
- Eagleton, Terry. *Criticism and Ideology*. London: New Left Books, 1976.
- ... *Marxism and Literary Criticism*. London Rontledge, 1976.
- ... *The Marxist Literary Criticism*. London: Rontledge, 1984.
- Forgacs, David. "Marxist Literary Theories". *Modern Literary Theory*. London: Batsford, 1986.
- Furst, Lillian R. *Random Destinations: Escaping the Holocaust and Starting Life Anew*. New York: Palgrave, 2005.
- Ledent, Benedicte. *Bhagat's Aesthetics*. Manchester: Manchester UP, 2011.
- Lodge, David. *The Art of Fiction*. London: Penguin, 1992.
- Luckas, George. *History and Class Consciousness: Studies in Marxist Dialectics*. Trans. Rodney Livingstone. Cambridge: MIT Press, 1968.
- Selden, Ramden. *A Reader's Guide to Contemporary Literary Theory*. Lexington: University Press of Kentucky, 1985.
- Shaffer, Brian W. *A Companion to the British and Irish Novel 1945-2000*, Oxford Blackwell, 2006.

Thomason, Elizabeth. *Novels for Students*. New York: Gale Group, 2002.

Walkowitz, Rebecca L. *Cosmopolitan Style: Modernism Beyond the Nations*. New York: Columbia University Press, 1893.

Wallace, Elizabeth Kowaleski. *The Indian Society and its impact*. New York: Columbia UP, 2011.

Williams, Raymond. *Marxism and Literature*. Oxford: Oxford University Press, 1977.