

Male centric power and institutional philosophy in Chetan Bhagats Novel Revolution 2020

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Abstract

Male centric society is a social framework wherein guys are the essential position figures vital to social association, involving jobs of political initiative, moral authority, and control of property, and where fathers hold authority over ladies and kids. It infers the organizations of male principle and benefit, and involves female subjection. Gopal, fair in contemplates is hailed from a white collar class family. Revolution 2020: Love, Corruption, Ambitionis overloaded with the theme of social realism. It sheds light on social evils and unfair practices. The author has shown the social stratification through the central characters. The novel narrates the ambitions of youth, their struggle, the problem of unemployability, the scenario of private coaching classes and job fairs, etc. Through Gopal's character, the author has succeeded to present two attitudes of the youth. In the beginning, Gopal says "Nothing will happen here. This is India. No revolution will take place in 2020 and no revolution would take place in 2020." This is his negative attitude. However, at the end we learn some bits of positivity through his act of sending Aarti back to Raghav. Chetan Bhagat delivers the message-if we want to bring revolution, we have to contribute.

Key words : Chetan Bhagat, Revolution 2020, Male Centric , unfair practice, unemployment.

Introduction

Verifiably, man centric society has showed itself in the social, legitimate, political, and financial association of a scope of various societies. The appearance of man centric authority is unmistakable through the characters in both The White Tiger and Revolution 2020. Insurgency 2020 is an investigation of the life and awareness of three companions. Every individual has originated from an alternate family foundation. Aarti is supplied with all the ladylike delicacy and reasonableness as she is the girl of a Locale Magistrate and in this way holds the advancement of a stately family. Raghav is too invested with uncommon knowledge and is devoted to his fantasies and studies. Despite the fact that the three companions originate from three distinctive family foundations, they don't get away the grasp of their parent's predominance over them. Every one of them are represented by the standardized belief systems, for example, family, religion and position/class framework. Gopal Mishra, the hero, is exhibited as a digital nook as well as touchy of the sacred city of Varanasi. Gopal is pleased for having family relationship with the dirt of Kashi,

Individuals consider my city a few names – Kashi, Benares or Banaras – relying upon where they originate from. Some consider it the City of Temples, for we have a huge number of them, and some the City of Learning, as Varanasi obviously has incredible spots to ponder. I basically call Varanasi my home. (Bhagat 13) He further acknowledges the particular character of Varanasi and proceeds, Some call my city lovely, blessed and profound – particularly when we need to acquaint it with remote voyagers. Many call it tarnished and a dump. I don't think my city is filthy. The individuals make it grimy. (Bhagat 13) Gopal was conceived and raised in constrained assets yet with boundless love also, estimations in the organization of his dad called

'Baba.' In his family the best regard was for individual relations. Family relations assume a significant job for Baba, despite the fact that his senior sibling has eagerly mortgaged the acquired agrarian land, he didn't respond on the grounds that, "He was my senior sibling" and "the passing of a sibling hurt him more than the loss of land." (Bhagat 15) As the novel unfurls, the fixation for the affirmation in NITs has become the point of convergence of the account. For Gopal's dad, the main dream was to look to the accomplishment of Gopal in NIT. His fantasy was to see his just child as an effective designer. Gopal mentions an unexpected objective fact,

I envisioned myself in an ocean, alongside lakhs of other low-rankers, kicking and shouting to relax. The waters shut over us, making us immaterial to the Indian Education System. Three weeks and the AIEEE tidal wave would show up. (Bhagat 24)

Gopal has a realization of Baba's health and the futility of the efforts but with Baba it becomes a compulsive conviction. Gopal declares, "Engineering is not everything, Baba" (Bhagat 26) but for Baba it was a method to ensure peace and happiness. The presence of the patriarchal authority of Baba has become a constant reminder for Gopal to thread that path of becoming an engineer. Gopal makes a desperate confession of this reality:

My dad is not in the IAS. My grandfather was not a minister. We are from a simple Indian family. We don't ask these questions. We want to make a living. Engineering gives us that. (Bhagat 36)

Chetan Bhagat in the depression of Gopal captures the psyche of the failure governing the life of those who aim at being the top rankers among the taste takers of AIEEE. Gopal's restlessness, the quest for love for Aarti is evident. The sight of bottles and cigarettes inside Prateek's room at Kota makes him realize the hollowness of the system of which he has been pushed into by Baba. He comes to the realization that it can afford him neither intellectual food nor promising career. Prateek has no anxiety of higher percentile and makes a careless comment:

Nothing, rude awakening for my folks. Them two are educators. Ideally, the death of two years and a large portion of their life investment funds will cause them to understand that their child can't break any selection test. (Bhagat 80)

'What is love?'

'Love is the thing that your folks give you on the off chance that you clear the IIT test' (Bhagat 81)

The Intensity of feelings in his sentimentalities of home is wonderful in his admission:

Indeed, even the tarnished and swarmed lanes of Gadholia appeared to be excellent to me. No spot like your old neighborhood. More than anything, I needed to meet Aarti. Every last trace of Varansi helped me to remember her. Individuals go to my city to fell the nearness of God, however I could feel her essence all over. Notwithstanding, I needed to go to Baba first. (Bhagat 95)

Raghav is s workmanship and pursues the strides of his IITian father. Four understudies from Varanasi had split the JEE. Among those four, just Raghav had cleared the tests as an occupant of Varanasi which transformed him into a scaled down superstar in Varanasi. Be that as it may, Raghav needed to do news coverage. "News coverage is my obsession." (Bhagat 40) Raghav felt weak at the knees over composition. He had distributed a few letters to the editorial manager and several articles in certain papers, by the by he needed

to take up his building profession in light of his dad. None of the two companions might want to take up building as their vocation, anyway it is a direct result of their male centric predominance that both are constrained to step foot against their individual interests.

Upset 2020 investigate the different impulses of interests.

Gopal incidentally remarks, "I think sooner or later a switch flicks in the head of Indian guardians. From 'study, study, study' they go wed, wed, wed." (Bhagat 217) For Gopal, the triumph on Aarti's body turns into a strategy to guarantee of his position over her, and furthermore to wipe out the waiting impact of the man centric authority over him. Aarti faces the equivalent male centric weight, her fantasies were stifled by her dad and her interests stay unfulfilled in the organization of Raghav, "Raghav had no time. My folks can't perceive any reason why I need to work.

Balram's dad, taking care of business was to be taught, financially autonomous and free of destitution. India is an uneasy nation, where separate universes of rich and poor, circle each other intently without ever really impacting. There are numerous independent tycoons in India now, and positively lot increasingly effective business visionaries. Notwithstanding, there are a billion additional individuals who are without not too bad human services, instruction or business, getting to the top, shinning India or India of Light. The universe of Darkness in *The White Tiger* overflows with social taboos, unbending rank differentiation, superstitions and culture struggle. Man is known and perceived by his standing.

In India, one's part is resolved the day he is conceived, as he will be known by his religion, standing and sex. Everything in his life is foreordained – who will do what and how he should act in the public arena. (Dhawan 237)

Social framework that partitions the Indian populace

The position framework in India is a social framework that partitions the Indian populace into higher and lowers social classes. In spite of the fact that said to vanish in urban India, the position framework still stays in rustic India. The incongruity of the Indian class framework is that when an individual is naturally introduced to a station, and the position one has a place in decides their occupation. When Balram landed his first position, the old driver of the Stork asked him,

**What position would you say you are? 'Halwai. 'Sweet-producers,'
'That is the thing that you individuals do. You make desserts. How might you figure out how to drive?'
'Acing a vehicle – it resembles subduing a wild stallion – just a kid from the warrior positions can deal with that. You have to have animosity in your blood. Muslims, Rajputs, Sikhs – they're warriors, they can become drivers. You figure sweet creators can keep going long in fourth apparatus? (Adiga 56)**

Similar question is asked by the Stork, "Communalism is an ideology which states that society is divided into religious communities whose interests differ and are, at times, even opposed to each other. The antagonism practiced by the people of one community against the people of other community and religion." (Ahuja 120) In *The White Tiger*, Ram Persad, the servant of Stork disguised his Muslim identity because the prejudiced landlord didn't like Muslim, a namazi Muslim is forced to become Ram Persad just to earn his livelihood. On disclosure he was sacked from the job. Balram comments:

Mohammad was a poor, honest, hardworking Muslim, but he wanted a job at the home of an evil, prejudiced landlord who didn't like Muslims so just to get a job and feed his starving family, he claimed to be a Hindu! And took the name of Ram Persad. (Adiga 109)

Balram further comments, “what a miserable life he's had, having to hide his religion, his name, just to get a job as a driver – and he is a good driver, no question of it, a far better one than I will ever be.” (Adiga 110) Religious boundaries became evident while playing cricket, Roshan, the grandson of Stork calls himself Azharuddin, the Captain of India. Stork reacts quickly, “call yourself Gavasker, Azharruddin is a Muslim.” (Adiga 70) Our outlook becomes coloured religiously and is caste-based while idolizing our sportsperson, artists and politicians. Interfaith marriage is another religious issue in the Indian society. Traditionally called mixed marriage, it is a marriage between partners professing different religions. Some religious doctrines prohibit interfaith marriage. Others traditionally oppose interfaith marriage but may allow it in limited circumstances.

Similar to the above, In the book *2 States* (2009), Chetan Bhagat brings up the topic of an inter-caste love marriage. He comments: Indian love marriages are not easy. It's not just the boy and the girl who fall in love. Everyone, both their clans, have to fall in love. In the end, the boy and the girl start questioning whether there's anything more left to it and even fight. But it's important, at least for me, what parents think of your marriage,... India is opening up and parents are learning to accept love marriages despite prejudices about caste, or region. (Sablok 145)

Himself being married to a girl of different community, Bhagat comments in an interview as follows:

We say we are very secular but when it comes to marrying your child in another community, then your true projectiles come out. I feel what I did, marrying a woman from another community, was a good thing for India. In a broader sense, if everyone was to do the same, we would overcome regional divisions. We would become pure Indians. And if we become a pure Indian race then we deserve to be a superpower and will be one.” (Sethi 31)

Chetan Bhagat has a realization that irrational parental authority generates the psyche of resistance and nonconformity. The family traditions are the part of collective human consciousness and the inter-caste or interfaith marriages generates the guilt of betrayal – the betrayal of family, community and society.

In India we didn't have outside influences like the media or schooling on cars, dating and drugs, we didn't know family break downs. Our family exists inside an impenetrable bubble. We honoured the properties. There was no rebellion, no seeking after individual identity.” (Agarwal 99)

Indian institution is full of superstitious ideologies.

“Marriage” brings “more rain in the village” (Adiga 190) “any disease, of body or mind, get cured when you penetrate a virgin” (Adiga 193) “His buffalo died at once” because he “stopped believing in God” (Adiga 186) are the superstitions common in the society from the patriarchal male viewpoint, The practice of dowry is another social stigma in Laxmangarh. The marriage of Balram's cousin sister pushed the whole family into world of misery and Balram is dropped from the school. Krishna's marriage also brings huge dowry, Balram reports: “It was one of the *good* marriages. We had the boy, and we screwed the girl's family hard. I

remember exactly what we got in Dowry... five thousand rupees in cash, all crisp new unsoiled notes fresh from the bank, plus a Hero bicycle, plus a thick gold necklace for Kishan.” (Adiga 51) Adiga is well aware of the traditional transition that India has undergone at the advent of the British colonizers. He compares and points out the caste system as follows:

See, this country, in its days of greatness, when it was the richest nation on earth, was like a zoo. A clean, well-kept, orderly zoo. Everyone in his place, everyone happy. Goldsmiths here. Cowherds here. Landlords there. The man called a Halwai made sweets. The man called a cowherd tended cows. The untouchable cleaned faeces. Landlords were kind to their serfs. Women covered their heads with a veil and turned their eyes to the ground when talking to strange men. (Adiga 63)

However, what was once orderly had been changed after the Britishers left India.

And then thanks to all those politicians in Delhi, on the fifteenth of August, 1947 – tha day the British left – the cages had been let open; and the animals had attacked and ripped each other apart and jungle law replaced zoo law. Those that were the most ferocious, the hungriest, had eaten everyone else up, and grown big bellies. That was all that counted now, the size of your belly. (Adiga 64)

Adiga is severely critical of modern India and its manifold ills, expressed in language which disrobes Indians to their animal base. His language attacks more relentlessly than hungry animals hitting their preys.

It didn't matter whether you were a woman, or a Muslim, or an untouchable: anyone with a belly could rise up. My father's father must have been a real Halwai, a sweet-maker, but when he inherited the shop, a member of some other caste must have stolen it from him with the help of the police. My father had not the belly to fight back. That's why I was cheated of my destiny to be fat, and creamy-skinned, and smiling. (Adiga 64) To sum up – in the old days there were one thousand castes and destinies in India. These days, there are just two castes: Men with Big Bellies, and Men with Small Bellies. And only two destinies: eat – or get eaten up. (Adiga 64)

‘Belly’ is a strong metaphor employed by Adiga, it stands for rapacity, endless thirst for material possession, lust for power and capacity for corruption. In Laxmangarh the reign of four big bellies – Buffalo, Stork, Wild Boar and Raven was writ large, and the rest of the villagers depended on their fancy. These landlords are nothing short of ‘animals’ as we hardly find any strain of humanity in them, even their names have symbolic connotations. They treat the low-caste people like Balram as animals or worse than them. Balram is admonished by the Nepali servant when he takes the two white Pomeranians – Puddles and Cuddles – around the compound by their chains: “Don't pull the chain so hard! They're worth more than you are!” (Adiga 78) The rich expect their dogs to be treated like human, while they themselves treat their servants like animals. Moreover “servants need to abuse other servants. It's been bred into us, the way Alsatian dogs are bred to attack strangers.” Even the drinks, wines of Western and Eastern people show the difference between poor and rich:

“There are two kinds of Indian: ‘Indian’ liquor men and ‘English’ liquor men. ‘Indian’ liquor was for village boys like me, toddy, arrack, country hooch. ‘English’ liquor, naturally, is for the rich. Rum, whisky, beer, gin, anything the English left behind.” (Adiga 73)

Adiga has further elaborated the political, social and cultural milieu of India in his second novel *Between the Assassinations*. Kittur is a multi-religious, multi-ethnic and multilingual town. Underneath the assured richness, diversity and scenic topography, Kittur proves a backdrop for communal hatred, casteism, corruption, social evils and political rotteness. The “old bad India” still exists, “India of caste and class privilege – the India of child marriage; of ill-treated widows; of exploited subalterns” (Adiga 2008, 267). Adiga comments, “when it comes to three areas black-marketing, counterfeiting and corruption, we are the world champions” (Adiga 2008, 31).

Socio-cultural Activity

Socio-cultural slavery is perpetuated in our society by elite through the process of socialization. Adiga comments, “The greatest thing to come out of this country in ten thousand years of its history is the Rooster Coop.” (Adiga 173) The hens and roosters have no option, so is the case with the low caste people. Despite being aware of their exploitation and vulnerability, they cannot come out of the coop because the Light takes advantage of the Darkness. Adiga uses the Rooster Coop as an expression to describe the oppressed, confined and hopeless situation of the average Indian. He uses hard hitting sarcasm to serve and arouse the deprived class to self-awareness.

“A handful of men in this country have trained the remaining 99.9 percent as strong, as talented, as intelligent in every way – to exist in perpetual servitude; a servitude so strong that you can put the key of his emancipation in a man’s hands and he will throw it back at you with a curse.” (Adiga 176)

The ‘Indian Family’ (Adiga 176) is one reason why one cannot come out of the Rooster Coop. Only a man dares to see his family – hunted, beaten, and burned alive by the masters, can come out of the Coop and that would not be a normal human being in his right sensibility but a freak, a pervert of nature, a White Tiger. Sometimes a man does not wish to be in the Coop but he becomes a victim of circumstances that compel him to be in. Balram has to work as a bonded labour not because he has done something but simply because his family took a loan for the wedding and failed to repay.

In India, the act of bonded servitude binds an individual from breaking away from the institutionalized ideologies. The high-class Indians have no respect for their service providers. Whether they are cooks, drivers, sweepers, whatever the nature of their job may be, they just fit into one class – servants. The suppressed class finds itself trapped in constant mental pressures that shape their needs and desires. This class has to work under elite class regardless of their personal demands and satisfaction. Same is the case with Balram, he is a type of servant to Ashok although he earns money with his own efforts, and he does not take charity from his master but the attitude of society forces him to believe that he is no more than an animal to his boss. The servants' life is more a slave's life in India. *The White Tiger* thus reflects the struggle, humiliations, atrocities and cruelties of the dominating class towards the poor, inferiors and servant class. Every statement of Balram draws the readers into darkness and compels to think about the emotional and psychological state of the lower class people like drivers, servants, guards and rickshaw-pullers. They are subordinate, marginalized and subaltern and their will is dominated by their masters. They live in basement of the apartments where they can be called at any time with the ringing of the electronic bells.

In *The White Tiger*, Adiga explains how religion can be the cause of manipulated servitude towards others. The act of serving others has gone too far as a moral gesture that we have almost sold our dignity, freedom and soul to that person. “Every day millions wake up at dawn – stand in dirty, crowded buses – get off at their masters’ posh houses – and then clean the floors, wash the dishes, weed the garden, feed their

children, press their feet – all for a pittance” (Adiga) but they never complain because they are trapped within the coop. Adiga points out, “In India –or, at least, in the Darkness – the rich don’t have drivers, cooks, barbers, and tailors. They simply have servants.” (Adiga 69) It is ironic that the “half man half monkey: Hanuman” is “everyone’s favorite god in the Darkness.” (Adiga 19) Balram narrates:

Do you know about Hanuman, sir? He was the faithful servant of the god Rama, and we worship him in our temples because he is a shining example of how to serve your masters with absolute fidelity, love, and devotion. These are the kinds of gods they have foistered on us, Mr. jiabao. Understand, now, how hard it is for a man to win his freedom in India. (Adiga 19)

The caste system even offers the God which they should worship. The entire servant class people as well as the people live in Darkness are made to worship Hanuman. Hanuman becomes the best instance of devotion and servant. People from darkness take him to be the ideal. Hence, they remain servants like Hanuman and never think of replacing their masters. While serving the Stork family, he considers Mr. Ashok as Rama, Pinky Madam as Sita and himself as Hanuman. He says: “I would drive them wherever they wanted, as faithfully as the servant-god Hanuman and carried about his master and mistress, Ram and Sita” (Adiga 46). In Delhi, poor drivers are often subjugated to conspiracy for the criminal doings of their masters. Mongoose, the master, forced Balram to sign a forged certificate that could have easily led him to prison house. From innocent errors committed by drivers, they turn to professional criminals. With deep anguish and mockery, Balram exposes this bitter truth of human life:

The jails of Delhi are full of drivers who are there behind bars because they are taking the blame for their good, solid middle-class masters. We have left the villages, but the masters still own us, body, soul and arse. (Adiga 170)

When Pinky, Ashok’s wife in an inebriated condition runs over a pavement dweller and kills the poor child, Balram is trapped to own the crime. The power of the elite to get away with murder shows how weak everyone else is in comparison. Balram was forced to sign a statement accepting full responsibility for the accident:

In Adiga’s *The White Tiger*, Balram realized that he will fail and never succeed if he did not forego his middle class traditional values which he possessed and has been taught to maintain right through his childhood. He realized that in this world fraught with promise and possibilities one cannot grow richer or achieve success at the cost of virtue. Balram, is able to achieve that he craved. He is now an entrepreneur but with a cost, he at the same time is also a criminal, a murderer. He achieved success by leaving behind the traditional virtue. His success reveals that through underhand means a subaltern too can become an entrepreneur overnight. Balram’s breaking the traditional system is a clarion call for the Indian society that the traditional social structure in India is losing its ground.

What persuades men and women to mistake each other from time to time for gods or vermin is ideology. One can understand well enough how human beings may struggle and murder for good material reasons – reasons connected, for instance, with their physical survival. It is much harder to grasp how they may come to do so in the name of something as apparently abstract as ideas. Yet ideas are what men and women live by, and will occasionally die for. (Eagleton xxii)

Balram's act empowers the marginalized by retrieving their voices, spaces and identities suppressed by colonial surrogates in the postcolonial environment. His act is a rebellion against prevalent dominant ideology, cultural supremacy and investigates the petrified condition simultaneously issuing a warning for struggle of the marginalized because humiliation, resentment and grief are the fundamental components of the process of their struggle. Thus, for the advancement and growth of the country in true sagacity, this ever increasing socioeconomic inequality has to be bridged because the educated population of youth belonging to the marginalized sections is increasing at an alarming rate and their helplessness and vulnerability is obvious either from their reticent suppression or intrepid rebellion. They have a right to enhance their social status and in order to achieve this, they have to follow the path of virtue or to leave the traditional moral values and follow the dangerous road chosen by Balram because they are to survive at any cost.

Ideology in this negative sense is objectionable either because it gives birth to massive social illusion, or because it deploys true ideas to unpalatable effect, or because it springs from some unworthy motivation. (Eagleton 43)

With the breaking of traditional relationship and the emergence of new patterns of life, there is a greater isolation and loneliness. "Strangers seem to be suspended in the empty space between a tradition which they have already left and the mode of life which stubbornly denies them right to entry." (Sarup 10) Isolation within these empty spaces cultivates unconscious violence and unexpressed resistance. The lack of harmony existing between the demands of society and desires of individual creates colossal angst within an individual, which later is more likely to surface. In the *The White Tiger*, the narrator acquires Marxist point of view while describing the social reality in India. History of all societies is the history of class struggle. Balram Halwai puts this idea of Marx in his own social context in this paragraph:

Conclusion

This further leads to violence and corruption. The conditions which lead to collective communal violence are: stress, status frustration and cries of various kinds. Both the protagonists, Balram and Gopal are corrupt and even violent because they suffer from insecurity and anxiety. The origin of these feelings and anxieties can be traced to social barriers created by the oppressive social system and its institutional ideologies like the power elite, the individual's background and upbringing, patriarchal authority, social norms and social institutions like family, class/caste and religion. By lying, betraying and using his sharp intelligence, Balram escapes the Rooster Coop. Similarly, in *Revolution 2020*, Gopal bribed his way to establishing a new college. Both the protagonists have come a long way in denouncing the patriarchal authority and institutional ideologies in their quest for liberty and fulfilling their individual aspirations.

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