

Capitalist Ideology in Eastern Culture: A Critical Analysis of Chetan Bhagat's Novel *The 3 Mistakes of My Life*



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DECLARATION

I hereby declare that the research project entitled "Capitalist Ideology in Eastern Culture: An Analysis of Chetan Bhagat's Novel The 3 Mistakes of my Life" submitted to the Department of English and Nepali, Graduate School of Humanities and Social Sciences, Mid-West University for its evaluation is entirely original work. It is well prepared under the excellent supervision of Mr. Resham Bahadur Bist, Assistant Professor of English. There are no any other copies of such dissertations or research articles on the topic, published or presented anywhere else for any purpose. I shall be solely responsible, if any evidences are found against my declaration.

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RECOMMENDATION LETTER

Mr. Basant Jaishi is the student of M. A. English in the Central Department of English and Nepali, Mid-West University, Surkhet, Nepal. He has completed his thesis entitled "Capitalist Ideology in Eastern Culture: An Analysis of Chetan' Bhagat's Novel The 3 Mistakes of my Life" under my supervision for the sake of his Master's Degree in English. I, his internal thesis supervisor, am satisfied with his endeavors in this concern and recommend this thesis report for further examination.

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Resham Bahadur Bist

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APPROVAL LETTER

The thesis entitled "Capitalist Ideology in Eastern Culture: An Analysis of Chetan Bhagat's Novel the 3 Mistakes of my Life" has been prepared by Basant Jaishi for the requirement of The Master's Degree in Arts under the Faculty of Humanities and Social Sciences. This thesis has been found to be original work of the student and written according to the prescribed format. We recommend this thesis for being accepted for the partial fulfillment of his Master's Degree in English.

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ABSTRACT

This research is about Chetan Bhagat's novel *The 3 Mistakes of My Life* (2008), conducted on the basis of textual analysis with the capitalist ideology in eastern cultures through ideas of related theories from different scholars. The study was completed by analyzing and comparing related textual evidences to prove Bhagat's writing *The 3 Mistakes of My Life* as an attempt of the writer to illustrate artificial impact of capitalist ideology in eastern world. The study discovers how capitalist ideology has worked to boost its cultural effect in eastern youths with the help of other phenomena. At the end of research, main impact of capitalist ideology in eastern society and its application in eastern world that the writer unveils in the traditional society through this novel, justifies that capitalist ideology makes youths more ambitious and quite brutal in case of wealth at least which respect gaining surplus value in digit and identity of consumer rather building humanity and peaceful society. Therefore, this novel is justified as an illustrator of Chetan Bhagat, one of the popular contemporary writers who cannot avoid the influence of capitalist ideology and its selfish trends in eastern society.

Govind is main character of the analyzed text who has been used by writer as symbol of capitalism and its impact in eastern society with proper characterization of Govind Patel in context of a capitalist oriented culture. To convey this reality, the writer has given perfect scenario of impact by showing Ambitious journey of Govind, his self oriented explanation regarding social values and lifestyle. Chetan Bhagat has tried to aware growing interference of capitalist ideology in eastern and its implication in good human values of the society. Bhagat is not questioning developed society or so-called western world, but also arousing concentration towards fundamental responsibility and works of people before action about anything.

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CHAPTER-ONE

Introduction

1.1 Background

Generally, people treat mistakes and errors are as same manner. But there is clear difference between mistakes and errors. In shortly, mistakes are committed by anybody despite knowingly about it. On the contrary, the errors are first imbalances due to lack of knowledge and skills. In this sense, *The 3 Mistakes of My Life* is one of the great example of mistakes which unmask how mistakes are done and what is role of capitalist ideology behind it.

This is the study about analysis of Chetan Bhagat's novel, using capitalist ideology as theoretical framework. The novel has been analyzed through lens of the capitalist ideology and cultural consumerism theories which aims to unveil influences of the capitalist ideology and consumerism in eastern society, especially among eastern youths. Researcher has explored the novel by examining its narratives in context of current world through eyes of capitalism and consumerism. This novel reflects natural shifting of social values and making an organ of shaped market strategies. After carefully analyzing characters and context, the study uncovered contemporary situation of capitalist ideology and cultural consumerism in eastern society.

Chetan Bhagat was born on April 22, 1974, in Dehli, India in a traditional Punjabi bourgeois family. His father served as lieutenant colonel in the Indian army while his mother worked in agricultural department of government. He received most of his education in his hometown. In 1978, he was enrolled in Army Public School and later attended the Indian Institute of Technology, Delhi majoring in Mechanical Engineering. Subsequently, he studied at Indian Institute of Management Ahmedabad

and married a fellow student, Anusha Suryanarayanan, in 1998. Upon graduation, he moved to Hong Kong with his family, where he worked for eleven years with Goldman Sachs as an investment banker. On his return to India, he shifted to Mumbai from New Delhi. With the shift he also switched his career choice and embarked on his passion for writing.

Chetan Bhagat is a popular Indian author who has made a significant contribution to Indian literature by writing novels that are relatable, easy to read and address contemporary social issues through different themes such as ambition, entrepreneurship and societal pressures. He has well captured about aspirations, struggles, and cultural transitions of urban youth in his literary works. His books have been translated into many languages and have sold millions of copies worldwide. Some of his most popular novels are *Five Point Someone*, *One Night @ the Call Center*, *The 3 Mistakes of My Life*, *2 States* and *Half Girlfriend*. These texts have been adapted into successful films, further increasing his popularity. Bhagat's writing style is simple and engaging which has made his books accessible to a wide range of readers.

Govind Patel is the main character of this text, *The 3 Mistakes of My Life*. Except him, Ishant/Ish and Omi are the central characters... Likewise, Omi's mama, Vidya, Ali and Parehkji are mentionable to understand the text. Among them, Govind Patel is from Gujrat having his mother. Vidya and Ishant are siblings. Omi used to stay his mama (maternal uncle). Ali was a school boy who belongs a poor family under Muslim community. This is three friends' story which is contextualized under Indian part of land. Story starts from a suicide note mail of someone which receives on 28 December of 2005 at 11:40 AM. Mail addresses to narrator in which a businessman tries to kill himself due to extreme regret of his three mistakes of life.

After that Chetan, narrator of the story decides to meet this man and searched in different ways. Finally, the narrator meets him in a civil hospital of Ahmedabad. When the Govind and the narrator became alone, the narrator asks about telling the story behind obligation of suicide. In beginning, the boy refuses to say due to nature of businessman. But the narrator convinces him that listening story was not just for change. Approximately, the narrator loses his tolerance but controlled. From there, story really starts as flashback of the life which can be mentioned like this.

Govind, Ishant and Omi were friends. Govind says that he was agnostic and Ishaan and Omi were Hindu boys. Ishaan's interest is cricket and Govind wants to become a businessman. But Omi did not have any special destination for him. Govind compares with Ishaan's dreams. In this point of view, Govind's dream is quite easier to grasp because appointment of playing 11 of cricket country from billion is almost impossible for Ishaan. When Govind is ready to go with Ishaan, his mother remembers that study of engineer in college. Govind is unable to admit in the college due to no cost of such study. Govind restates that he wanted to become a businessman. Govind goes to friends sitting area and short discussion about life currier. Finally, they conclude to open a cricket sport shop. Govind says to Omi for money management. Omi replies that he would go through his Bitu mama. They opens cricket shop "cricket India shop" on 29 April, 2000.

After opening the shop, Ishaan's parents were silent but Govind's and Omi's parents were visibly happy. Through cricket tips, they grow their business quickly in Belrampur. After three months, they took a house as rent and start cricket store in Navrampura. In there, they buy tv and Ishaan started to coach about cricket in SBI ground, a financial institution. Later they diversified the shop as stationery, math tuition and sports items including cheaper coaching of cricket. During this time, Ali

joins in this group as cricket learner. In beginning, they convince to father of Ali to join in cricket practice coaching. Bitu mama invites these three men into his Hindu party in days of election.

Ishaan really impresses from batting of Muslim boy, Ali. But Ali suffers from hyper reflection problem. So, he can see 10 times more than normal eyes and decides correctly. But his brain is fascinating. Doctor Multani request to be silent regarding his headache problem. Ishaan wants to collect some money and give coaching. Hence, he successfully convinces his father, a supporter of Muslim party.

Govind and Bitu mama conflicts regarding political points and Govind decides to transfer sports store from there. Govind meets Vidya and buys expensive book then spends some minutes by talking funny thing regarding relationship. Ali was sent in district level matches playing and won. On 26 January, Govind's dreams spoil within 45 seconds. He invested 0.11 million rupees in business. Earthquake destructed his store. Govind compares lost of his wealth with losing of a child by parents. Bitu mama purposes once again to come his party but Govind indirectly rejects. Fred also impresses from batting of Ali and offers to training in Australia. Ishaan says that either four or none of them could go Australia. After that Fred manages four tickets and they go to Australia.

In Australia, Ali impresses to Fred's team. Academy/Fred offers Australian institution sports (AIS) scholarship for Ali but to get that, he must have Australian citizenship. Ali rejects to be Australian and they come back to India. Omi also finds about relation between Vidya (sister of Ishaan and Govind). Hindu's Hakmuj-ji loses election; Muslim party wins. Vidya celebrates 18th birthday on 19 November, 2001. Govind delivers cake by hiding from other in house of Ishaan. Govind spends time with Vidya by engaging all relations including physical intercourse. Owing to last

consequence, Govind feels problem and Vidya has also afraid. Finally, they conclude to wait for two-three days to ensure this alarm. Govind gets tension but Ishaan satires to Govind by poking towards Pandit's daughter. Muslim people fires in train of Hindu pilgrims. Bitu mama's son Dhiraj and Omi's father kill in this accident. As reply, Hindu community starts to burn building of Muslim and kill them. Ali was targeted due to Muslim and well recognition of Omi. Ishaan and Govind block door and protect Ali from this unexpected trail of killing. A man of Bitu mama's group comes near to Govind and offers 10000 to go away from there. Govind bargains for 15000; and gang man accepted. Govind takes some time to think and interacts with crowd. However; he refuses this offer quite later.

Mobile of Govind is taken by Ishaan for calling to police. At this time, message comes. Ishaan knows that Govind had intercourse with Vidya due to arrival message language of Vidya. Ishaan slabs on chick of Govind; Ishaan symbolizes him as snake. Govind thinks that he had not right to scrim against this sorrow. Relationship of three boys breaks. Bitu mama group finds Ali due to ringing phone and Ali was injured from the group. Ali was hospitalized but amount of operation was insufficient to him. So, Vidya and others suggest to take from Govind but Ishaan refuses first. Finally, Ishaan convinces to take money for Ali's operation. Story finishes from side of Govind and nurse checks his heartbeat rate; it was about 130 per second.

1.2 Statement of the Problem

The rise of capitalism in the globalized world has shaped societies in complex ways, influencing both culture and individual identities. This has led to significant shifts in values, social structures, and personal aspirations. In Eastern cultures, particularly in India, the impact of capitalist ideology can be seen in the

transformation of traditional practices and beliefs. Bhagat's novel *The 3 Mistakes of My Life* provides an insight into how the forces of capitalism affect the lives of individuals within this socio-cultural context. The novel offers a portrayal of a rapidly changing society where personal ambitions and economic goals often clash with traditional values. This study aims to explore how capitalist ideology is reflected in the novel, particularly in the way it shapes the characters' actions, relationships, and life choices, while also examining the implications of this ideology in the context of Eastern culture.

Aggressive devotion towards wealth is likely to be main problem of cultural destruction and great traditional values. Specially, it is largely effecting to new generations and making one sided regarding increment of devotion to capital. In this consequence, they are losing cultural and fundamental identity due to mimicking western consumerism. In present scenario of the world, majority seems into motion of capitalism despite getting large debate against it. In short, eastern world is being food of capitalism including inheritance features.

In beginning, Adam Smith conceptualized capitalism through his famous volumes of economics education. Since 1776 to now, there is dramatic changed in human culture due to cause of extreme acceleration of capitalism. So, capitalism is an stimulus which makes man more self-oriented and dismantling his cultural identity and destruction of mankind. In context of the current world, vital element of determination as power is likely to be the capital. Because brain of human is being changed by focusing on the capital than other pillars of production like land and organization. Lamichhane (2021) opines, "In the capitalist society, the labourers have to do very complex work, who do not have any option to reject the order of the

authority” (27). Moreover, the youths are either impressed or voluntarily accepting western culture and value, specially being rich and self freedom in every cases.

In this research, a novel has been selected to explore to find impact of the ideology in eastern cultures which aims to flash out cause of making capital oriented in the defined area. Moreover, this research has been completed through in-depth study of capitalist ideology in eastern culture on the basis of Chetan Bhagat’s novel, *The 3 Mistakes of My Life*. The text has been selected from Indian writer due to getting of perfect reflection on east about impact of capital dream among youths.

1.3 Research Questions

The study has following research questions:

- How does capitalist ideology manifest in the lives of the central characters in *The 3 Mistakes of My Life*?
- In what ways does Chetan Bhagat critique capitalist values through the novel’s portrayal of relationships and societal structure?
- How does the presence of capitalist ideology in *The 3 Mistakes of My Life* reflect the broader socio-economic changes occurring in Eastern cultures, specifically Indian society?

1.4 Objectives of the study

The objectives of this research are as follows.

General Objective

The general objective of this study is to analyze the capitalist ideology in eastern culture regarding Chetan Bhagat’s novel *The 3 Mistakes of My Life*.

Specific Objectives

The specific objectives of the study are:

- To analyze the representation of capitalist ideology in *The 3 Mistakes of My Life*, focusing on its influence on the central characters.
- To examine how Chetan Bhagat's portrayal of relationships, ambitions, and social conflicts critiques or supports capitalist values.
- To explore the cultural and social implications of capitalist ideology in Eastern societies as depicted in the novel, considering its impact on individual lives and societal norms.

1.5 Significance of the Study

This study is significant because it offers an in-depth examination of how capitalist ideology is portrayed in popular literature, specifically in the context of Eastern cultures. By focusing on Chetan Bhagat's *The 3 Mistakes of My Life*, the study highlights the intersection of modern capitalist values with traditional cultural structures in India, providing insights into how globalization and economic transformations influence personal and social lives. The research contributes to the growing body of literature on the impact of capitalism in post-colonial societies and helps further understand the role literature plays in reflecting and critiquing societal values. Additionally, the study offers a critical perspective on the adaptation of Eastern cultures to the pressures and promises of capitalist ideology, which is increasingly relevant in today's globalized world. This could be of value to scholars in the fields of postcolonial studies, cultural studies, and literary analysis, and may also contribute to discussions on the role of literature in social and ideological critique.

1.6 Limitation of the Study

This study is limited to an analysis of Chetan Bhagat's *The 3 Mistakes of My Life* as a literary text. The primary focus is on the depiction of capitalist ideology within the novel, which means the research does not cover other aspects such as Bhagat's entire body of work or the socio-political history of capitalism in India. The analysis is constrained to a cultural and literary framework, meaning that broader economic or political aspects of capitalism and consumerism and may not be explored in depth. Additionally, the study is primarily rely on the text itself, with minimal input from external sources or primary data such as interviews or field research, which could limit the scope of understanding the deeper societal contexts. The findings are also be limited by the subjective interpretation of the novel which are available in internet archives, as the analysis is based on one individual's reading and analysis of the text.

CHAPTER -TWO

Literature Review

2.1 Review of The 3 Mistakes of My Life

Bhagat's novel the *The 3 Mistakes of My Life* has received various interpretations from different scholars and learners. Among them, cultural hybridity and Indian progress or adaptation and symbolic situation of Indian sub continental literature can be taken as most powerful explanation. On the contrary, the novel expresses about capitalist impact over the eastern culture. However; researches seem to have less number in this theme. So, impact of ideology in eastern society, especially among youths is considerable perspective of the novel. Text had been published in 2008. However; its genuine expression and sound are still important to analyze in contemporary scenario.

Capital is a kind of invisible power which produces stimulus and imposes interest of dominant over the next society. Despite the capitalism has been highly criticized as extra collection value by surpassing from labour, streamline of the people seems to have followed with capital and power controller. As result, cultural phenomena are slightly changed through youths. Koirala writes, "In this novel the *The 3 Mistakes of My Life*, the language of the characters is influenced by the western language. For example, they use the word 'fuck' many times in the text as Western people. ... They feel that within themselves in comparison to what the westerns have the civilization where they are away from the colonizers" (15). Thus, capital forces for motion of particular interest and imposes its value over the youths. Because youths are easily convinced or attracted into target production. On the other hand, Chetan Bhagat depicted capitalist ideology in the eastern culture by youths. However; this subject has not been deeply researched or highlighted in Nepal.

The term 'fuck' is not respectable in daily language except sexual activities time. However; the 'fuck' is being common in youths. Meanwhile, open sexual relation was not allowed before some years ago. But it is general either as private relation or perspective of service delivery/consumption. Interesting fact is that the simulated practice is promoted than discouraged by youths. Through such consequences, living together is likely to be part of eastern culture soon. Behind it, western approach of wealth circulation is working. In single sentence, Bhagat depicted impact of the capitalistic ideology through culture.

Western impact of capitalist ideology is creating self-centered but homogeneous society in eastern world. In the novel *The 3 Mistakes of My Life*, Ishaan represents from rich family. He succeeds to start own business though Omi and Govind stay in decision pending. Later, they act almost things according to Ishaan who has seemed impressive from Australian dream. However; they do not set destination as per own situation due to imposed wealth power of Ishaan. Timilsina argues, "Capitalist society provides proletariats different hopes by objectifying them in various aspects. It creates such an illusion that forced proletariats to dream for their individual life being deceived themselves unknowingly by that very particular dream." (22). Distance does not matter in case of society. So, there is large crowd in eastern who believes in generated power from money.

Capitalist often use to advertise their products for sales through current craze and attraction instruments. In the novel, cricket craze and earning huge money through business are key strokes from the capitalism as youth impact. In terms, there seems quite different but conclusion has no different between capitalism and consumerism. So, it can be said that the capitalist ideology impacted in youths through culture of consumption which appreciates expense and self-mobilization to

circulate wealth by promoting diversity of needs. According to Gyawali, “General trend in pop-culture is the things presented through advertisements, magazines, wall paintings, photography and like other mediums are blindly accepted by the common people and they take that the given information as the first-hand value or as granted.” (9). In present context, youths are convinced with capitalist ideology through popular cultures and celebrities. Thapa also argues, “young people’ bodies have long been used as symbols of seduction, authority, celebration, abuse, and subjugation” (2). People are encouraged to do on favourable movement through active generation, specially youths. Hence, impact of capitalist assumption has emerged as a cultural impact among eastern youths.

Educationists are agreed with that changing nation means changing youths. Youths can be found imposed culture of western society which ultimately aims to earn more money and same lifestyle like western. Ambikavathy argues, “Youth is the important section of the society who is supposed to build the nation” (2). Those youths are changing through impact of capitalism or so-called capitalist ideology in culture. Hence, eastern youths have significant effect of capitalist ideology. In this sense, its impacts on nation and youths are considered seriously. In eastern culture, individual struggle is being appreciated for better life. Family wants to share progress but rare to share struggle and trouble part of life.

Culturally, there are two world; namely west and east. In the east, objection and freedom are minor though member could powerful or accepted elsewhere. Eastern society used to seem just harmonious which quite close to socialism. As development rate emerged globally, capitalism travelled almost part of the world. So, eastern parts are not untouched from its effect. Through globalization, western culture is being transmitted rapidly. Capitalist ideology is also fostering due to its exaggeration and

simplification in positivity. Even it is called good for modernism, youths are diverting into shorter lifestyle which is just consumption of western culture along with capitalism. Despite huge negative impacts, some positive shines are in the capitalist ideology. But the youths who are underdeveloped countries have not caught its positive quality in comparison of cultural destruction. According to James Fulcher, capitalist ideology generated inequality and social tension along with growth of economy and innovation. In this context, future is likely to have disturbance in the world due to highly valued capitalism by eastern youths too. Specially, environmental crisis changes relationship of human being which directly affects to culture and youths social behaviours.

Bhagat's characters reflect the aspirations and challenges faced by young individuals navigating a rapidly modernizing society. The protagonist Govind embodies an entrepreneurial spirit that is emblematic of capitalist influence. His business ventures highlight the shift from traditional familial vocations to personal ambition-driven enterprises. Roach, Goodwin and Nelson (2023) has also argued, "We also are influenced as consumers by aspirational groups, groups to which a consumer wishes he or she could belong" (12). Studies by Arjun Appadurai on the (globalization of aspirations) and Anil Kumar Thakur (Globalization and Emerging India) explore how capitalist ideals shape youth identities. The study shows that career oriented mind and automatic consumer of anything are major impact of capitalist ideology in eastern culture. Bhagat has depicted it into his novel through youths characters like Govind and Omi.

The 3 Mistakes of My Life contains plenty of the elements of culture, multiculturalism, globalization, race, cricket, match, business, politics, racial, conflict and its harmony etc. directly, it seems there are many changes derived due to impact

of western ideology. Bhagat successfully justified how the western ideology impacts among eastern youngsters and the culture of our society. As mentioned by Sijapati (2017), Gramsci argues that culture, politics and the economy are recognized in a relationship of mutual exchange with one another. Moreover, economy can be adapted through abandoning indigenous culture.

Directly, capitalist ideology may not seem to have worked to influence western culture over the youths of eastern society. However; it is vital for burning post modernism, specially consumerism. Capitalist ideology is just not limited with money or making own ambition of youths, it also works as cultural interference through its power. Baral argues that In its extreme form, there is a possibility that local cultures can be shaped and overwhelmed by other more powerful cultures or even a global culture (15). ‘There are a number of factors responsible for the growing increment of cross-cultural and cross-national connectivity including modern innovations in communication pattern, print and electronic media, popular culture, international travel and tourism, migration, commerce’ (9). in this context, popular culture means boosting culture by the capitalist which is appearance of capitalist ideology. On the other hand, capitalist culture encourages to compete each other though there would be alive normal sense, called humanity. Even getting such facts in *The 3 mistakes of my life* novel, only few researches have been done which do not include this line, impact of capitalist ideology in eastern culture.

In contemporary thought of youths, money is almost meaning of life. Having money is better than other things of the world. Din, Yasmin and Ahmed (2024) highlight, “individuals are willing to go to great lengths to secure their economic position” (322). Money has substituted traditional assumption of wealth and changed into liquid wealth oriented world. Hence, eastern earth could not have remained as

untouchable from this circulation. Despite capitalist ideology is impacting directly in our activities, researches are insufficient in the field of its impact in our culture, specially youths' attitudes. Moreover, economic status is being self identity and impressing to all through its own number belongs to any person. It is likely to be more complex and subject to think in coming generation. This hypothesis supports in context of incremental generation gap and closing ways to fulfill it. Bhagat has explained the problem very well. But it has not pointed sharply in researches as published now.

Capitalist ideology directly influences young generation in eastern world. Despite it is blamed by almost socialism's supporter, no one has seemed to surpass or fail still. As result, most of the scholars highlighted that Chetan Bhagat had expressed contemporary society through his writing, *The 3 Mistakes of My life*. But there is not latest research in capitalist ideology and its relation with the Bhagat's work. In PhD research, Joshi (2016) mentions:

The young characters like Govind, Ishaan, Omi and Vidya throw light on the typical mentality of lower middle class youth of India. They are the actual representations of the contemporary Indian directionless young generation which has high aspirations in life but life gives them no opportunities to fulfill those aspirations" (224).

In such scenario, no researches found in Nepal's context and recent time. Some scholars did their research from perspective of cultural hybridism and fewer researches are in contemporary issues of this work by Bhagat. But no researches highlighted concretely capitalist ideology in *The 3 Mistakes of My life*. Thus, this research topic has carefully chosen to complete recognized gaps. Capitalism does not work alone itself, but also flourishes through promotion of consumerism and

Marxism. Past researches depicted as ignorance about this aspect. Joshi has focused on shortage of money as main problem creator in lower middle class. On the other hand, money is something but not all the things. Likewise, freedom and wealth saving are main issues of eastern society which have not been prioritized by anybody recently. So, this research accomplishes gaps and find answers how the capitalist ideology has guided to surge individualism or freedom and development of personal aspiration attitude among eastern youths.

Bhagat's *The 3 Mistakes of My Life* illustrates the impact of capitalist ideology on Eastern culture, particularly among youths. Scholars often highlight cultural hybridity and globalization as central themes, but the novel also underscores how capitalism influences societal values and behaviors. It portrays a shift from traditional lifestyles to consumerism, ambition-driven careers, and the adoption of western practices as well as reflection of present social scenario. For instance, the frequent use of Western slang, like "fuck," and changing attitudes towards relationships reflect cultural transformation driven by capitalism. Characters such as Govind and Ishaan embody entrepreneurial and materialistic aspirations, demonstrating the allure of wealth and power. Capitalist ideals promote consumerism, competition and individualism, leading to cultural homogenization and erosion of indigenous values. While globalization fosters economic growth and innovation, it also influences over the local cultures and dreams of youngsters.

CHAPTER – THREE

Methods and Theoretical Tools

3.1 Methods and Theoretical Tools

This chapter outlines the methodological framework used to investigate the impact of capitalist ideology on Eastern culture as depicted in Bhagat's novel *The 3 Mistakes of My Life*. The study utilizes a qualitative approach, relying on library research and secondary data to analyze the novel's content. The theoretical lens of capitalism and consumerism shaped the research process.

This study examines Bhagat's *The 3 Mistakes of My Life* through the theoretical lenses of capitalism, consumerism and cultural theories to explore societal and cultural changes influenced by economic power. But the capitalism has been adopted as main theory to analyze the text due to its leading scope t others like Marxism and consumerism. Capitalism highlights the interrelationship of wealth and power in shaping cultural priorities. But consumerism focuses on material consumption's role in identity formation and cultural homogenization. On the contrary, capitalist capitalism flourishes as mainstream on aspiration of people. A qualitative research design had adopted to analyze themes, characters and cultural transformations relying on library research and secondary sources. The primary data includes dialogues and references from the novel. Secondary sources consist of scholarly critiques and theoretical texts, including Nepali materials and available publications in internet. Thematic analysis identifies motifs like cultural transformation and ambition with particular focus on characters and linguistic elements to reveal the impact of capitalist ideology on Eastern culture. In addition, approximately all the sources of the analysis are retrieved from e-copies as available in digital form. So, the research might not completely accurate in such cases and justification.

3.1.1 Ideology

Ideology is a kind of discourse which influences mind of people. Bennett and Royle write, “ideology is an imagined representation of reality: it is false, distorted by Definition” (185). Moreover, the ideology is tested perception of someone’s interest. Later, it is signified as guideline of succession. To illustrate other, it is boosted by definition and positive quotes for exaggeration in judgment. Furthermore, everything is guided by particular ideology to shape its existence. Hence, the writing also be part of one or more ideology which emerges as representation of contemporary or imaginative world. In this chapter, some relevant ideologies which were taken to analyze text are discussed shortly.

3.1.2 Marxist Ideology

Marxist ideology refers to Marxism, developed by Karl Marx in 19th century. Later, the Marxism had been made advance by Friedrich Engels in the mid-19th century. Until now, the Marxism has been improved many times by different schools of Marxist. Creator of Marxist, Karl Heinrich Max was born in 5 May, 1818 as first son of his 9 siblings and died at age of 65 in 14th March of 1883. In his life, he left valuable analysis of society from perspective of use of ideology and economical dominancy over the society. In sum up, Marxist ideology criticizes capitalism by stating that everything is product for bourgeoisie and higher, so-called brutal class always exploit as per necessary margin to add in surplus value. To support this fact, Worsley mentions:

when the economy can no longer meet the expectations of the masses; when the masses feel that the traditional political institutions get them nowhere; when the ruling class loses its nerve and resorts to brutality and massacre, or fails to act decisively; when revolutionaries have developed an efficient

machinery of their own; and when economic recession no longer permits concessions to be made to the masses except at the expense of the power and wealth of the ruling classes. (98)

Despite he is popular as critique of capitalism, stable solution is not in the Marxist ideology. However; it clearly illustrates about hidden secrets in capitalist ideology and its impacts over people's lifestyle. But Marxist ideology is described as dialectical materialism and historical materialism.

Marxist ideology is a way of understanding society and its structure based on the ideas of Karl Marx. On the contrary, it is understood as opposition theory of capitalism. Mainly, Marxism explains how economic systems shape people's lives by focusing on the conflicts between different social classes. Karl Marx believed that societies are mainly divided into two groups; one is the Bourgeoisie (the wealthy class) and next is the Proletariat (the working class). Wealthy classes are the people who own land, factories, businesses, and other resources. They are often referred to as the means of production. They have the power to control wealth and resources including people's supremacy. The Proletariats are the workers who don't have own resources but sell their labor to the bourgeoisie in exchange for wages. Marx argued that this class does most of the work but benefits the least from society's wealth.

According to Karl Marx, all knowledge involves a critique of ideas. He argued that economic status can determines personal and intellectual character of people. In Marxist ideology economic aspiration of human cannot be rejected totally. Therefore, when person seeks to satisfy within certain primary needs. After this satisfaction, it opens new window of need. On the other hand, getting confirmation of substantial power is nature of human creature. According to Marxist spirit, all substances either visible or invisible are commodity to trade and gain surplus value. This is also hidden

reality in Marxist ideology. From perspective of Marxist ideology, no one is individually free in capitalist society except economic actor. Because economic characters impose their rules over social peoples or lower class. Marxists criticize capitalism though they accept that economic activities required to fulfill human needs. In this sense, Marxist ideology does not ignore capitalism totally.

Bourgeoisie wants to control over resource to capture economy forever. On the other hand, proletariat wants to reach in the level of bourgeoisie. This situation is defined class struggle as per the Marxist ideology. In the writing of Bhagat's *The 3 Mistakes of My life*, action of Parekh-ji is symbol of bourgeoisie people of society. Strategies of Parekh-ji, anyhow winning the election shows clear aims to control over the phenomena of state or resources. Aspiration of Govind justifies that there is proletariat group in society whose aim is just to be reach. Likewise, cricket talent of Alli is in shadow due to weaker financial stability. In addition, everything is assessed in number or so-called value of the person or property. This trend is rapidly expanding in eastern culture. Hence, Marxist ideology is taken as supplementary theory in this textual analysis.

3.1.3 Consumerism

Simply, consumerism is using something privately or commonly. In broader sense, it is an idea that increases using rate of goods through motivation of purchase power of people. However; this term is being established as high power of consumption anything. Because ultimate assumption of this theory appreciates use of goods in large quantity. Thus, high level of consumption either in quantity or having quality/remarkable price is consumerism. Lage, Lins and Aquino writes:

Consumerism is a socioeconomic phenomenon that is closely related to the development of capitalist societies, consisting in overconsumption to meet the

needs raised by psychological, social, and political demands, and encouraged by the belief that consuming is good for economic growth and personal well-being. (1)

This term is highly appreciated by capitalist ideology due to its nature of supporting to this ideology. In history, it is believed that the consumerism was not used but its concept might be applied in England and slightly it transformed various parts of continents through cultures and British colonialism. First, mass production forced to stabilize culture of consumption. After that it seems to have manipulated over the customers or peoples through general principle of supply and demand. In present scenario, most of the wages spend in foods and luxuries items. On the contrary, some economists believe that consumerism is good for financial growth and also helpful for maximizing biological needs. Consumerism has been also promoted from view of social development with illustration of fulfilling not only needs, but also wants. Despite the consumerism has treated positively, large scale of consumerism, hyper consumerism has criticized due to its negative impacts in psychology and environmental health. Supporters of the consumerism say that it is good to increase financial movement whereas critiques of this theory claim that the consumerism is making society materialistic and neglecting human values too. Despite strongly criticized widely, force of globalization has made it popular among business fields and emerging in economic, so-called monetary policies.

Consumerism is new theory based on purchase power of an user. This term 'consumerism' has been defined by many scholars. But all these definitions may not be related in same central theme and creating confusion. So, the term consumerism conflict with each other. As mentioned by Adam Hayes, Thorstein Veblen had used term "conspicuous consumption" in his book "The Theory of the Leisure Class". In a

1955 speech, vice president of the Ford Motor Company John Bugas coined the term 'consumerism' as a substitute for capitalism to better describe American economy. Later in 1960s, he exaggerated this word as materialistic wishes and wasteful manner. In this sense, consumerism was negatively described by Bugas. But in 1970s concept regarding the consumerism changed and started to treat it as market power. Hence, consumerism theory has emerged with various concepts. Economists illustrate this term positively in many ways. Now days, boosting consumerism is not just result of changing behaviours but also influence of new media like electronic media and virtual distribution of experiences. As cited by Lage, Lins and Aquino, Bostrom et al has explained:

The development and diffusion of digital media is also a factor that explains the popularity of political consumerism, impacting forms of consumption (avoidance or intentional buying) and making boycotts more strongly influenced by communication activities than by merely alternative consumption. (7)

Following this trend, people are encouraged to consume products and service for experiences rather having materials though it is imposed indirectly via virtual world. The chart of consumption should be understood as tested result of decision maker in the market. This is true fact that comes from practices of goods and service consumers. On the other hand, consumerism is fair mechanism to test social justice through good market according to prevailing regulations. Likewise the consumerism is also defined as market regulator through reliable social movement which refers to all actions taken in good economy.

3.1.4 Capitalism

Capitalist ideology, which values individual freedom and private ownership, became an important system during the Industrial Revolution in the 18th century. Thinkers like Adam Smith supported the idea of free markets, believing they would drive innovation, competition, and economic growth. Over time, capitalism spread globally, significantly shaping societies through industrialization, urbanization, and globalization. While it created great wealth and improved living standards for many, it also faced criticism for increasing inequality and promoting uniformity in cultures. It also encourages to generate surplus value by considering wage to labour and systematic payment. Today, capitalism is more than an economic system; it affects how people think, live and aspire.

In modern societies, capitalism plays a key role in promoting economic development, encouraging individual ambitions and cultural power performance. Particularly, it has played significant role in discourse of private right to property and individual elimination of ownership from wealth. It pushes people to take initiative, boosts international trade and allows cultural exchanges through globalization. However, it often prioritizes consumerism, material wealth, and personal ambition over traditional values and community-oriented ways of life. Therefore, it is just opposite philosophy of Marxism. This dual impacts creates opportunities. However; it is challenge for making capitalism a critical perspective to study cultural and social changes, especially in areas undergoing rapid development.

Bhagat's novel the *The 3 Mistakes of My Life* shows how capitalist ideology influences Eastern culture, particularly Indian youth. Characters like Govind, Ishaan, and Omi highlight the clash between modern aspirations and traditional values. Govind's strong desire to start his own business reflects the pull of capitalism, as he

aims for financial independence. Ishaan's admiration for Australian cricket illustrates how Western ideas, like consumerism, affect personal goals and cultural interests. The novel subtly examines how capitalism changes cultural norms, such as reducing the importance of traditional values and promoting consumerist lifestyles among young people.

Bhagat's story explores the challenges of balancing tradition and modernity within a global capitalist system. Western slang, shifting social norms, and cultural commodification all reflect how capitalism influences Eastern societies. Through its characters and themes, the novel reveals how capitalist ideology shapes the identity and behavior of young people in the East. By doing so, Bhagat provides a thoughtful look at how globalization and capitalism drive cultural transformation, making his work an insightful exploration of modern life in a rapidly changing world.

CHAPTER - FOUR

Textual Analysis

4.1 Textual Analysis

This chapter examines how capitalist ideology is portrayed in Chetan Bhagat's *The 3 Mistakes of My Life*, focusing on its influence in Eastern cultural dynamics.

The novel provides a fertile ground to explore the penetration of capitalist values—individualism, consumerism, and globalization into the traditional social and cultural fabric of India. By analyzing specific characters, quotation and dialogues, this chapter demonstrates the ways in which Bhagat critiques and reflects the cultural transformation underpinned by capitalist ideals.

The analysis is guided by theoretical insights on capitalist ideology and cultural consumerism, drawing connections between the text and the broader socio-economic realities of contemporary youths. This chapter is divided into thematic sections that highlight key aspects of capitalist ideology, including entrepreneurship and consumerism. The thematic sections demonstrate how the novel encapsulates the transformation of traditional values amidst the global rise of capitalism, setting the stage for the final discussion and critical evaluation in subsequent chapters.

4.1.1 Impact of Capitalist Ideology on Govind's Ambitions and Other

Characters

Mainly, capitalism emphasizes on individualism, gaining profit and market competition. The capitalist ideology is making broad in general sense. Bhandari expresses, "In the modern context anyone becomes victim of the crushing and vicious capitalism. Market centered economy influences every aspect of a human being" (13-14). Meanwhile, Rivkin and Ryan argues, "The capitalist, it seems, therefore, buys their labor with money. They sell him their labor for money. But this is merely the

appearance. In reality what they sell to the capitalist for money is their labor power” (678). Besides, the capitalist ideology interferes illegal action too. Regarding this issue, Govind states, "It is ok. I needed a degree and I can get it without studying much,' I said. 'I am a businessman, mom” (T3ML 16). In this context, everything can be bought by wealth including academic degree too. Hence the novel is an example of current impact's portrait of capitalist ideology in eastern youths. On other hand, it is manipulating people's talents towards competition of wealth collection and consumerism together. Capitalist ideology appreciates gaining property though it strongly promotes consumerism. In the novel, Ishaan father has said, 'Cut a cake today to celebrate one year of your uselessness' (T3ML 10). In this context, youths are likely to be more individual for their ambition of achieving power through capital. If they do not enable to accomplish aim on time, they may suffer from depression.

Kantivai and Prasad opine in an article Cultural Difference in Bhagat's *The 3*

Mistakes of My Life:

Teenagers use drugs and alcohol to relieve stress and sometimes to have fun on the weekends. Pub culture and a party atmosphere became a powerful emblem to represent young. Alcohol consumption among young adults is common, and it can have negative effects on a number of important stages of life, including academic and professional success, relationships with family and peers, and physical and mental health. (4)

On the contrary, eastern culture is said that it has been developed by moral traditional values. Slightly, Indian society is effected from capitalist ideology which has been expressed powerfully through the novel. Unless a person has money in India, no one respects. Money plays a very important role and it gives recognition to an individual in the society. It is power and capital. Govind highlights after starting earning money

from his tuitions, “Shopkeepers no longer avoided us, relatives re-invited us to weddings and our landlord’s visit did not throw us in to turmoil” (TML 11). In other word, people are born with equal natural face. However; their status changes due to social norm and holding capital. Sometimes, capitalist ideology plays vital role to separate as class though it depicted in the novel as youths’ individual aim. In current situation, the capitalist ideology has emerged as great influence in eastern youths. As result, either they are being compromised with contemporary trends and do accordingly or left particular area to save fundamental existence. Moreover, there is seemed to have only one point of reconciliation or bargaining which is exchange capital, so-called rich.

In *The 3 Mistakes of My Life* by Bhagat, capitalist ideology plays a key role in shaping Nature of the capitalist ideology or any kind of powerful influence is to motivate for motion even his/her background might be against motion. Govind's ambitions and impacting of all who are around him. Govind embodies that the capitalist drive for success and financial stability. This is reflected in his determination to open the "Team India Cricket Shop," which he manages with a focus on profit, growth and market demand by diversifying products and services. However; this approach often creates tension, especially with Ishaan who values passion for cricket over financial gain by highlighting the clash between generating profit and emotional priorities. Govind mentions:

I divided the money into four stacks. The first three stacks were fifteen hundred rupees each - the money each of us could take home. The remaining four thousand was to be retained in the business. 'What do you mean retained? What do we need to retain it for?' Ish questioned even as Omi happily counted his notes. (T3ML 21)

Moreover, capitalist ideology seems to have to impact two main priorities by boosting related desires. Namely; they are generating rapid growth of wealth and receiving accomplished achievements from their investment. In here, Govind is symbol of ambition and Ishaan is consumerism one. We have only started and he already aspires to be Ambani. Can't we just buy a TV?' (T3ML 20). Ishaan states on sharing benefit as property but Govind is aggressive in business expansion which is form of capitalist. Capitalist ideology has increased culture of consumerism and imitation in eastern society. Connecting this issue, the novel highlights:

Ok, here is a deal,' Ish said, 'I agree to the notebooks, not textbooks mind you, only notebooks. But we buy a TV. I have to watch matches. I don't care, here take my fifteen hundred. 'He threw his share of cash at me. Omi tossed in his money as well. As usual, I had to surrender to fools. 'Ok, but we need to increase the revenue. Target for next quarter is twenty thousand bucks.' They ignored me as they discussed TV brands. I shook my head and outlined my strategy for increasing revenues. (T3ML 22)

Ishaan reluctantly joins the business due to his love for cricket. After that Omi seemed to have influenced by family and cultural ties, faces conflicting ideologies, particularly from his uncle's involvement in Hindutva politics.

In the novel, Bitu Mama is character of traditional assumptions, called eastern values. Govind, who is central character, can be taken as thought of modern capitalist ideology. Throughout the story of the novel, eastern and western or capitalist ideology struggling with each other. As result, eastern society slightly digesting capital culture. This context is reflected in the text as follows:

You are Hindu hoys. You have your shop in such a pure place. At least remove your shoes, light a lamp.' 'We come here to work, not to perform

rituals,' I said. I now paid full rent every month to be in this shop. Nobody told me how to run my business. (T3ML 25-26)

Location of the shop is a temple complex which also symbolizes the tension between traditional values and modern economic pursuits. Meanwhile, Govind is symbol of capitalist ideology's inspiration who has clearly shown ambition of individualism and centre of wealth. On the other hand, Capitalist ideology is being overtook in eastern culture through youths. This novel also expresses individual growth and profit increasingly challenge cultural norms. Govind's journey mirrors the broader societal shift toward capitalist ideals, emphasizing growth and individualism over traditional connections. Ambikavathy opines, 'As today's youth are anxious about earning a lot, Govind also focuses more on earning more and more (2). Capitalist ideology changed not only lifestyle of youths, but also thinking mainstream and attitudes of the youths regarding their aims. Most of the youths think for huge profit rather than other consequences like managerial factors, available backup options and regulation. Rai et al (2023) concludes that majority of the youths have aim to make profit. They illustrated result as following:

The respondents were asked to provide different motivating factors for starting the business. Out of 204 respondents, 30.9 percent started the business to utilize the experience, 53.4 percent opted for business due to profit potential, 47.1 percent started the business to do something new, 52 percent started the business because of difficulty in getting a job in Nepal. Similarly, 3.9 percent of young entrepreneurs opted for businesses to utilize their existing network to support their business. Likewise, 9.3 percent of young entrepreneurs started a business due to the influence of other successful businesspersons. Likewise,

out of 204 young entrepreneurs, only 3.9 percent of them started the business for legacy or believed that the next generation could inherit the business. (11)

Capitalist ideology makes people as creature of single thought. They have only one ambition that is to control over the properties of the world. Despite high risk to go out from house, Govind runs up to seven kilometer distance for his business shop. 'My shop mom, my shop,' is all I said as I ran out of the house' (T3ML 65). In general, aim of earning more money shadows humanity and even self-life protection. Govind's first priority would be security of life. But he ran towards shop area, Navrangpura by ignoring rare happy of alive his mother from earthquake. So, humanity is something but gaining property is all things in perspective of capitalism. Capitalist ideology ignores humanity but follow individual dreams to come true. 'Emotional people make terrible businessmen' (T3ML 14). Govind Patel slightly ambitious about his achievement of being businessman. He strongly repeats,

The only hitch was my lack of capital. But I would build it slowly and make my dream come true. . . . My dream was more realistic, I would start slow and then grow my business. From a turnover of thousands, to lakhs, to crores and then to hundreds of crores. (15)

Through this novel, Bhagat critiques the impact of capitalism while illustrating its effect among eastern youths in a globalized world. In short, the capitalist ideology diverts almost dreams into wealth for personality development. The writer has vividly clarified it through scenario of contemporary dreams of the characters in the novel.

4.1.2 Capitalism and Social Relationships

Govind, presented as a young character in the novel who did three mistakes in his life. This is main highlight of the novel. But there is reason to influence behind it, thought of capital. This research has revealed causes of being youths more ambitious

and individual in case of eastern society now days. Govind's continuous desire of profit often puts a stress on his relationships with Ishaan and Omi. While the three friends share a common goal of starting a business, priorities reveal as difference which depicts how capitalism fosters individualism over collective welfare. Prakash Chandra Giri argues, "the capitalism itself had an impact on the progress of the religious ideas" (26). Furthermore, capitalist ideology is progress oriented which is measured in financial number. In present context, people are treated on the basis of their dress and revealing properties rather innate competency. However it is challenge to maintain luxurious looks and strong sum of numbers in society.

There might be several indirect reasons to adopt western practices. However, dissemination of secularism is vital to accept in business. Guzder (2023) opines, "The more openly. We speak about these, the more likely we are to be able to deal with them" (3). Govind Patel becomes ready to be neutral to earn as much as possible. On the other hand, Omi influenced from his Mama. Devotion to wealth is making youths more harsh in comparison of eastern context. 'No, that is an atheist,' I clarified. 'Agnostic means maybe God exists, maybe he doesn't. I don't know' (T3ML 26). This statement clearly justifies that multiplicity in meaning and context are signs of agnosticism and Individual Choice. The character's clarification of agnosticism underscores the emphasis on individual thought and personal choice which is a hallmark of capitalist ideology. Capitalist systems often promote the idea of self-determination and freedom of belief, encouraging individuals to question traditional norms including religious faith.

In addition, capitalist ideology is rooted in Enlightenment ideals. It values rational inquiry and skepticism about traditional structures like religion. This is reflection of growing influence of capitalist-driven modernization among Eastern

youth, where traditional beliefs are being reconsidered in favor of personal exploration. The capitalist ideology is also making diversity in eastern culture. Birthday celebration is dominant example of incremental capitalism belief. On the other hand, eastern societies often emphasize collectivism and adherence to established religious or cultural norms. The character's contemplation of God's existence or lack thereof illustrates a subtle shift away from these communal values towards a more individualistic and potentially secular perspective. Main reason behind it is to promote own dream. Except these consequences, capitalist ideology has played significant role to make cultural duality also. So, eastern youths are trying to navigate across the world through cultures and attitudes.

Everything is materialized in value of money and calculated to accomplish own achievement. Govind views the business as a means to achieve financial independence and success, often prioritizing profit over the emotional well-being of his friends. When Alli's father asked that he get a small retirement pension and how much did they charge, Govind says 'Four hun...,' I started to say but Ish interrupted with 'Why don't we start and see how it goes?' (T3ML 43). Govind seems more ambitious in case of business. So, he does not care in other discussion as he cares about money oriented matters. Despite Omi and Ishaan's reservations, his insistence on buying the mall space showcases capitalist mindset. From view of Govind, opportunities did not come every day. This shop will change their lives. Govind's focuses on economic gain though it creates emotional connections over risky financial ventures. Further, In *The 3 Mistakes of My Life*, Govind is a practical and business-minded character who prioritizes making money and growing the business. He is willing to take risks if it means earning more profit. However, his approach often clashes with his friends Ishaan and Omi. They value emotional things and a stable

life. For example, while Govind wants to expand their cricket shop for financial success, Ishaan and Omi sometimes see these ambitions as risky or unnecessary. Govind shares to deposit some amount in retain earning but Ishaan commits to buy a new television. On the contrary, Omi is calm in their dispute due to his focus on human relationship. This difference highlights the conflict between Govind's focus on economics and his friends' emphasis on personal relationships and security.

Omi is one of the good representation of eastern values, so-called conservative background. Omi's discomfort with the financial risks reflects his resistance to Govind's capitalist-driven decisions. His background in a religious family highlights the cultural clash between traditional values and modern economic pursuits. When Ishaan request to take a banana for eating to Omi, Omi refuses first but accepts later. Even he goes to the house of Ali due to well friendship with Govind and Ishaan, he does not interest to touch food too. Moreover, Omi states, "Sorry I can't offer you meat. This is all we have today.' 'I don't eat meat. I am a priest's son (T3ML 44)". His disagreement with Govind shows gap between capitalism and social relation. Despite the strong defense, Omi is obligated to adopt friends' ideas. In this sense, capitalist ideology is being globalized through culture and interest of youths. Likewise, disrespect over the other culture is being increased. When Ali demands to end his cricket practice session of a day, Ishaan unexpectedly beats to Ali. This is perfect illustration of the vulgarity in youths. There is another scenario that justifies of using slang words from western society though these are not acceptable in contemporary society till. "It is so fucking unfair,' Ish said, "I slaved for years (T3ML 60)". The conversation of customer and shopkeeper can be illustrated here.

A leather ball is twenty-five bucks. You only have twenty-one,' I said as I finished the painful task of counting the coins. 'I broke the piggy bank. I don't

have anymore,' the boy said very seriously. 'Then come later,' I said as Ish interrupted me. 'Take it,' Ish said and gave the boy the ball. The boy grabbed it and ran away. 'Fuck you Ish,' I said. 'Fuck you businessman,' Ish said and continued to sulk about Ali in the Corner. (T3ML 61)

Romance is another important message of the novel which is under shadow of friends and family conflict. On the other words, Romantic Relationship has been Compromised by Selfish Ambition of Govind Patel. Govind's affair with Ishaan's sister Vidya which clearly exemplifies the erosion of trust and morality under the influence of capitalist ideology. Govind did not manage his business priority over his selfish desires. As consequence, it parallels his approach to love and romance with Vidya, his friend's own sister. "This is a good book, I said as I tapped the cover and gave it to Vidya. 'Other organic chemistry books have too much to memorise. This one explains the principles (T3ML 54)". In early age, He has thought that human beings wasted too much time on emotions. However; he has remembered strongly about relationship in case of sharing benefit from business. But he is unable to apply this distance in Vidya's relationship. As analysis to be done through novel, Govind seems to have own favour explanation regarding life. First, he states to earn more property and second, he explain relationship with a student, namely Vidya as personal choice. His explanations are more customized and disrespects friendship with Ishaan in context of contemporary social values of eastern culture. This depicts quality of morality in capitalist ideology.

In *The Three Mistakes of My Life*, capitalism is depicted as both a driving force and a disruptor of social relationships. Parents are obligated to fulfill children's desires within any cost as they are enable to act. Ali's father highlights, "I will pay whatever I can (T3ML 42)". Through Govind's ambitions and the resulting conflicts,

Bhagat expresses the erosion of traditional values and the prioritization of self-interest over collective well-being. Likewise trend of parents seems to have made them consumer of anything. Writer, Bhagat ultimately suggests through his novel that while economic growth is essential, it should not come at the cost of personal relationships and societal harmony as well as behavioural parts of humanity

4.1.3 Cultural and social implication of Capitalist Ideology in eastern society

Chetan Bhagat's *The 3 Mistakes of My Life* (2008) is set in the early 2000s in Ahmedabad, Gujarat. It follows the lives of three friends Govind, Ishaan and Omi. They have distinct ambitions and navigated their way through personal aspirations, societal expectations and the challenges imposed by larger socio-political and economic changes. The novel circulates themes of friendship, love, religion and ambition against the backdrop of India's shifting socio-economic landscape which is influenced heavily by capitalist values. Govind is the protagonist and a budding entrepreneur whose primary goal is financial success. Ishaan is a passionate cricketer. Dreams of Ishaan are creating opportunities for underprivileged talent. Omi is deeply rooted in religious traditions who represents the influence of conservative ideologies. The novel explores how their lives and relationships are impacted by their individual pursuits and societal pressures.

Capitalist ideology is promoting individualism rather it is focusing on entrepreneurship. Through individualism, practice of self-freedom is being developed rapidly. In the context of selected text, Govind is symbol of capitalism. Wherever he goes to operate work, he prioritizes individual promotion and self-earning. He calculates almost achievements into mathematical calculation which are impossible in qualitative approaches of lifestyle. On the other hands, Lamichhane states, "Capitalist ideology creates the discourse that human progress becomes possible only through

capitalism. . . . Capitalists do not bother on what is right and what is wrong but their only aim is to collect money” (9). Govind is just a scene of contemporary society who appreciates and imagines having sufficient wealth. Govind thinks, “I am easily the poorest of the three (though I will be the richest one day), even though Ishaan and Omi aren't particularly wealthy (T3ML 12)”. At the end of novel, Govind confuses whether he saves his friend’s life or says in client by taking 15000 rupees. One of the leader of movement offers to Govind, “If I promise you ten thousand, can you slowly step back and walk away?” I said. 'Why?' he said. 'Please, don't ask. Consider it an offering. And keep it quiet as I don't have (T3ML 127)”. When capitalist ideology works, humanity goes under shadow. Youths are being more ambitious and competitors with each other regarding earning property. Govind’s journey highlights the personal costs of embracing capitalist ideology which is an example of alienation from friends. As result, he feels guilty over ethical compromises.

Capitalist ideology is for motion of self-centre lifestyle which is aggressively fostering freedom among youths. Vidya is complete character of its illustration. In our culture and society, parents are guide and children are actor of the life. However; western impact of self-decision highly effected into this value and many family seems to have been in conflict. Vidya proclaims, “I am turning eighteen. I can do whatever I want, I can vote in that election, 'I can have a bank account, I can marry, I can... Study” (T3ML 107). After 18 years old, western youths declare their freedom and exercise accordingly. This culture is being transferred in eastern world too. Vidya, central female character significantly justifies impact of western culture among eastern youths.

All have equal means but they limit their ways as per capacity in capitalist society. Chintha and George (2012) explained, “Promoting goods that discourage

poor producers rather than promoting goods to empower poor producers” (44). In general sense, this statement has clearly illustrated that supporting particularly or so-called big products or industries that harm small-scale or underprivileged producers. Multipurpose shop of Govind Patel is an example of that phenomena. This strategy of capitalist ideology stops risks from competition and control global economy through wealth power. Main target of capitalist thought is to collect wealth, money. In order to generate it, capitalism highly promotes consumption of goods and individual living to achieve radical speed. Everything is treated as good to exchange with money in the capitalist society. In this novel, commercialization of cricket and education reflects how capitalist ideology works in eastern society. In the first, consumerism starts from small discourse like low price, discount on certain purchases and so on. Later, it changes people’s habit and capitalists collect money but society is made consumer. Eastern society appreciates association with others. On the contrary, capitalism and consumerism advocate single lifestyle by exaggerating its benefits like easy living and privatization of goods. As written by Paudel in his article, Baer analyzes:

In a capitalist society, an individual is encouraged to own the means of production privately and is free to make a profit by exploiting the proletariats/workers. Equal distribution of means of production and services is an inevitable part of socialism but “social inequality is an inevitable dimension of the capitalist world. (211)

Following conversation among parents, children and Ishaan is good illustration of it.

'How much for tennis balls?' one boy said. 'Eight bucks for Arrow, six bucks for the local basket there,' Ish said. The boys moved to the local basket. They, started the ball-bouncing routine again as m heart wept. 'So where do you play cricket?' Ish asked them. 'Satellite,' the elder boy said. (T3ML 20)

Ishaan is ready to diversify goods in the shops which was initially opened as cricket shop. But it changed into a tuition centre and stationery shop too. This scenario clearly shows wealth's hunger of youths.

Some scholars also generalize education as minor problem of society. Joshi (2016) highlights education in minor problems of contemporary society through his research. "Bhagat, in the present fiction, has not gone deeply into the discussion of the issue related to education for the children of the lower middle class background" (259). The novel has shown attitudes towards education and its original value in different contexts. Despite highly contextualized this, scholars have escaped this reality. However; the education is powerful weapon to change the world. As consequences described here, education is just formal way to receive legality in competency for others. But it is being good business market from perspective of capitalist ideology.

Likewise, business of education as in name of tuition is another factor of it. Generally, education is provided to make meaningful life. However; privatization of the education is being increased and it is treating as good earning sources rather than just offering moral education. Tuition centre, coaching classes, so-called special preparation courses and are rising strategies to make consumer of education. Not only students, but their parents are also affected from this trend. Porfilio and Yu write:

In admission, colleges use typical economic incentives, such as future market-outcome guarantee and monetary rewards (scholarship), which are common to business recruitment and maintenance, to attract prospective students. Once students are accepted, they are treated as customers on campus and are provided services they pay for. (2)

This shows the values of education and its scope from perspective of the capitalist ideology. Govind's mother has felt guilty due to not sending him to a good engineering college. She obligated to permit his son for doing business. In beginning, school admission seems to have free of cost. Behind this admission, many costs are come together. An admitted child have joined with cost of copies and pen as well as newly coming books. Capitalist ideology commits to impose goods and collect money from it. Ishaan focuses on prestige and highlights talent of boys who used to take training of cricket with him. But Govind imagines ways of money from these children. He mentions, "Of course, in two years time they will reach Class X. Their bats will be replaced with physics books. And then the spark will begin to die. Soon, they will turn into depressed adults" (25). Govind seems to have careful in his earning though it could have small. His quick decision of the finance justifies that. Govind immediately answers, 'How can I teach for free? I have paying students waiting,' I said' (T3ML 42). Govind concludes that nothing can be done without payment. But Guzder (2023) states, "businesses must remain profitable, if they are to continue to employ people, create wealth and enrich societies in the many ways that they do" (1). But contemporary eastern culture of youth seems to have sold each substance for gaining money only.

Youths are shifting into a new freedom society which is not amiable for eastern culture. Generally, open expression of love and living together before marriage are not allowed in eastern culture. Meanwhile, sexual intercourse is also prohibited before marriage in eastern society. But Govind and Vidya's relationship has broken this rule and crossed limitations. Govind do sexual activities and Vidya also agrees with it during that time. Finally, it became second mistakes of his life, and Govind has remained its guilty feeling.

I closed my eyes. 'Vidya, what are we doing,' I said, not letting her go. I couldn't stop. Probability, algebra, trigonometry and calculus - the passion held back in all those classes came blazing out. 'It's fine, it's fine,' she kept reassuring me and kissing me. We broke away from each other because even passionate people need oxygen. She looked at me with a big grin. I packed my pens and books. No maths tonight" (T3ML 107).

In context of eastern value, relationship between teacher and students is considered as parental holy consistence. Koirala (2010) also mentions, "In the Hindu culture the relationship between teacher and student is pure and holy. Teachers are the incarnation of 'God' and worshipped them. And teachers also think that students are the sons and daughters of them" (31). Slightly, they are adapted by youths of eastern territory like Nepal and India. Conversation between Govind and Vidya unveils its reality through this *The 3 mistakes of My life* by Chetan Bhagat.

It is an important day for maths lovers. We never make it public though. You can say you love literature, you can say you love music but you can't say you feel the same way for maths.'

'Why not?'

'People label you a geek.'

'That you are,' she giggled.

She pulled the oil bottle cap close.

'Can you help me oil my hair? I can't reach the back' (T3ML 63).

The above lines are unexpected from teacher and student with comparison of eastern societal norms. Dress and wearing styles are also limited in exercise of eastern culture. When Govind asks about personality of Vidya after getting letter at hospital, his mother replies "No. Horrible student" (T3ML 70). However; Govind mother

ironically says “Nice girl” (T3ML 70). The society has fostered its assumed values. Additionally, Govind himself unmasks his story of secret work. He clearly expresses, “When we felt desire, we kissed. When we felt guilty, we studied. Somehow, we balanced mathematics and romance within the hour quite well” (T3ML 114). In this way, Govind has crossed ultimate boundary from eastern cultural perspective though he narrated this without laugh. In context of eastern societal norms, Rivkin and Ryan mentions, “Hunger is hunger, but what counts as food is culturally determined and obtained Likewise, limitation of love according to manner of relationship type and socio-political condition are also interfering in eastern cultures” (796). On the other hand, capital has been used to kill or protect to someone. People explain as per their own favour instead of social values and consequences over the family too. Thus, effects of capitalist ideology in eastern society has been remarkably written by Chetan Bhagat. Janam also describes:

In the novel, the author stresses realistic things like family conflict, Communal harmony, Political and religious crisis, Hindu-Muslim relations, and the before and after effects of the Godhara riot. Govind, Ishaan, Omi, and Vidya speak like real people, not like merely bookish characters. (7)

At the end of the novel, the character Govind tries to kill himself because of lost his property within some seconds. Despite he had done two more mistakes, he was not decided such tremendous. In case of wealth or capital lost, he could not tolerate himself. This is because wealth is being everything in concept of youths which is less prioritizing background of human relationship. Sympathy happens by the cause of anger for Govind. He further behaves:

'Don't worry, God will protect us,' someone tapped my shoulder. 'Oh really, then who the hell sent it in the first place?' I said and pushed the stranger

away. I didn't need sympathy, I wanted my shop. Two years of scrimping and saving, twenty years of dreams - all wiped away in twenty seconds. (T3ML 67)

Govind is devastated after a riot destroys his shop, which he had built with years of hard work and savings. When someone tries to give sympathy him by saying that God would protect them, he angrily questions why God allowed the destruction in the first place. In this way, his frustration reflects present practical mindset as well as disbelief in divine intervention. At this time, sympathy is meaningless compared to the loss of his shop. This which symbolizes his dreams and efforts. The eastern youths are aspirated in order to achieve materialistic succession. Marxism assumes that production is major part in development of society. However; capitalism highlights controlling means of production and generation surplus value, so-called money or property. Thus, eastern youths are not sensitive while collecting money and getting superiority in case of humanity and their responsibility to others. In the novel, Govind has seemed to forget to say thanks which is minimum expectation from wishes. Likewise, he has done physical intercourse with Vidya by ignoring his friendship relation with Ishaan. This is personal aspiration of youths, transforming from western to eastern now days.

Modern aspiration and ambitions of youths seemed to have interference in eastern cultures and foundation of societal values. Materialism oriented thought of Govind, Ishaan's objection against his father and misinterpretation of almost past assumptions are great examples of contemporary impact due to extreme adaptation of capitalist ideology. Capitalist ideology has created strong belief on referential social values instead of ancient and historical practices. Despite no concept and information of performance, eastern cultures are slightly hybridized due to personal aspiration of

youths. It is being either knowingly or unknowingly in the society but acceptable by deleting historical values. As cited by Chaulagain, Groot et al analyze:

Virtue ethicists believe that moral behavior does not amount to following abstract principles or recognizing rationally justified values, but rather that morality has to be cultivated, that virtues can (only) be acquired by being introduced within a culture of established practices, in which certain moral meanings play a part as the presupposed (but often unconscious) purpose of much of what we do. (163)

Behaviours are not totally shaped by any strict rules. Sometimes that they are gained impression and cultural practices as well as environment of the society. In the novel, Govind himself has not good knowledge about capitalism and consumerism. But he only prioritized on his dream of rich man. To achieve this aim, he searched ways of wealth generation ideas and used them as per practical scenario.

On the other hand, capitalist ideology has also influenced parents and which is playing significant role to make broad in case of spending money for entertainment like sports and party. Ishaan father did not response harshly though he has aware about unnecessary cost of birthday celebration. Furthermore, Ali's father does not want to send Ali with Govind and Ishaan for cricket. But he agrees with sending in tuition class by paying some charges. Later, he is ready to send his son for better future. Thus, capitalist ideology promotes human's individualism rather association of relationship. Modern generation assumes that everything is decided as per own wishes. So, they song, No matter what they tell us. No matter what they do. No matter what they teach us. What we believe is true. (T3ML 115)

Through individualism, capitalist ideology has created tension between classes and persons too. "A cricket shop in a temple complex?" Ish questioned" (T3ML 7). In

the novel, the Govind wants to grow business and achieve financial goals whereas Ishaan, who is cricket lover, wants to expose Ali's potential as a cricketer. Likewise, Omi and his Bitu mama are symbols of social conflict regarding modern and old value. Such differences show that how materialistic concept can create gap between individual aims and social values.

CHAPTER-FIVE

Conclusion and Recommendation

5.1 Conclusion

The study of Chetan Bhagat's *The 3 Mistakes of My Life* gives a nuanced exploration of capitalist ideology and its impact on Eastern culture though it is quite old in contemporary time from perspective of writing. Through the lens of capitalism and consumerism theories, the researcher unveils the transformative effects of economic aspirations on traditional values and personal identities, expressed in the novel by author. The narrative effectively portrays the intersection of ambition, economic pressures and cultural shifts, particularly among the youth of India. By focusing on the lives of the central characters Govind, Ishant, and Omi. The novel highlights how capitalist values influence their relationships, decisions and conflicts, reflecting broader socio-economic changes in Eastern societies.

The rise of capitalism, as depicted in the novel, underscores the tension between traditional cultural norms and modern economic aspirations. Govind's entrepreneurial dreams, Ishaan's passion for cricket, and Omi's conservative environmental direction all symbolize the diverse ways individuals engage with capitalist ideology. The characters' experiences reveal how the pursuit of wealth and success often clashes with established cultural practices, leading to both personal dilemmas and societal conflicts. The novel's depiction of consumerism, as seen through the commercialization of cricket and the commoditization of relationships, further illustrates how material aspirations reshape cultural identities.

Bhagat's narrative critiques the influence of capitalism on human relationships and eastern societal cohesion. The friendship between the protagonists becomes strained as economic pressures and personal ambitions take precedence over shared

values. The novel also addresses the impact of consumerism on cultural homogenization, where traditional practices are replaced by globalized or market-driven values. The character of Ali, with his exceptional cricket talent, serves as a metaphor for the commodification of human potential, as his abilities are seen as assets within a capitalist framework. This example of the novel defines that everything is sold and bought in capitalist ideology though ways of addressing these contexts may be different and indirect.

The study contributes to the understanding of how capitalist ideology permeates societal norms and reflects real-world socio-economic transformations. By analyzing *The 3 Mistakes of My Life*, the study highlights the critical role of literature in critiquing and documenting cultural and ideological changes. The findings underscore the need for a balanced approach to economic development, one that respects cultural diversity while addressing the aspirations of a globalized world.

The study has clearly analyzed how capitalist ideology is depicted in Chetan Bhagat's *The 3 Mistakes of My Life* and its influence on Eastern cultural and societal phenomena. The novel reflects penetration of capitalist values into traditional Indian culture. Through characters and dialogues, Bhagat critiques the transformation of values driven by capitalist ideals, showcasing its impact on youths and society. The researcher examines themes like consumerism and the conflict between profit motives and emotional priorities or capitalism. Govind embodies capitalist ambition by striving for financial success through his "Team India Cricket Shop". His focus on profit and growth often clashes with Ishaan who values cricket and emotional fulfillment over wealth. This tension highlights the changes in priorities, caused by capitalism. Dialogues and actions vividly presents how money redefines societal respect, power, and individual aspirations in a traditional value.

Capitalism is shown to manipulate talents towards wealth accumulation, often at the cost of traditional values. For instance, Govind's pragmatic approach contrasts with Ishaan's passion, illustrating the influence of consumerism. Govind's prioritization of wealth over humanity is evident when he risks his life to save his shop during an earthquake, emphasizing capitalism's prioritization of material gain over human connections. Likewise, the novel also critiques consumerism, as seen in Ishaan's focus on material comforts like a TV, and its broader impact on Eastern youths who adopt Westernized lifestyles. Capitalist ideology is establishing as a force that reshapes societal norms by making wealth and status which is the primary markers of success.

Overall, the study highlights how capitalist ideology challenges traditional Eastern culture with replacement of traditional values with individualistic and profit oriented ambitions. Through its characters, the novel critiques the cultural shifts caused by globalization and capitalism's pervasive influence on youth and society. Chetan Bhagat's *The 3 Mistakes of My Life* highlights how capitalist ideology disrupts social relationships in Eastern society. Govind Patel, the protagonist, embodies the effects of capitalism through his relentless pursuit of financial success, which strains his relationships with friends Ishaan and Omi. Govind's profit-driven mindset often clashes with their emotional priorities, showcasing how capitalism promotes individualism over collective well-being.

Capitalist values encourage secularism and personal freedom, leading to a decline in traditional norms. Govind prioritizes financial independence, often disregarding emotional connections. For example, he views the business as a path to wealth, ignoring Omi and Ishaan's hesitations about risky ventures. Omi, rooted in religious traditions, struggles with Govind's decisions, highlighting the clash between

traditional values and modern aspirations. Ishaan's emotional outbursts, such as his reaction to Ali's cricket demands, illustrate the volatility in youth shaped by Western influences.

The novel explores materialism's impact on relationships, as Govind's affair with Vidya, Ishaan's sister, undermines trust and morality. Govind's focus on wealth extends to education and consumerism, treating education as a commodity rather than a means to foster values. Tuition centers and commercialized cricket coaching reflect the infiltration of capitalist thought in Eastern society. Ishaan emphasizes talent and collective success, while Govind prioritizes profit, often at the expense of personal relationships.

The narrative also critiques materialism's effect on Eastern youth, who increasingly adopt Western lifestyles like open relationships and prioritizing wealth over cultural values. Govind's despair after losing his shop during a riot underscores the dominance of material wealth in his life, overshadowing human connections. Bhagat's novel warns against the erosion of societal harmony and emotional bonds due to capitalist ambitions, advocating for a balance between economic growth and traditional values. Finally, *The 3 Mistakes of My Life* portrays the challenges of navigating capitalism's influence in Eastern society, where cultural duality emerges as youths grapple with modern aspirations and traditional expectations from people.

5.2 Recommendations

Chetan Bhagat's novel *The Three Mistakes of My Life* presents an insightful portrayal of capitalist ideology and its impact on Eastern culture, making it a compelling subject for further research. The novel jointly weaves many themes like entrepreneurship, individual ambition, aspiration in living and socio-religious conflicts. They are deeply connected to the broader discourse on capitalist ideology in

the Eastern world. A comparative study of *The 3 Mistakes of My Life* with other Indian and Nepali novels can provide a nuanced understanding of how capitalist themes are circulated in South Asian literature. Moreover, a comparative analysis with *Summer Love Two* (Saaya) by Subin Bhattarai can highlight how entrepreneurial struggles and Western influences shape contemporary Nepali literature. The study could explore how capitalist aspirations in these novels manifest through characters who challenge traditional norms to pursue economic success, often leading to personal and moral dilemmas. Such research can contribute to a broader discussion on how literature reflects the intersection of capitalism and Eastern values.

Another essential area of research is the impact of capitalism on Eastern values and traditions as depicted in *The Three Mistakes of My Life*. The novel presents a vivid conflict between traditional social structures and the growing influence of capitalism. In Eastern societies, family values, caste-based occupations and personal freedom have historically shaped individual aspirations. However, globalization and economic liberalization have gradually introduced a shift toward individualism, personal ambition, and financial independence. This transformation is evident in the novel's protagonist, Govind, who dreams of establishing a business rather than conforming to traditional career paths dictated by family or societal expectations. Further research could analyze how such representations reflect the broader capitalist transformation in India and similar Eastern societies, where economic success increasingly dictates social mobility. Additionally, the novel presents an underlying conflict between realism and materialism, which can serve as a valuable point of investigation. A literary analysis of this conflict in *The 3 Mistakes of My Life* could offer valuable insights into how capitalism influences human relationships, ethical dilemmas, and long-term societal changes.

Another compelling area for research is the role of consumerism and youth aspirations in *The Three Mistakes of My Life*. The novel highlights the deep-rooted impact of globalization on the younger generation in India, a theme that is increasingly relevant in many Eastern societies. As consumer culture grows, youth aspirations shift from traditional values of family honor and community welfare to personal success and financial independence. The novel effectively captures this transformation through its young protagonists, who strive for economic stability and a better future. Research could explore how *The Three Mistakes of My Life* portrays the changing aspirations of youth and how this reflects broader economic shifts in South Asia and Australia. The contrast between collectivism and individualism is another critical research avenue. Traditionally, Eastern cultures emphasize collectivist values where decisions are made based on family, caste, and societal expectations. However, capitalism fosters individualism, where personal ambition takes precedence over collective well-being. This shift is evident in the novel, as Govind prioritizes his business aspirations over traditional expectations, creating conflicts with his community. A comparative study could examine how similar themes are depicted in other Indian and Nepali novels, analyzing how globalization is reshaping youth identities and career aspirations in Eastern societies.

Further research could also investigate the intersection of capitalism and religion in *The 3 Mistakes of My Life*. One of the novel's unique aspects is its exploration of how economic ambition and Hindu ethics coexist within the characters' lives. The narrative presents a tension between religious traditions and capitalist aspirations, especially through the character of Omi, who comes from a deeply religious family yet finds himself entangled in the world of business and financial ambition. The novel highlights how capitalist ideology interacts with religious beliefs, sometimes

reinforcing traditional values and at other times challenging them. A research study could examine how literature portrays this intersection, exploring whether economic ambition complements or contradicts Hindu ethical teachings. Additionally, researchers could explore how capitalist ideologies shape religious discourse in contemporary South Asian literature. Since Hinduism, like many other religions, emphasizes moral duty, selflessness, and spiritual fulfillment, an analysis of how *The 3 Mistakes of My Life* reconciles or challenges these ideals through its capitalist themes could offer profound insights into the evolving nature of Eastern culture.

Lastly, a research study on the conflict between capitalist and traditional values in *The 3 Mistakes of My Life* could provide a deeper understanding of the socio-cultural transformation occurring in Eastern societies. The novel presents a recurring tension between capitalist ambition and traditional cultural expectations, which is a defining characteristic of modern economic transitions in Eastern societies. This conflict manifests in various ways, such as the protagonist's struggle between economic success and familial duties, the clash between Western business ideologies and Eastern social norms, and the moral dilemmas faced by individuals caught between tradition and progress. Further research could analyze how literature serves as a medium for reflecting and critiquing this conflict, drawing comparisons with other works that explore similar themes. By studying how *The 3 Mistakes of My Life* portrays this struggle, scholars can gain valuable insights into the evolving dynamics of Eastern culture in the face of capitalism.

In conclusion, *The Three Mistakes of My Life* offers a rich literary canvas for exploring the intersection of capitalism and Eastern culture. Through its depiction of entrepreneurship, globalization, consumerism, gender roles, religion, and neoliberal policies, the novel serves as a significant text for understanding the socio-economic

transformations in contemporary South Asia, Specially in Nepal. Further research on the themes outlined above can contribute to a deeper analysis of how literature captures and critiques capitalist ideology within Eastern traditions.

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