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A Sociological Interpretation of Chetan Bhagat's "*The Three Mistakes of My Life*"

R.M. Samraj

*Ph.D. Scholar (Part Time), Department of English
Sourashtra College, Madurai, (Affiliated to Madurai Kamaraj University)*

Dr. M.P. Ganesan

*Assistant Professor, PG and Research Department of English
Sourashtra College, Madurai*

Abstract

In Indian English Literature, ChetanBhagat has become one of the hall marks. His works express sociological ideas. His writing has the trait of tactically hinting the social issues to the readers. He explores collective struggles of the society in unputdownable way, this results the increase in number of the readers. His analysis on social crises through the characters in subtle way gives readers the enlightenment with the entertainment. His depictions about the relationship between a young male and a female in a steamy sense make the readers feel disgusting but to relate the reality he does it. His priority is for social discourse. The aspiration of this article is to explore the social realism of the novel of ChetanBhagat named "The Three Mistakes Of My Life". In this novel the author mainly fixates on the vice politicians' propaganda and favouritism in the sports field.

Keywords: Demagoguery, Systemically-Exclusive Society, Systemically-Inclusive Society, Partisan Gridlock and Democracy.

ChetanBhagat is Gen X literary voice. He has written seven prominent works: Five Point Someone penned in 2004, *One Night At The Call Center* in 2005, *The Three Mistakes Of My Life* in 2008, *Two States : The Story of My Marriage* in 2009, *Revolution2020* in 2011, *Half Girlfriend* in 2014 and a non-fiction *What Young India Wants*. He reflects through his novels about the present social conditions. Most of his writings are in Bildungsroman Style. They focus on serendipitous learning. Here the youths are light-hearted but by their grave errors get enlightenment. These types of plots are obvious in his works.

His novels superficially seeming with lack of social welfare have tacitly mattered it. His writing sounds as an erotic fictions in some points, but for highlighting the realism: adolescents' opposite sexual attraction and risky sexual behaviour regarding it, he scripts such scenes in some moments, infact his credo is an inclusive social change. His depictions on the plot and the characters for it really prioritize shaping our nation without spots. The readers enjoy his novels with enlightenment. The narration about his insight as the

novel over the social issues with no incitement is really appreciable. Chiefly his two novels: *Three Mistakes of My Life* and *the Revolution 2020* really have focussed on the sensitive spot of the social problems that is the political-scenario of the nation. What ever are the issues that barricading the social upwardness have to be settled by the apex of the political field and other political parties have be supportive to it. But instead of it, to seize the power hub, the political parties force the frictions and freeze the society.

In this novel *The Three Mistakes of My Life*, the author showcases the partisan clashes for the power hub. To get victory in the legislative showdown, the political parties involve demagoguery, corruption, cronyism and nepotism and electoral fraud. The author shows here a theocratic Party manipulating the people of a particular religion by prejudicing them on the other religious folks. Here a person named *Parekh Jihead* of a theocratic party, through this character the author delineates the today India’s political situation well. Govind calls him *Poli-Priest*. This character shows his party as a right wing Populist Party and plays with the emotion of the people for his and his religious people’s prosperity. This is obvious by his preaching.

Devotees, the Hindu religion teaches us to bear a lot. And we do bear a lot. So today’s discussion is, how much bearing is enough until when does a Hindu keep bearing pain

.....
Our scriptures tell us not to harm others. Prarekhji said, they teach us acceptance of all faiths even if those faiths don’t accept us. They teach us patience. Thousand years ago, our wise men thought of such wonderful values valid even today. And today, you great men pass on these values to society. Prarekh ji said,

.....
At the same time, the scriptures also tell us not to bear injustice. The Gita tells Arjun to fight virtues wars so at some point we are meant to fight back. What is the..... 42, 43

Here he first tells that non-violence and tolerance from vedas, then distorts the meaning of it by saying not to injustice. Here he mentions the growth of other religions as an injustice. In this way, he sectarianizes the two religions and their followers. Here this scene is an innuendo on today India’s condition. Here lot of political parties with different platforms persuade the people to perverseness. Overall the political field that has to be heart of a nation to circulate goodness and development equally to all its citizens stands to bolster all the unethical principles which favour individual or particular group or community. This results a society’s prolonged or stagnant development. This is an allegory of India’s political position.

In the climax of the story, Parekh ji demagogues the people against the followers of particular religion. The misled mass as anti-islamist confronts the Muslims. *Bittu Mama* is the best example to see result of the maneuvering of the politicians. In the alleged guidance of the party leader *Parekh Ji*, he kills Ali’s father and tries to kill Ali but dies finally. Amid all of such horrible incidents, the provocative Poli – priest *Parekh Ji* gets not hurt by any means. Even after the riot, he seems leading his party as usual but the victims are the manipulated and the sufferers under them. Parekh Ji’ s dialogue reveals the vulnerability of the folk.

Our job is to listen to people and do what they tell us, not the other way round. (227)

.....
By who? A few pseudo? Not the people of Gujarat. We are making people feel better. They will elect us again and again. You wait and see. (227)

The above dialogues are told by *Parekh Ji* a Poli-priest. He knows exactly the gullible nature of the people. They believe him and think, what he leads them through and what he guides them to are good. The people are naïve, credulous and complacent on the politicians and their move. So he confidently says that the people vote his party again to make him into apex. He adds other hints

that he and his party confront the non-Hindus, for the sake of the people and the people wish it too. Here this indicates allegorically a party that is also supposed theocratic and still now enjoying the governance. He scapegoats public for the revolt as if they wish and do it.

The impact of the demagogue is beyond the money and other worldly enticement. When the group of *Bittu Mama* is to kill *Ali*, *Govind* nicely calls one of its members and tries to change his mind by money but he fails to get the favour of him. This shows in what level the religious zealots made by the manipulation of the politicians in.

In this nation, many parties in the credo of capturing the helm of power, they make communal revolt some by the religion called "Theocratic revolt", some by the ethnicity that they want form a government called "Ethnocratic Revolt" some based on language that particular ethnicity's mother tongue called "Glottocratic Revolt" and some want a government by particular community, for which they make a revolt called "Hegemonic Revolt". Thus the parties instead of concerning unity of the nation's people, they want strength to their side in the name of empowerment. These mentioned revolts while having not morality, fuelling the inequality and invigorating the communal tension, they are viewed as Riots. The Revolt happens against the social injustice but The Riot is made for the welfare of certain individual or group or Community, it is invalid to the social progress. Regarding the political entities every political part harbouring, there is a great feud among the parties and they make the riot not the revolt. This partisan gridlock and riots prohibit the progress of the nation and make it as paralysed.

Democracy is essentially a means, a utilitarian device for safeguarding internal peace and individual freedom. As such, it is by no means infallible or certain. [73] -F A Hayek

Austrian Born British academician F.A.Hayek says in his *The Road to Serfdom* that the democracy is for the peace and the good social governance. But the political parties have to be conscious that they have to keep the idea of democracy in action not just nominal, unless it leads to social injustice.

In an exploitative society, the mastery is mattered less but the caste he/she has come from and the money really decide one's position whether it is material or non-material field. This has been narrated by the author well in this novel. For The Systemically-Exclusive society, the author narrates the sports field through Ishaan's passion on cricket. He finds a boy named *Ali* whom he brings to Australia for he plays well rather than Ishaan and his senior players. There they meet an Australian cricketer Fred who says about the high performance cricket system, transparent selection process and scholarships for young rising talents. Fred says,.

The government set up the Australian Institute of Sports, or the AIS, and initiated the world's best scholarship program.

.....

And today, the AIS has hundreds of staff, coaches, doctors, and physios. They get two hundred million of funding and have excellent facilities. And at the heart of it they offer seven hundred scholarships a year; (162)

This statement given by *Fred* signifies Australia's deserved selection scenario and scholarship for top-tier-players. Here this is an innuendo, for while Australia is unbiased about its players whoever are with good skill to make them pro, in India particular group of people only get the chances of competing in the cross border matches. This makes many setbacks to the success. Not only in cricket but also in various games and multi-sport-event especially Olympics, India shines very below to the mediocre state. F.A. Hayek says,

Every activity must derive its justification from a conscious social purpose. There must be no spontaneous, unguided activity because it might produce results which cannot be foreseen and for which the plan does not provide. It might produce something new and dreamed of in the philosophy of the planner. The principle extends to games and amusements. [167]

He states that every action implemented in a society requires social consciousness. The society is based upon the every individual's requirements, so parochial and insular attitude is like the weeds in him. As if the weeds grow effortlessly, the human's such narrow outlook flourish spontaneously. These tunnel-visions need to be tuned properly by the moral social implementations. This adaptation is included in sports also then there are no room for any bias. This makes the society vicinity to the utopian state.

Fred's statement about his nation's sports field points out that the systemically inclusive social structure paves a way for the victory. This is what the big lack in this nation, the author diplomatically narrates the problem here by portraying the bond between *Ishaan* and *Ali* and the conversation of *Fred* with *Ishaan*.

Thus the author Chetan Bhagat portrays the prevailing social issues that are still now challenging the progress of the nation: the communal conflict and the systemically exclusive social structure. The author leaves the end of this novel as an open-ended in the hands of the readers, because the instigator of the riot is not shown as punished. The readers have to pledge in themselves to be deradicalized and tend to be part of the society's development. Overall by the ideas of this novel *The Three Mistakes of My Life*, it is concluded here that this novel is a sociological novel.

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