

CHAPTER-1

INTRODUCTION

India exists at two levels - Bharat of the masses and India of the elite class. The metropolitan lifestyle is a potent vehicle to highlight the existing disparity. On one side, there is a world of darkness inhabited by the poor and the under-privileged who cannot even meet the bare minimum and on the other side is a lighted world inhabited by politicians, business tycoons who shamelessly exploit the ones from darkness, making them even more poor and in turn, enriching their own grandeur. The modern Indian society, influenced by western values, is experiencing a cultural shock and drastic changes. The economic system of today creates socio-economic gaps that create divisions in society. Bharat is the Hindu name for India, but is usually taken to mean rural India or small town India in contrast with the new globalized economy of the metros and other large cities.

HYPOTHESIS

1. The present study looks into the tensions that are always felt between an individual sense of identity and the changing norms in a metropolitan society.
2. The study deals with how metropolitan society challenges the ways in understanding the patterns of politics and culture which are instrumental in creating divisions in the society.

Fiction writers have been impressive in dealing with the subtle nuances of modern life. The works of Chetan Bhagat, Vikram Chandra and Suketu Mehta are a reflective study into the changes in patterns and ideologies in the contemporary era. The study will explore the issues at hand, the complexities, the problems, the stresses, the work culture, the underworld nexus, Hindu-Muslim divide, exploitations, regionalism, and relationship between the sexes in the techno world with all its incumbent paraphernalia. The study will also focus on how the degenerative trends have been flourishing in the society besides the progressive mind-sets and consequent underworld libertine culture. The progressive and retrogressive strategies can be found existing alongside each other.

Earlier, the widening gap between the rich and the poor had vexed the sensitive moods of the great political figures like Mahatma Gandhi and Jawahar Lal Nehru. Gandhi did not approve of the western pattern of industrialization leading to the exploitation of labour class. While Nehru, also denounced the exploitation and destitution of labour, when they reached inhuman depths but both had their own ideology dealing with Bharat or India of their dreams which formed the base of free India. With the passage of time, thought process has changed, the new concepts of modern globalized world have taken its place. New policies and practices are followed by the key political figures. Indian society is on the crossroads of a new world but still skeptic and hardened. The cities have developed into metros – the new glossy India. The traditional Bharat is still very much visible in cities and villages. Bharat i.e. poor India – the slum dwellers, the ghettos of city are thriving in a westernized and modernized world, and are trying to catch up with

the new order but it has also opened up new vistas, new set of problems and issues which need an understanding, an outlet. The present study provides a glimpse of the changing patterns of society as is visualized in the works of writers under study through political and cultural angles.

DEVELOPMENTAL HISTORY OF INDIA

Indian Constitution promulgates "India that is Bharat shall be a Union of States"(8), is reflected in the article by RajivLochan. Both India and Bharat have been accorded primary status in the Constitution. The name India is derived from Indus River. The river in the North-West of the subcontinent has seven tributaries. The entire system, the main river along with the seven tributaries, was known as Sindhu which means the river body in the earlier times.

When Persian explorers came to India, they pronounced Sindhu as Hindhu, Sind as Hind. In Persian language the sound [s] is pronounced as [h]. When Greeks first reached India, they borrowed the name from Persians with the loss of [h] and named the area according to the name of river by which it was known in the west as 'Indus'. So, it was named as Indos. The name India was given to the entire subcontinent by the Romans who adopted the current name. The word India in the present form is used by the Europeans over the ages.

Bharat is named after King Bharata who ruled here and was the son of Shakuntala and Dushyanta. The country was called Bharat Varsha which was later shortened into Bharat. Vishnupurana has devoted a whole chapter for eulogizing the name and special quality of this land. B. K. Alanjali in her article states, "The

country which has to the north of the seas and south of the Himalayas is 'Bharat' and inhabitants of this land are Bharatiyas"(15).

Indian history begins with the birth of the Indus Valley civilization also called as Sindhu Valley Civilization. It can be explained with Mohenjo-Daro, Harappa and Lothal followed by the coming of Aryans. The two phases Pre-Vedic period and Vedic period are usually distinguishable in this era. It is in the Vedic period that Hinduism first arose, though some elements are derived from Indus Valley civilization. In the fourth century, large parts of India were united under the emperor Ashoka. It was during the time of Mauryas, Hinduism took the shape that fundamentally formed the religion down to the present day.

Islam came to India in the eighth century and by the eleventh century was firmly established in India as a political force. Many dynasties came and eventually were succeeded by the Mughal empire under which India once again achieved political unity. The European presence dates back to the sixteenth century. In the early part of eighteenth century the Mughal Empire began to disintegrate. In the contest for supremacy, the English emerged victorious. There were rebellions against the English rule but they were crushed down, especially the 1857 mutiny, and Queen Victoria was formally crowned as the empress of India.

By the early part of the twentieth century, a nationalist movement had emerged. By 1919-20 Mahatma Gandhi emerged as the undisputed leader of the movement. India got its freedom in 1947, through the heroic efforts of its freedom fighters.

THE CONCEPT OF RAM RAJYA – GANDHI

Historically from Ramayana, Ram Rajya means the land of Ayodhya where Lord Rama ruled. The land was free from wars where peace, tranquility and prosperity reigned. Hence, the term Ram Rajya came into existence.

Mahatma Gandhi had a vision for free India, which was to give the nation, a people friendly governance i.e. Ram Rajya. The Ram Rajya, he was promoting was an ideal social order where an ideal king rules over his subjects without any distinction. Truth, Dharma and Justice will rule in such a society. Both the superior class and the poorest of the poor would have an equal share in governance. He explained Ram Rajya, as he said on February 26, 1947 which is narrated by P. C. Joshi in a leading journal, "Let no commit the mistake of thinking that Ram Rajya means a rule of Hindus. My Ram is another name for Khuda or God. I want Khuda Raj which is the same as the Kingdom of God on Earth"(48).

Post Independence, he related Ram Rajya with an ideal state. Gandhi implied an ideal Rajya(state) where values of justice equality, idealism, remuneration and sacrifice were practiced. He believed that ancient ideal of Ram Rajya would be one of true democracy in which each and every citizen, howsoever good or bad would have the right for swift justice without much expense. He advocated certain rules for Ram Rajya:

- a. If one wants to see God in the form of Ram Rajya, the primary requisite is introspection. One has to magnify one's own faults and turn a blind eye to the faults of the neighbours. This would lead to real progress.

- b. Hinduism teaches us to respect all religions.
- c. Rights and duties are complementary and a citizen who is not conscious of his duties has no right to think of his own rights.
- d. A real devotee of Ram is the one who feels the pain and sufferings of the poor and the helpless. Gandhi believed that "There can be no Ram Rajya in the present state of inequalities in which a few roll in riches and the masses do not get enough to eat"(8), as narrated by RajivLochan in his article.
- e. Gandhi believed that India lives in villages and that development of villages will lead to the development and growth of India as a whole. He arrayed the problems associated with industrialization and modernization. He was of the view that unless villages are made self sufficient, it will lead to mass migration, crowded cities and the circle of poverty and under development will never subside. He was a votary of Gram Swaraj.

Gandhi had his own theory for the upliftment of the poor sections and national growth. He had a great role to play in shaping the democratic, free India which was to embark on a new path – the path to modernity, growth.

His ideas were very relevant for a country, who had won its new found freedom. He paved the way for other leaders who could really use the values for upliftment and growth of free and democratic India.

SECULARISM AND SOCIALISM – NEHRU

Jawahar Lal Nehru was the first Prime Minister of free India. The new Constitution of 1950 made India a secular and a democratic state. India has a Hindu majority, Muslim minority, Sikhs and Christians among others.

Nehru was the son of a prominent lawyer and a graduate of Trinity College. The impact of western exposure was clearly observed in his thought process and actions.

The concept of secularism as defined by Gandhi and Nehru, constitute the bedrock of Indian nationalism. The process evolved through various stages of national struggle for political independence and was ultimately incorporated in the Constitution.

Secularism means equal treatment to all religions. With the 42nd Amendment to the Constitution, enacted in 1976, the Preamble to the Constitution asserted that India is a secular nation. It does not have any official state religion. The people of India have freedom of religion and the state shall treat all individuals as equal citizens.

Secularism was the intellectual child of the West. It emerged as a reaction against the excesses of religion and orthodoxy practiced in India. The idea gained impetus provided by the three major forces of the modern age—religious reformation, industrialization and the democratic revolution. The pioneers of the secular model were the Indian elites like Nehru, who derived inspiration from western thought and especially from the English industrial and French political

revolution. Swami Vivekananda, Maulana Abdul Kalam Azad were also instrumental in the spread of ideas. There was also the need and compulsion to evolve a unified national identity out of its multi-religious, multi-ethnic and multi-lingual diversities after India's struggle against colonialism.

Nehru was a secularist in the sense that he transcended parochial considerations and looked from a broad human perspective. His ideas were based on India's extra-ordinary variegated culture which was a product of unbroken history. He was culture and race-oriented and believed that religious outlook was enemy to the clarity of thought, purpose and solely based on emotion. In Indian conditions where there is pluralism, only secularism can be the cornerstone of an egalitarian society. For Nehru, secular means the freedom of religion, conscience, including freedom of those who may have no religion.

Nehru was more inclined towards the modernity of the Enlightenment. He believed in rationality, secularism and a scientific approach as the true means of progress while Gandhi stressed on the equality of all religions. Nehru understood that the destruction of religious superstition by secularism was the only means to a peaceful India.

Nehru was the harbinger of the socialist trend in Indian National Movement. He became interested in socialism during his student days in London (1910-1912). His initial ideas on socialism were vague and humanitarian but in his later years, he developed some concrete ideas on socialism. He was influenced by Russian socialism, Marxism and Mahatma Gandhi during the process. He did not

introduce the foreign brand of socialism in India but adopted the ideal as per the pattern in Indian society in 1955.

The essence of socialism was the removal of poverty and establishment of equal opportunities, if not equality. It had necessarily to suit the conditions of each country. Nehru wished to bring about the changes without destroying the fabric of Indian society. The society was based on cooperative efforts whereby each individual would give his best and would find full scope of his own development. Some of the features of Socialism are as under:

- a. Peaceful methods were the only methods to initiate any kind of change, be it economic or otherwise. The methods of democracy are discussion, argument and persuasion. Political democracy has no meaning if it does not include economic democracy.
- b. Liberty, equality and fraternity and the dignity of the individual was the base of national unity.
- c. Nehru believed that socialism should be followed by economic freedom which is only possible through economic planning. It was to cover not only industry and agriculture but also other sectors. It should be formulated and exercised by a central authority.
- d. Industrial base was vital for the rapid economic development of India. Heavy industry like steel, cement, machine, tools were given licenses. Agriculture production was to be raised through mechanization. Rural and cottage industries and Khadi were given equivalent positions. Zamindari

system, Ryotwari system were abolished after independence. Land reform measures were undertaken.

- e. Nehru did not favour totalitarian socialism and was aware of the inherent defects of capitalism. So, he favoured mixed economy which was a combination of free private enterprise and state controlled economy.

Socialism was an economic theory or system in which the means of production, distribution and exchange were owned by the community collectively through the state. Though, both Gandhi and Nehru advocated socio-economic transformation but there were creative differences in their approach. While, Gandhi was an idealist, Nehru was a realist. In Gandhi's philosophy, a village occupied a central position; Nehru's ideas were based on science and technology. He stressed on industries as a means for economic development. Nehru gave the concept of egalitarian society. He condemned caste system but he encouraged reservations for the minorities which he considered as a remedy for the long standing injustices meted out to them.

Thus, both the leaders were instrumental in paving India on to the path of recovery and progress in their own ways. The persuasive efforts made by them along with others transformed Bharat into a new and modern India.

LIBERALIZATION POLICY – RAJIV GANDHI

Rajiv Gandhi was the seventh Prime Minister of India who served from 1984-89. He was one of the popular leaders of India who started restructuring Indian economy in 1985. He increased the government support for science and

technology and associated industries. He reduced import quotas, taxes and tariffs on technology based industries. In 1980, he initiated a National Policy on Education to modernize and expand higher education programmes across India. He founded the Jawahar Navodaya Vidyalaya system in 1986. This was a centrally based agency which specially focused on the upliftment of the rural sections of the society. His efforts created MTNL in 1986 which was instrumental in the expansion of telecom sector. He introduced measures significantly reducing the License Raj in post-1990's period allowing businesses and individuals to purchase goods, capital and import without bureaucratic restrictions. He is largely perceived as a man who brought computers to India. He improved the bilateral relations with the USA and subsequently expanded the economic growth and scientific cooperation with it. He revived foreign policy, which emphasized economic liberalization and information technology, which was helpful in taking India more close to the west.

The economy of India had undergone significant policy shifts in the beginning of the 1990's. This was all brought about by the revolutionary changes initiated by the new liberalization policy. Many social and other changes were markedly visible in the society which witnessed the opening up of glamorous shopping arcades and free market economy. India was given a global platform with the rejection of ideas related to national or regional boundaries. This new model of reform was known as LPG model where L stands for Liberalization, P for Privatization and G for Globalization. The model was initiated with the aim of

making the economy more market-oriented and expanding the role of private sector and greater foreign investment.

WESTERNIZATION, SANSKRITIZATION, MODERNIZATION

Besides the LPG model, the concepts of Westernization, Sanskritization and Modernization were visible, which reflected the changes coming in society with the passage of time. They provide a peep, into the culture which witnessed the impact of British rule and its aftermath in the nineteenth and early twentieth century.

According to M.N. Srinivas, a famous sociologist, who explains, Westernization refers to "the changes brought about in the Indian society and culture as a result of over one fifty years of British rule and the term subsumes changes occurring at different levels – technology, institutions, ideology and values"(15).

British people when they came to India and brought with them the new technology, institutions, knowledge, beliefs and values which became the main sources of social mobility for individuals and groups. It also implied changes in dress, style of eating, manners etc. The elite had its effects all the more because they studied secular subjects with English as the medium of instruction. It opened up doors of knowledge for Indians. They envisioned the problems and practices with a new perspective. Many evil practices were questioned and many social reformers tried to educate the masses. There was the realization of the worth of liberty and freedom. It greatly affected the customs, traditions, and values of

respect and love for others. It has already made its presence felt in metros and other parts of country. Westernization triggered Sanskritization and both the processes went on simultaneously.

The term Sanskritization implies where castes placed lower in the caste hierarchy seek upward mobility by emulating the rituals and practices of the upper and dominant castes. M.N. Srinivas defines it as a process by which :

a low or middle Hindu caste, or tribal or other group, changes its customs, ritual ideology and a way of life in the direction of a high and frequently twice-born caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant class by the local community...(6)

People adopted not only new customs and habits but were also exposed to the new ideas and values which were appearing. There was cultural mobility as a result of education. The interest of people widened in Western literature and philosophy and the vision of people changed. There was the use of liberal, humanitarian ideas and thoughts. People tried to enhance their social prestige by abandoning their own customs and adopting those of higher castes. They started adopting the values of cultured society.

Modernization involves adoption of the modern ways of life and values. Arul Kamaraj defines the concept given by Sonelser, "Modernization is a complex set of changes that take place almost in every part of society as it attempts to be

industrialized. Modernization involves ongoing change in society's economy, politics, education, traditions and religion."(n.pag.)

It is a transformation from a traditional, rural and agrarian society to a secular, urban and industrial society. It encompasses profound economic, social, political and cultural changes. It has improved the living standard of people due to introduction of scientific innovations. The technology, agriculture and industry have modernized. There are changes in the pattern of social institutions like family, caste, marriage and new forms of relations in social life are visible. Western institutions like banking system, law, medicine have been introduced. The middle class has gained prominence and has established itself on modern principles.

Both the processes Westernization and Modernization are different but are often confused. In a modern society, one tries for advancement by utilization of its own resources, opportunities and man power. In a western society, one blindly accepts the western processes and techniques in their lifestyle. In a modern society one tries to innovate and utilize its present knowledge patterns for advancement. When people of a society get better and advanced mechanisms which operate in their lives, institutions, thinking, attitudes and relationships, the society get modernized. Westernization follows the adoption of different lifestyles, cultural ways, working system and the behavioural pattern of a country. When people adopt the patterns and ways of advanced nations and follow them in their thinking, working, living and approach, it is Westernization.

These concepts and the LPG model have brought about an array of changes in Indian society. The new and refined culture has crept in and the writers

worldwide are trying to explore and visualise the transformations from various facades.

RECENT GLOBAL TRENDS – NEW MILLENIUM

A metro or a metropolitan city is a large city, with a significant economic, political and cultural centre for some country or religion and an important hub for regional and international connections and communication. It has a population of at least one million living in its urban agglomeration. It emerged after the period of economic transition which had impact on almost all the major sectors of economy. It marks the advent of the real integration of the Indian economy into the global economy. The government opened up the oppressed and controlled economy of India to make it internationally competitive. There were fewer government regulations in exchange for greater participation of private entities. It helped to establish a free market as well as fostering competition. This resulted in economic growth as exports boomed, employment surged and the quality of standards improved. There was opening up of world trade, advanced means of communication happened in big metro cities, the lifestyle changes were prominently visible in these cities. A new kind of culture – the mall culture, has emerged in the cities. The beautiful rural life of villages has been replaced by the concrete urban lifestyles which include building, restaurants, transportation, great infrastructure; and at the same time it also offers congestion, noise, traffic jams, pollution and diseases. The new lifestyle is quite attractive with streets full of lights, big malls, multiplexes and the night life of the city. Some of the traits of metropolitan lifestyle or metro culture are:

- a. There has been a general rise in the standards of living. The cities are industrial hubs. The income level of people is higher than the rural areas. The middle class has provided a big boost to the consumer culture due to the fast growth of services sector and per capita income.
- b. There is disintegration of traditional joint family system. People from rural areas and small towns migrate in large numbers to metropolitan centers for seeking better fortunes.
- c. There has been a sporadic growth in technology. The computers with an easy access to the internet and advanced software facilities have virtually transformed the industrial scenario at the global level, throwing up numerous job opportunities for the young and talented. There are call centers, malls, outsourcing MNC's which have been seeking the talented individuals and recruiting them.
- d. There is preponderance of love marriages and inter-caste marriages and still a greater member of divorce taking place. Infidelity, extra-marital relations have formed a part of the culture.
- e. The cost of living is very high in cities. As more and more people reach the cities in search of food, job and high profile lifestyle, the slums of the poor exist alongside the palatial bungalows of the rich. Due to high population, there is the problem of scarcity of electricity, water, housing, sanitation and rising poverty which has yet to be controlled.
- f. City life is characterized by the predominance of secondary constructs, impersonal, causal and short lived relations. The emphasis is on rationality. The social life of a man revolves around wealth and material progress.

- g. Cities are home to cultural heterogeneity. People belonging to different races and cultures live together. They follow different religious practices and ideologies.
- h. There has been an increase in lifestyle disorders arising out of an unhealthy lifestyle. Stress, mental tension and sedentary habits are taking their toll on humans. Many psychological disorders, work-related problems are on the verge of increase and are leading to spurt of medical urgencies.
- i. Metro cities are a witness to an increasing crime rate, thefts, kidnapping, rape cases, drug-addictions, alcoholism, cultural-conflicts, riots, rivalries and gangster operations which have become quite common.
- j. There has been a massive development of new retail formats such as malls, hypermarkets, supermarkets and lifestyle stores which has increased the employment opportunities. Malls offer a plethora of attractions – high profile shopping, eating establishment; a glitzy and glamorous environment. People are more concerned with quality and fashion and less concerned with budgets.
- k. Foreign countries have increased their investment in Indian industries. Wages of industrial labour has increased. Many international export and import procedures are being followed. Many Indian companies have also set their bases in foreign locales. Many technically qualified Indian youth are eyeing settlement opportunities overseas.

In modern situation, personal relationships are getting affected. The feeling of solidarity and warmth is missing out. The traditional values of family-relatives enjoying together, celebrations are not much appreciated by the individuals. The

younger generation is so much occupied with their personal self that they have forgotten the cherished ideals. Different sort of relations – gay relations, lesbian relations, live-in relations have become common place. Youth is distracted by the flashy lights of the western world and have shown their indifferent attitude to the societal and cultural endorsements. The socialist pattern of society has gained importance and different cultures are accepted by the society but still that faith in stereotypical beliefs is persistent and practiced which is distinctly visible.

THE CONCEPT OF GLOBAL VILLAGE

Nehru envisaged a world where all the states would be equal in status and would have the magnanimity to accommodate the poor and needy of the world. The world has become a single community of interdependent inhabitants which are inter-connected by contemporary technology. It gives the vision of multicultural global village where ideas and practices can be freely exchanged and appreciated. The computers and internet have virtually made interaction and communication possible with the touch of a button. India has become a part and parcel of the globalized world and is emulating the positive and the negative tendencies of the modern culture.

The present century has been particularly rich in the variety and kinds of work that it has produced. The writers are seeking to get nearer to life as it is actually experienced by those engaged in living in it. The writers have portrayed the peculiarities of human relationships and ironies of Indian daily life in which modern and urban existence clash with the ancient tradition. The cities which are the engines of progress have become the breeding grounds for poverty, crime,

violence and disease. There is a breakdown of social norms, spiritual loneliness, alienation, frustration, disillusionment in all aspects of life. This has created a sharp divide between the rich and the poor. The rising anxieties, insecurities of the Indian middle class, questions about career inadequacy, marriage and family conflicts, are all prevalent in society. Slums are gradually increasing because of influx of the village people into cities.

Indian politics has been instrumental in spreading and supporting the criminals. Contract killings, the role of police and the gangsters, hawala transactions and the role of politicians, the virtual mushrooming of slums are all interconnected. The rural people have migrated to the cities for their advancement and have given way to the rise of slums. The political propagandists try to lure the poor slum dwelling people in order to reap maximum benefits from them. Poverty and crime share an intimate relationship. Crime has the tendency to create vicious cycles causing unemployment, economic downturns and instability. Poverty and crime together leave people with two alternatives, either to take part in criminal activities, or try to find legal but quite limited sources of income. Naturally, they are more inclined towards the first option. Poor people are socially distressed. They are impoverished and hence are more likely to be engaged in the use of drugs and alcohol, which in turn is associated with violent crimes, domestic violence and high crime rate.

With increase in education and new opportunities due to globalization, the work culture has witnessed changes. Good packages and comfortable lifestyles have worked upon the minds of individuals. So, they are working hard but along

with that they are also encountering multiple problems which can be assumed as the side effects of the high profile culture. Still, the rich are getting richer while the poor people are a little better but the gap is ever widening.

THE CONTEMPORARY WRITING

Contemporary Indian English writers explore these issues of the Indian society, but with a difference. Chetan Bhagat addresses the concerns of middle class youth in a language they can relate to and consciously strives for a mass appeal. The second chapter ‘CITYSCAPE AND WORKPLACE: POLYPHONIC DIALOGICS IN CHETAN BHAGAT’, explores the modern society where the advanced technology is controlled exclusively by the group in power. MNC's have made the jobs more demanding and challenging. The pressures of student life, banking culture, the target ratios are all explored through various subsections as to how the Indian society has adopted to the new culture and how the society is witnessing continuous changes.

Vikram Chandra manages to weave multiple genres with each intertwined storyline finding its own moving, violent and spectacular resolution. He narrates the story as a potboiler capturing every detail of his characters’ lives. The third chapter ‘CITYSCAPE AND WORKPLACE: GLITTERING VISION OF COSMOPOLITANISM IN VIKRAM CHANDRA’, unveils before us a world – an underworld interwoven with the narratives that delve into the lives of various characters with a slice of the population of Mumbai, a city that is alive in all its vibrant chaos and colours.

Suketu Mehta adopts a documentary style and relates the riots of 1992-93 in Bombay after Babri Masjid demolition. The fourth chapter 'CITYSCAPE AND WORKPLACE: POLEMICAL STIRRINGS IN SUKETU MEHTA' narrates the real-life happenings and experiences of the writer himself. Indian society has a deep lure for materialism which forms the crux of many problems like cultural shock, inter-caste prejudices, caste-fights and violence. The networks of different gangs operate in society and unleash their terrors. Indian society has changed from what great leaders Nehru, Gandhi had envisioned.

The next 'CONCLUSION: A VISION FOR REFORMATION' is the final chapter of the study, relates the inferences drawn from the reading of the texts of the given writers, and also elaborates the hypotheses. It reflects on the questions and limits faced by the modern man in modern culture and society. The political and cultural constraints have in fact, toppled the nation into a new girth which requires an effort on the part of both the rich and the poor to put up a brave fight in order to embrace a new identity in the modern globalized world.

The study tries to trace various patterns prevalent in the metropolitan world, dealing with the issues and character sketches of various protagonists which are relevant to the understanding of the concept and provide a deep insight into the changing norms of the society. Each chapter is divided into various subsections to provide an elaborative and comprehensive study of various traits and characters visible in the works under study.

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