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Youth Spirit and Nature of Revolution in Chetan Bhagat's *Revolution20-20*

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Chetan Bhagat is a very prolific and readable novelist writing in English today. One of the most remarkable aspects of his writing is that he addresses to the predicament of contemporary youth in a very convincing manner, hence very popular and highly acceptable with his perception among youths. His novel *Revolution 20-20* deals with the perception and predicaments of young generation in the general course, their dreams, aspirations, challenges and youth centric tender issues occupies the major portion of the novel, only in a smaller portion with very little space he punches with revolution in a very vague and hypothetical manner, through compelling the change of heart in a man of power, making him feel sense of guilt, perhaps because of mediocrity of his own on the one hand and on the other sympathy for academically upright and most suitable and pertinent person for social health and harmony, does not appear easily digestible. Should it be taken as a visionary prophecy? Would people in our country go such a drastic change to evaluate everything on parameter of merit, even at the cost of one's own selves? Are we close to Utopian era? etc are certain vexing and perplexing issues that keeps the mind fretting and brooding for ours is an era where 'Best lacks all convictions, while the worst are full of passionate intensity' (The Second Coming,line7-8) This novel runs like any romantic Hindi movie with love triangle dramatically turning against the power holder to struggler makes it more filmy. The attempt is made to focus on the different aspects related with youth spirit and the vision of revolution in modern contemporary times and its viability and efficacy in terms of modernity is ensured.

Chetan Bhagat occupies one of the most prominent place in the field of contemporary fiction writing on account of his mastery in handling the issues related with youths in very convincing manner, hence acclaims applause and appreciation for writing most representative fictions of youth spirits. Unlike preceding Indian fiction writers like Mulk Raj Anand, Raja Rao, Shashi Deshpande, R K Narayan, Amitabh Ghose, Anita Desai and many others who concentrate on focusing the social, economic, political and gender issues in their works brilliantly, issues related with youths sporadically appears in their works to make it humanistic whole, whereas Chetan Bhagat champions the dilemma and challenges most prominently that young generation irrespective of sex, caste and creed, is restlessly undergoing in the fast changing socio-cultural setup of contemporary society. Almost all the novels of Bhagat centers around the dreams, aspirations and complications that adolescent mind is subject to on various occasions and in various situations. His *Revolution 20-20* primarily focuses the golden adolescent aspirations which every individual youth is liable to share intrinsically or extrinsically. The most alarming and fascinating concern of childhood like education, profession,

love, corruption, and revolution appears pivotal to revolution 20-20. The present paper is intended to examine and explore the representative individual, social, family expectations towards which youngsters are drawn and the nature of revolution that young mind visualizes and attempts to fulfill brilliantly fabricated in the texture of the novel.

The novel unfolds three important and most significant characters around whom the plot of the novel is interweaved, with intrinsic aid and support of so many other characters to provide the composite wholeness in the holy city of Varanasi. The novel opens with prologue that records the creator's interaction with the principal character Gopal Mishra who is Director of Gangatech College. The interaction of creator with Gopal prepares the background to enter into the spirit of the plot, the dreams and vision of this most representative character appears to be fulfilled, but every stage in his life unfolds harrowing concerns weighing very heavy on his consciousness and almost detrimental thoroughly. Though his dream of becoming rich has come true by running the college with corrupt practices but so far as bliss of life is concerned is still a mirage for money is not the end only means of dreams in life which appears lacking in the life of Gopal explicitly contained in his statement, 'Successful people don't have friends' (Revolution 20-20, p.57). This statement provides the opportunity to enter into the recesses of his mind to discover the emptiness and chaos focusing upon the pathetic condition of poor boy who even could not get the tiffin of his likings is now having everything at his disposal excepting the happiness appropriately motivated intrinsically and properly supported and reciprocated by extrinsic situations.

In the gamut of the novel there are three friends youths having their unique dreams and goals in life like any youngster, scarcely proportionate to their family status and background, having more coloring of innate youth stage of life, excepting Gopal who projects representatively hankering for affluence, social status and different pleasures ensured by affluence, a dream very much similar to blind man's greenery, perfectly stamped by his family's social status. The nature of the plot of this novel is very much like a perennial Bollywood movie with love triangle demanding severe sacrifice on the part of one character that appears sacrificing readily even the gem of his life more for the sake of guilty conscience than for moral considerations. Gopal from a very ordinary and meager background projects the representative dreams of middle class where ambition is very straight forward and mechanically traditional for people of this section of society never want to tread on the path paved by themselves rather prefer the safer and secure mode of survival without challenges and free from trials and tribulations, hence unlike Arti and Raghav, one daughter of District Magistrate and another from a well to do service class, have romanticized dreams of air hostess and social activist whereas Gopal's dream is to crack in the IIT exam so that he could get a prestigious position in life and so to live a life of social dignity, honour and recognition and so to be entitled for, 'the most beautiful girl in Sunbeam school' (Revolution 20-20), miss Arti Pradhan, daughter of DM of Varanasi. Likewise dream of Arti also appears to be the representative of her social section where all the amenities of life is easily available at the cost of parents status and so children are

laid to romanticize the dream living into the world of ivory tower for there lies no challenge of survival struggle and threats of failure and collapse, where everything that make life blissful and social security is already available on account of family background, hence Arti has a romantic dream of becoming an air hostess. Definitely Raghav appears to be one of the rarest in the contemporary society, belongs to a well to do family, educationally upright and cracks IIT in the first attempt, completes in B.Tech from IIT BHU, nourishes the dream to bring revolution, very boldly and courageously reverting the social behavior and dogmas, appropriately reciprocated in his pursuance of dream indifferently from parental side appears rarest of the rare in our society, where there is no pressure from family side and aspirant is set free to do what he considers appropriate. The character and attitude of Raghav does not confide with either with the human temperament nor prevalent notions of society for one who is best intellectually and academically, rarely think about society and social activism on the one hand and on the other such person is also discouraged by his family and social relations to avert and so to choose the path of success and esteem. Perhaps author is intent to spread the positive approach inflectionally creating the best to ensure the system and order, completely reverting the social behavior and approach, uninterruptedly and freely to move on the path of torture and suffering for social cleansing with the resolution of Hamlet, 'The Time is out of joint, perhaps I am born to set it right' (Hamlet, Act 1, Scene5, line 190.)

Gopal an average student represents the millions of Indian family where parents without assessing the potential and interests of their children project their frustrated dream upon their children and compel them to rattle in the dark alley of cut-throat competition of entrance examination of national level for admission in different courses with bright career. Gopal has two choking ambition, firstly wants to become rich, an ambition very much common and representative of youngsters of meager background, secondly to own Arti, daughter of contemporary DM of Varanasi. Both richness and relation with a girl of bureaucratic family for a mediocre and of ordinary social background is almost like day-dreaming contrary to dream of his Baba who want him to crack in the prestigious IIT examination which in itself is symptomatic of affluence on the one hand and on the other social repute and dignity. Baba is very much like millions of parents who are crushing the natural talent of their children, overloading with higher morality which is beyond the intelligentsia of their children and thus cramping and crushing them into ill and evil of different kinds retrogressively affecting the society. Baba like millions of Indians forcibly sends Gopal to Kota to join the coaching for IIT and Gopal spends one year as student of dropper batch, improves upon the evils of so many kinds to which majority of students at Kota subject to for, 'Kota, place where coaching institutes were like a shop which coaches you to get into top engineering colleges' (Revolution 20-20, P.55.) Gopal finally could not succeed in getting admitted in prestigious engineering college and incurs two fold losses, lost Arti who becomes closure to Raghav and finally lost his Baba who could not tolerate the failure of his son but succeed in collaborating with corrupt MLA Mr.Rahaman Lal Shukla, which opened the gate of success and richness to Gopal. The mockery of education system is that a person who could not become engineer himself is now catering the engineering degree by establishing Gangatech

with the blessings of Shukla ji, taking recourse to numerous corrupt practices, ranging from occupation of land to project plan and approval of AICTE and further in providing admission to students in Ganga Tech, everything that Gopal knows now depends on management skill and it is what he is professing both at professional and personal level, even in the most delicate inter-personal relationship with Arti.

On the other hand Raghav like a cynical social activist, though belongs to well to do family, devotes to journalistic passion even at BHU campus as student of IIT. After completing his B.Tech joins Dainik, a very popular news paper as reporter. The transformation of IITian to social activism appears airy and hypothetical but encouraging and positively hopeful and motivating so far as social health human development is concerned. The very first report that Raghav prepares in the Dainik is microcosm of Indian administrative and cultural as well as moral set up, creates upheaval on account of its paradoxical nature aiming at powerful shock in mild manner when he writes on the need of new colleges in Varanasi turns encouraging to his rival Gopal for it appears doing marketing of his Gangatech but another fact file with heading, 'New engineering college opens in city with corruption money'(Revolution20-20, P.175) comes out as blow to Gopal as well as to MLA Shukla ji as article appears digging the grave excavating the very foundation of the Gangatech, and further discovering the illegal possession of the land on the one hand and the investment of the money of Ganga scam on the other in the college prepares metaphorically the hanging rope to Shukla ji affecting the interest of Gopal. The final blow is hit as gallop with article, 'Varanasi Nagar Nigam eats, builder cheats'(Revolution 20-20, P.190.) aiming at digging the root of corruption game rampant in Varanasi Nagar Nigam highlighting the malpractice of 'The vicon apartment building', ' Hotel Vento construction', 'construction of Gangatech college on farmland ' and finally the documental proof of MLA Shukla's indulgence in the Ganga action plan scam has shaken the political foundation of Shukla ji and his associate of Gangatech Gopal, at last he ousted of his privileged position and is put to jail, symptomatically threatening the enterprises promoted and owned. As usual Raghav is expelled from the Dainik under the power politics but he proceeds dauntlessly with full determination to initiate the social change appropriately contained in his article ' Enough is enough':

What do you say about a society whose top leaders are the biggest crooks?
 What do you do in a system where almost everyone with power is corrupt?
 India has suffered enough. From childhood we are told India is a poor country, why? There are countries in the world where an average person makes more than fifty times than an average Indian makes. Fifty times? Are there people fifty times more capable than us? Does an Indian farmer not work hard? Does an Indian student not study? Do we not want to do well? Why, are we then deemed to be poor? when will we go on strike shut down everything until things are fixed, when young people will leave their classes and office and come on to streets, when Indian will

get justice and the guilty will be punished. And it will all begin in Varanasi. For that reason we bring Revolution20-20. (Revolution 20-20, P.205-206)

With such enthusiastic and motivational exhortation Raghav mark the beginning of the Revolution 20-20, hypothetically whereas it requires being more realistic in nature and motivational among the youngsters as it is projected in the case of central character. who is overpowered and resolute in his perception, might be romantically under the high-flown spirit of morality of youth, and utmost passionate in execution so much so the he does not pay due attention and pampering care to Arti who is slowly but gradually swayed away by his self induced rival Gopal. Actually Raghav doesn't appear having rivalry with Gopal, it is perhaps his academic inferiority that makes him feel jealous and so develops inward rivalry almost unknown to anybody, even to MLA Shukla ji, and it confined to academic, social, affluential level partially and more at utmost personal, especially relation with Arti, most beautiful daughter of DM of Varanasi. He is much apprehensive of losing Arti on account of his mediocrity though more affluential and lavish in life style. Perhaps creator is intended to focus and convince that the best are loved and applauded everywhere where as average are always in lookout to crookedness and murkiness to sway away though temporarily. During the absence and engrossment of Raghav in social activism Gopal snatches away the opportunity and comes closure to Arti and finally succeeds in developing the illicit relation with her, an act that creates so much doubt and concern related to youths regarding their priorities in life, giving recourse to weak moral fiber, as if there is no scope of any consideration when there is question of instinctual pleasure, an act baffling and disheartening towards moral social health. It is neither enthusiastic nor appreciative about the kind of new generation author is depicting and professing where all the limits are crossed on the one hand and on the other creating so much doubt and suspicion related to demotion of class barrier as well as relinquishing of dream of becoming airhostess, a meager dream of an aristocratic girl and stooping low to vocation of hotel in spite of the fact that there is no financial stringency to hook at hotel hurling down class consciousness and family background which appears almost unbelievable and highly romantic content of Bollywood movie. It further strengthens the curiosity related to classless society been professed, especially in the case of officers of administrative services which is almost like a class in itself in relation to rest of social segment, strictly separated on account of affluence and power centre, unique in itself and completely unlike any other and away and above to all but the way status barrier is broken is alarming in so many ways, with so many interrogations like; Are we close to a society where lion and goat will come to same shore? Should it be taken that we are marching towards classless society? Will there be society completely deprived of social and economic distinction? All appear like a riddle puzzling and perplexing. It appears climax of perplexities that a man of money goes change of heart, undermining the sense of guilt for the wrong he has committed against his love, bafflingly surrenders before an honest, dedicated social activist struggling for morality in system, more on account of inferiority complex than on moral ground, for his mediocrity does not permit to face the tremor of honest man and appears compromising

by returning his fiancée, an act of charity and morality of highest sacrifice happens only in romantic movies, an act almost unbelievable for he has never tolerated Raghav whenever proximity increases, annoys his utmost because of hidden rivalry and he used to burst out usually on such occasion, 'If Raghav did anything to Arti ; I would fuck, kill him.' (Revolution 20-20, P.73) and further at another place he discloses his feelings for Arti, ' Imagine every Sadhu and priest in Varanasi more than all their devotion put together, that's how much I love her'(Revolution 20-20, P.7.)

Gopal is a very complicated character, his attitude and culture on so many occasions appear ill appreciative. His proximity with Arti increases more with imprisonment of Shukla ji on the one hand and exasperated engagement of Raghav in bringing out his magazine of social revolution on the other, either his boating at the Ganga Ghat or his frequency at hotel Ramada, cunningly fabricating a forged story of visiting resource person from abroad, defiling and demolishing all the sympathy and attachment of reader generated on account of his poor background in just one blow by developing the illicit relation with Arti, putting up a big question of morality in younger generation; especially their priorities in life. MLA Shukla ji, who has been beacon source of light in the hour his paurety and challenging ours of his life appears disserted in his suggestion to marry Arti, daughter of DM of Varanasi and so his strong political background can be of great help in contesting and winning from Varanasi, marrying and nourishing relationship with Arti and exploitation of her relations for the sake of fortification of corruption is aptly suggested in the following lines:

Marry her. Contest the election and win. I kept quit. Do you realize where your GangaTech will be if become an MLA? I will be back one day, anyway, may be from another constituency. And if both of us are in power, we will rule this city, may be state. Her grandfather even served as C M for a while! (Revolution 20-20, P.253.)

Toward the end of the novel Gopal's change of heart and recourse to morality and sympathetic attachment for Raghv's cleaning move appears alarming and astonishing, especially from a person unable to achieve anything treading on the path of morality, himself joins hand with immorality and registers success and social, economic status, dramatically makes turn against immorality for the sake of morality and justice, though disinterestedly as he doesn't join hand openly, only a benevolent act of returning his lady love tries to be part of cleansing and righteousness perhaps in a state of disenchantment and pricking of heart in a filmy style, fabricating the scene of sexuality in professional manner, which might probably lessen his sin committed, and might provide his solace and peace of mind, competently recorded in the following lines:

'You are a strange customer' Roshni commented. 'Shh!' I said and slit into the two naked woman. Roshni began to kiss my neck and Pooja bent to take off my belt. I stated to count my breaths. On my fiftieth

exhale I heard footsteps. By now the girls have taken my belt most expectedly and were trying to undo my jeans. On my sixtieth inhale came the knock on the door. On my sixty-fifth breath I heard three women scream at the same time. Roshni and Pooja gasped in fear and covered their faces with the bed-sheet. I sat on the bed, looking suitably surprised. Arti froze. The hired girls, more prepared for such situation, ran into the bathroom. (Revolution 20-20, P.280)

This scene of concubines and their deployment in inhuman manner on so many occasions to get his work done has made Gopal master of handling the demand of the band of crooked by hook or crook and that skill proves to be helpful in hour his needs which he deployed against Arti and further it replicates the nature and temperament of youths who can stoop to any level to fulfill their dreams justifying the dictum ' a man is known by the company he keeps'(597 Words Essay). Finally, the novel gets an amicable and healthy finishing with marriage of Arti and Raghav at the cost of antagonist protagonist Gopal, a precept that rarely occurs in human society, where natural justice is proclaimed; where virtue is subject to rewards and vice to suffering and punishment, perhaps with great hope that penance and suffering might obtain the cleansing of heart and so to be subject to metamorphosis and redemption. The novel ought to have been provided more space for revolutionary zeal and polarization of youths on common platform, perhaps Bhagat is looking at chain chemical reaction which will reach to infinity being started with one and duly supported with one, reverting the established diction that one alone can't make great happenings, enthusiastically seeking the great work beginning at nuclear level and professing that it doesn't need crowd rather starts with lone efforts with resolution and determination. The depiction of intimate scene compels to review the psychology of youngsters who are more inclined to physical gratification without remorse and guilt as if it occupies the top most priority of younger generation. The idea of revolution dealt in the novel refers cultural transformation and ideological changes which is definitely a good sign but it should enlarge its canvas engulfing the social and ideological change in general public, and so to develop the appreciative attitude for honesty and virtue which requires to be promoted more deeply. The kind of classless society; where political and bureaucratic families freely and compassionately develop proximity with the rest of the section of society, comparatively lower in social hierarchy, normally does not happen in the society on account of class gap, appear been motivated hurling down the barrier, do not know how long would it go, will it really happen and become a common ordinary phenomena appears still doubtful, humbly and hopefully pray for its proliferation for the good of humanity, though author has made hypothetical attempt towards it through his narrative. The murky Indian political set up and political activities are appropriately delved and its derogatory effect on individual, social health and public activities are duly explored, throwing light on its glittering magic but very soon magical spell appears dislodged on individual inspiration of antagonist protagonist.

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