CHAPTER- FOUR

THEMATIC DIMENSIONS IN

REVOLUTION 2020
4.1 Introduction

_Revolution 2020_ is a fascinating and fast stride novel about love, corruption and ambition. C. Bhagat sets the novel in the holy city of Varanasi. C. Bhagat’s columns inspired him to write _Revolution 2020_. Bhagat clarifies that novel is not a political novel. This novel is based on the aspiration of today’s young generation. In this novel, C. Bhagat presents an elaborate account of corruptions. He also shows that how administration is involved in the process of opening the colleges. _Revolution 2020_ depicts the real condition of education in India. It is one of the favourite sectors for the investors. However, the concern for the personal relationship and the quest for reformation of existing corrupt system dominate the central texture of this novel. C. Bhagat unearths the darker side of education system and love.

4.2 Thematic Dimensions in _Revolution 2020_

In this novel, C. Bhagat reveals the theme of love-hate relationship and faulty education system in the first phase and in the second phase theme of corruption in education field and philosophy of life. In the first phase of the novel the writer has expressed his romantic views. The theme of faulty education system and corruption in education field are the dominant theme in C. Bhagat’s novel. Through these themes Bhagat tried to show the real condition of India.

4.2.1 Major Themes
4.2.1.1 Love-Hate Relationship

C. Bhagat highlights the theme of love-hate relationship through the relationship between Gopal and his father and his relationship with Gopal, Raghav and Aarti. Gopal, the protagonist of the novel is a mediocre student in studies who hailed from a middle class family. Raghav is the revolutionary character. He sacrifices to his dreams for the sake of betterment of society. C. Bhagat opens this novel with a funny and light interaction of Alok, Hari and Ryan. The following statement reveals the personality of Aarti, the heroin of the novel:

I sat up straight and craned my neck to see Aarti Pratap Pradhan, roll number one. She wore a white shirt, red cardigan and had ribbons in her plaits. (Bhagat 11)

Her dress had been stained by the chocolate and this chocolate cake was taken from her tiffin itself. It was a serious shock to Aarti but it was her first exposure to the company of Gopal Mishra. Gopal is presented not only as a cyber-den but also sensitive young guy of the holy city of Varanasi. Gopal is proud of his kinship with the soil of Kashi.

Gopal love Aarti and also does whatever she likes. The boating on the River Ganga in the company of Aarti is the greatest fascination for Gopal. He seems to have a romantic bonding with Aarti. As a foil to his romantic ambition, there is the anxiety of IIT-JEE and AIEEE. Gopal was also preparing for the same exam. It has passion with every youngster aspiring for new life conditions. For Gopal the only
consolation is the love and sympathy of Aarti but with his shift to Kota, there will be the separation of his preferences. Gopal’s father forces him to join Kota for the preparation of AIEEE and JEE. He says, “What I really want is not in Kota, I am leaving it behind in Varanasi” (Bhagat 46). Here, Bhagat points out two different things-one is Gopal’s consciousness of his longing for Aarti and seconds his struggle for education at Kota. The dilemma of his consciousness comes on the surface; when he returned to his room his dinner tiffin and the brochures was there. He imagined Aarti at Raghav’s place, in the peals of laughter. His insides burnt. (Bhagat 59)

When Gopal calls Aarti at midnight on her birthday her phone was busy at that time. He expressed his feeling of flying to Aarti in the serious way. When Gopal was in Kota for his entrance exam’s preparation the feeling of Gopal very aptly depicts;

My temper flared again. I wanted to run to the Kota station and travel unreserved to Varanasi. I couldn’t think about Balance-ji or my percentile or the stupid career Path. (Bhagat 73)

Gopal’s feeling is very deep and broad for Aarti. When he does not call Aarti or Aarti is not making a call to him, he becomes upset. Though Gopal has failed twice in JEE exam, but he has good stuff of love. Because of failure in
entrance exam Gopal expresses his feelings as; “losers, even if they do not have a brain, have a heart” (Bhagat 102).

In Revolution 2020, the use of flashback technique like Emily Bronte’s Wuthering Heights in the first person narrative enriches the authenticity of expression. Gopal stays at Kota but his sensibility remains rooted in the holy city of Varanasi. He thinks about Raghav, Aarti and Baba and feels himself isolated amidst the crowded of coaching. He has a consistent longing for the company of Aarti. It gives an insight into the isolation creeping fast in Gopal’s mind. The following dialogue is suggestive to show Bhagat’s art of exploring the inner layers of human emotions. In the persona crisis of Gopal, C. Bhagat explores how the psyche of adolescence moves. A renowned critic Richard Reyckman in his book entitled “Theories of Personality” rightly asserts:

For many youths, adolescence is period of torturous self-consciousness characterised by awakening sexual drives and rapid growth of the body, by doubts and shame over what they are already sure they are and what they might become. (142)

Gopal joins classes, attends lectures but the busy schedule of Kota was not sufficient to overcome his loneliness. With such a perception C. Bhagat intends to communicate that it is the need of society to save youths from despair and grief. To
keep one self-busy is not a mechanism of future building but a non-effective method to escape the uncertainty of isolated life. Gopal admits:

I went along with the madness, not so much because of the zeal to prepare, but more because I wanted to keep myself busy. I didn’t want Kota’s loneliness to kill me.

(Bhagat 65)

He selects an ironical e-mail identity to chat with Aarti and whatever he says is a mockery of mushroom growth of coaching classes in Kota. He addresses himself as ‘Gopal Kota Factory’.

Internet seems to be the only consolation for Gopal because it provides him opportunity for communication with Aarti. In Gopal’s restlessness, the quest for love is evident. It provides fulfillment and consolation. The critic Bertrand Russell comments on love as:

Love is something for more than desire for sexual intercourse. It is the primal means of escape from loneliness which afflicts most men and women. (70)

On the other hand, it brings an exposure to the world of pornography. C. Bhagat has a realisation that the loss of love and family is a reason to ruin the healthy spirit of life conditions. Loneliness simultaneously generates the psyche of discontent and anger. In the moments of loneliness, with the memories of Aarti, he feels relaxed. Every time he is apprehensive of the breach of his relationship with Aarti. He presents his own mental state; one moment he told himself not to chase
her. Let her call or mail back. However, the next moment he could think of nothing but her. (Bhagat 72)

To control his uncontrolled passion, he becomes crazy to talk to Aarti, to shake her and to make her talk. Resentment, longing, contempt and fear simultaneously operate upon Gopal’s consciousness. It is an expression of his latent insecurity. The force of conflicting emotions is remarkable when Gopal was in Kota. Aarti in her chatting gets disgusted with his over-attraction and therefore she signed him off from the list of her friends. Gopal desperately says, “She had removed me from her list” (Bhagat 77). This paradigm shift in personal relationship is a result of the triumph of cybernetics where human relationship and human values have been subordinated to it. Another less-discussed feature of the so-called information society is the role of information technology in control and sub-surveillance. In everyday life, most mundane relationships are meditated by computers, bank cards, health cards, credit cards and workplace access cards or whatever. This type of change requires a greater coordination in social order.

On the occasion of Gopal’s birthday, he listen the voice of Aarti. He is overwhelmed and immediately resolute to go to Varanasi. C. Bhagat through his protagonists tries to establish that home is the inevitable longing of human world. The glamour of outside world can no longer modify their sensibility. After the
AIEEE or JEE exam when Gopal moves to Varanasi the intensity of emotions in his nostalgia of home is remarkable in his confession:

Even the filthy and crowded streets of Gadholia seemed beautiful to me. No place like your home town. More than anything, I wanted to meet Aarti. Every inch of Varanasi reminded me of her. People come to my city to feel the presence of God, but I could feel her presence everywhere. However, I had to go to Baba first. (Bhagat 95)

Aarti’s arrival and taking him to her home in white Ambassador brings a consolation in the life of Gopal and in all sentiments he declares, “It’s my happiest day ever I hope I never leave Varanasi again” (Bhagat 97). Gopal’s struggle is also the struggle between his personal desires and sentiments and the compulsion of career imposed from the outside. It is remarkable that Gopal’s mind remain unaffected with the commercial handling. For him the only consolation is the company of Aarti, “Aarti however, had come back into my life, as the only non-work person, I spent time with” (Bhagat 188). He sends messages and bouquet of white flowers to Aarti. The return of Aarti in his life brings a new zest of life, a solace and consolation against the obsessive burden of Ganga Tech Project:

Aarti and I became friends-who-meet-after-work. We met twice a week, sometimes thrice. We ate at new restaurants, visited cafes, took walks in the Ravidas Park and occasionally watched movies. (Bhagat 189)
It is the world of love and romance of Gopal that foil the world promoted by Shukla-ji, an MLA. C. Bhagat depicts the various dimensions of passions in *Revolution 2020*. Raghav has his own passion for revolution. Gopal has his passion for money. Gopal wants to make a lot of money by doing anything. C. Bhagat also presents the feelings of their burning desires. Today’s young generation wants money, a good girl to satisfy their sexual desire. C. Bhagat has always presented sexual scene in every novel. When Gopal and Aarti first met alone at Ramada Hotel at Varanasi where Aarti is working as receptionist, Gopal and Aarti arrives at the guestroom, the privacy of the room and the compulsions of passion for each other make themselves lost in each other’s company and they satisfy their physical needs. Gopal narrated the scene in the following way:

I kissed her again, this time more insistently. Nothing for two minutes and then she was kissing me back. We kissed again and again. I kissed her lips, her cheeks, her forehead, her nose her ears and her lips again. I switched off the lights. (Bhagat 220)

He insists Aarti to stay in his room for further two hours. Both of them have a private world of passions beyond the morality principles imposed by their parents. Gopal ironically comments, “I think at some point a switch flicks in the heads of Indian parents. From ‘study, study, study’ they go ‘marry, marry, marry’” (Bhagat 217). For Gopal the triumph on Aarti’s body becomes a method and
ideology of Raghav. C. Bhagat is convinced if frailty is the name of women, jealousy is essentially tribute of manhood. Aarti supports Raghav but seeks security for herself in the company of Gopal. Her passion remains unfulfilled in the company of Raghav. She claims:

Raghav had no time; my parents can’t see why I want to work. They can’t understand why the DM’s daughter has to slog. All my girlfriends are getting married, planning kids and I am not. I am weird. (Bhagat 220)

For Aarti, Gopal’s company is no hesitation, and similarly for Gopal it becomes the moment of transport. He knew his life would no longer be the same again. They say men withdraw after sex. But he wanted to draw her close, cuddle and keep her with him forever. Under the same passion, Gopal admits, “You are wonderful, Aarti. Every bit of you is wonderful” (Bhagat 222). This event for a while extends the impression of liberal sexual morality accepted and promoted by C. Bhagat. However, Bhagat’s intention is not to break the barriers of morality but to construct that pure moment. Male and female relationship is beyond the terrains of logical analysis. Aarti surrenders but as soon as the fit of passion subsides, guilt grips her consciousness. She innocently says: “I am a simple girl, Gopal, biting her lip. Even a simple girl needs love, security, attention, support” (Bhagat 223).

Both Gopal and Aarti in their private life cherish the dream of family happiness. Gopal as protective Indian male consoles Aarti, “The simple girl will
get married someday. She will need to know if her husband will be able to raise a family with her” (Bhagat 223). Heat of passion overwhelms Aarti and it makes her insensitive to the social obligations. As soon as the heat of passion is over, Aarti comes to the realisation of guilt, the guilt of betrayal to Raghav and the guilt of premarital relationship. Conflicting emotions operates over the consciousness of Raghav. Aarti says, “Do you want to know what I feel? Guilt she said” (Bhagat 224). For Gopal it was the most successful day of his life. But, Aarti’s physical exposure was a shock, “I must admit, her saying this felt like crap. The most special day of my life classified as a mistake for her. I controlled my anger” (Bhagat 225). In this assertion of Gopal one fact cannot be denied that C. Bhagat has a realisation of insecurity existing within male self. The hint of this weakness emerges from the resentment of Aarti, “All you boys are the same. First you chase, but when you get the girl, you want to be kings” (Bhagat 229). In this way Bhagat shows the relationship between Gopal and Aarti.

In this novel, C. Bhagat also discusses the relationship between Gopal and his father. Gopal’s father is a widower working as a teacher. He performs the domestic work, while bringing up Gopal. Gopal was born and brought up in limited resources but with unlimited love and sentiments in the company of his father called ‘Baba’. Religious sensibility and human love dominates the narration. In his family, the greatest respect was for personal relationship. Gopal’s father
expects Gopal to study sincerely and study in a prestigious institution. Gopal studies for exams but does not score up to his expectation. Father’s ailing health is not improved due to disappointment which leads him to depression. On one occasion with tears in his eyes Gopal makes a reflection on his mental condition, “The loss of a brother hurt him more than the loss of land” (Bhagat 15). Because Gopal’s uncle Ghanshyam submitted his property paper to bank. It is the time of images, dreams and desires in the life of Gopal. He loses self-confidence and turns a looser at studies. Father’s anxiety and the son’s lack of concentration at studies ruin the father-son relationship.

The relationship among Gopal, Raghav and Aarti is another significant aspect in the novel. In this novel, Bhagat expresses the immensity of love. For Gopal the magnificent structure of Ganga Tech has no relevance in comparison to his life for Aarti, “Only pain will come from being close to her. She belongs to Raghav” (Bhagat 154). In this statement, the agony of the fact that, she belongs to Raghav signifies that in Gopal’s life crisis of love is of outstanding significance.

The more Gopal involves in his business deals, the more apathy he invites from Raghav and Aarti. The difference increases between Aarti and Raghav. Aarti complains: “I am not asking for an explanation. I understand I am not important to you now. That is not true. I had my site, you had Raghav” (Bhagat 146). In this complain the longing for personal relations is evident. C. Bhagat’s ideology is that
life can never move in the direction of fulfillment without having a mutual realisation of the power of personal relationships. Raghav retains the memories of campus and the pride of his intellectual achievements.

It is remarkable that C. Bhagat maintains a consistency of passion; let it be the passion of love or money. In Gopal’s life both the passions survive simultaneously. But the fact remains that passions are passions and they can never provide the solid foundation for the living of personal relations or the brilliant achievement in career. Both these passions echo in the Gopal’s statement, he says; “This is only the beginning, with you my side, see where I take it. University status in three years” (Bhagat 247). The idea of union and the company of Aarti are to expose the immensity of human passions. However, Aarti’s dreams crumbles to pieces with the joy and excitement of Gopal. With her, the challenge is if to console Raghav or to share the joy of Gopal. Aarti is emotionally attached to Gopal. She shares the moments of emotional excitement but her consciousness divides in the conflicting pulls. The external excitement of Gopal is no longer a sign of fulfillment. He pours out his agony and this agony suggests that his passion for success in college project will not be a mechanism of fulfillment but mechanism of his loss and loneliness. He desperately implores:

Nobody was sensitive to me when I didn’t clear my entrance exam two years in a row. Nobody gave a fuck
when Baba died. I lived with it. Aarti, he will learn to face life. (Bhagat 249)

Still the insecurity of Raghav’s intellectual soundness haunts his consciousness. This insecurity reflects both in personal relations and the dreams of success:

She wanted to get closer to me, perhaps to justify leaving Raghav. I wanted to show her how much she meant to me. I could give up this oversized house, the black car, the entire college for her. (Bhagat 250)

In the background of this contentment there are consistent reflections of his failure in AIEEE examination. It denotes Gopal’s frustration that in spite of his garb of success he fails to get desired contentment. He confesses:

I fought my low self-esteem. It’s okay Gopal, I told myself. You are meant for bigger things. Just because you didn’t get an AIEEE rank, just because you didn’t remember the molecular formula, doesn’t mean you can’t do great things in life. (Bhagat 256)

Gopal still thinks in terms of compromise with Raghav and marriage with Aarti. His conversation is not the result of his personal desire but the realisation of failures. In spite of the expansion of college and fulfillment of dreamy status, he compares life in relation to his love for Aarti and Raghav.

When Gopal visited Raghav’s office at that time a small boy Keshav meet Raghav in his office then Gopal realised how Raghav is right and he is wrong. At
that time Gopal imagined Raghav can do something for the welfare of society and decided to leave Aarti for the sake of Raghav. On the occasion of Gopal’s birthday his involvement in prostitution in the company of hired girls comes as a shock to Aarti and the ultimate collapse of good sense of Gopal. It is the worst situation to motivate Aarti to leave home. Aarti leaves the room and also leaves Gopal. It is a situation that separates Aarti from Gopal, who accepts:

She hit me hard across my face. More than the impact of the slap, the disappointed look in her eyes hurts me more.

(Bhagat 281)

It is C. Bhagat’s quest for the celebration of the real human values. Passions are passion and they can never be a part of the reality of life. Gopal is lost both ways. Ganga Tech becomes intoxication, an artificial intoxication to redeem the suffering of life. While Aarti, the motto of love, separates and joins Raghav. Aarti’s association with Raghav is the worst tragedy of Gopal’s life. Gopal looking at Aarti as a bridge of Raghav almost comes in a state of depression. He is baffled, shattered and confused and turned almost in a state of nervous breakdown. He cries out, “Get me out of here, I broke down completely” (Bhagat 293). The intensity of passion reflects in his confession:

I want to work hard. Let’s take Ganga Tech to new heights. I want us to be present in every field of education. Keep me busy. So busy that I don’t have time to think. (Bhagat 293)
He is desperate to forget his past as well as his present in the fit of intoxication. He fills his glass of whisky up to the brim. However, two contrasting images of life are presented. He ignores the consequences of over-drinking and declares, “Why dangerous? Who is going to fucking cry for me? If I live, I want to enjoy. If I die, who cares?” (Bhagat 5) The expression that cares denotes the sensibility that is affecting human relationship in the postmodern, post-industrial societies. Progress and success have become key concepts governing the life conditions. By the end of first millennium, the critic Barry Smart gave a warning as:

Western civilisation was beset by fears about the end of the world, the eruptions of ‘legions of devil’ out of the East and the prospect that epidemic would wipe out the humankind. (5)

In the identical overtone, Gopal makes a confession, “Successful people don’t have friends” (Bhagat 5). Isolation, loneliness, quest for personal relations, longing for love and inward vacuity echoes the sensibility. In this way C. Bhagat shows the theme of love-hate relationship.

4.2.1.2 Faulty Education System:

The novelist touches upon the sensitive issue of faulty education system. He presents today’s corrupt practices involved in educational system. C. Bhagat has expressed his views about education in Revolution 2020 in a broad way. Bhagat
believes that education should provide profit to the industry players. The mindset that education should be non-profitable is to be changed. The government should clear the policy that the private institutes should be run by non-profit trusts. The government believes that you should not make money from education. They take out the money illegally in cash and on paper maintain the non-profit status.

Bhagat strongly believes that benefit should be balanced. He tries to show that the good quality leaders to take interest in the field of education for value education. In this novel, C. Bhagat criticises faulty education system through the protagonist’s failure to seek admission in a reputed college and the same fellow become successful to open an Engineering college with support of a politician. For C. Bhagat it is not only a question of the crisis of the college but also the crisis of the system that is a failure to ensure stable future both for the individuals and to the nation. The world needs good people. It implies the suggestions that C. Bhagat has a realisation of the fact that education would be a failure without providing opportunities for all-round development of human personality.

In his first rocking novel *Five Point Someone*, he sketches a mocking picture of hollowness and absurdity governing the life of youths in IITs. The technical education that promotes technical skills and rational attitude cannot ensure security and happiness to the youths. He classifies the intellectuals into two categories-lerds and nerds. He defines nerds as people slavishly devoted to academic pursuits.
According to C. Bhagat, such people are supposed to be intelligent but socially awkward. They remain disconnected from the real world. Not every person with a technical background is socially efficient. Such intellectual giants can grab the theoretical reality of the things but can’t articulate their voice in context of the real life conditions. They can express themselves on the variety of topics like environment, corruption, poverty eradication, health care, infrastructure, etc.

C. Bhagat promotes the idea that the technical understanding will not be sufficient to solve the problems of the individuals and the problems of the society as well. According to C. Bhagat, reorientation of the society is possible through the application of new educational strategies in humanities as well. The dry knowledge leads to stagnation. According to C. Bhagat, teaching materials and methods in humanities is outdated. Many postgraduates have excellent knowledge in their subject but they can’t apply it in their day today life.

He warns us that we are destroying an entire generation by not giving it access to the world-class education which it deserves. C. Bhagat admits education must be free from the shadows of commercialisation. The entire speculation on this aspect of education has become the central theme of this topic. In this respect C. Bhagat has a hidden agenda of moral education. He accepts that the national policy of education can no longer correspond with needs and cries of the nation. The conventional Indian education is not sufficient to meet the higher needs of life.
Sufficient economic sources are required to meet the demands of society. Reflecting on the miserable Indian education system, Bhagat states that advanced concepts in education to satisfy curiosity or learning for learning sake does not apply to people with no money. A hungry person does not watch a discovery channel.

The existing colonial practices in education system have also been criticised by C. Bhagat. In dictatorial method there is neither freedom nor spaces for the self-expression and expression of choices. Children are not permitted to develop their own points of view. The originality of thinking and innovative spirit is missing. Bhagat mentions at school, our education system hammers out our individual voices and kills our natural creativity, turning us into service course material scar. Indian kids can’t their voice in their class especially when they are against the opinion of their teachers. According to Bhagat no subject teaches us own imagination, own creativity or own innovation. Course materials are designed for non-debate kind of teaching. C. Bhagat also raises the question of accountability of education. The structure of education is not organised to acknowledge the accountability of hidden potential. In absence of adequate accountability, people no longer join the system as a gateway for the exposure of their talent. With deep felt agony, Bhagat rightly remarks in *The Times of India*’ article entitled “Where is My Nobel Prize”. In this article he opines: The talent isn’t being put on the highest
platform in India. The actual talent seems to have the least preference. Even in IIT, a truly exceptional young faulty cannot jump ranks and scales set up by the ineffective system. Altogether, the genuine talent remains at a subsidiary position. (Bhagat)

Such a broad vision about the present education system furnished C. Bhagat with new narrative mirror to pick up his themes and locals from the top educational institutes of India. Education and its associate practices emerge as the central motif in C. Bhagat’s novels. The business of education has become a safer cover to complete all black designs. In the prologue of the novel, he makes a declaration of his vision and mission of life. C. Bhagat avoids writing columns on the Indian education system as it is not good for his health. He feels insomnia and feel like hurting someone real bad. The Indian Education system is problematic. It affects youth future. C. Bhagat mentions:

The AIEEE attracted ten lakh students annually for thirty thousand seats in the National Institutes of Technology (NITs) across the country. Every engineer aspirant took these exams. I didn’t particularly want to become an engineer. Baba wished to see me as one and that was why I went to JSR. (Bhagat 23)

This obsession for the admission in NITs has become the focal point of the novel. For Gopal’s father, the only dream was to look to the success of Gopal in NIT. Aarti is the only exception who dreams of being an air hostess without any
intention of admission in AIEEE. It is becoming a cause of frustration and depression in the life of youths. C. Bhagat accepts futility of education system. Gopal makes an ironical observation; “The waters closed over us, making us irrelevant to the Indian education system. Three weeks and the AIEEE tsunami would arrive” (Bhagat 24).

C. Bhagat in the depression of Gopal captures the psyche of the failure governing the life of those who aim at being the top rankers among the taste takers of AIEEE. Raghav secures higher rank. Gopal out of embarrassment and disappointment fails to compromise with his real position. He tries to make Baba realise the reality nine lakh fifty thousand of them didn’t. Aarti tries to console, “Nonsense, so people who don’t have a top AIEEE rank get nowhere in life?” (Bhagat 35) However, reality can’t be ignored that to do B.Tech. from a reputed institution is the only short cut for the middle class boy like Gopal to secure money, happiness and security of job. Gradually, the struggle of entrance in medical or engineering is going to be a dilemma. It becomes a question of his identity and belongingness. The absence of it brings chaos and nothingness. Gopal makes a desperate confession of this reality:

My dad is not in the IAS. My grandfather was not a minister. We are from a simple Indian family. We don’t ask these questions. We want to make a living. Engineering gives us that. (Bhagat 36)
For him the only possible remedy seems to seek admission in any reputed coaching at Kota. In the present scenario, Kota is another sort of illusion gathers the young technical aspirants from all the corners of the country. These coaching institutes are another mode of business sectors that provide opportunities of self-employment to the academicians, organisers and financers. Kota is presented in *Revolution 2020* as a gateway of success and opportunities, the gateway to IIT, “An IIT Rank is a huge event-akin to climbing the Mount Everest or being on a space mission” (Bhagat 39). In this observation the use of hyperbolic images is remarkable. Gopal realises the misery of Baba and has a realisation that his studies in Kota would not be possible with a limited amount of money. Baba’s conviction is firm, “And how will you do a repeat attempt without better coaching?” (Bhagat 41) In this Kota business he was not given any opportunity for his personal desires. The contradictory images of life distort the organisation of his self. Gopal’s father advised him to go to Kota to crack the exams of AIEEE or JEE. His Baba said; “Look-at Raghav, yes, the new medicine being shoved down every Varanasi kid’s throat right now” (Bhagat 41).

Gopal become nervous when he reached at Kota. He feels that he is going to submit his future in the hands of salesman who chain up to attract the customers cum students. C. Bhagat has presented an elaborate inspiring picture of Kota. The arrangement of coaching, the temptations and illusions for the students and the
laughing of auto drivers are all collectively presented to expose the creeping illusions ruining the life and sensibility of young technocrats. As soon as Gopal appears, watchman is bargained:

If you are a first-timer, you will join a school also. You will be out of the house more. Repeaters only go for coaching classes. Many sleep all day. Some landlords don’t like that. So, tell me and I can show you the right place. (Bhagat 50)

From Rickshaw puller to watchman, everyone gives advice on teaching. Ridiculing the passions for coaching in Kota, he presents a realistic but thought provoking picture:

In fact, Kota now had small coaching shops to coach you to get into the top coaching classes. From there, you would be coached to get into an engineering college. Once, there, you study to become an engineer. Of course, most engineers want to do an MBA. Hence, the same coaching-class cycle would be again. This complex vortex of tests, classes, selections and preparations…

(Bhagat 55)

C. Bhagat exposes that in Gopal’s life the real struggle is not to seek rank in AIEEE but to clear the entrance tests of these institutions. Gopal has the satisfaction of being “short listed for five coaching institutes- Bansal, Career Path, Resonance and two new, cheaper one called Aim IIT and Career Ignite” (Bhagat
57). On every occasion, C. Bhagat makes use of striking images. Gopal appreciates the magnificent buildings of tuition centres but ridicules the mechanical interaction between students and teachers. He admits, “Students and teachers strode about in a purposeful manner, as if they were going to launch satellites in space” (Bhagat 59).

Gopal ultimately fails to qualify AIEEE and the only possible option with Gopal remains, is to knock the door of any private college like Riddhi Siddhi Technical College. Through the inner consciousness of Gopal, Bhagat moves to expose the horrible conditions of private colleges. They ensure the collapse of the youth of India. In these private colleges, students are being pushed in such a mud from where no escape route is possible for them. The irony is remarkable at every stage. The Riddhi Siddhi Technical College is being run by the owners of Sari Shop. Before entry in the college, there is an ironical suggestion, finish Engineering and join a call centre. No security of education and no security of job.

However, the only option for Gopal after Baba’s death was to seek admission in Sri Ganesh Vinayaka College. These colleges are not the centres of learning but they are the centres of minting money. Every day is being counted only in terms of making more and more profit. Regarding the fees structure of Vinayaka College, Gopal reads out:

See, tuition fifty thousand, hostel thirty thousand, let’s say twenty thousand more for the useless things they will make you buy. So pay a lakh a year for four years.
Average placement is one and half lakhs. Fuck it. Let’s go. (Bhagat 113)

Irony is constant in the hidden agenda of this ‘give and take’ process. Students are expected to invest more than their capacity to secure better job. The package system is another mode of illusion ruining the grace and sensibility of students. Further, like a business deal, students are counting in terms of investments and discounts, “Tell me your budget. I will give you a ten per cent discount if you sign up right now” (Bhagat 114). It is a process of getting in the trap of gangsters rather making spaces in the house of learning.

When Gopal unable to complete his education he decided to sold his father’s disputed land. Shukla suggests Gopal to open a new college on the disputed land. Mr. Shukla’s assistant Girish Bedi, an experienced education consultant explains the tricks of the trade to Gopal. Bedi speaks:

Well, you take a profit. The trustees can take out cash from the trust, showing it as an expense. Or take some fee in cash, and not accounting for it. Or ask a contractor to pay you back a portion of what you pay them. There are many more ways…( Bhagat 125)

Bhagat comes across how the private institutes earn a lot of money. At the same time, Bhagat throws lights how one can easily get the university affiliations. They can’t provide value education to the future generation. It has been clearly
portrayed the administrative policies of getting the University affiliation by quoting Mr. Bedi’s speech which guides Gopal as:

No, any government work, especially in education, requires a fee. Get used to it. He then listed out the palms we had to grease in order to open a place to teach kids in our country. Apart from the UGC, we had to apply to AICTE or the all India Council for Technical Education. They clear the engineering colleges. Also, every private college requires a government university affiliation. For that, we had to get approvals from the vice-chancellor of a state university. Shukla-ji’s connections and a generous envelope would do the trick. (Bhagat 138)

C. Bhagat has a realisation that education plays a significant role in the formation of the psyche of the youth of India and it subsequently sets the fabric of the socio-political life of the country. The absence of balance and aim-oriented education system is the sign of the sickness of society and it can be led the powers of the youths in the direction of depression and disappointment. Therefore, C. Bhagat’s vision was stimulated by the various dimensions of the education patterns gripping the social constructs. The students are obsessed with the passion for seeking admission in the most prestigious institution of India. The anxiety of admission is creating confusion in the life of the youth. Reflecting on this uncertainty at national level, in Hindustan Times’ article entitled “Cut Off, Brunch Story” he admits: To train and to recompense merit is a severe problem in India.
There is an improper strength of students in our universities and colleges. Universities are being preferred to the colleges. Pathetically lakhs of the seats are vacant in the thousands of colleges. Ever wondered what happens to the rest of us. How many of these universities of these are of first rank college. (Bhagat)

The theme of faulty education system shows that it is very difficult for the honest person. They cannot open a new college without giving to much bribery. The educational field is also not an exception from this bitter truth. C. Bhagat in his The Times of India’s article entitled “The Business of Teaching” rightly remarks that corruption in the field of education should be taken very seriously. According to Bhagat; educational system in India has been badly shaken with illegal means. The adultery practices have affected the entire system. Indian government is responsible for destroying an entire generation by not giving it access to the world-class education it deserves. (Bhagat)

It reflects corruption that and wrong policies have prevailed even in the pious field of education. Bhagat also expresses education has become the domain of those people who have nothing to do with education. Any liquor baron, can open the college and we are handover our generations future in their hands. People should strive to form a society in which neither the students nor the teachers are being exploited. The scenario in the education field is very depressing where the teacher has to work for the salary, how can he keep himself away from the worldly
cards? When most of the government teachers enjoy the benefits of sixth pay commission, it is a big question mark how many private colleges even offer the fifth pay commission to their employees? Still there is always a ray of hope, as C. Bhagat shows the solution of this burning issue in his *The Times of India*’s article entitled “The Business of Teaching” he rightly remarks: Our educational system can be accurate internally with the help of various outside sources. It can compete with the best global systems if collective efforts are being taken. (Bhagat)

The higher education becomes business for many and ironically business of none. They thought that ‘E’ is not for education it is only for earning. No education in a college. Instead of offering rosy dreams to the students, government should take some action for purifying this pious field. The faith of the students will turn into a tsunami.

### 4.2.1.3 Corruption in Educational Field

Corruption occupies centre position in *Revolution 2020*. C. Bhagat, the writer of the young generation, writes about predicament of the young generation. Bhagat is always dealing with the problems of young generation in a very broad perspective. Bhagat once again in his *Revolution 2020* brings the issue of corruption in educational field with a realistic touch to the society. He prefers to
write for the young generation because as a young writer he feels that youngsters are the worst sufferers in the age of globalisation and technology. Revolution 2020 is the novel that dealt with corruption in educational field and showed how young people are trapped in the net of the seasoned person for the sake of their self-interest. (Bhagat)

C. Bhagat had started writing Revolution 2020 two years back before Anna Hazare’s movement against corruption took place. He is lucky that this revolution coincides with his book release. In India, corruption is the way of life in all the sectors. Each and every common man does faces corrupt practices in his life but the degree of this corrupt practice is either high or low. Gopal’s father is not able to deal with his son’s failure and dies, leaving him with a heavy loan and no money.

In the ‘prologue’, he expresses how everybody is lost in minting of money, construction of malls and leading life in the dream of India shining. In one of his article published in The Times of India entitled “The Business of teaching” according to C. Bhagat; Government of India should re-think over the non-profit policy for private institutes. They have been misusing it to accumulate unpredictable money from its holders by ruining the whole higher education system of the country. (Bhagat)

C. Bhagat asserts that such private colleges have provided a safer shelter to all mafias and corrupt persons of society. Money is being produced in these
colleges but blood is being sucked, “Money, there’s huge money in private colleges. Plus, it enhances their name in society. Now they are noble people in education, not liquor barons” (Bhagat 116). Gopal’s friend Sunil, with contempt goes elaborating the creation of the corrupt system in education:

It scares me to even think of studying at these places. Liquor barons running colleges? Year’s politicians, builders, beedi-makers. Anybody with experience in a shady business does really well in education…..‘I am missing something here. Why had the world suddenly decided to help me? What’s the catch?’ (Bhagat 124)

For Shukla-ji, it was a tempting offer and for Gopal it was a need to teach a lesson to his uncle who had created disputes on his father’s land. Regarding the attitude and undesirable intentions of Shukla-ji, he said: The MLA had laughed, but his eyes showed a firm resolve. He seemed like the kind of guy who could fix people. And more than acquiring the land, Gopal wanted to teach my relatives a lesson. (Bhagat 125) Shukla-ji advises him that makes up his mind to establish a college. In all faith, Bedi tries to convince him:

You need Varanasi Nagar Nigam’s approval for the building plans, AICTE approval for the college. There are inspections. Everyone has to be taken care of. It is standard. (Bhagat 126)

In association of Shukla-ji and his manner and mechanism of acquiring land, Gopal’s perception of life conditions changes. Aarti’s romantic personality and
Raghav’s idealism seems to be weak and insignificant in comparison to the power of money. He develops the ethics that it is only the power of money that can ensure success and prosperity in life. He is convinced that the idea of opening college is better than that of being an engineer. He reveals his mission. “If I want to be a big man, I have to do big things” (Bhagat 130). In association of Shukla-ji, he even selects the name of the college ‘Ganga Tech’. On the occasion of opening ceremony of the college, the whole focus remains on the arrival of Raghav and Aarti. As soon as Aarti arrives, Gopal becomes emotionally overwhelmed. When Aarti asks; Are the prayers over? (Bhagat 142) Gopal in all honesty makes a confession, “Can the prayers ever be over without Aarti?” (Bhagat 142) Gopal’s position changes immediately after becoming the owner of Ganga Tech College.

In the process of opening the college, Gopal makes a reference to the process of the selection of teachers. The description of the process of approval from UGC and AICTE presents the mockery of the whole corrupt system. They manipulate directors; inspectors and lecturers to realise their ambitions. The arrangement of faculty in the private college is a great challenge. Gopal in association of Bedi is expected to organise an interview for the selection of directors and teachers. When Bedi lined with seven faculty members instead of inviting them in the campus he proposes to visit their houses. The real anxiety with Gopal is when Bedi says:
No way. We have to go to their houses. Three other colleges are opening in the area. They are having offers. We have to lure them. (Bhagat 156)

When Gopal and Bedi goes to visit them, the echoes of commercial dealing denoted by the terms life ‘offer’ and ‘lure’ are the markers of the appropriateness used by C. Bhagat to make his mission and vision clear. In the following description, C. Bhagat maintains a case of style to capture and to propagate the naturalness of the attended efforts.

The manipulation of language and the fluidity of consciousness suggest the triumph of commercialisation over the religious and educational ideology. C. Bhagat is one of those thinkers who look at all sides of the problem. Corruption is not only in the colleges but also among the teachers who are providing their services to those institutions. Mr. Shrivastava demands two lakh per month salary. Mr. Shrivastava further makes demand for the part pay in cash so that he might be able to save his taxes. Like a calculative businessman, he dictates as:

It only saves me taxes. And nobody feels jealous of me. In fact, my on-paper salary will be lower than that of the teachers. (Bhagat 157)

Finally they manage Mr. Shrivastava for one lakh cash and seventy thousand cheque packages. The Dean dictates the plan of Inspection, Faculty and the management of the college is no concern. He admits, “Right now our focus is on the inspections, and then the admissions. Later on, senior students can teach first
year students. It happens in many colleges” (Bhagat 158). In spite of such a version, Bedi is contended, that the deal is done. Gopal is a part of the entire system but his mind and sensibility remains rooted in the company of Raghav and Aarti. The manipulation of Dean makes him to think, “He seemed more Mr. Deal than Mr. Dean” (Bhagat 158). Gopal is desperate but he is helpless. He said:

My thoughts went to our media strategy, then to Raghav and from there to Aarti. It is amazing how the brain will connect one thought to another until it gets to where it wants to be. (Bhagat 159)

The corruption, which is prevailing trend in each and every branch of administrative offices, has clutched our nation from top to bottom. Bhagat shows that how Gopal rezoned his disputed land. It is very aptly depicted by Bhagat how Gopal manipulate with deputy commissioner Sinha. The conversation between Gopal and Sinha is the proof which shows how the deal is made, in lakhs:

‘It’s a college, please be reasonable’, I said ‘I am being reasonable. But ten is too less. Fifteen, ‘Sinha said. ‘No concession for Shukla-ji?’ I said. ‘This is already half of what I take,’ Sinha said Eleven? I said. I was bargaining with him as if I was buying a T-shirt. (Bhagat 140)

The educational sector, which was considered pious once, has now become filthy place that everyone entered here only for sake of making more and more money not for education. They consider students as money minting machines.
Gopal also misses a heartbeat when he comes to know how the institutes can run without active participation of the dean.

Gopal gets through the process of appointing the dean who takes the responsibility of fixing everything. He finds himself relieved. But there are many surprises in store for him. He comes to know that he has to pay bribes even to the school principals to recommend his college. Mr. Bedi advice Gopal with the hard learned knowledge. The conversation between them reflects today’s real condition. Mr. Bedi says that, in school days everyone influenced by the teacher. Where do they go? Private colleges can fulfill everyone’s dream of becoming an engineer, even if they didn’t clear the entrance exam. The problem is that there is lot off private colleges. They go with the school teacher’s and principal’s advice. Who else can they trust? It is straightforward calculation. (Bhagat)

The words like discount, schemes are deceptive and are meant to serve only purpose that is corruption. The novel becomes very interesting when Raghav stars journalism. He started working in journalism. Shukla takes the government money. It should be used to clean the Ganga River. But he uses it in a wrong way. Raghav finds out the complete matter and brings the Ganga Tech Engineering College under his scanner. It is funded by the black money as Mr. Shukla is the silent partner of the institute. Raghav has to suffer a heavy setback for making it public. Raghav wants to bring the revolution in society. The educational giant personality
like MLA Shukla and Gopal forced the editor to dismiss Raghav from his job. They said that we are not giving any more add if they are not dismiss Raghav. If they lack sensitivity in their hearts, how can they sensitize the students? (Bhagat)

*Revolution 2020* presents the dark side of country that is corruption in education field. Gopal, takes readers through his experience of setting up a college, when he himself never went to a college. He has been supported by MLA, who funds him and gets him through all the legal things by using simple bundles of notes and the mal-practice. Raghav and Gopal in this novel, reflect the two dimensions of the corrupt education system. At every stage Raghav is apprehensive of Gopal’s ambitious plan of Ganga Tech. Raghav enquires, “What will be the faculty ratio?” (Bhagat 161) Shukla-ji, the MLA has clear plan in his mind how to use his art for manipulating these directors of the college. It has convictions that direct dealing is of no avail to acquire power and to pen education institutes.

C. Bhagat opines about private participation in opening of the institution. He strongly believes that, the private participation is a must but it should be done in a proper way. Good kind of leaders comes forward. If a professor wants to open a college, he should be able to do it. But in today’s scenario he has to be corrupt at every level. The non-profitability clause should go away. People are not making
colleges for pious purpose. Shukla-ji himself reflects on the hypocrisy of the corrupt system:

If we had a straightforward and clean system, these professors would open their own colleges. Blue-chip companies and software firms could open colleges. The system is twisted; they don’t want to touch it. That is where we come in. (Bhagat 166)

Raghav had a realisation about corruption. It will not continue for long. One day there will be a revolution. It will be eradicating the present corrupt practices in society. When Gopal asks: “What exactly is this revolution? Well, Raghav believes there will be a real people’s revolution in India one day, that’s his thing” (Bhagat 149).

Shukla-ji is busy in publicity in media and newspaper to secure more and more recognition for his institution. As a foil to his ambition Raghav in the newspaper publishes an article with the headline, “New engineering college opens in city-with corruption money?” (Bhagat 175) Because of this news in ‘Daily Dainik’, CM cancels his visit. The article becomes a challenge to the reputation of Ganga Tech to Gopal and to Shukla-ji. Gopal is shocked and has a realisation that it has all been manipulated by Raghav. He complains Aarti for the hazardous action taken by Raghav. It becomes a question of the security and existence of Gopal. Aarti stands in between the two as a counselor. Gopal is more concerned to
get favour of Aarti than that of Raghav. What Aarti interrogates about Gopal, Raghav becomes an interrogation to the entire society that provides no peace and safety to all of them. She desperately admits:

All three of us used to be friends in our childhood. What happened? She said, her eyes filling up. Life, I said, Life happened. (Bhagat 184)

What Gopal and Raghav were doing in their respective fields is essentially not a matter of relationship but a matter of their existence. In *Revolution 2020*, the narrative moves at two levels—one in context of Gopal’s own consciousness and other is the progress of college, minting of money and the increase of strength of the students. How C. Bhagat makes a mockery of the fact that these colleges are flourishing on the ignorance and hard earned money of the poor laborers and farmers who are unaware of the reality of these institutions but retain their fascination to provide good education to their children. The irony is remarkable in the observation:

Farmers’ kids, in particular, brought money in gunny bags, with bundles of notes accumulated over the years.
(Bhagat 188)

In the background of these annals, C. Bhagat introduces another issue of the illegal construction that is ruining the beauty of the city. As soon as Gopal read the head line, “Varanasi Nagar Nigam eats, builder cheats”; he shocked. It was another reason to break up the relationship of Gopal and Shukla-ji. The following caption
of the paper presents an organised system of corruption and Mr. Shukla-ji seems to be an incarnation of this situation.

This exposure of the picture of corruption marks on the relationship of Shukla-ji and Gopal. On the realisation of the consequences, Gopal is almost petrified. C. Bhagat organises the events to enhance the impact of the situation, “What is it, Gopal? I had to call the CM these stupid articles are the biggest headaches. Sir, we have bulldozers here” (Bhagat 192). Because officers didn’t come alone they came with two bulldozers. Officers came there for demolition of Ganga Tech College.

C. Bhagat in Revolution 2020 marks a process of progression in his growth to have a better grip on the growth of the narrative. Raghav develops the prejudice that Gopal’s manipulations are responsible for his ruin. Both of them are considerate and apprehensive for each other. In this struggle both of them have lost their happiness and good will. When Raghav starts publishing his own newspaper named “Revolution 2020”, they even demolish his office and make his life miserable. Aarti with a positive zest of life is hopeful of the recovery of the social system to save humanity from being abused and disgraced. Raghav’s mission is; Revolution 2020 that’s was his goal. That India must have a full-blown revolution by 2020. Power will be within youth. We will try to banished the old corrupt system and put a new one in place. (Bhagat 197)
He has distinctive vision that the reformation is required in the small cities where people are fascinated in ignorance and are the easy target for the so called custodians of educational reforms like Shukla-ji. He makes the position clear:

Yes, of course. Kids from big cities are cushioned against the system. They have decent colleges, get good breaks. The revolution has to start from a small city. (Bhagat 197)

Gopal is lost in the dilemma inspired by idealism or the passion for money inspired by Shukla-ji. Gopal is doubtful about Raghav’s attempt to change the world. There are long dialogues in the novel presenting the need of Revolution 2020 to save this world from the demons approaching from all sides. One of the articles with a headline ‘because enough is enough’ reads out in the following words:

What do you say about a society whose top leaders are the biggest crooks? What do you do in a system where almost anyone with power is corrupts? India has suffered enough. From childhood we are told India is a poor country. Why? There are countries in this world where an average person makes more than fifty times that an average Indian makes. Fifty times? Are their people really 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, why are we then doomed to be poor? (Bhagat 205)
For Gopal it is all a part of the fantasy. Raghav becomes a prophetic voice of the novelist who contemplates the paradigm shifts of society in context of the reorientation of the social system. He is not only prophetic but also argumentative. We have to clean the system. We have to start a revolution, a revolution that resets our corrupt system. Of course, this won’t happen overnight. This also won’t happen until the real suffering begins. We will need more good colleges. People will realise who is going to make them fool. It could take some time. One can call it Revolution 2020, the year in which it will happen. It is not Raghav’s article or his challenge to Gopal but it is his image of New India, free of all burden and corruption. (Bhagat)

In the Revolution 2020, the narrative moves in a forward and backward order like the novels of Thomas Hardy. If Aarti’s association comes as a climax of his desires, another article in Raghav’s newspaper appears, entitled “MLA Makes Money by Making Holy River Filthy.” It is another bolt from the blue for the security of Gopal. The report goes like this:

Revolution 2020 found many truths about the GAP scam. However, the most shocking one is about MLA Raman Lal Shukla’s Dimnapura Sewage Treatment Plant in Varanasi. Built at a cost of Rs. 25 crores, the plant remained dysfunctional for years. When finally made operational, it never cleaned the water. We have startling
facts, with proof, on what happened inside the plant.

(Bhagat 235)

Out of insecurity and fear, MLA Shukla declares, “We will kill this newspaper” (Bhagat 235). In this respect “Revolution 2020” becomes a voice of transformation of the social system. It becomes a voice of radical awareness. All media persons and eminent agencies appear at Shukla’s place. As soon as the revolution becomes public, it becomes a greater stress for Raghav. The following version of Raghav’s speech suggests C. Bhagat’s seriousness about the changing social order. He realises the burden of cramped conventions on his consciousness. When Raghav find out the proofs against Dimnapura Plant scam he becomes hero in Varanasi and the corrupt MLA Shukla become new villain. Because of that Raghav featured in every newspaper in Varanasi and also in electronic media. Finally, after very long struggle with this corrupt system Raghav becomes successful.

At the end, Gopal the most corrupted man becomes the good man and he joins Raghav to abolish corruption from society. C. Bhagat through this novel conveys one message that if a person wants to abolish corruption from the society, firstly he should try to give up his own corrupt practices and then he should suggest others. (Bhagat)

In short, C. Bhagat again in Revolution 2020 talks about the worst problem that today’s young generation face. They are facing in each and every inch of their
The young generation is very frustrated and confused about what to do in this corrupt situation. They see corrupt practices everywhere and without corruption none of their works carry out. They have to pay heavy amount to carry out their works in this free India. From top to bottom there lie some corrupt practices. There are two types of corruption one that is on the table and second is under the table. The common man is the victim of corruption.

*Revolution 2020* has the potential plan to make country free from corrupted people but for that everyone should respect truth, justice and equality more than power. C. Bhagat is conscious of the fact that no revolution is free from impending perils of jealousy, violence and unbearable oppositions. Raghav’s Press was burnt but the voice of revolution and the call of anti-corruption wave echo everywhere.

### 4.2.1.4 Philosophy of Life

In the present novel, Bhagat reveals the theme of philosophy of life. Gopal’s philosophy is limited for money, status and power. He opines that these things will give honour to an individual in the society. According to him money is everything. The mission of Raghav is to start the revolution in India, make India free from all corrupt practices. It is Raghav’s philosophy. The novel *Revolution 2020* is the exploration of the life. C. Bhagat shows that, Gopal is nervous for dislocation from his familiar surroundings but the identical depression is to be seen in his merger in Kota. Making a reference to Gopal’s close friend Prateek, he presents and
elaborates the ironical picture of Prateek’s room in this way; Prateek’s room didn’t look like that of a hard working repeater in Kota. Beer bottles, cigarette buts exceeded pends. The walls had posters of scantily-clad women instead of Resonance circulars. (Bhagat 80)

This sight of bottles and cigarettes make him realise the hollowness of the systems in which he has been pushed by Baba. He comes to the realisation that it can afford him neither intellectual food nor promising career. What Prateek comments about his aims and objects only denote how the youth of India is wandering in the wildness of nothingness? Prateek has no anxiety of higher percentile and makes a careless comment:

Nothing, reality check for my parents. Both of them are teacher. Hopefully, the passing of two years and half their life savings will make them realise that their son can’t crack any entrance exam. (Bhagat 80)

Through this instance C. Bhagat shows the philosophy of rich modern youth. Neither, Prateek nor the atmosphere of Kota makes any impression on Gopal. The worst hardship in the life of Gopal occurs in the form of death of his Baba, the end of the family structure.

Gopal achieves the sky heights of success and prosperity but loses the harsh ground of reality manifested in his dream of family peace and his strong desire for love. In the realisation of the self-guilt of Gopal, when he goes to Raghav’s office
at that time he realises how Raghav is better than him. C. Bhagat retains the sublimity and good sense of human spirit. For Gopal it was an utter loss, to sacrifice his childhood love and sensibility, no hopes and no dreams. In the rat race of success, he feels himself a looser. The realisation of the guilt by Gopal helps C. Bhagat to establish his vision of the sublimity of human spirit, when Gopal makes a confession:

I realised why Keshav kept coming to me. Once upon a time, I was Keshav – sweet, innocent and unaware of the world. As life slapped me about several times, and thrashed the innocence out of me, I had killed my Keshav, for the world didn’t care about sweetness. Then why didn’t I crush Raghav completely yesterday? May be that Keshav hasn’t died, I told myself. May be that innocent, good part of us never dies we just trample upon it for a while. (Bhagat 267)

When Gopal goes to meet Raghav in his office, he gets to meet a young boy Keshav who according to Gopal resembles his childhood. He then realises that he and Keshav were the same but the only difference between them was that he himself had given into the corrupt system but Keshav still possessed his innocence. He realises that Raghav is the better man and vows to make amends. Gopal allows Raghav to get married with Aarti. Gopal opens the scrapbook which is given by Aarti and sees that Aarti confesses her love for him there. Gopal sacrifice his love
for the betterment of Raghav. It is directly related the heart of Gopal and he sacrifices his love for the sake of doing better in the rest of his life. (Bhagat)

This novel stands for the revolutionary spirit of C. Bhagat. Raghav do not get admission in IIT, even though he was eligible for that. He listens to his inner voice. He serves the downtrodden of his city by communicating their pains through the media to the responsible authorities. He emerges as a successful journalist. He continues to serve for poor even after his printing press is destroyed. He himself wrote news on paper and distributes them to the social activists. It was quite tough job but he does not give up his service. In the end, the exploiter yields to the revolutionary spirit of the journalist.

Gopal, the big exploiters of the students as well as Raghav’s main enemy, surrenders to the Raghav’s revolutionary spirit. Gopal sacrifices his love, Aarti to the savior of the poor and wretched. Many writers often portray their characters killing each other for woman, property and egoism. They portray their women giving up their mates due to the lack of physical facilities. On the opposite, Bhagat’s women get away from their partners due to the lack of time. Aarti of Revolution 2020 craves to borrow some time of her mate, Raghav but she fails. She depicts her pain thus, “I am lonely too. Raghav has no time” (Bhagat 248). She feels uncomfortable with the revolutionist. Bhagat reposes humanity in his characters more than any normal aspiration. They do not die for the failure in love.
Instead, they live for the sacrifice in love. On the opposite, they fail to keep promises with their friends.

4.2.2 Minor Themes

Bhagat also illustrates some minor themes like passive politics, struggle for existence and optimistic view.

4.2.2.1 Passive Politics

In Revolution 2020 Bhagat unearths how his protagonist faced with political system. In this novel, C. Bhagat shows passive politics through Gopal. Bhagat also depicts the interference of politicians in educational field. Gopal involve in the company of an MLA Shukla. He is corrupt politician. As soon as Mr. Shukla comes to know that Gopal owns fifteen acres of land on Lucknow Highway, he becomes highly sympathetic for Gopal. His focus is at the land of Gopal than at his career. Gopal opens an Engineering college with support of a MLA Shukla and he completely gets involved in politics.

4.2.2.2 Struggle for Existence

In this novel, Bhagat depicts struggle for existence of Gopal, Raghav and Aarti. All of them struggle to find love and success as well as their own existence. He depicts Gopal’s struggle at Kota and his struggle for establishing his own
college. With the help of an MLA Shukla, Gopal tries to make his own identity in society. With Shukla’s help he establishes his own college. C. Bhagat also depicts Raghav’s struggle for establishing his own newspaper and his struggle against corrupt system. Raghav starts his own newspaper entitled ‘Revolution 2020’. He tried to find out all the corrupt practices of an MLA Shukla. He became emerging hero of Varanasi when he finds out the all scams of corrupt MLA Shukla. Finally, Raghav makes his own identity in society as an emerging journalist. C. Bhagat defines the predicament of the modern man.

4.2.2.3 Optimistic View

The optimistic view has been explained in Bhagat’s novels. This novel also stands for Bhagat’s optimistic view. C. Bhagat shows that, his characters hear their inner voice. Instead of joining the IIT-BHU, Raghav serves the poor people of his city by taking up journalism. He shows a genuine concern for the pains of the poor, downtrodden through the media. C. Bhagat points out that Raghav emerges as a successful journalist even after his printing press destroyed. Bhagat shows how exploiters yield to the revolutionary spirit of the journalist. Raghav writes news on the papers and distributes them to the social activists. Here, Bhagat shows the ray of hope. Aarti save humanity from being abused and disgraced.

The realisation of the guilt by Gopal helps C. Bhagat to express his optimistic views. When Gopal makes a confession: “May be that innocent, good
part of us never dies – we just trample upon it for a while” (Bhagat 267). Gopal also surrenders to Raghav’s revolutionary spirit. In Revolution 2020, the realisation of the guilt by Gopal helps Bhagat to establish his vision of the sublimity of human spirit. This novel stands for the revolutionary spirit of C. Bhagat. He has a global theme that is the failure of protagonists finally turns into the high hopes and dreams. In this C. Bhagat shows the theme of optimistic view in Revolution 2020

4.3 Conclusion:

Revolution 2020 concerned with the burning problems of the today’s young and enthusiastic youth. Today’s youth wants good job and peace in life but they are not in position to follow their inner voice. This novel stands for C. Bhagat’s revolutionary spirit. He reposes humanity in his characters more than any normal aspiration. They do not die for the failure in love. Instead, they live for the sacrifice in love. On the opposite, they fail to keep promises with their friends. In this way Revolution 2020 deals with various issues associated with education and reflect on family problems, corruption in politics and philosophy of life.
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