

RESEARCH ARTICLE



INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA
2395-2636 (Print);2321-3108 (online)

EXISTENTIAL GEAR UP THROUGH SILENCE AND REACTION IN BHAGAT'S
REVOLUTION 2020

KESHAV RAJ CHALISE *Ph.D.*
Lecturer, Nepal Sanskrit University
Nepal



KESHAV RAJ CHALISE

ABSTRACT

Chetan Bhagat, an Indian fiction writer has composed *Revolution 2020* based on the Indian socio-educational situation and the position of youths in the vast corrupted educational politics. The young people have endured their whole prime youth struggling against this edu-politics with wider attempt to destructure the system less system of politics in education. Raghav, a symbol of the fight against the edu-politics is the representative character undergoing his struggle for the search of his existence in person and the existence of the whole young generation in general. This article makes an analysis on his novel *Revolution 2020* (2011) from the existential point of view. The search of youth's identity is found in Chetan Bhagat's novel *Revolution 2020* because he projects the situation of youths struggling differently for the settlement of their lives. Raghav, Gopal and Aarti are the representatives of Indian young generation. They all have undergone different modes of struggle for their sustenance in the society.

Key words: silence, reaction, decomposing, assimilation, and existentialism

Introduction

Chetan Bhagat, born in New Delhi in 1974, and studied in the Army Public School, DhaulaKuan, New Delhi, is an inspiring author with the theme of youths' existential issues. He studied Mechanical Engineering at the Indian Institute of Technology (IIT) and then studied at Indian Institute of Management in Ahmadabad (IIM). He worked as an Investment Banker with Deutsche bank for eleven year in Hong Kong and moved to Mumbai with his wife Anusha in 2008. Later, he gave up his job to devote his entire time to his writings. Bhagat started writing from his school age. Bhagat's writing style tends to be simple with linear narratives and vivid storytelling. His protagonists tend to be named after Lord Krishna, like Hari, Shyam, Govind or Krishna with some mythic reference. The myth of his heroes not only foregrounds their personal issues but also

they reflect the picture of contemporary social situations focusing on the premises of the youths.

Based on the Indian situation, the novel, *Revolution 2020*, starts from hope and ambition of three Indian students who have different ambitions. They want to fulfill their ambition. They are three main characters in the novel who come from different socio economic background. Gopal comes from poor economic background and has ambition is to become economically rich. In the same way, Raghav wants to bring about a revolution in his life and city. The third is a female character named Aarti who wants to become and airhostess. Both Raghav and Gopal love Aarti and Aarti also loves both of them, sometimes one at a time and both on another. Most of time, Chetan elaborates the Indian society and relates the love relationship with three studies. These students reflect the whole socio-economic scenario of India. Three characters

represent for classes existing in Indian societies: Aarti, a girl from rich bureaucratic family; Raghav, middle class family and Gopal, poor people. Gopal's father suffers himself due to the economic burden of son's educational expenditure. This picture shows the image of the whole Indian society and how young people like Gopal and Raghav have been victimized due to the social and political system less system of India.

The novel, *Revolution 2020* is set up in Varanasi, the oldest city and one of the biggest cultural hubs of India. Three friends, Gopal, Aarti and Raghav, the lead characters of the novel, provide the readers the necessary spice required for a twisting tale to cook. All colors of life show up in their true perspective as the story progresses. Aarti comes from elite class, Raghav is a brilliant student and Gopal is neither affluent nor a good student. But his character gives the story the real punch and it is Gopal who connects most to the common youth.

Bhagat projects love, corruption and ambition as the burning issues of India today. He gives focus on the issues and projects by using simple and communicative language. His main focus goes on the life of Gopal who presents the average Indian lifestyle which is neither good nor comfortable. Such types of people face various problems in life and become the foremost victim of corruption. Gopal neglects his study and gives more priority to Aarti and spends all the time of study by roaming with the girl friend. Gopal fails to get success in life. His ambition remains only ambition, though Raghav is very near to his ambition and publishes a news letter by giving the name of *Revolution 2020*. By observing all the narratives of this novel, Raghav is the protagonist who struggles against ongoing corruption in Indian institutions. All the students of high school participate in entrance exam of IIT and desire to pass the exam and become qualified to enroll in Indian Institution of Technology. There is a Kota system in university which brings problems to poor students. High charge and unnecessary procedure is the main cause of corruption in Indian technical institutions. Gopal is an example of rise up character from the extreme corruption.

Existential Inquest

Existentialism is the philosophical and cultural movement, which holds that the starting point of philosophical thinking must be the experiences of the individual. Existentialism in the broader sense is a 20th century philosophy that is centered upon the analysis of existence and of the way; humans find themselves existing in the world. The notion is that humans exist first and then each individual spends a lifetime changing their essence of nature. Existentialism began in the mid-19th century as a reaction against the then dominant systematic philosophies. It is developed by Hegel and Kant and Kierkegaard. According to them it is individual who is solely responsible for living meaning to life and for living life passionately and sincerely. It became popular in the years following World War II and influenced a range of disciplines besides philosophy, including theology, drama, art literature and psychology.

Existentialism traces back to a strong 19th century mode of thinking initiated from Soren Kierkegaard. However, the name of the movement has to do with the action of Jean Paul Sartre. The trend of existentialism differs from one philosopher to another individually. It is the term from exist or existence that "denotes something active rather than passive" (Cuddon 294) having with the meaning to stand: Philosophically, "it now applies to a vision of the condition and existence of man, his place and function, in the world and his relationship, or lack of one, with God "(294). This trend highlights on the importance of individuality, freedom and the position of an individual.

Existential philosophy observes the situation of an individual and "is known as an 'individualistic' philosophy" (Flynn 24), and it aims at the extended form of existence from an individual to the mode of humanity in general. Every essence of existence begins from an individual because "being an individual in our mass society is an achievement rather than a starting point" (24). Again, each individual is a subject in his or her own way of life on the one hand and a part of social phenomena on the other. Living within a society, an individual is accustomed with "the time-bound nature of the human condition requires that existing as an

individual is always dynamic and under way, never static and complete" (24-25). One, depending on the circumstances, has to fight with the substantial risk of individuality.

One of the issues the existentialists is the argument that "existence precedes essence for it is held that man fashions his own existence and only exists by so doing"(295). In this process, an individual happens to get from what s/he does and gives essence to that existence. In Sartre's opinion "man is born into a kind of void; a mud. He has the liberty to remain in the same place. However he may try to come out of the situation though in vain. Man is always the part of the situation around him. Sartre argues that man "is always free to choose and free to negate the given features of the world"(Mauntner, 209). Albert Camus shares his ideas with Sartre that "the world does not give meaning to individuals"(209). The mode of absurd identity of man has been carried out with the sense of existentialism.

Nietzsche attacks on Christianity and questions on the existence of the God and limits the position of the God. Along with this notion, human being is thrown into the sense of nothingness that the life in the world is always a suffering, full of uncertainty.

Begun from the 19th century, Existentialism has come to the twentieth century in the mode of the essential solitude. Human beings are the victim of the situation but they have to try to overcome the situation into the mode of freedom and individuality. The major modern existentialists are Kierkegaard, Sartre, Camus, and Nietzsche. They have separate ideas on the individuality but they share the common sense than human have to undergo different modes because it is what they have to. In the 20th century existentialism has been greatly influenced by the method known as phenomenology linked with Edmund Husserl and Heidegger. They think that every consciousness is linked with phenomena. The universal truths, "is necessary for the basic consciousness"(208). In this entire situation, human consciousness is the outcome of phenomena or the situation.

Bhagat's novel, *Revolution 2020* reveals the sense of essential existence of the youths in the

Indian society. The major characters undergo different situation as their condition and their search of existence is through fight back.

De-structuring the System

Revolution 2020 primarily focuses on the problem of existence in the young generation. Raghav, Gopal, and Aarti are undergoing unusual problem of life. All of them, brought up in different family background, have got the identical school education. The identical education has not shaped their identical ambition of life. Difference in ambition and motif of life out of the same nurture and background creates different existential problems. Raghav wants to change the whole Indian system of corruption through the corrective mode. Gopal has an aim on how to earn money and become rich. Aarti tries to bring balance in their way of perception but ironically, she has engulfed the gap between even larger.

Raghav is always optimistic in his anticipation, though is found to have been a boy with the belief on reality and truth. He does not seem to be destructive and confessing the truth easily. He even suggests Gopal to confess the truth at every activity at school. He is ever hopeful in his aim and success in life that "one should not give up one's dreams so easily" (Bhagat58). Because of his hope, he has got success in every academic performance from school education to entrance examination for his engineering course.

Both Gopal and Raghav have kept Aarti as the central image for the success of life. Gopal has been closer to her, and has slowly prevailed her compassion and psyche as "he is a better student" (59). Similar type of hopefulness is expressed by Raghav on his birthday gathering at his engineering collage: "we have spent four fabulous years together. As we get ahead with our lives, I m sure always have a special place for our campus in our hearts" (147). He completes his education in engineering. But, he changes aim of life. He starts to work as reporter just with a determination to speak against the system. Raghav is always determined in his views towards the Indian system "it's my job to figure out the truth, that's all" (164). He never concerns whoever comes on his way from speaking against the corruption of Indian society and politics.

What makes Raghav resolute is the truth of corruption rooted in Indian society. He wishes to reveal it. He publishes an article pointing out the corrupted system of India. Gopal, involved in opening an engineering college with an association with Shuklaji, has also become the target of Raghav's anti-corruption media operation. The picture of the social corruption is like: "If we had a straight forward 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" (166). Shuklaji, a politically masked contaminated man speaks these words about the rooted but twisted system of India. Raghav intends to overturn this system. Everyone, especially the ones who can spend the money from the backdoor for all the procedures of permission can open the colleges, but the civic people are out of the approach of the private education. Raghav writes:

Surprisingly the inappropriate approvals and the resultant illegal construction are right there in front of our eyes. Unlike other corruption cases where the wrong doing is hidden (like the Ganga Tech Action plan scan), here the proof is for all to see, farms are turned into colleges, which then flout all norms to construct as much as possible. (190)

This voice in against of illicit formation of private educational institutions based on the black money is the major bottom of Raghav's attempt of decomposing the system. This struggle is not particularly for his personal benefit but for the welfare of the whole society and the generations to come. He thinks it is all wrong doing. He further elaborates: "This is not all, the city has a new hotel residential towers and office buildings where the VNN has taken its cut. We have proof to compare the vast difference between what is allowable and what VNN approved for" (190-91).

His academic and media assault starts with the system in education and the process of transferring black money white opening the private institute. The same happens in the construction of buildings, towers and hotel. Raghav has undergone many challenges from different forces. He has been sacked out from the post of a newspaper reporter

by the power of corrupted system. He has been accused of making social disorder and criticizing the power and politics. After that he has got even stronger determinism to achieve the ultimate aim through the publication of a news paper entitled- *Revolution 2020*.

Raghav has his logic for arrival /publication of *Revolution 2020* that is his goal. That India must have a full-blown revolution by 2020 and the power will be with the youth by then. It is possible to dismantle the old corrupt system, as Raghav intends to overturn the corrupted system and establish a new one that would strengthen the youth in power. He does not want to adjust himself in the established Indian corrupted system but wishes to make a revolution from within. This, in his opinion, ensures the change in the future of the young generation. Raghav, with the first publication clarifies his aim: "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 corrupt? India has suffered enough form childhood we are told India is a poor country, why? (205).

He has clearly mentioned that the leaders of India are the most corrupted and they have taken the whole system on their hands. It is the real situation of India. On the basis of the introduced problem, he justifies his aim:

This has to stop. We have to clear the system. Che Guevara, the great revolutionary, once said, 'power is not an apple that falls from a tree in to your lap. Power has to be snatched from people who already have it'. We have to start a revolution, a revolution that rests our corrupt system. A system that shifts power back into the hands of the people....(205)

He opines that this system less system has to be ended with reference to a saying he thinks he has an ability to snatch the power from those corrupted leaders. His ambition, here, does not necessarily mean to hold the power by himself but to make the people powerful instead. For this one, only the effort of a tile changes through the revolution. It may take time and the unified effort. He writes:

Of course this won't happen overnight. This also won't happen until the real suffering begins. As India's young population increases, we will need more good colleges and jobs. Soon there won't be enough people will realize who is fooling them. It could take ten year.(205)

Having with the confidence for the forthcoming changes, Raghav has quite optimistic opinions that the revolution may take the period of at least ten years. Ultimately he imagines that "Indians will get justice and the guilty will be punished "(2006). Raghav's goal, though not completely fulfilled in making a drastic overthrow of the system, has at least come to the point of publicizing the culprit when the corrupted ShuklaJi is on the jail. In spite of his failure in individual benefits and personal happiness, Raghav has been successful to start his goal of decomposing the hidden corruption of Indian society for the existence of the young generation and the generations to come.

Bracketing Together

The protest or the struggle takes different modes on the nature of characters in the fictional turn taking. One way is taking the strong reaction as Raghav has taken the way of. This reactionary mode appears as a struggle. However, the struggle can also be done silently and through bracketing together within the system. Gopal, as a central figure within the novel, has tried to protest against the Indian system adopting different steps. Ultimately he finds himself suitable in the position that he can be a successful man not through the reaction but through assimilation within the system.

By nature, Gopal is a revolutionary character. From the very school days, his actions are more revolting and strong. He is always willing to show his existence quite differently from others. Being the close friends, Raghav and Gopal have common features but Gopal is more having the nature not to accept his defeat. Even if he commits mistakes, he accepts it with the sense of proud and victory. This sense of victory even in the mistake is found when he reacts, "I didn't steal your tiffin," said I, 'I had three bites of your chocolate cake. You would not even have noticed' (Bhagt 13). He has stolen the tiffin of Aarti but denies it as stealing. He argues that

biting others Tiffin is not his stealing. The same nature has been reflected throughout his life and his struggle of life. He does not accept the fact of his weakness and never wants to be a loser. After his school education, Gopal joins in ITT EE for the entrance exam for his engineering getaway. His friend Raghav gets success in that entrance and is sure to get admission for the study of engineering. Being unable in the rank, Gopal thinks, "Easy to give advice when you are the topper. I imagined myself in a sea along with lakhs of other low rankers, kicking and screaming to breathe. The waters closed over us, making us irrelevant to the Indian Education system. Three weeks and the AIEEE tsunami world arrive"(24)

Analogically, he compares the entrance exam as a sea where many people get drown unintentionally. He is one of them as the victim of tsunami. This generalization leads him to the sense that he has accepted this exam as nothing than a process. He has rejected the notion that the entrance exam does anything because he has many options to get success. For this fact, he accepts that "I wanted to get into good engineering college. My father hadn't heard any good news in years" (23). Gopal has two exceptions to fulfill. On the one hand, he has to work hard to look good in front of Aarti and become a good boy, he wants to win the feeling of her and attract towards him. On the other hand, he wants to fulfill the deep rooted desire of his father being a successful engineer. His struggle for his survival in the sea of educational system dips into these two directions.

For the first, he has to struggle harder because Raghav has already passed entrance exam and he has become one step ahead in the eyes of Aarti. For the second, his father has strong devotion towards his son just to make him an engineer. So, his father accepts, "It is harder to manage family expectations than prepare for exam"(26). His father is always hopeful and encouraging to his son for the strengths of his struggle and says, "You can do it. You are right. Parental love obviously overestimating progeny's abilities"(26). Due to his father's encouragement, Gopal has created a direction of life to be an engineer and his approach to the educational system matters differently.

Gopal, from the family situation, has undergone, difficult situation of life. Having lost his mother in the very child age, he has been taken care of by his father who is a primary school teacher. His father has a good hope for the future of his son but has not enough financial supportive situations. Therefore, Gopal, from the very critical level is in the struggle of life and existence.

Being a loser in AIEE result, he doesn't accept himself as a loser. He is a real loser but doesn't disclose the reality to his father. He wants to hide the reality and thinks that his Baba is "happy to make the five hour journey" (31) to find out his result even in his old and fragile condition but Gopal thinks that it would be "to find out his son was a loser"(31). Gopal wants to escape from the horror of the failure in exam temporarily by postponing the message to his father. In this mode, he is derived by same psychological instinct of having the sense of conformation. On the other hand, he is afraid that "telling your parents you have failed at something is harder than the actual failure"(32). He is suffered from the psychological dilemma of to do or not to do. His suffering is expressed that "I wondered if I should suggest some options-suicide, penance in the Himalayas or a life of drudgery as a labourer?"(32). This extreme condition of his mental struggle gives a direction to his new mode of life. He has controlled himself, collected his psychological power. He convinces is father with his certainty that "I will do something, I won't let you down. I will become rich one day" (33).

His mode of life and his attitude towards his aim of life gets changed from this point. Previously, he wants to be an engineer for his professional career. But, he has a separate direction of life that he wants to be rich man by hook or crook. He has been in a forceful situation to make money for the family livelihood. He further justifies his situation: "My dad is not an ISA. 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"(36).

Having no clear destination of life from the very beginning, he creates his aim not for himself. He has been a squirrel within his situation. His purpose of life gets frequently changed. Initially he

wants to be engineer because of his father's devotion and inspiration. Secondly, the thinks it is necessary to be an engineer because Raghav was certain for that and he didn't want to be loser in front of Aarti. Thirdly, being an engineer is an obligation for him for his livelihood. If he becomes an engineer, it will satisfy his father and also be a source of life and happiness for him. Amid all these confusions, he suffers from indecisive position. Father wants to repeat the coaching to secure better mark in the entrance where as Aarti suggests him to join a college for his further degree instead of missing a year:

His struggle in the triangle of the situation has been depicted by his sense of expression in this statement. The first problem he is undergoing is the fragile economic condition, lack of money from the very background from which he has to fulfill the desire of his living father and dead mother. Still, his steps are under the uncertainty of the Indian social and educational networking and his mobility of constant follow up.

I had lost my grip. At least for the three months after Aarti cut me off. The spaced out Prateek became my new and only friend. I attended classes, though my hangover made it difficult to understand Benzene structures of radioactive isotopes. The teacher started to see me as a quitter and stopped paying attention to me. I become a sucker student, one of the no hope kids.(82)

He has been in a mental struggle in three modes: as an unsuccessful student, as a failure lover and as a financially weak person who has not been able to conduct even the simplest economic problems. He returns back to Varan as with nothing at hand. He does not get success in his entrance test even spending a year and large amount of money for that. Very sympathetically, he points out, "Tears filled my eyes and my ears buzzed. I wanted to tell him that spent nights doing assignments, sat through classes all day, improved my percentage. I had had a decent chance to make it. A few marks are all; it takes to fall behind ten thousand ranks" (105).

Gopal has properly depicted Indian situation of the youths in educational field on how

youths have become frequently the victim of the whole system. He has not been able to pass the entrance exam. After the death of his father, Gopal comes across in much more difficulty financially. He has changed the aim of his life. He gets associated with ShuklaJi, a politician cum a rich businessman and starts opening an engineering college, named Ganga Tech in Varanasi. He has jumped over the situation. Being a failure to enter into the educational excellence of engineering, he has been encouraged to open a college of engineering itself. He works in the college very hard both to get name and money. His mode of struggle gets changed. He agrees about his essence of struggle: "I have worked my ass off for three years, Raghav, three years, Sundays included"(163). This hard work has given him something in his life.

As his purpose, Gopal has earned money from his later decision, from Ganga Tech college. He has got a large beautifully decorated house and a car. The greatest motivation of all this success is Aarti and her relation with Raghav as boyfriend and girlfriend. From this relation, Gopal has understood properly that either money or the educational excellence is the source to get success in every other field. So, he has changed the purpose of life. The money is the greatest power in Indian system. Even the educational sector suffers from this pattern. ShuklaJi admits Indian fact that, "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" (166).

The Indian system depicted in the novel, shows that the education system is controlled by the money. As a result, the thousands of common people like Gopal suffer from the contaminated system. Especially, the economically haves can afford the education and those have-not cannot. Excellence and ability matter nothing. Even the education is taken as the business and the source of high level of earning. The people who have intention to earn money invest and expense on educational institutions and get higher income. The same is the expectation of Gopal from the college, Ganga Tech where he has been working as a director and makes

an inquiry, "when will we make money?" I paid five lakhs today for the inspection"(166). Opening a college means earning money in a roundabout way. The same thing is found when Gopal collects money from the students and fills SuklaJi's account, "for the first time I actually handed money to ShuklaJi's account. Many students paid their fee in cash. Farmer's kids, I particular brought money in gunny bags, with bundles of notes accumulated over the years"(188). He has been getting success in the business of education.

Gopal's struggle for money has been accomplished. He has earned enough money to build a large house with finest decoration. Then he has generated another desire that is the desire of the whole youths of the generation.

I fought my low self esteem. It's Okay, Gopal, I told myself. You're meant for bigger things. Just because you didn't an AIEEE rank, just because you didn't remember the molecular formula, does/t mean. You can't do great things in life. After all I had opened a college, lived in a big house and had an expensive car.(256)

Gopal has confessed that he has been undergoing a low self esteemed situation but he has earned a great position, high rank and money, house and car because of his hard work, however he has not been able to because an AIEEE. The changing motif for him is to get power. He agrees on Indian truth that "Power is never a bad thing in India"(256)

Politicians have got power, businessmen do get money and educationist gets respect. Gopal, as a businessman, has got money and he has been encouraged to be involved in politics to get power by ShuklaJi. Money and power go side by side, money means power, power means money. Being the owner of an engineering college, Ganga Tech, he becomes an educationist cum a businessman. His aim to get power gets initiated from SuklaJi. He wants to achieve it through his relation with Aarti, who is also a girl from politically renowned Pradhan family. His dream of coming in power, earning money and having the name and fame gets reflected in his monologue:

In a year, I could be an MLA. My university approvals would come within the space of a

heartbeat. I could expand into medicine, MBA, coaching, aviation. Given how much Indians cared about education, the sky would be the limit. Forget Aarti becoming a flight attendant, I could buy her a plane. If I played my cards right, I could also rise up the party ranks.(266)

Gopal's aim rises up when he gets success earning money from the business of educational institution. Money is not the limitation of the aim of life. In a roundabout way method, his involvement in politics would enhance him to strengthen his educational career and bring up the business of education at the front line. He has an aim to become a big man rather than a good man "they would grow up and take over the family business and political empire. This is how people become big in India" I could become really big" (267)

His social appearance and his reality collide to each other. From the appearance, he appears like an educationalist, who has played a vital role to uplift the educational situation of Varanasi with the holy service. But being attached with politically corrupted leader, ShuklaJi, his reality has been gone through a separate mode that he accepts "But will she love you if she knows who you really are? A corrupt, manipulative bastard?"(267).

In a nightmare condition he asks, "But are you a good person" within himself. This question is the general question to all the victimized youths of India like Gopal, thousands of victimized youths of educational corruption have taken a wrong way, however Gopal is the one who has settled himself within the educational channel of Varanasi. Despite all the scandals against, the institute, Gopal has approved himself successful to earn money and get self-existence in the vast ocean of corruption. So, he said a loud, " I work hard, I m successful man" (267). His financial and existential success in life is not through going against the established system of corruption, though he has understood it. As the victim of the system, he has changed his mode of life into the way of bracketing together with the system and he has become successful.

However, this success is not the source of his satisfaction in him. By the end, he gives up his desire to be a politician. Even he is ready to avoid his relation with Aarti. He imagines himself in the

position of Keshav the sick boy having nothing in life that he had met in Raghav's office of Revolution 2020.

Keshav is shortly appeared but the representative of the touching condition of the difficulties and suffering of life in the novel. His father has brought him along while meeting with Raghav begging help. Remembering back to his situation of the sympathetic life, Gopal realizes that, "life slapped me about several times, and thrashed the innocence out of me. I had kicked my Keshav, for the world didn't care about sweetness"(267). This realization of his reality shows that Gopal was once the most pitiable figure in the world having experience of many slaps of life; however he has been able to improve his situation with his hard work.

There is a great sense of the acceptance of the reality in life in Gopal. He has been an existential hero in the novel. He is going through all types of experiences of the suffering of life, has mostly realized that "sometimes life is not about what you want to do but what you ought to do" (268). A person derived by the desire can be the victim of the situation, but a man creating the will of life as per the situation can overcome all the difficulties of the life.

Silence and Reaction

Indian society and its structure depicted in the novel realistically present the complex situation of life; to all levels of the people, life is not easy in India. Bhagat has just picked up a discipline of life: the channel of education for the Indian youths, however many other issues are equally worth mentioning in the matter of struggle. Gopal and Raghav are just the specimens of other many similar situations.

Raghav tries to achieve his goal through constant struggle against the system and Gopal, after realizing the touch of Indian complexity, transforms himself to suit with the system. In both cases, they are involved in struggle though the motif is different. Raghav has thought beyond individual wish and freedom whereas Gopal's struggle is completely individual. Raghav wants to make India as an ideal state in which every individual automatically becomes rich and free. On the other

hand, Gopal has the view that the success of an individual may bring the whole nation into the successful mode.

Similarly, Raghav takes the resistive mode of struggle from which he has always been a revolutionary character. Giving up his real profession of an engineer and starting journalism with the purpose to overturn the Indian corruption system itself is highly risky and revolutionary. He has started to publish news paper: *Revolution 2020*, from which he expected to change the whole social situation. He challenges his friendship with Gopal and becomes indifferent in his relation with Aarti just concentrating on his struggle. But he has frequently been victimized and made alone. Aarti's relation with him becomes passive due to his secret motif of struggle because of which Gopal lures Aarti with his devotion, material prosperity and zeal. However, Raghav is not ultimately a successful character. He is the epitome of Sartre's Sisyphus. He struggles and struggles but gets nothing in his aim though the novel ends with his marriage with Aarti. This marriage does not bring happiness as much as he had expected he would get from the successes of his intended revolution.

On the other hand, Gopal has been a successful character till the end of the narrative plot. However, he has been seriously and strongly victimized many times. One after another, he has changed his aim of life. He does not become successful in becoming an engineer; even he does not pass the entrance exam. The satire on the Indian education system he has taught is that a failure engineer has organized, conducted on engineering college and produced many engineers. The life of Gopal is always uncertain fluxing into the gulf of problems, failures and instabilities. His attachment with ShuklaJi in establishing the college is a result of his search of stability in life that he is assured to have got earning for his life. The novel ends still with uncertainties for him. However, he represents the feelings of the writer both as the character and the narrator.

Not only Gopal and Raghav, but also Aarti is in the situation of constant struggle in the novel. Being the daughter of a prosperous political Pradhan family, she has nothing in lack but her struggle is not

financial. But it is for her career. Strongly wishing to be an air hostess, she becomes a receptionist in a hotel that exactly doesn't suit to her family background. Still she does the job for her individual freedom of existence. Her role is always bringing Gopal and Raghav in balance. However, the central cause of the conflict between them is Aarti herself.

Gopal's father, a school teacher represents for the whole situation of the professionals in India. Having lost his wife earlier, he has always dreamt to see his son as an engineer that he never sees. He has no money but has the great enthusiasm, courage and hope. For the same, he hides all his problems of life and provides greater inspiration to his son. He also dies without getting his wish fulfilled. Not only is that, Keshav, the victim of the corruption who visits at Raghav's office for support another pitiful character who struggle just for his life.

Conclusion

Bhagat depicts Gopal and Raghav to symbolize two distinct modes of existential domains. The struggle for human individual and communal identity can be done either through strong revolt and reaction or through silent acceptance for personal benefit. Raghav is the emblem of revolt but in a gentle and academic level. Similarly, Gopal is the symbol of silent resistance where he has found himself a successful man in the vast ocean of Indian corruption. Gopal's father represents for the essential struggle of the professionals and their predicament in India. Aarti struggles silently for her freedom of life from her level. Despite being from the higher social situation, she is in the long run of her struggle working in the hotel for the search of her existential survival. Keshav is victimized by the system, but unable to raise his voice against all the system of educational corruption. He comes to the point of revolt with Raghav at the end.

By presenting all these diverse characterizations and situations either as the revolt to decompose and de-structure the system or as a silence to resist the system from different modes of life, Bhagat properly anatomizes the real struggle of the youths in Indian society.

References

- Abrams, M.H. *A Glossary of Literary Terms*. 7th ed. New Delhi: Harcourt India,2001.Print.
- Bhagat, Chetan. *Revolution 2020*. Calcutta: Rupa and Company, 2011.Print.
- Cuddon, J. A. *Dicionary of Literary Terms and Literary Theory*. New Delhi: Penguin Books, 2010. Print.
- Devangshu,Datta. "Revolution 2020: The Picture of Changing India". *Outlook* 3. 15. 4.2010.Print.
- Dreyfus, Hubert L. and Wrathal,Mark A. ed. *A Companion to Phenomenology and Existentialism*. USA. Blackwell Publishing. 2006. Print.
- Flynn, Thomas. *Existentialism: A Very Short Introduction*. New York: Oxford UP, 2006. Print.
- Mautner, Thomas. *Dictionary of Philosophy*.New York: Penguin, 2010. Print.
- Michelman, Stephen. *Historical Dictionary of Existentialism*.Polymouth: Scarecrow Press, 2008. Print.
- Tukaram, JadhavArvind. "Representing Metropolitan Youth Culture: An Assessment of Chetan Bhagat's Novel".Web.Feb 22, 2017.
-