

DELINEATION OF INDIAN REALITY IN RAAG DARBARI

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ABSTRACT

Development at the level of villages is very important for the growth of India. Raag Darbari shows a disillusioning picture of Shivpalganj where people live with umpteen misconceptions regarding health, education, politics and career. It is worth discussing these all self created confusions.

KEYWORDS: *Politics in Teaching, City, Village, Jawahar Lal Nehru, Relative Density, Class, Caste, Visible Disease, Hidden Disease*

INTRODUCTION

The reality in the context is that people from this country are more argumentative and less practical. In Ragdarbari the impracticality of people is reflected. In the satirical comment on the unavailability of doctors and engineers is the major problem in the country because people are destined to become poets.

The following lines are showing the real condition of the education system:..the country has to produce engineers and doctors. They will only truly be engineers and doctors when they go to America or England, but some initial work — the take-off stage is to be done here. That was the kind of work being done by the Changeable Vidyalaya Intermediate College. (Raagdarbari 15) Khanna Master was a history teacher but at this time he was teaching an intermediate class English. (Raagdarbari 20)

They can even invent some couplets on the Bhakhra Nangal Dame that the God has chosen their town only for such a lovely creation. Once they see any woman lying on the bed in the hospital, their inner feelings come out with some poetic lines of Mataram Bihari on such serious occasion too. Though a great backwardness is a hindrance in producing some professionals like doctors or engineers, people in Shivpalganj think that they are going to go the USA for becoming doctors and engineers and before that the Chaganmalcollege is going to prepare their base.

The condition of police system was reflected in the following lines: Just outside the gate constable on duty — no doubt in order to be in a position to keep constant watch at night — was asleep, propped up against a pillar. (Ragdarbari 9)

The problematic education system of this college is very much visible in the incident when a teacher is teaching “Aapekshik Ganatv” and a student asks about it as he is not able to understand it. The teacher makes him understand that it is called Relative Density; the student puts the objection on this by saying that he is teaching English to them then not

Science. The teacher uses a local abusive word “Sala” for giving the argument that without English how it is possible to understand science. All the students start laughing at this argument not on the logic but for the use of word ‘Sala’. The teacher also starts laughing at this and tries again to make them understand the concept. He says that it is like two people are the competitors in the business of flour mill and one earns 500 rs a day and another only 400 then the 100 rs more profit is Relative Density. This is again objected by students by arguing that one can’t earn that amount in a month. The teacher objects and tells them that he also had one flour mill in the village and earned that much. Thus a reader can see that in the classrooms, there is zero environment of serious study. This is the real environment of the Indian education system in the rural areas.

The environment of animosity is prevailing everywhere, the teacher starts talking about Baiman Munu who is famous for his cleverness and crookedness in business. This munnu is actually famous by this phrase of Baiman Munnu as per his activities in the village. The teacher was discussing all this with students as they were not to study but to discuss the animosity of the teacher with other rivals.

Discussing the rivalry the teacher forgets explaining the Relative Density and the students try to ask it but the result is same that the discussion moves towards the useless discussion on the rivalry in the business of flour mill In the rural area the police protection is a myth. Police are not given proper weapons and they are handling the matters as they know everything. They are very less in number and a large area is for them to protect.

Rupan babu is in tenth class for last many years and he is not very mature to deal with the politics but his father is bigwig of the college and he is his reflection. Rupan handles multiple matters of the villagers as he visits the police station and informs about the letter given by dacoits to Ramdin in which an amount was asked by him. Ramdin is their anti-party and this letter was also fake as Rupan babu is shown admitting in his inner self that he has made someone from his group to write this threatening letter to disturb the life of Ramdin and he himself after doing it comes to the police station to request for the protection of Ramdin posing as the good fellow of the village. This is called the politics.

Rupan is not an old age politician of Shivpalganj rather is the younger boy who is enjoying the authority of his father; he seems very lean and long with his typical dress but authority was he was extremely powerful. The college run by this family was the biggest source of their politics as he can provoke many students against anything and the students can create boil at the indication of his. Rupan was such a fellow who knew that to take the favor of all people he is to help from a thief to an honest person. For him a dacoit and the policeman or a cheater in the exam and principal all are same; he does no partiality. It shows that the local politicians take care of all sorts of people to gain the votes or support from them. This is a reality in Indian politics that

Vaidhya Ji was a man who was the controller of all the stupid illiterate small politicians in the village. He was a philosophic person as he is to give treatment to villagers without any charge. He defined illness into two categories of visible and hidden disease (Gupt Rog). He tells that losing sperm is the reason for all problems. According to him one of it is formed at a very high expense and this expense is more than the expense of bomb-making. Listening to this explanation, his assistant Mangal who is called Sahnichar by people puts his head before him in respect and says that he is God.

The major political move from Vaidyaji was making mangal Singh who is called Sanichar pradhan of the village to use his meek personality to rule over silently. The following conversation between the two is

the enough to understand the reality of the situation. "Listen, Mangal Das, this time we want to make you the head of the Village Council." "Sanichar's face contorted. He folded his hands in supplication, his body thrilled, tears sprung to his eyes. He was like a neglected, third grade, village-level party worker with venereal disease who receives an order appointing him the chairman of a medical council. '... Aree, no Maharaj ! It is enough that you have considered this unworthy creature worthy of such a thing! But I do not deserve this honor!" (106)

This Sahnachar shows the importance of Bhang in such an elegant way to Langad who has come to meet Vaidyaji. The way the importance is explained leaves the Langad perplexed. He is a disciplined man and finds it very awkward. He fights against the corruption as refuses to give bribe to the clerk of court for the copy of an office document. Vaidya ji knows it and he encourages him to do it but he knows that the system is so corrupt that he is definitely going to fail and he fails in this struggle.

The same time the principal of the college also came there and he was also offered the glass of Bhang and he refuses first then later on the statement of Rupan, he drinks it. Vaidyaji says that it is not Bhang rather it is full of almond, resin, and cardamoms; cardamom is helpful in keeping sperms strong (*virya fattata nahi hai*) and almond produces them more in the body.

The leaders of the town are doing such nonsensical talks which are misleading and misguiding. People are sick to gain the favor of such people because they have power in their hands. The moment clerk call Vaidyaji "Chacha", the principal repents a lot that why he is his own father. He wants him to be his father so he could have become more powerful in the system. The despair was very much visible on the face of the principal.

The way Langad bends like a hen at the doorstep of Vidhyaji because he belongs to a lower caste slaps the reformative measure for removing caste discrimination.

The light reaction on the scam of cooperative is shocking for the readers as Vaidyaji takes it as his right; the arguments are given that there has been no scam in the society and people have been suspecting them for keeping flawless records; now there is the scam then it proves their truthfulness.

Vaidiyaji was bound to do corruption: Like every great Indian politician he loathed politics and make jokes at the expense of politicians. Like Gandhi he took no post in his political party...but in the matter of the Co-operative and College his hand had been forced and he had agreed to it being forced. (Raagdarbari 29)

The matter of master Khana is also discussed and Vaidyaji guides the clerk that he should not go violent against the master as it is the rule of the politics that one should respect one's enemy. The clerk was not satisfied with this he says that the only treatment of such people is to slap hundred times and at the count of 99 forget the counting to count again.

The pahlvan Badri takes the rickshaw for reaching Shivalganj and it shows the lifestyle of people who are doing works like selling tea or pulling rickshaw. They pose themselves as living a life of a king. The rickshaw puller is in the impression that he is the modern man and his aim in life is watching cinema and smoking cigarette. While telling him about his life the rickshaw wala comments on the pahlvan that good muscular body is of no use because before the gun,

bomb and knife no muscle can resist. At his, Badri feels annoyed and he grabs him by the vest and says that he is not Thakur why he is calling him Thakur. He is Brahmin and at this, the rickshaw puller understands that he is crossing the limit while babbling.

“The Brahmins and the Thakurs are the two dominant castes that compete to control social and political power. Vaidyaji and Ramadheen constitute the two power blocs in the village. Both wish to dominate the village panchayat by stacking it with their own men.” (Roy 22/JAN/2018)

Another character Ramdhin is an opium dealer and it is said that this business has one bad thing and that is it is against the law. Ramdhin argues that the government has not asked him before making this law. He gives more arguments that such rules are wrong and these are made during the time of English rulers as Gandhi ji was also against them. Here the misinterpretation of history is reflected where the facts are distorted. He tells it before the magistrate that these are all plants which produce poppies, and the opium is used for medicinal effects also. It is useless according to him considering the business of opium selling as illegal. He is given the sentence of two years after his lecture on poppies. People in India are prone to corruption because there is no progress in this country without it as the prevailing wrong rules and philosophies. If one wants to earn a lot of money he has to get corrupted.

Ramdhin came to Shivpal ganj and settled there after his business gets off. He is the man who makes the villagers of Shivpalganj know how to play cards and lecherous life in Calcutta; He misguided the villagers and made his nephew Sabhapati of the village. People of the village could not understand the reason for it and later it was revealed that he was appointed in the village to go to jail if his uncle Ramdhin does any scam in the matters of lands.

Jealousy for each other is at peak. The principal of the college is highly disturbed by this idea that Khana has put an application for becoming vice-principal. Rupan babu also advised him to appoint Khanna as vice-principal because he is the senior most people in the village and in the absence of principle it is difficult to handle the management of the school. Listening to this, the principal is perturbed and he goes into his cabin and orders to call Khana. In his office, different calendars are hanging which are given to him as the gift by the retailer with the stationery of the school. These calendars are having strange advertisements which intend to give a serious message but actually seem ridiculous. One ad on the page of the calendar, there is a girl who is wearing a suggestive sari and offering something like laddu to a man. In another advertisement for the page of calendar, someone has crossed the limit by taking the name of pt. Jawahar Lal Nehru for the selling the wine brand. In another advertisement two, fiveyearold boys are found lying on the mountain with rifles and this is for advertising some bags. Assessing this advertisement it is very clear that people of Shivpalganj are illogical and corrupt. They intend to misguide the people by giving them temptation of a beautiful girl or a big famous name like Pt.Jawahar Lal Nehru.

One student was caught up by the teacher with a love letter written to a girl. He was warned not to do it in future but next week he was found with a local gun. He was taken away by police but the total case was changed by the police by saying that he did not have the gun rather a piece of iron. Villagers were shocked to see the corruption of the police system. It is very common in India that police changes the cast totally for their own profit. The incident of thieves in the village was strange. The police had the objection to the action when people threw lathi on them because according to police this is an inhuman act.

The meeting of the authorities of the school reflected the inner mindset of people; there was sheer politics in which people were blaming each other as Khana, Malviya was against the Gayadeen, Vaidhyaji and his members. They wanted the annual election of the college manager as Vaidhyaji was the manager of the college for a long period. In the whole conversation, Gaydeen was ridiculing Khana and Malviya for their revolutionary ideas. Teachers complained that the principal uses wrong words for them and a lot of tactics for proving them wrong. The argument was given that it is the same in all offices, no one can change it.

Vaidhya Ji and his team members were trying to dominate the Kahana and others. Other teachers told in rage that there would be violence if these things would not be stopped. Vaidyaji heard the speech of prime minister of India in which he said that Grampanchayat is very important for the development of the village. He thought that he is not having control over Grampanchayat that is the reason that Shivpal ganj is not growing well. Looking at this situation it is surprising that he spread corruption in the village but lives in this impression that he was the axis of the Shivpalganj for development.

The encroachment by the brother of Ramdheen and giving his licensed gun to dacoits to loot is very common incidents in the village. Corruption in the mines is also part of their life.

People and authorities of Shivpalganj are well aware of the backwardness of their town. They understood it well that if they lose it there will be nothing in their hands. The age of the police inspector was sixty-two years and on paper, it was fifty-nine; this shows how people manipulate the age in their documents in India. In another talk among the Rupan babu and police inspector while playing cards it was revealed that people in the police team were corrupt as the inspector said that in foreign countries, criminals themselves admit their crime and in reply, Rupan babu said to stop expecting the foreign policies otherwise his most members will be behind the bars. The habit of inhaling Ganja was the part of life; each and everyone supported the use of it. In the temple, the pujari was using abusive words and devotees also participated in it. There was no sanctity of religion. People felt free to do the rash behavior.

Rangnath gave the correct information about the idol in the mandir. This information was the contradiction to the information given by pujari. On this matter the hot talk took place. Rupan babu said that it is the mistake to get educated. Their other companion started pushing the young girls and he did it for a long time as a great task. Sanicher also did the same as it was written in the religion that to touch the chest of women and girls in the fair was a tradition. This thin and lanky man got such agility for doing this that it seems that any company in America can use this scene for the ad of their tablet for energizing any human body. Rangnath was educated and he stopped him once when he was about to touch the cheeks of a young girl and in reply Sanichar told that it was the style fares are enjoyed in India.

V.K. Baranwal and Bijay K. Jha's comment on Raagdarbari is appropriate to quote here: "The world of Shivpalganj turns before our eyes like a kaleidoscope – revealing, squalor, wealth, poverty and the hunger of myriad characters who employ any means at their command to attain their ends." *Masterpiece of Indian Literature*, Vol. I, ed. K.M. George (454)

Writing about Indian democracy and the state it has produced is an extremely elusive task. Politics is often complex, contingent, and produces the strangest juxtapositions that elude our best attempts to understand them. Anyone with minimum self-awareness will recognize the fact that our ideological certainties sometimes obscure more than they reveal about the contest of values in politics. Our frameworks of caste, class, power, rationality, interest, take us some

ways. But you always get the sense that something is happening in politics that is certainly shaped by these categories but also exceeds them. (Mehta Revisiting Shivpalganj)

The fight of partridges in the fair was the example of the fight or clashing among the authorities of Shivpalganj. The meeting of Panchayat on the case of Chote and his father was extremely strange. The language people were using for one another was heinous. After this, the annual meeting which has been taking place after many years takes place. All the students of the school were standing outside the school with cricket bats and hockey sticks. They are the protectors of the school authority Vaidhyaji. All the members came and it was the scene as the school students are educated for the purpose of creating violence. These students started shouting slogans of Lord Rama (sia var ram chander ki jai) and no one is better than Indian in shouting slogans. Again Vaidyaji was elected as the manager of the college. All the people who were from the side of him became more powerful. Chote Pahlwan instructed the principal to instruct all the students to practice cricket as in reality as they do not know how to hit the ball. He said that they hit the ball as they are killing a snake on the ground.

In the politics, Rupan and Rangnath both thought that the principal was not doing his work properly and he exploited Khana Master a lot. Rangnath has sympathy for him and he convinced Rupan babu also for the same. Both thought to given the principal a lesson. They planned to support Khana and after some time they were in planning to replace the principal by Khana master. On the other side, Sanichar was in planning to do something big in the village before showing his candidature in the election, as he heard by others that before election every candidate used to go in the area of the people and distribute the bundle of money to them. He wanted to give a good impression on people by doing wrong things. The people of that village were in habit of appreciating a corrupt person only. He took the help of Kalika Prasad who was famous for forfeiting fund given by the government. Vaidyaji was informed that Sanichar was roaming in the city and village with Kalika Prasad and that was a bit disturbing to Vaidyahi. He was called up before him. Sanichar proposed the scheme of opening a trust for the village and he was in the chance of getting fund by the government for that. He elaborated everything and Vaidyaji was happy listening to this.

The office politics in the offices is common; Khanna master wrote one application for leave but that was canceled by the principal. At this they both had an argument and the principal even reminded him to write correct spelling of holiday correct. Both of them reached the police station and lodged complaints of life threat against each other.

Sanichar was actively participating in the election of Pradhan. He has planned many things. He wanted to beat his enemy Ramdin. He went to a place where people were tying knots by the name of Hanuman Ji. While tying the similar knot for winning the election he used some bad words for Ramdin and shouted Jai Bajrang Bali Ki Jai.

Rangnath visited a shop and found that there is a photo of Gandhi ji in a very awkward laughing pose. He was with the principal of the college and said that he wanted to slap the painter of this photo of the father of the nation. The principal gave the logic that a local shop wala could only afford a painting of a local painter he could not have used a painting of Picasso. On this example, Rangnath and the principal had a long discussion. Rangnath told him that mentioning the Picasso was strange in Shivpalganj. The principal then started telling about his history teacher who such a non-sense that while teaching about king Ashoka he explained that the king was very important in the context of present politics. The principal told that the same professor one day started asking the meaning of the word "Vimaan". He gave the meaning of the word that it is for seven-story building. It was like hell that anyone can give any meaning of any word or of any character of history.

The principal tells that he has three sisters and he is going to bear the expense of their marriage then he shows that without the support of Vaidyaji he is nothing and he has to become beggar without the support of him. Rangnath encourages him that if he is not the professor in any university because he challenged the knowledge of his professor and he got fewer marks. The importance of voting was just to cast it. People were not interested in the details of democracy. They knew it that whosoever would win was going to grow himself with money and power.

He says that being the principal he is not less than vice-chancellor of any university. In reply, the principal says that he considers himself even better than a vice chancellor because a vice-chancellor has to run after many people but he is free and powerful under the rule of Vaidyaji.

The whole system shows the reality of the education system and political structure in India. People are in a sort of corrupt protocol. One powerful person makes his team and they all use the power of that man for their personal profit and political purposes.

The vote politics increased as Ramdin was trying to stop people for electing Sanichar as pradhan. He visited many people and strictly instructed them from it. It is the tradition in the village that before election political people start distributing a lot of things among the people like distributing blankets and providing food, helping people financially, development of the constituency.

Sanichar wins the election by hook or crook with the support of Rupan babu. When everyone asks about the trick by which Sanichar won the election. Rupan told that he has three tricks for winning the election out of which he used the trick of Mahipalpur. Two more techniques they have Ramnagarwali and Nevedawali. Under the technique, a wrong complaint was lodged against the opposition party and putting the wrong picture before the magistrate.

In the scene of one of the cases in the city against a person in the village, all the villagers of Shivpalganj reached the city to enjoy the hearing of this case. They enjoy such incidents; there is the court whole village reached to relish the case. Someone was smoking bidi and one woman was found feeding a kid so all the people started staring her for this. This was the case against the Jonathan and Chote Pahlwan was to give evidence against him; this has become historically important in the history of Shivpalganj because Chote was the person from the team of Vaidyaji. In this case, the evidence was a man who has been given his statements in multiple cases in the support of the police. The prosecutor of the other party tried to prove him bought evidence that is in habit of giving wrong evidence in the support of Shivpalganj police.

Chotelal declared the Bela a characterless girl as he says that he has seen her with Jonathan. Gaudin was the under pressure because his daughter was insulted.

CONCLUSIONS

Ultimately, all the people who are innocent suffering and all the rogues who are financially and politically powerful are happy and running the system as the puppet. Shivpalganj has become the center of power run by the Vaidyaji. It is very painful to see the status of justice and politics in the country. Shukla himself was an administrative officer and saw the corruption very closely. He was the part of that administrative system. The details of the text are not obsolete because it has relevance in the present.

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