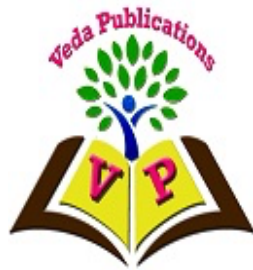




RESEARCH ARTICLE

**A PSYCHOANALYTIC INTERPRETATION OF AARTI
IN REVOLUTION 2020**Sujani Tata^{1*} Radha Madhavi K² Padmavati PV³ Manjeera Ch⁴^{1*}Professor, Vasireddy Venkatadri International Technological University, Nambur²Sr.Asst.Prof. Sri Vasavi Engineering College, Tadepalligudem^{3,4} Asst.Prof. Sri Vasavi Engineering College, TadepalligudemDOI: <https://doi.org/10.54513/JOELL.2026.13209>**ABSTRACT**

This paper analyses the triangular relation between Aarti, Raghav, and Gopal in Chetan Bhagat's "Revolution 2020" using Sigmund Freud's psychoanalytic ideas. It centers on the Id, focusing on how unconscious desires and the urge for pleasure affect their emotions.

Now, Aarti's main crush is on Raghav. Yet, she gets closer to Gopal, likely because she needs affection and feels secure with him. Plus, Gopal constantly adores Aarti for similar subconscious reasons—his wish for comfort outshines any logic or ethics.

This paper dives into how Id, Ego, and Superego clash in this triangle, showing the battle between primal urges, right and wrong, and smart choices. Following Freud, the paper says the complicated feelings between Aarti and Gopal come from trying to blend what they want personally with societal norms and morals.

In sum, the study proves that characters act based on hidden drives, stirring up emotional turmoil right at the story's heart.

Keywords : *Sigmund Freud, psychoanalytical, Chetan Bhagat, Revolution 2020,**Id, Ego, Superego***Article history:**

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INTRODUCTION

A psychoanalytic look at Aarti, a key character in Chetan Bhagat's *Revolution 2020*, shows she has a complicated personality. It's shaped by her hidden wants, emotional struggles, and society's expectations. Although the book mainly follows Gopal Mishra and Raghav Kashyap, Aarti has a big impact on both guys' emotional journeys (Bhagat). Using Freud, Jung, and Erikson's ideas, we see that Aarti battles with desire versus duty, wanting personal happiness or sticking to social norms, and feeling safe emotionally instead of having an ideal love.

It isn't just about seeing her as a love interest. Psychoanalysis lets us dig into why she makes certain choices based on hidden motives. When we look at her time with Gopal and Raghav, we see major inner stress around connection, figuring out who she is, needing someone emotionally, and clashing personal wishes with what society says she should do. So, Aarti comes off as very torn up inside, doing things that show both what she thinks about consciously and her emotional needs that she might not even know she has.

LITERATURE REVIEW

Several scholars have examined *Revolution 2020* as a social critique of contemporary India. Studies primarily focus on the themes of corruption, ambition, love, and the commercialization of education. Researchers argue that the novel exposes systemic corruption in educational and political institutions while portraying the moral dilemmas faced by Indian youth.

G. Karthigai Selvi (2024) observes that the novel reflects modern Indian society through its depiction of socio-economic inequality, youth aspirations, and societal pressures. The study highlights how the characters' struggles mirror the realities of contemporary India.

Vasanthakumari and Kalaiselvi view the novel as a journey of self-discovery, emphasizing Gopal's transformation and Bhagat's concern with social reform, ethical values, and personal redemption.

Recent studies have also approached the novel from Marxist and ecocritical perspectives. Marxist critics examine class struggle and economic determinism, while ecocritical scholars explore the relationship between human actions and environmental concerns within the narrative.

METHODOLOGY: A STUDY OF AARTI'S CHARACTER IN *REVOLUTION 2020*

This study adopts a **qualitative textual analysis** approach to examine the character of Aarti in *Revolution 2020*. The research focuses on Aarti's role in the narrative, her relationships with Gopal and Raghav, and her significance in the development of the novel's central themes of love, ambition, morality, and personal choice.

The primary source of data is the novel itself, while secondary sources include scholarly articles, books, and critical reviews on Chetan Bhagat's fiction and character studies. Relevant passages, dialogues, and narrative descriptions related to Aarti are identified and analyzed to understand her personality, motivations, values, and contribution to the plot.



The study employs a **character analysis approach** supported by psycho-analytic theory. Particular attention is given to:

- Aarti's role in the love triangle involving Gopal and Raghav.
- Her emotional and psychological development.
- Her values, aspirations, and decision-making process.
- The influence of societal expectations on her choices.
- Her significance in highlighting themes of love, sacrifice, and morality.

The findings are interpreted through close reading and critical analysis to assess how Aarti's character contributes to the overall message and thematic structure of the novel.

AARTI'S PERSONALITY STRUCTURE: THE CONFLICT BETWEEN ID, EGO, AND SUPEREGO

In Freud's view, our actions are ruled by the id, ego, and superego (Freud, *The Ego and the Id*, pages 19-31). The id is all about those raw desires and emotions, while the superego is more concerned with morality and what society thinks. The ego? It tries to keep the peace between the two.

This struggle really shows in Aarti's character. Take her feelings for Raghav – that's the id speaking, driving her passion and youthful romance (Bhagat). On the flip side, there's all the social pressure represented by the superego. Think of family expectations, social norms, you name it. According to Freud, we often feel guilty when we give in to our base wants because the superego holds us to strict

moral standards (*Civilization and Its Discontents*, page 84).

So, Aarti faces the same kind of dilemma. Her troubles reflect that ongoing battle. Meanwhile, she's trying to figure things out, wavering between Gopal and Raghav. Choosing one guy means weighing instant joy against the safety and respectability the other might provide. But juggling both worlds proves super stressful, leading to inner turmoil.

ATTACHMENT AND EMOTIONAL SECURITY

In modern psychoanalytic theories, how we form attachments as adults really matters. Aarti has an anxious attachment style, where she both desires intimacy and is afraid of being abandoned.

Now, Raghav is super dedicated to social reform and journalism, but that sometimes leaves him emotionally absent when she needs him most. He doesn't always give Aarti the comfort she asks for, which drives a wedge between them.

On the other hand, Gopal gives Aarti lots of love and support. Since Gopal is so reliable, she feels secure in the relationship. Because of this, Aarti's interest in Gopal isn't just random romance; it actually fulfills an important need for emotional safety.

If we look through a psychoanalytic lens, many grown-up relationships mirror the ways people tried to comfort us when we were little. So, Aarti's pull towards Gopal shows her trying to make up for the soothing she lacked before. This move can help explain her longing for assurance, acceptance, and having those comforting feelings contained.

**REPRESSION AND EMOTIONAL CONFLICT**

One of Freud's most influential ideas is repression – when people shove painful or unwanted desires deep into their unconscious minds (Freud, *The Interpretation of Dreams* 148). Aarti does this with her mixed feelings about both Gopal and Raghav. She wants to be loyal to Raghav but also likes the care and comfort Gopal gives her. This creates tension; her conscious mind looks for stability, yet her unconscious wishes stay split.

So, she ends up feeling confused, guilty, and can't make up her mind. According to Freud, what we repress always comes back in some veiled way since our unconscious keeps pushing for expression (*The Interpretation of Dreams* 168). Aarti's wavering shows just that. By trying to squash these conflicts, she actually makes them control her actions more.

Freud talked about different defense mechanisms people use to shield themselves from psychological pain (Freud, *The Ego and the Id* 52). We see many of these in Aarti's actions too.

For instance, she uses rationalization quite a bit. This means explaining emotionally driven choices as being totally logical. Instead of admitting her decisions come from desire, she says they make sense rationally. It lets her dodge some awkward truths.

She also practices denial. Sometimes Aarti doesn't face up to the emotional effects of what she does. By downplaying these, she stays feeling good about herself and avoids guilt.

Unlike repression, suppression involves making a conscious effort to avoid troubling thoughts. Aarti tries repeatedly to suppress emotions that make her

relationships complicated. Still, those feelings keep coming back, showing how limited she is in controlling them consciously.

PROJECTION

At times, Aarti attributes her emotional uncertainty to outside circumstances rather than owning her internal conflicts. This helps reduce her anxiety by shifting responsibility away from herself. These defense mechanisms show just how distressed she is and how she tries to keep an emotional balance amid serious inner conflicts.

A JUNGIAN INTERPRETATION: AARTI AS AN ANIMA FIGURE

According to Carl Jung's theory of archetypes, the concept of the anima – which is essentially the embodiment of emotion, desire, and imagination in a man's mind – helps explain Aarti's character (Jung 24). Both Gopal and Raghav look at Aarti through this lens of anima. To them, she isn't just a person; she embodies their deepest emotional wants and dreams.

'Do you want to be an engineer?' Aarti said.

'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,'
Gopal to Aarthi

'I really like you,' I said

'I like you too,' she said.

then why won't you kiss me?' I said (p36)

For Gopal, being with Aarti means achieving social status and happiness, which he sees as ways to



escape poverty and feelings of low self-worth (Bhagat). Meanwhile, Raghav dreams of personal bliss with Aarti, but his dedication to reforming society gets in the way of giving in to those wishes completely.

In essence, Aarti serves as a reflection of the inner struggles each guy deals with. They project their own fantasies and wishes onto her, turning her more into an ideal goal than seeing her as someone with her own independence and desires.

FEMININITY AND SOCIAL CONDITIONING

A feminist psychoanalytic perspective gives us more insight into Aarti's character. Simone de Beauvoir says that women are often taught to define themselves through relationships rather than their own independent identities (Beauvoir 283). Aarti's decisions are heavily shaped by cultural expectations about femininity, marriage, and how respectable people view her. She's drawn to security and stability, but this isn't just a personal preference; it's also what she believes society expects.

The cultural push toward traditional gender roles really impacts Aarti. The way she sees romance and achieves satisfaction is colored by these societal norms (Bhagat). For a feminist psychoanalytic critic, Aarti's inner turmoil doesn't just spring from hidden wants; it's also due to larger social rules about how women should act. So, her story actually highlights how individual mindsets and big-picture cultural training mesh together.

GUILT AND THE SUPEREGO

Guilt really ramps up in Aarti's inner world too. According to Freud, we feel guilty when what we

want personally clashes with our superego - that voice in our head enforcing rules and morals (Freud, *Civilization and Its Discontents* 74).

For Aarti, this happens because she's torn between her feelings and what she thinks is right. Even though she aims to stay true to her values, her emotions complicate things.

So now, Aarti deals with major internal conflict - anxiety and doubt abound. Actually, Freud claims people get beaten up more by their own conscience than by any outside judge (*Civilization and Its Discontents* 79). Her case proves just how painful those internal battles can be.

AARTI'S SEARCH FOR IDENTITY

One of the key things in Aarti's character is how she forms her identity. Erik Erikson says that you need to balance intimacy with your own individuality to develop successfully (Erikson 94).

In the book, Aarti seems very tied up with her relationships. She relies heavily on how Gopal and Raghav respond to her and depends on their presence. As a result, forming an independent identity becomes tough for her.

Instead of going after her personal goals, she often just explains herself by her feelings towards others. This type of relational identity hints at her struggle in finding a firm sense of self. "I haven't sat in a boat for a year." — Aarti (P 147) . This line reflects her nostalgia and hidden emotions longing for Goal's company to drive away her feeling of being neglected by Raghav.

According to Erikson, people who don't establish a steady identity might lean too much on others for



approval (102). So, Aarti's conflicts seem like signs that her identity is still works-in-progress.

SYMBOLIC SIGNIFICANCE IN THE NARRATIVE

Aarti serves more than just an individual purpose in the novel; she's symbolic too. Freud says that desire is often based on fantasy and idealization, not on what's actually real (Freud, *The Interpretation of Dreams* 177). Both Gopal and Raghav use Aarti for their own projections. For Gopal, she stands for redemption from being left out socially. To Raghav, she embodies the dream of mixing personal contentment with civic duty. In each case, the guys aren't only attracted to who Aarti is, but to what she means to them. This shows Freud's idea that we tend to want make-believe scenarios rather than plain facts.

CONCLUSION

A psychoanalytic look shows Aarti as a super conflicted character driven by stuff like unconscious wants, attachment needs, guilt, repression, and social conditioning. Her relationships with Gopal and Raghav aren't just romantic choices; they are also displays of clashing inner forces. Aarti wants love, security, validation, and identity all at once. Yet, these needs often leave her pulled in opposite directions.

Using Freud's ideas, her actions show a battle between her id, ego, and superego. From a Jungian angle, she's like an anima figure—onto which guys project their desires. With Erikson, her clinginess points to an ongoing search for who she is. And from a feminist psychoanalytic view, her choices show how patriarchy and culture shape her.

In the end, Aarti totally represents that big human challenge: trying to fit desire with duty, and juggling emotion with morality while searching for personal happiness within societal norms. Because of this, she stands out as one of the key figures in *Revolution 2020* and is really interesting for psychoanalytic literary analysis.

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