

**Conceptualizing Socio-political Context of Medical Realism in the
Novel *Medicine: Light in Twilight***

Dr. Divya Bala Pathak

Assistant Professor ,Dept. of English ,A.S.College, Lakhaoti ,(Bulandshahr) U.P.

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Abstract:

This research paper provides a critical analysis of Prof. Vikas Sharma's novel *Medicine: Light in Twilight*, exploring the rapid evolution of medical practices in India from 1944 to 2020. Utilizing a medical realism approach, the study examines how the text intertwines major historical and socio-political upheavals—such as the Partition of India and the implementation of the Indian Constitution—with the fundamental shift from traditional Ayurveda to modern Allopathy.

The analysis highlights the narrative's depiction of the professionalization and eventual commercialization of healthcare, uncovering systemic issues including corruption in medical education, the rise of "quacks" in rural areas, and the exploitation of the impoverished. A significant portion of the paper focuses on the COVID-19 pandemic, illustrating how the novel "calls a spade a spade" by exposing the stark contrast between medical heroism and the unethical accumulation of wealth through the black marketing of life-saving supplies. Ultimately, the paper concludes that the novel serves as an authentic record of the bitter truths within the medical profession, capturing a society caught between spiritual tradition and a profit-driven industrial complex.

Key Terms: realism, historical events, rapidly changing world, dire reality, COVID-19, medicine.

Introduction:

The novel 'Medicine: Light in Twilight' exposes rapid change in medical practices. Historical undercurrent imparts realism to the shift of medical treatment from ayurveda to allopathy. Since 1944 up to 2020 the novel records major historical,

political, social and psychological upheavals simultaneously revealing transformation in medical treatment. Shifting attitudinal spectrum transmutes the life of the characters who are associated with the occupation. During the lockdown period of COVID-19 physicians, surgeons, dealers of medicines, owner of nursing homes, suppliers of medical equipment and tools became enormously rich. Dr. Preetilata and Dr. Nigam earned huge wealth during pandemic. Lifestyle of Vaidya ji transformed drastically due to alteration of medicinal practices. Exploitation of the poor during the crucial time is unhesitatingly depicted. The dire reality of the medical profession is encapsulated in the literary piece.

“A medical realism approach to creative writing, combined with creating and then repeatedly writing about the same fictional character, offers the potential for a low-cost intervention in a safe and convenient environment, which can potentially help to increase the empathic ability of students. As such, it merits further assessment, which may be most appropriately carried out by qualitative methods.”¹

The novel ‘Medicine: Light in Twilight’ opens up a panorama of realistic world to its readers. Since beginning historical events cover several pages of the novel. Encapsulating turmoil of partition, political and historical upheavals the author Prof. Vikas Sharma presents the vision of future. The sight of Badarpur, Lahore, Islamabad, Rawal Pindi expose the realistic conditions of pre-partition period. References of historical events like Quit India Movement (1942) massacre of Jallianwala Bagh (1919), freedom struggle, departure of British authorities from India, partition of India and Pakistan, implementation of Indian Constitution and after effects of political turbulence denote undercurrent of realism in the novel. The novel explores several issues including nationalism, struggle of shifting from one place to the other, religious beliefs, rapid changes in medical field, pain of poverty, selfishness of human, emergence of political movements etc. It is a matter of fact that India is a country where people are deeply religious due to which racial prejudice becomes an important element all pervasive in society. Consciousness of the fact compels the author to depict Kunj Bihari Lal and Ghan Shyam offering prayer in Durga temple early in the morning as a custom before joining their business. The character of Swami ji is represented as a spiritual philosopher or Guru illuminating the path of spirituality and practicality. The setting of the novel as well as its theme is realistic for Swami ji delivers his lectures in Arya Samaj Mandir of Sadar Bazar, Meerut every

afternoon. Emergence of Indian Renaissance in Bengal, teachings of Bankim Chandra, D. N. Tagore, Lord Bentick, Raja Ram Mohan Roy are well explained by Swami ji. Though spiritual and philosophical sayings, he delights his discipline, they follow his command to educate their daughters and even wives. Education too was closely adhered to the reading of religious books. No society is free from evil so is the portrayal of society by Prof. Sharma before and after partition of India and Pakistan. The characters like spinster Gooli and Salim who trap young, beautiful and emotional girls and sell them to the defamed red-light area for two thousand rupees. The socio-psychological conditions are minutely observed when Naini, the only daughter of Vaidya ji, falls in the trap of Salim and denies to migrate to Meerut with him. After selling his land to Ali, a neighbouring farmer, Vaidya ji decides to leave the village with heavy heart accompanied with his wife.

“Vaidya ji and Saroja caught the train to reach Meerut and faced problems due to lack of a guide. He knew only Urdu and hence failed to read the names of railway stations painted in English. However, he confirmed from the ticket window that the train would reach Meerut by 4 P.M. He felt emotionally hurt as his only daughter had disobeyed him — What can't be cured must be endured.” (15)

The realistic bitterness is highlighted when Naini found herself in red light area and Salim sold her for only one thousand rupees to the spinster Gooli eventually saved by a pious Hindu boy Balak Ram. Though Naini realized her mistake of disobeying her parents' advice but it has been too late. The situation brings an excerpt with an undercurrent of philosophical vein as *bad deeds have bad effects* and experience of life taught her a bitter lesson. While describing rapidly changing world historical aspects become essential to highlight truthfulness and realism in the novel. Impending diseases with no availability of treatment, people's inclination towards superstitions emerged to be great evils of society. Hindus and Muslims devoted their energy in building religious monuments while Christian missionaries established schools and hospitals. Widely changing social panorama is revealed through the portrayal of post-partition period. The life before partition reveals spiritual advancement of human in the village Badarpur, Lahore. Kunj Behari Lal (18), Ghan Shyam (19), Gopal Das (20), Rajendra Narain (18), and Krishna Prasad (35), a small group of five disciples, heard Swami Giri Maharaj's enlightening lecture in which he explains death is irreversible law of nature. Thought wealth makes life

luxurious yet unable to escape from the clutches of death. The bitter truth lies in the fact that the rich suffer due to tremendously growing hunger for more money while the inability to meet their fundamental requirements causes suffering for the impoverished. Kunj Behari Lal was quite upset since he was about to start a new journey and the future was unpredictable. Since there was no educated person in the village to mentor him, nobody was present to be consulted. Five years ago, his parents passed away from fever and influenza. Due to a shortage of medical facilities, they could not receive the appropriate medications. He used to go to the surrounding village whenever a saint came to give a lecture. His parents had instilled a deep-seated belief in Hindu mythology within him. He prepared his equipment and personal belongings to leave with his pals. He had one thousand rupees in cash when he joined them. As a Vaidya, Krishna Prasad used natural resources to prepare remedies. His father was a wealthy and well-known ayurvedic doctor i.e., Vaidya from Badarpur. Moving from a hamlet to a metropolis was accepted by Saroja, the 32-year-old wife of Krishna Prasad; nonetheless, her main grievance was his fifty bighas of land. He got the address of Seth Sukhmal from and told his followers that he would get there as soon as he sold his land. They were leaving a remote village without access to a hospital, school, sanitization, transportation, etc. They hope to lead a prosperous life there despite impending danger of partition.

Prof. Sharma realistically portrays their first rail excursion along with Swami ji. When the train proceeded at eight in the morning, the images of the different stations looked exciting to them. Nearly every station had fruit for sale. The ladies were nearly illiterate, so they were unable to read the names of the stations, but Swami Ji gave them some information about the Golden Temple of Amritsar. When the train stopped at Ludhiana, Swami ji bought Hindi newspaper Nav Jeevan but his fellow passengers failed to understand its importance. He believes that in the near future, the future generation will attend school and college and read newspapers, books, and periodicals. Every morning, people will worship Lord Rama, Lord Krishna, and other deities. Through the character of Swami ji author indicates that the world for medical practices was about to transform for masses. As he assures his followers new society, education, business, town, and urban services.

The life and education are reflected when Kunj Behari Lal and Ghan Shyam began their day with prayers at the Durga Temple before going about their business.

Gopal Das and Rajendra Narain attended Swamiji's lectures at Arya Samaj Mandir in Sadar Bazar, Meerut. Swami ji taught the fundamentals of Swami Dayanand Saraswati and Vivekananda to a small group of people every afternoon. However, he asked them to be attentive and awoke the residents of the country that was on the approach of morning. He pointed to Indian Renaissance that began in Bengal with the teachings of Bankim Chandra, D.N. Tagore, Lord Bentick, Raja Ram Mohan Roy etc. and exhorted people to recognize their duty towards society and the nation.

The invention of electric bulb added spark to their life. All four were thrilled to come across electric lighting in homes and stores before this gas lamps were used at night for functions. Education for women was not common at that time. Rani and Shakuntala are the women who aspire to grow intellectually. They were taught Hindi letters on *takhati* and purchased *Hindi Kayada* for two paisa. Kunj Behari Lal also wanted to attend school, but he was short of the time. Swami ji suggested him to study at the shop by arranging a personal teacher so that he could be able to calculate efficiently. In Badarpur village, Krishna Prasad tried his hardest to sell his fifty bighas of land, but purchasers were few. Most Muslims intended to buy property at a low price in the hopes of acquiring it by force. Members of the Muslim League had spread rumours that Hindus and Christians would soon be forced to leave Pakistan.

Lack of medical facilities before 1944 caused fatal consequences as diseases such as influenza, malaria, and chickenpox were serious sources of physical illness and premature mortality. T.B. almost killed its victims. Polio patients faced several difficulties throughout their lives. Nobody thought about birth control at all. People remained hungry physically, intellectually, sexually, and spiritually. As a result, they became puppets for superstitions, customs, orthodox beliefs, and destructive social behaviors. The British government did not create schools or universities in rural areas. However, a few Christian missionaries founded schools and hospitals for the needy. But then Arya Sabha, Sanatan Sabha, Jain Sabha, Muslim Zamat, Chhotu Ram Sabha etc. founded a few temples, schools and colleges for social welfare. The number of Hindu refugees has been steadily increasing in Amritsar, Ludhiana, Jalandhar, Ambala, Haridwar, Saharanpur, Muzaffarnagar, Meerut, Delhi, Panipat, and Sonipat. Most of them were in deplorable conditions and had to reside in refugee camps. They received free food from the Ministry of Rehabilitation of India. Houses were vacated by various sectors of the Muslim community, and Hindu refugees

occupied them, and vice versa. However, bodily necessities come twice a day, therefore these hardworking individuals did what they could to find out. Uprooted individuals struggled to establish roots in a country plagued by overpopulation, poverty, underdevelopment, and currency devaluation.

Kewal Ram, a representative of allopathic medicines serves as a key figure for transformation in the medical profession to cure cough, cold, loose motions, fever, constipation, blood pressure, indigestion, sex issues etc. He proposed Vaidya ji to follow his advice and provided ten free samples of each medicine including fifty percent discount on the pharmaceuticals on credit along with forty percent commission on every medicine. The proposal tempted him. This was the beginning of a new medical world. Life appeared to be normal, with all five of them working and earning a living. Furthermore, Swami ji advised them through each step and encouraged them to live a modest life. Allow them to feel like they are Indians and commit to remain so at heart. After all, they have obligations to the nation, which was expected to be free soon. Swami ji observed that the people of the nation had high expectations of national leaders. Each intended to become wealthy through innovative schemes of a free nation. They hoped that their children would receive the best education in India. They expected villages to have good hospitals and concrete roads. People who were actively involved in the freedom struggle thought that with the departure of British rulers, their other brothers and sisters would be granted seven fundamental rights. Major political figures began planning and constructing the Indian Constitution.

There is no denying of the fact that the people were unaware of the true meanings of political freedom, personal freedom, spiritual freedom, intellectual freedom, and national freedom, as well as the truth that freedom is inexorably related to the acceptance of the duties and responsibilities that come with it though saints like Swami Giri advised them that they needed to be prepared to work hard for a new recognized country. In fact, Britishers had exploited the nation in numerous ways, citizens would have to deal with feelings of allegiance and nationalism. They had previously worked for others, but now they would need to labor with renewed fervor, vigour, and enthusiasm. He preaches the tolerance, self-sacrifice, open mindedness, hope, and an optimistic outlook on life. Till July, 1950, the nation has been entirely separated from Pakistan, and the leaders of the New Islamic Nation are

envious of India. People's hopes have been dashed in both countries because governments lack the funds to build schools and colleges for everyone. Nonetheless, the Arya Sabha, Sanatan Sabha, Jain Sabha, Jat Sabha, Vaidik Sabha, and other organizations established numerous basic and secondary schools and universities in India. Several industries had been built in the private sector. The Indian Constitution was implemented on January 26, 1950. The Planning Commission was developing the first five-year plan for economic development. Congress officials were saddened by Gandhi's killing, and Subhash Chandra Bose had been gone for several years. Several Christians remained in India to deal with their business and philanthropic institutions. Pt Jawahar Lal Nehru abolished the Zamindari system which provides significant relief to Indian farmers. Postal services and transportation amenities were also enhanced. People were proud of their status as free citizens in a free nation. On January 26, 1950, the Prime Minister declared the implementation of the Indian Constitution, crediting the executive committee and its Chairman, Dr. B.R. Ambedkar, with its preparation. People were ecstatic with the declaration of seven fundamental rights, directive principles of state policy, free judiciary, fair elections, the freedom to vote, the division of powers between states and the center, and so on. At the same time, the Uttar Pradesh government established a Housing Scheme under the supervision of HUDCO in Meerut, Muzaffarnagar, Saharanpur, and other cities, with loans for land and house construction available at reasonable rates. As a result, Kunj Behari Lal, Ghan Shyam, Gopal Das, Rajendra Narain, and Krishna Prasad purchased one plot each and promptly sought for financing to build houses. Within seven years, they were able to build their own homes in free India, and Thapar Nagar soon emerged. Just after 1950, four cinema theaters — Novelty Talkies, Eves Cinema, Apsara Talkies, and Bansal Talkies — gained popularity among both urban and rural film fans.

Initially the dire reality of medicinal practices is exposed through the ways of Kewal Ram, Balak Ram and Vaidya ji. They did not have any medical degree or diploma even then practiced as medical practitioners. Kewal Ram's nearly fifteen years of expertise as a medical agent had made him both successful and busy. Balak Ram opened his clinic in a rented Jain Dharamshala shop in the Hastinapur, Meerut, area on his recommendation. Kewal Ram visited with him frequently and gave him the necessary loan facilities. Balak Ram was a cunning and modest man who struggled to make ends meet while also trying his hardest to copy Vaidya ji's strategies.

He never ran out of patients because he was the only provider of medical care in the area. He was able to provide intravenous and muscle injections since he was skilled at searching patients' veins. Naturally, on the third day, he gave one or the other patient injection. He avoided prescribing highly potent medications, though, and continued to be extremely watchful of how drugs interacted with one another. Similar to Vaidya ji, he advised his patients to take their medications with milk and to focus on their diet, morning walks, and fruits. Naturally, he maintained his cheerful demeanor.

Financial stability encouraged him to live a lavishing life. Soon he marries a beautiful girl Riddhima who was completely unaware about his academic achievements. He appeared to be busier than he was and a regular buyer of The Hindustan Times, despite the fact that no one else in the adjacent villages read English newspapers. Ironically, he failed to comprehend much of it and pretended to know a lot of English words. He wrote each prescription in English, mentioning both the ailment and the drug number on the papers. Riddhima was startled when he confidently recommended Endorphins, Dopamine, Serotonin, Oxytocin, Chloroquine, and other medications to his patients. Being hesitant by nature, he never diagnosed female problems such as conception, miscarriage, abnormal birth, early delivery, and sent patients to Dr. S. Agarwal and Dr. Sharma of Meerut. Once Lala Padam Prasad of Khatauli experienced severe abdominal ache after eating his evening meal. His wife Padama approached him to find out what was wrong with her husband. Padm Prasad complained of severe abdominal pain, and Balak Ram pressed his stomach on many spots, confirming that the patient had unable to digest the food cooked yesterday evening. Immediately he handed him two capsules of Unienzime, Digene, three Drotikind-M tablets, and a Morphine injection. As a result of the Unienzime capsules, the patient slept soundly all night and the gastric problem subsided. He awoke the next morning feeling refreshed and well, and he praised Balak Ram. Before leaving, he requested this R.M.P. to acquire an X-ray machine at his expense. The assistant secretary of the Jain Temple allocated him one additional store to run the X-ray machine and oversee the medicinal business. Kewal Ram was a guarantee for the debt of thirty thousand rupees. Balak Ram purchased a motorcycle to improve his transportation options, while Riddhima managed the medical shop on her own. Balak Ram's dreams and hopes were greatly fulfilled by destiny. Thus, newly emerged medical profession opened up new opportunities for

him consequently changed his life drastically. Opulence of life misled new generation while Kamyra was studying in New Delhi, Vaidya ji was constantly concerned about growing evils like drug addiction among the youth: "Rave parties had become common in advanced society. The rates of contracts of city drugs and drinks centers had been becoming dearer than before. People lost ethical values as Vaidya ji saw the growing number of wine shops in Meerut and rural areas. Family was no more the first institution to cultivate ethical values in young children because films created the interest of Indians in western civilization. They confirmed the theory — The more money a man gets, the more he aspires for and yet remains a restless bird." (51)

The reality of medical colleges is reflected while complexities of attaining medical degree are portrayed by the author unhesitatingly. In the final year of medical school, the majority of students decided to pursue M.D./M.S. degrees because specialization had become popular in society. Patients choose specialists for every disease of the eyes, head, heart, stomach, sugar, kidney, internal diseases, and so on, but each medical college had a limited capacity. In the southern states, a few private medical colleges offered seats for at least fifty lakh rupees, which only a few wealthy students could afford. Kamyra, too, hoped to become a doctor of gynecology but was discouraged by the numerous obstacles in her path. Dr. R.N. Agarwal, Head of Medicine Department at Maulana Azad Medical College, was widely believed to have the ability to influence admissions for M.D. programs. Kamyra was no exception who observed lust in his eyes when he conducted the internal practical exams of final year. As a final-year student, most boys and girls choose their life partner because a medico wants to live a nice life with another medico. Nursing homes had become popular in India's major cities, and the project was bank-financed. Establishing a small nursing facility cost more than two crore rupees, and the woman and husband could run it efficiently with hard work. Keeping this in mind, Kamyra decided to marry Kumar Gaurav Arora (25), who was both handsome and intellectual. She knew he wanted to be an eye surgeon. The bonding between the two confirmed their union in near future.

Regrettably, she had to pay a price for the project report and considered it to be full payment for the M.D. seat. But she was deceived, as Dr. Agarwal intended something else. As a final-year student, she was sent to work as an intern at M.A.M. College in New Delhi so that she might be closer to him. Dr. Agarwal assigned Lala

Lajpat Rai Medical College Meerut, to her lover. Kumar Gaurav for internship to maintain distance between them. Since he, too, relied on Dr. Agarwal's mercy for a post-graduate seat, he had to follow directions. However, both of them felt betrayed. If Kamyra had been assigned Meerut Medical College, she would have been delighted. All such incidents reveal corruption in the medical career.

The time has changed drastically since the month of October in 1995 the socio-economic and political circumstances reshuffled. Prime Minister P.V. Narsimha Rao and his cabinet adopted liberalization and globalization policies, resulting in the entry of several multinational corporations for trade and commerce in India. It transformed the Indian economy and many foreign corporations launched their varied products to Indian consumers. Rich folks might purchase imported automobiles and whisky organizations here. A new education program was implemented and numerous private universities were formed, particularly in Northern India, to provide technical education and allow young people to obtain professional degrees. Computers were made in India, while steel magnet plants were established globally. Chinese items gained popularity throughout India, and as a result, many Indian goods were rejected by masses. Advanced transportation services were easily accessible. I.T. engineers received high-paying employment all around the country. Big five-star hospitals were built in key cities to provide advanced medical facilities on the European model, and new drugs were no longer an issue. Bank restrictions were relaxed to make loans more accessible. Credit card culture quickly became widespread among middle-class individuals.

Five-star hospitals profited at the expense of underprivileged people. The Congress Party was losing its grip on the common people, and all other parties made every attempt to seize political power. After the accidental death of Vaidya ji, Anupama had done a capsule course as an X-ray technician, so she could handle both X-rays and pathology. Both made more than two lakh rupees per month. By the year 2000, the medical profession had become stable, and many patients from Pakistan, Afghanistan, Nepal, Bhutan, Myanmar, the Philippines, Cambodia, Vietnam, and Indonesia had travelled to India for treatment and procedures, as many surgeons and physicians had gained popularity for their medical talents. Over ten per cent of Indians now purchase Mediclaim coverage, and several agents specialize solely in medical insurance.

As surgery was quite expensive in Britain and the United States, many non-resident Indians began to visit India for cardiac operations, eye surgeries, knee transplants, and other procedures. Delhi, Jaipur, Lucknow, Madras, Pune, Bangalore, Vellore, Ludhiana, and Manipal, among others, became prominent centers for the treatment of numerous diseases, with Christian medical institutes charging the lowest fees to impoverished patients. Many hospitals in towns had scammers to treat rural patients:

“Still, it was tragic to see that many hospitals of town areas had quacks to treat the rustic patients. Hospitals in rural areas had been established as Primary Health Centers but physicians were careless towards the patients. Either the required facilities were missing or the machines were lying useless due to short supply of power. At times the nursing staff was ignorant and careless. The staff members forgot the basic fact that their salaries were paid from the sales tax as paid by these villagers too. A few people were ready to pay attention to hygiene and birth control methods. As the population had crossed one Arab by now, the buying capacity of patients had fallen down. Unfortunately, a few anti-social elements sold expired and fake medicines in the market creating direct panic in society. Quite a few physicians and nursing homes charged heavy amount from their patients and people had become conscious of the bitter fact that medicine had become an industry.” (102)

A few politicians and violent people have spoken out against mismanagement in private and government hospitals, and some physicians have been manhandled in a few instances. However, the majority of them received police protection since police officers and subordinates need medical care for their family members. Medical representatives supported the physicians and surgeons, and police officers tried to be nice only with them. Some of them were subjected to public harassment if they did not comply with the chemists and officers of various departments. However, ordinary patients failed to examine the operation of a caucus of medical representatives, physicians, and large hospital owners.

It was a significant success for India to create so many drugs, surgical equipment, physicians, surgeons, educated nursing personnel, and so on. Still, chief ministers from various states proceeded to create new medical institutions in the public interest. The number of seats for M.B.B.S., M.D., M.S., D.M., and other

programs was significantly raised, and the Central Health Minister encouraged establishment of new hospitals.

Around march 2020, Dr. Preetilata and Dr. Nigam Praveen worked tirelessly to achieve successful results in their clinic. As a result, their Bindra Nursing Home saw a high volume of patients every day. As a gynecologist, Dr. Preetilata meticulously examined the inner workings of a woman's body, and her findings were admirable. However, she charged a high fee for the operation of tricky situations, and many patients resented having to pay her expensive fees. Second, the majority of patients were ignorant that running a nursing home has become a difficult occupation.

The arrival of the Corona virus in India exacerbated the socioeconomic situation, prompting the government to announce a lockdown on March 24, 2020. Realistically portraying lockdown period the author observes panic in the whole world:

“Unexpectedly, common people had no jobs and starved the very first week. Workers wanted to return to their villages but the transport services had been suspended too. As a result, private bus owners exploited the masses and charged exorbitant rates from the travellers and home-sick people. Taxi rates were horrible for the needy. But then the bank and post office employees suffered a lot mentally as their work was regarded most essential in general interest. Ironically, the customers came to banks and post offices to withdraw money and there were rare depositors. As a result, banks and post offices failed to fulfil the demands of money seekers.” (150)

Suddenly the schools, colleges and factories were shuttered indefinitely, and police officers, physicians, paramedics, and others were designated as front-line warriors. The pandemic caused global panic, and the Indian government took the lead in sheltering the populace, while Americans and Britons suffered greatly as a result of their country's delayed declaration of lockdown. Common individuals unexpectedly lost their employment and went hungry during the first week.

The physicians, surgeons, pharmaceutical dealers, nursing home owners, and others made a lot of money. Nobody understood what medicines to take for the Corona virus and its derivatives, but they were prescribed for throat, fever, and lung

ailments. Several drugs quickly became scarce in the market across the country, and Remdesivir and life-saving oxygen cylinders were sold at a hefty premium to needy patients. Private nursing facility expenses were sometimes beyond of reach. Nursing homes and government hospitals quickly became overcrowded, with no room for the rising patient population. People were informed of the most recent data on the daily death rate and the number of new patients through newspapers and television channels. The state administration occasionally failed to supply the oxygen cylinders, causing the patients to suffer. By the end of May 2020, more than 200 physicians who treated Corona patients had perished. The world's economic operations have been severely stalled, and surprise, hoarders made money through unethical ways. Dr. Divya Bala Pathak observes: "Realistic conditions of schools, colleges, banks, roads, stadiums, hospitals, coaching institutions etc. are described authentically. No fact of the contemporary history has been distorted in order to enjoy poetic license. Influence of corona pandemic on education, suicide case of Sushant Singh Rajput, N.C.B. interrogation to Rhea Chakraborty and other actors and artists issue of drug-paddling is treated without any imaginary colour. Role of Rotary International is shown in a positive light, serving Afghani patients with medical facilities and supply of necessary things."

Exploitation of the needy during the crucial time is bluntly depicted. Despite the fact, physicians, surgeon, dealer of medicines, owners of nursing homes and other suppliers of medical equipment and tools earned huge wealth. The lifesaving medicine oxygen cylinders were sold on high prize to the needy patients, such an inhuman face humanity is exposed with authenticity by the author. Thus, the author does not hesitate to call a spade a spade, he plainly uncovers the dark reality of pre-partition and post-independence up to the COVID-19 pandemic. The novel under the shades of imagination truthfully represents Indian medical system. In nutshell he adheres to facts without prejudice and boldly enlists all the major incidents to expose bitter truth of medical profession.

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