

**Movie Review**  
***Madam Geeta Rani: A Stirring Tale of Educational Reformation and Hushed Revolution***

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Cinema, at its best, goes beyond simple entertainment. It takes on the weightiness of an ethical compass, an unflinching mirror held aloft before the face of society, exposing both its distorted reality and its unspoken dreams for transformation. Not only a celluloid story but also a searing invocation, *Madam Geeta Rani* (dub & rel. in Hindi in 2020) is a Tamil-language film (*Raatchasi* 2019) helmed by the passionate vision of Syed Gowthamraj. This cinematic soliloquy reflects the unheard laments and relentless resilience of rural India. The title, *Madam Geeta Rani*, pays homage to the protagonist—a schoolteacher who comes to represent change and hope. 'Madam'



signifies her power and respect, while 'Geeta Rani,' a common name in India, denotes her relatability to the masses. It also symbolizes her as a 'queen of knowledge', a figure who is both respected and relatable. It chronicles the unflinching story of a woman—*Madam Geeta Rani*—who wages war not with weapons but with chalk, defiance, and dream, transcending the customary schedule of pedagogical responsibility.

**Onscreen Alchemy: The Stars Who Made It Shine**

Apart from a movie, it has a powerful social message that inspires one to fight for the right. Jyothika as Lt. Colonel; later on Headmistress Geeta Rani; Harish Peradi as Ramalingam; Sathyan as PT Master; Five Star Krishna as Headmaster; and Matthew Varghese as Collector

play their role impressively. One cannot deny Gokul Benoy, the cinematographer's ascendancy of turning a scripted thought into visualized action based on the director's vision of yoking the visual storytelling with the aesthetic look of the movie. Philomin Raj, the movie's editor, also does his best to work closely with the director to shape the movie's story, pacing, and overall artistic vision. The singers—Sean Roldan, Srinidhi S, B. Sivakumar, Sean Roldan, Bamba Bakya, and Rahul Nambiar—and the lyricists—Gowthamraj, Yugabharathi, Thanikodi, and Sean Roldan—with their lyrical melodies, enhance the movie's emotional impact supporting its narrative, mood, and atmosphere that later on proved to be a hallmark in Tollywood. The contributions of the composers—Sean Roldan, Srinidhi S., and B. Sivakumar—can not be ignored in this context. It is they that brought successful fruition to this motion picture. Tuning of the team, toning of the movie, and the expertise of the actors in imitating the mood of the director who recognized the need of the nation and presented on the silver screen its narration made it icon breaking the boundaries of cinematic ...wood and language.

### **Off the Charts: A Review That Dares the Impossible**

Madam Geeta Rani is a feature film that defies traditional ratings, treating them as mere records often of little use. However, it holds an impressive audience rating of 4.8 out of 5, with reviews from Behindwoods at 3.5/5, Cinema Express at 3/5, and IMDb at 7.4/10. This high audience rating is a testament to the film's quality and its ability to resonate with viewers. More importantly, it has sparked vital discussions on the state of education and the need for reform, engaging viewers in a larger societal conversation. If one watches this movie seriously, one will find it a beacon of enlightenment, urging viewers to contemplate the state of education and the need for reform, going beyond mere entertainment value.

### **From Reel to Real: Madam Geeta Rani, The Voice of Change**

One discovers, at minute mensuration of the movie, that Geeta Rani is not just a character. She is more than this. She is demanding the educational stride for the bright future of India. She is a clarion call that this nation is earnestly waiting, transcending caste, color, religion, and language. Her eyes transport the viewers into a world in which the act of learning is radical, education becomes insurgency, and silence is the most repressive tyrant. The village school reflects the several promises the country once made and silently forgotten, not only an old, dilapidated structure. The protagonist—Geeta Rani—dares to believe in something better

amid red tape, ingrained caste prejudice, and a society that routinely silences women. She not only talks of change; she becomes its voice in a place where even hope fights to survive. Her achievements are tried at every level. Though what she does speaks to everyone watching, reminding the moviegoers that true bravery is about standing tall, even if the ground beneath you is cracking, her bravery is tried at every step.

### **From Agony to Awakening: How Suffering Surpass Romance and Finds Meaning**

Through the lens of the film production, in this movie, suffering is not romanticized but instead given meaning. The film threads together a tapestry of resistance, awakening, and dignified defiance that does not entertain but enlightens without making one dance; it sets one on musings using the rigor of a documentary's emotional cadence. It does not make one sing; it exposes one to the educational system consumed by mites of corruption packed with systematic issues and runs on inadequate infrastructure, lack of dedicated teachers, and surrounded by disengaged students. It invites us to consider our part in solving these social concerns. Regarding films, their influence on the viewers is significant. It stirs up a lot of reflection and debate among viewers by stressing education and the need for change, challenging the current educational system with remarkable campaigning for reforms. More than that, it has the power to inspire action, motivating many to participate in their local communities, thus augmenting the movement for educational reform and making the audience feel motivated and ready to participate.

### **Plot: More than just Chalk and Talk**

The movie revolves around the defining quality of Madam Geeta Rani. Jyothika performs this part gracefully and under control. She is first shown in the film as the new headmistress of a government school in a rural hamlet. Her first visit finds a run-down institution beset by absenteeism, inadequate infrastructure, and indifferent teachers. Miles separates the school from its intended use. Teachers come for pay and students for uncurbed fun; it is not a temple of knowledge but a symbol of neglect. However, Geeta Rani is not the kind of person who would inspire intimidation. She starts quietly, determined to change the university. She cleans classrooms, fixes broken toilets, carefully approaches students and their parents, and teaches. Her consistent efforts show even with some push-back. Soon, outside the school gates, word

of her subdued tenacity starts to circulate. Her projects disturb more than a few feathers in the village, particularly among those who gain from the current situation. Still, the story of the movie does not idealize her struggle. Still, it honors her achievements in overcoming personal threats, community opposition, and red-tapism. She does not, however, walk carrying the white flag. She squarely confronts them. She challenges them. The narrative honors will stand up for what is right, guiding all against apathy, a lighthouse against overwhelming darkness.

### **Madam Geeta Rani: The Modern Day Changemaker**

The movie's treatment of its protagonist is one of its most admirable features. Unlike many films that portray their main characters in broad melodrama or idealism, Madam Geeta Rani presents a woman of thought and action, of values and experience. She is a character the audience can relate to and sympathize with; her tenacity and methodical belief in transformation define her. The film's director, Sy Gowthamraj, gives the part a subdued strength and emotional depth. He presents it with a maturity that feels intensely lived rather than acted out. Her empathy and elasticity thus help her to portray the core of many government schoolteachers who negotiate their daily challenges without fanfare. Her determined portrayal of their silent endurance combined with a sympathetic approach draws the attention of the talkies. Her physicality and subtle performance, however, provide a voice for such a story that is both personal and group. Furthermore, the rest of the characters are drawn to underline the political fabric of the village. The dishonest local politicians, the apathetic educational officials, and the passive community members create resistance against both psychological and systematic transformation.

### **Themes: Learning as Liberation**

Madam Geeta Rani is a film that transcends mere school-related content. This film tells what it stands for—empowerment, equality, and hope. In this sense, particularly for the underprivileged—that is, exploited and enslaved—education is a liberating agent. In a moving scene, Geeta Rani says, "If you study, you can become even greater than me" (MGR) when a lass asks, "Will I ever become a teacher like you" (MGR)? This basic conversation captures the philosophy of the movie. Moreover, Gender discrimination is yet another recurring motif this film explores. Geeta questions established hierarchies by being an influential woman leader living in a patriarchal hamlet. Her rejection of giving in to threats instead of facing them

echoes Simone de Beauvoir's words, "One is not born but rather becomes a woman" (The Second Sex 330), attesting to the strength of the character. The film's deft examination of political manipulation, economic disparity, and caste discrimination still enhances the story. Though it does not sermonize on these aspects, it exposes them through daily contacts, disputes, and choices, so it arms and illuminates the audience about the brutal reality many live with.

### **Direction and Screenplay: A Passionate Precision**

In his first film, *Madam Geeta Rani*, Gowthamraj speaks volumes—not through noise or spectacle but through its quiet, grounded conviction that carries a story mixed with restraint and bravery. It brings in a sociopolitical undercurrent that is timely and timeless, honest rather than forced. The cast brings it to life with performances that feel lived-in rather than performed, i.e., it distinguishes in a scene where such stories are sometimes subdued or too dramatized. The urgency of the script keeps one leaning in; every scene connects with the next with intention.

However, this film does not rely just on its social commentary. Real, presumptive characters—people with flaws, aspirations, and doubts—take time to develop. The emotional depth seems natural, like observing something subtly change daily. Simple yet layered conversation gives the narrative weight and warmth. The film's core is captured in one line, especially when Geeta Rani tells a fellow teacher, "We cannot change the whole world, but we can change this school. Let us start here". (MGR). Though not a grand declaration, it is a personal promise motivating the viewers. The film also has a consistent speed. It is never slow or hurried. It lets every moment breathe, enabling the audience to feel rather than follow. Furthermore, no dramatic triumph awaits the movie's end—just a consistent, hopeful note that feels more real than any success. It reminds us that change is slow, and that is okay; it is not a narrative finished with a bow. The travel counts more than the destination.

### **Images and Visual Aesthetics: Grit and Grace**

With a calm, clear stare, Gokul Roy, the eye behind the camera, vividly brings rural Tamil Nadu alive. There is no gloss or overdone charm, just the dry roads, the peeling walls, and the bare-boned classrooms—all perfectly caught. His frames talk, not only show. They gently but firmly remind us of the uphill road the people travel. Every shot has a sense of truth—

unflinching and very human. In between, his put of the visual poetry—a child's eyes lighting up at a new book, the fluttering of the national flag during morning assembly, and the calm smile on Madam's face when she watches her students recite a poem—is the witness of his grand success in exploring the tense and sense of the education system existing not only in this state but also in the other states of the country despite conveying its meaning, captivating the audiences. The significantly transforming images the cinematographer uses in the movie have a lasting effect. Long after the credits have rolled, it stays in the viewers' minds, visualizing the contrast between hope and despair. Thus, the film's rich textural depth greatly accentuates its narrative.

### **Background Score and Soundtrack: Subtle but Powerful**

This film's background score and soundtrack move you, providing entertainment value. Both faithfully capture every moment, big or small, reflecting every scene's attitude. Even the silence has weight here; in some of the most emotional sequences, it says more than any instrument could ever allow. All taken together, they establish a strong link between the film and the viewers. On the other hand, although few in the count, the songs are subtly incorporated into the story. Sometimes acting as a prologue and others as an epilogue, they depict the events in their ways while reflecting the struggles and aspirations with a desired transformation.

### **Symbolism and Metaphor: Meaning within Meaning**

The movie Madam Geeta Rani boasts one of its main strengths in symbolism. Used initially and dust-covered, the blackboard becomes a space of interaction, expression, and learning, reflecting the community's mind—blank at first, then gradually being written upon with knowledge, empathy, and awareness. The school building becomes a metaphor for the nation—neglected, broken, but fixable. Finally, how the protagonist's character is portrayed captures the rare commoner—the trailblazer who firmly believes in action rather than permission. With their latent potential, even the young people in the movie act as a lighthouse of hope—underappreciated, undernourished, but profoundly gifted once cared for.

### **Social Commentary: An Oracle of Reality**

Without a doubt, the film Madam Geeta Rani reveals the rot at the core of educational institutions. From the monkeying of government money to the red-tapism of the authorities,



it ironically shows a clear but honest picture of the educational places regarded as temples in the country. It also questions society's complicity—how do people accept unavoidable mediocrity and injustice? Moreover, this movie honors the power of group work. When some parents and teachers back Geeta Rani, the attendees of the talkies see a series of changes. Their support of her and their success implies that society can be changed if we cooperate without any personal benefit. However, such a kind of exposure is not all criticism. This honest presentation helps the movie buff to understand that exposing the truth is not criticism.

### **Reception and Its Consequences**

The day this film came out, critics praised its direction, actors, and material. It is another factor that might not have been a commercial blockbuster; its influence was indisputable. The awards it won in 2019 (The Behindwoods Gold Medal Award for Best Actor Role (Female), The Edison Award for Best Actress, The JFW Award for Best Director in a Women-Centric Film) and 2020 (The Best Actress-Women Centric Film) and its dubbing in many languages are the evidence of the fact that this movie has raga and saga. Nationwide praise has come from teachers, social workers, and education campaigners. They claim it is a strong remark on the situation of rural education. Still, whatever it was, it started discussions. School screenings, panel discussions, and social media debates elevated the film from mere entertainment to a component of the greater conversation on educational reform.

### **Conclusion: A Movie that Teaches and Transform**

Madam Geeta Rani transcends mere film. It is a call to reflection and action; sometimes, change starts with one person showing up, doing their job with integrity, and refusing to back down rather than always requiring revolutions. It dares one to hope, not guarantee paradise. Moreover, in a society becoming increasingly cynical, that is radical. Although the movie might be based on a particular geography and culture, its message is universal. There is injustice, neglect, or inequality everywhere—there can also be bravery, change, and resilience. Although Geeta Rani is a fictional character, the spirit she embodies is real and relatively active in many spheres of our lives. Ultimately, Madam Geeta Rani is evidence of the ability of films to transform the world one scene at a time, not only to mirror it.

**Note: The movie poster has been adapted from:**

[https://www.imdb.com/title/tt10431010/mediaviewer/rm1735926529/?ref\\_=ext\\_shr\\_lnk](https://www.imdb.com/title/tt10431010/mediaviewer/rm1735926529/?ref_=ext_shr_lnk)

**Works Cited:**

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Raatchasi [Madam Geeta Rani]. Directed by Syed Gowthamraj. Dream Warrior Pictures, 2019.