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## NORTH-SOUTH ENCOUNTER IN CHETAN BHAGAT'S 2 STATES

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### ABSTRACT

Bhagat has criticized the traditional mentality of Indians for marriage. The diversity of the culture and conflict is realistically portrayed in the novel *2States*. They are in many conflicts on culture and civilizations. Through the protagonist of the novel Krish and Ananya, Bhagat has raised the greatest issue of love affair of middle-class youth notably, lovers from different religion and castes. They are faced lots of struggle for willingness from their parents. Love marriages around the world differ from India, in this world the love marriages have to decide by the boy and the girl, but in India it has to decide by the parents and their religion, caste and relatives. The major reason that they are not blessing the lovers come from different culture, tradition and civilization. Thus the novelist clearly pictures the various conflicts of parents and the family members. This sort of clash and conflict are common in the country particularly in Indian marriages. In the marriages, the parents and the relatives expect the bride or the bridegroom on a mutual ground in various traditional, cultural, social and personal. The attitude of Indian parents, the conflict of cultural clash, the conflicting state of Krish and Ananya with their parents are vividly portrayed by the novelist. Further, *2 States* portrays the cultural class and also exposes human psyche and the conflict, at the Aurobind Ashram, Krish confronts with a Guru and he has a vehement friction with his father. Hence, the novel distinctively has depicted the inner conflict of him.

**KEY NOTES:** Introduction, Culture and Indian Life, North South Encounter, Conclusion.

## INTRODUCTION

Chetan Bhagat is a novelist, journalist, speaker and screenwriter was born on 22nd April 1974 in New Delhi. His father was an army officer and his mother was a government employee. Bhagat's education was mostly in Delhi. He studied in the Army Public school, Dhaulakuan, and New Delhi in the years 1978 to 1991. Then he studied Mechanical Engineering in Indian Institute of Technology at Delhi during the years 1991 to 1995. He perused M.B.A at the Indian Institute of Management, Ahmadabad from 1995-1997. He married Anusha Suryanarayanan in 1998, his class mate at IIMA. He employed in Hong Kong for eleven years, then transmigrated to Mumbai and began writing. He is a writer as well as a motivational speaker and has presented so many motivational speeches at many institutions, organizations and companies. After finishing his course at IIMA, he joined a Hong Kong-based investment bank called Peregrine, the bank was abandoned in the Asian Crisis of 1997. His job in investment banking helps to be aware of how money flows around the world. And he felt guilty for the poor state of India in spite of our claims to our significance. The works of Chetan Bhagat start from his debut novel *Five Points Someone* then he published *One Night @ the Call Center*, *The 3 Mistakes of My Life*, *2 States*, *Revolution 2020*, *What Young India Wants* and *Half Girl Friend*. His novels are inspired Bollywood films like *Hello*, *3 Idiots*, *Nanban*, *Kai Po Che* and *2 States*.

## CULTURE IS BACKBONE OF LIFE

Conflict is incorporated with the human mind, the most part is the uniqueness of the human individual and it occurs in each territory of human action, be it individual, proficient, familial, social, monetary, political, mental or otherworldly. The weights and oddities inborn in life stretch out into writing, here and there as rationalistic contrary energies, however progressively as twin appearances of a similar marvel or procedure. Contemporary fiction is set apart by a feeling of assortment, discontinuity, shakiness of significance, administers, breakdown of presumptions a heterogeneity as opposed to accord and totality. Struggle is seen as unavoidable in each part of human undertaking and exchanges. In the endeavor to characterize them, to deal with the real world, individuals experience an assortment of contentions which power to for all intents and purposes re-characterize oneself. The writers investigate the ramifications of contention, yet anecdotally reproduce them so as to extend an uplifted familiarity with the real world.

## NORTH ENCOUNTERS SOUTH

The novel *2 States: The Story of My Marriage* deals with encounter of culture that north with south of two different states and confrontation of the society. It depicts the complexities occupied in inter-community and inter-state marriages in India. The cultural conflict of two different states and their cultures encounter each other is brilliantly conveyed by the novelist. The novel starts with the protagonist Krish Malhotra appears in a Psycho-therapist's room and narrating to a lady about his emotional breakdown in the way of cinematic fashions. The protagonist Krish meets Ananya in the campus of IIM, Ahmedabad, both are classmates. A meeting at the college canteen makes them close-together within a week, their intimacy leads them to study and sleep in the hostel room. Their love develops and matures simultaneously in the campus. In this situation, both complete the management course with secured jobs. Krish is appointed in City Bank Chennai, Ananya joins in HLL.

Both decide to marry each other. The obstacles appear impossible at the beginning with harsh differences of their parents, familial and cultural confrontations. But, they do not decide to elope and want to win from their parents wish. They have fight for their love to win; it is very difficult, when both stands opposite each other with their own cultural divide North and South Indian like Aryan and Dravidian civilizations. The cultural confrontation is the significant issues drawn by the novelist in the love story of Krish and Ananya. Due to cultural diversity, the families of Krish and Ananya never accept their marriage in the beginning. The cultural diversity and conflicts of South and North India is revealed in the very first scene of the novel happens at college canteen, there Krish encounters Ananya: "She stood two places ahead of me in the lunch at IIMA mess. I checked her out from the corner of my eye, wondering what the big fuss about this South Indian girl was" (TS 21). The cultural conflict turns as noticeable in the interaction between Krish and Ananya when both prepare to go for lunch thus:

She laughed. 'I didn't say I am a practicing Tam Brahmin. But you should know that I am born into the purest of pure upper caste communities ever created. What about you, commoner?' To this Krish replies about Punjabi cuisine I am Punjabi, though I never lived in Punjab. I grew up in Delhi. And I have no idea of my caste, but we do eat chicken. And I can digest bad sambar better than Tamil Brahmins. (TS 7)

The theme involves around the love story of a Punjabi boy stands for Dravidian culture and South Indian Tamil Brahmin girl Ananya stands for orthodox Brahmin culture. They face many struggles for their marriage. Probably, the conflict arises from two different cultural identities of Punjabi and Tamil archetypal Brahmin families. The novelist explains the right of one individual culture, at the same time accepts the importance of family and its relationships in the culture. One must see the value of a family that may be scandalized in the name love and other things. Krish wants to solve his personal crisis that occurs in his life, he gets a conversation with Guruji. The individual hostility against social community is openly shown by the novelist writes that when Krish admits:

My girl friend is Tamilian, I am Punjabi. Our families are against our marriage. I am doing whatever I can, but it is stressful. Guruji motivates him to express his desire and he says, I love her and we make each other happy, But if our happiness makes so many people unhappy, is it the right thing to do? (TS 163)

Finally, the differences and prejudices of both parents make Ananya and Krish desperation, He harshly shouts her: “Ananya, what happened to our plans to elope? Run away with me” (TS 236). He is strong in his love, but as a girl in an orthodox background, Ananya is unable to be strong like Krish, so he tries to compromise her. It creates a conflict in the psyche of Krish, where the novelist identifies the issue is difficult for an individual to come over from the forces surround him. He creates a different sort of rivalry to his parents through his love. At the same time, he has been managing to meet Ananya, even in this confusing situation. The following conversation shows as evident of the confrontation: She stood up: “Please don’t create scene at my work place” and “Please don’t play with my life”. “I’m not doing anything! Be strong, Move on”. She said: “It’s not easy for me. So please let me be. (TS 237) Finally, Krish and Ananya decide to convince the families. They try to make a bond between the two families, because, they understand that in Indian society, marriage is not only individual association but also it is an association of two families.

They correlate their parents to convocation; the lovers believe that it would help them to understand one another. But the meeting becomes vain; the lovers make a tour to Ashram of Mahatma Gandhi at Sabarmati. Gandhi, the father of nation also failed to eliminate the cultural and attitudinal discrimination between the two states and their parents. The confrontation of cultural conflict shows through Krish’s mother, the Punjabis have

a racial prejudice naturally against Tamilians. Krish is strongly warned by his mother to stay away from Tamil girl-friend, she says: “Stay away from her. They brainwash, these people” (TS 56). The Punjabis seem like white as milk complexion, it explains the false impression of Krish mother that north Indians only very fair. She has another false belief that: “South Indians don’t know how to control their daughters. From Hema Malini to Sridevi, all of them trying to catch Punjabi men” (TS 48). The cultural hatredness is shown through Krish’s mother having little exposure to the outside world, so, she strictly defends her own culture and hating others culture, customs, even food. Hence, Krish’s mom disliked Gujarati food: “I don’t want to eat the Gujarat daal with sugar” (TS 42). As a result, Krish has to compromise his mother to keep away the preference of food. She is shocked to hear the words of her son to whom the only person to talk about food. But as it is a cultural item to which communities are very much conformist, Krish was anxious about the threat looming over. Krish feels worry for his mother’s hatredness on Gujarathi food, he says:

‘Mom,’ I screamed. “This is what I don’t want. I want you to meet them properly and not obsess about meals or snacks or tea or whatever. They should have a good impression.’ My mother gave me a dirty look. I did not respond. ‘Bhaiya, turn the auto. I am going back,’ my mother said. One, I come all the way from Delhi to attend your convocation, get mithai from four different shops, and now I can’t make a good impression. It’s OK, if we can’t make a good impression then we won’t come. (TS 44)

Krish and Ananya are highly educated and freedom, traveling in the new set of culture, but their parents still stays in old tradition. There are many problems arise when this scenario change from tradition to modern by the youth. By noting that parents are steeped in conservatism, the novelist mentions the cultural difference between modern India and traditional India. According to India, marriage is not a connection between a boy and girl, but it is a connection between two different communities. The dangers of conflict and diversity initially seem incomprehensible due to cultural, religious and regional divisions. In India, marriage is a complex affair involving only on the bride and groom member of both families. Bhagat writes:

Love marriage around the world are simple. Boy loves girl, loves boy. They get married. But in India, there are a few more steps: Boy loves girl loves boy. The girl’s family has to love the boy. The boy’s family has to love the girl. The girl’s family has to love boy’s family. The boy’s

family has to love girl's family. Girl and boy still love each other. Then they get married. (TS 60)

The novel further moves to Chennai with human emotions travel all together. Even Krish faces the customary conflict when he enters to Chennai, then he notices that ninety percent of people were dark in color. In the people density at Chennai, Krish finds himself trapped in barrier. He also finds himself in barrier of language, behavior and general cultural habits. The following description represents the conflicting opposites of the natural habits of Chennai people. Thus north culture encounters the southern culture in a vivid manner.

## CONCLUSION

The novelist has vividly analyzed about love marriage is not very ease and simple, there is no complexities in every corner of the world except India. According to Indian society, something is more than that. Through the novel, the author drives away the conflict of cultural divide of the society by his words. Bhagat depicts that inter-caste and inter-religious marriage even in the present modern time ignored by Indian parents. Therefore, the parents in India ignore strongly and feel intolerable if a boy or girl select their mates from other castes, culture and religion. The novelist strongly points out even in the modern era, in rural and also urban regions, the mentality of cultural and communal divide frame a crucial idea of honour killing on the minds of brothers and parents brutally kill their children. Further, the novelist deals with the enormous mental and psychological trauma of young lovers decide to commit suicide when they fail to overcome from crisis. Moreover, Bhagat offers a solution on love marriage is best for avoiding social evils such as dowry. Minti's marriage with Duke is the existing instance for dowry issue, Ananya's solves the issue scrupulously. Thus, Bhagat suggests Indian parents that love marriage is not lawfully illegal and it eradicates several social conflicts which is intrude in society especially in India.

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