

Thematic Aspects in the Select Novel of Chetan Bhagat's *2 States*

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Abstract

2 States is one of the acclaimed books by C. Bhagat. He took motivation from his own life, yet the novel is a work of fiction. The novel depends on the narrative of a couple, who has a place with various states, positions, and religions and needed to get hitched. This is India, the land where the Taj Mahal: the encapsulation of affection is arranged. In any case, the reality remains that a decent variety did not prompt solidarity. This novel manages the hardships of the young couple to persuade their folks for offering consent to their marriage. It is about adoration marriage and how the hero and his significant other confronted snags. Both are from various locales of India. Numerous families experience this condition in India. To put it plainly, 2 States is about between state, between standing, and between political marriages. It is a romantic tale of two diverse cultures, states and finishes distinctive shaft South and North. 2 States has been adjusted into a film entitled 2 States.

Keywords: Adoration marriage, Locales of India, South and North, South-Indians, Ananya, Tamilian, North-Indians etc.

Introduction:

C. Bhagat, in *2 States* manages an intense issue softly. This novel unquestionably gives us social stuns. In this novel, C. Bhagat has contacted a portion of the delicate problems like a social clash, love-detest relationship, the rationality of life, flawed instruction framework, and social uprightness and also issues like between relational position unions in India. The social contrasts have been disposed of with the development of multinational concern yet all the while it assumes a damaging part in settlement of relational unions in light of decent social

varieties. Each culture suggests its particular ideal models of standards and these ideal models are rigid to the point that there is little space for human feelings in them. The social gap in India is more than what meets the eye. C. Bhagat has effectively uncovered the cultural clash in 2 States. C. Bhagat divulges here how North-Indians (Punjabi) treat South-Indians (Tamilian) through the relationship between the legend and his adored. Krish the hero who has a place with Punjab cherishes Ananya, Tamilian young lady. Both need to confront the social clash. C. Bhagat mirrors the issue of between national relational unions. The novel depends on the individual encounters of his relationship and his resulting marriage with the young lady that he cherishes. Krish acknowledges Ananya's scholarly achievements yet with regards to marriage; the two are relied upon to persuade their folks to trade off the distinction. The first gathering between them is relevantly portrayed. She stood two places in front of me in the lunch line at the IIMA mess. I looked at her from the side of the eye, pondering what the enormous whine about this South Indian young lady was. (Bhagat 3)

The obscurities and complexities in the relationship of Krish and Ananya start on the landing of their folks on the event of their last assembly. One is Tamilian and other is Punjabi, the two inverse shafts of Indian topography crush together. At this stage, the encounter of the two families on propensities, traditions, and assorted varieties are fastidiously controlled by C. Bhagat. He gives an exceptionally amusing case on this event where Krish's mother disparages Ananya's family by calling them "Madrasis". Krish asks to call them as "Tamilians". Here C. Bhagat derides the regionalism of the Indian mentality. C. Bhagat parodies the run of the mill mentality of scorn towards South-Indians, and even Krish's mother isn't an exemption to this. She despises the South-Indian performing artist because as per her they have caught the North-Indians. She says: These South Indians don't know how to control their little girls from Hema Malini to Shridevi, every one of them endeavouring to get Punjabi men. (Bhagat 48) According to the mother of Krish, these South-Indian dark individuals utilise the dark enchantment.

Here, C. Bhagat demonstrates the attitude of Indian guardians. C. Bhagat reflects the possibility of share framework in a customary marriage and the rising standards of marital unions in the increasing example of practices in multi-social and multinational social orders. His mom is intense to organise a formal gathering with Pammi Aunt's little girl. Krish makes a real to life admission, "I enabled my psyche to be caught again by contemplations of my South Indian young lady" (Bhagat 60). C. Bhagat demonstrates the contrast between the demeanour of Krish and his mom which calls attention to the decent social varieties in Punjabi and Tamilian families. He concedes that there ought to be a reorientation of the entire circular segment of wedding partnerships. Guaranteeing joy in the public eye is fundamental. His mom offers significance to share and excellence in the customary ideal models of marriage. Such social practices are the piece of diaspora writing as well as frame a critical

current of descriptive writing. Be that as it may, at last Krish, after finishing his IIM, lands a respectable position at the Citi Bank, Chennai. Krish cooperates with Ananya's guardians and keeps up all kindnesses with her folks. Krish with occupation at Chennai looks for a more secure escape from the impulsive desires for his people. In Chennai, the open first thing he sees is that 90% of individuals were dimming complexioned. In the mass migration of the populace, the author goes for the presentation of regional variations of the dialect. Krish ends up caught in a boundary. These hindrances resemble dialect and general social practices.

Krish in Chennai likewise faces the state of mind of Tamilians. His cognisance of Punjabi sensibility demonstrates that the social personalities to movement with topography and in this regard it turns into a moulding power of human awareness. The notice of Krish moves amongst Tamil and Punjabi culture. Bhagat states, "The house had an eerie quiet and a Punjabi house is never this quiet notwithstanding when individuals rest during the evening" (89). He winds up so befuddled that even he dithers to have water. Each expression of Krish is figured because he is on edge about antagonistic responses that may destroy the potential outcomes of his association with Ananya. He makes an admission of his suffocation in that family. "What the heck am I doing here in this psycho home?" (Bhagat 91) He winds upheld in the droning of petitions and the sharp Carnatic music that are the personality markers of a South Indian family. He is relied upon to answer a few inquiries regarding his family and profession. The distinction of culture, geology, custom, demeanours, dialect and the impression of conduct resemble a labyrinth out of which it was troublesome for Krish to turn out. He acknowledges his plight: "How am I going to prevail upon them? It is difficult to overcome sitting with your dad resembles being called to the principal's office" (Bhagat 95).

He is compelled to like idles with no space of genuine information. Krish minutely observes every single movement of Ananya and furthermore watch the activities and perceptions of her folks. At whatever point he is in Ananya's family and they make discussion in Tamil, Krish winds up in darken circumstances. Ananya has an acknowledgement of his anxiety, and along these lines, she remarks, "Mother, Krish does not comprehend Tamil. It would be ideal if you talk in English" (Bhagat 150). Ananya dislikes the embarrassment of Krish in her own particular family, "Mother, quit hyperventilating. He is my sweetheart. You comprehend?" (Bhagat 151) Ananya's mother never again bears the strength of Ananya. The privileges of her maternal specialist she perched with outrage and attests: You are my girl, do you get it? You are ruining our name in the network, do you get it? I brought you up, instructed you, influenced penances for you, to do you get it? (Bhagat 151)

In this regard both Krish and Ananya make a tense battle to oppose the weight of parental specialist. It is the qualification of C. Bhagat that as an author, he shows the circumstances as an insider. The amalgamation of passionate interest indeed grants a profundity and

extravagance to human encounters. It gives spaces to the perusers to get candidly required with the character and to assess the whole wonder as an insider. It is at midnight in the midst of the contention of home and vagrancy, promise to his locale and family, impulses of interests and the antagonistic vibe of outsider culture, makes Krish feeble and vulnerable. His demonstration of imparting his emergency to his mom indicates how C. Bhagat can develop those snapshots of passionate void where an individual is by all accounts got in the clashing draw of belief systems.

C. Bhagat in this regard concedes that in the well-known society female personality is as yet characterised just with regards to kitchen-focused spaces and the related instrument. Krish gives tips, "Recall the five steady flavours in each Punjabi Dish-salt, turmeric, red chillies, coriander powder and garam masala" (Bhagat 193). His mom each time yearns for "lavish wedding" and a young lady, who could have come up to their fantasies, Krish's mother express her emotions as: "I need an extravagant wedding, I need the girl's guardians to regard me, and I need the young lady to be endorsed of by my siblings and sisters" (Bhagat 195). This is a typical mind-set of Indian relative. The new age is looking for new ideal models of marital cooperation's that can guarantee pride, regard, and opportunity of life for another lady. Krish guards; they will like Ananya, shrewd and taught young lady. Be that as it may, mother and father are unyielding in their assurance. His dad in all age attests, "You won't pick a young lady for marriage. I will decide for you" (Bhagat 198). With such a threatening methodology, Krish is lost in his difficulties and examines: Am I notwithstanding making the best choice by bringing Ananya into this family? What impression will she have of me? Will she alter her opinion about me? (Bhagat 199) The circumstance turns out to be more entangled with the inclusion of family relatives.

Promote for her osmosis; he urges Ananya to make increasingly support in family services. They go to marriage with one of their aunties. The formal cooperation in these relational unions was a weight to her. Ananya started her anxiety, what is the purpose of her going to these family occasions since she feels so cumbersome. C. Bhagat's reflections on the social amalgamation through marriage are huge. In his account, Bhagat assumes the part of the socially dedicated author. He has a dream of reorientation of the aggregate framework. This societal framework can guarantee more extension for the survival of humanity. The Ananya-Krish relationship would have been an approach to determine the biases of conventional social varieties and to advance human satisfaction. One can see the social contrasts in the novel where the guardians have the universal authoritative opinions of traditional ways however genuine romance never bites the dust.

The way they manage their folks and influencing them to comprehend is excellent. The author has said in this novel that, states control the country and state to isolate the country.

Each state has its own particular culture and conventions. Individuals don't energise marriage between various states regardless of whether it is of a similar rank since they are apprehensive about how to change by multiple protocols. Bhagat centres on the way that the couple has influenced their folks to understand that they need to wed with their patient consent. It is a decent choice made by Krish and Ananya to have their marriage occur with the grin on their parent's confront as opposed to fleeing. By and large, every couple of the individuals who experience passionate feelings for they attempted to flee yet Krish and Ananya tried their level best to persuade their folks. C. Bhagat tried to indicate one vital thing here, if your people are not as upbeat as a result of you, you detest the real significance of your life. This is an essential message for the youthful age. The present novel manages the subject of Love-Hate Relationship. In this novel, C. Bhagat has endeavoured to indicate love mushrooming in a customary, preservationist society. C. Bhagat discovers love sparkling in the midst of dimness and misery. He reviews the famous lines of an outstanding writer William Shakespeare "the course of intimate romance never ran smoothly" (5). This is valid on account of Krish and Ananya.

He makes support of the way that the interest in the young ladies at IIM isn't for their erotic magnificence however for their scholarly sharpness. C. Bhagat mocks his colleagues particularly sweethearts by calling them as: Most IIM young ladies are above shallow things like make-up, fitting garments, contact focal points, the expulsion of facial hair, stench and feminine appeal (3). In such a comical way he remarks on the ordinary IIM young ladies. In the "prologue" he states about the courageous woman of the novel by calling her, Ananya Swaminathan, the best young lady in the fresher group. They had just twenty young ladies in a clump of two hundred. C. Bhagat additionally divulges the private connection between the hero Krish Malhotra and champion Ananya Swaminathan. Krish, the storyteller hails from Punjab, and Ananya originates from South India and in this manner inside the wreckage they had unmistakable responses to the nourishment being provided to them. In Ananya's identity, there is no customary ladylike delay, and she makes a real admission of her needs and decisions. She completed her pastries in two nibbles and honestly attests, "I'm still ravenous. I didn't even eat" (Bhagat 5). C. Bhagat investigates the potential outcomes of new methods of ladylike awareness where a lady looks for an appropriate "husband" as well as a dependable and sensible companion.

In C. Bhagat's world, marriage and kinship are the two measurements of the male-female relationship. He gives his ladies culminate freedom to express their own particular decisions. They hold their character and voice. To Krish, she concedes her requirement for a few companions and Krish appeared like a sheltered zone fellow. Like the sort of fellow who could be companions with a young lady, isn't that so? (Bhagat 8) Ananya needs to be only a companionship with Krish. In such a manner, Krish feels why any kid can be a companion

with any young lady and begin to love her. Krish is aware of the dresses of Ananya who changes in track pants and a curiously large full-sleeve dark T-shirt. C. Bhagat refers to these dresses since it displays the certainty of the young ladies from such rumoured organisations against the fantasies and dresses of ladies from customary families. She settles on her selections of dresses against what Krish anticipates that she will do. When he remarks on her wearing fewer garments she declares, "I wear shorts since I jump at the chance to wear shorts" (Bhagat 20). The flexibility of decisions decides the human characteristics of ladies. She rejects Krish's common philosophy and proclaims: I need you to think about how conceivable it is that ladies are savvy people. What's more, wise individuals don't get a kick out of the chance to be advised what to wear or do, mainly when they are grown-ups. (Bhagat 20) She never again acknowledges the paired restriction that frequently decides the mind of a lady from conventional families who praise ladies as the blessed messenger of home.

She thinks about with Krish and makes open discourses on their issues. Be that as it may, similar to his different books, C. Bhagat in 2 States ignores the intensity of energy that is the fundamental human inclination past every single social limitation. In Krish and Ananya relationship, it is noteworthy that Ananya keeps up an uncommon adjust while Krish thinks that it's hard to control his interests, "I need to abstain from taking a gander at your face however much as could reasonably be expected in light of the fact that when I take a gander at your face, all I need to do is kiss you" (Bhagat 24). Ananya takes a walk to kiss Krish, and he feels her unconstrained energy himself transported with the impression of her lips. As a thwart to this impression of each other's organisation, there is a predictable frequenting of the better checks to anchor a more secure space in the corporate world. The word "plans" turn into a puzzle for them. Krish makes urgent admissions: The word "future" and females is an unsafe blend. In business, the college future could mean arrangement. (Bhagat 30)

Krish and Ananya think about together in the lodging room, and they create closeness with each other and furthermore the initial step to wed each other. While contemplating Krish is dependably attempt to look her in sight of affection. Everybody on the grounds knows the adoration relationship. Ananya is additionally mindful of this circumstance. She needs to appreciate life decently. Krish and Ananya meet on the grounds ground, in the inn rooms of each other and ultimately lost their fundamental motivation behind investigation in adoring each other. One thing prompted another, and inside two weeks there is sex connection between Ananya and Krish. Krish feels that you put a kid and a young lady in a space for a week and include a considerable measure of exhausting books, and starts are sure to fly. This connection happens wherever in this world. At the point when the kid and young lady set up together in a room, they cross the limit of affection.

In *2 States* C. Bhagat additionally uncovered the Mother-Son relationship. Krish's mother is some-what customary and also a traditionalist. She is additionally treated with the second rate in the family by his dad; she is choked by the family which makes her an angry lady. She rejects Ananya due to her underlying foundations from the South. Krish's mother is treated continuously heartlessly by his dad. Krish's father and mother relationship fall under the generalisation of sociopathic spouse wife write. Kavita, Krish's mother, is subjected to mental torment and physically manhandled by his dad; notwithstanding, she manages just for the benefit of her child. His dad had a poor work history, was arrogant, indiscreet and flippant with low dissatisfaction resistance. His mom is enthusiastic, sensitive and precarious. Both a couple are manipulative, having little worry for each other yet observing their mate as somebody through whom to achieve their particular wants. To cite Krish's mother who says: First a futile spouse, now a pointless child. I had thought after my son's marriage. I will get regard. I said yes to his decision of young lady, however, at any rate; carry on like the girl's side. Presently he needs me to fall at their feet. What is so extraordinary about this young lady? (Bhagat 235)

Along these lines, one can comprehend the mind-set of the protagonist's mother through retreats in the contention amongst her and her better half. Along these lines, Krish attests. "No dad," I stated, "Mom has measured up to rights, as well. Lamentably, I have a place with both of you" (Bhagat 247). C. Bhagat centres on the settlement of their energy that is past the contemplations of individual biases. In his last frantiness conceived out of the distinctions and biases of guardians, Krish neglects to control his enthusiasm. He makes an open admission of his affection; however, Ananya's embarrassed self is never again prepared to trade off with it. His complete cognisance remains held in the thoughts of Ananya. He demands his folks, "Would you be able to apologise to Ananya's guardians?" (Bhagat 234) With such contention of Krish, C. Bhagat takes the issue that is as yet troublesome for a person to oppose the powers around him. He builds up a kind of hostility for his folks. In the problem, he figures out how to meet Ananya. In the accompanying exchange, the strain between the two winds up apparent. She stood up and states: Please don't make a scene at my workplace". It will be ideal if you don't play with my life. "I'm not doing anything. Be dependable, proceed onward. She stated it's difficult for me. So please let me be. (Bhagat 237)

Amidst this one can know the reason for the strained relationship of Krish with his dad. His dad is likewise extremely strict to standards and controls as his mom. His dad additionally loathes the South-Indians. Krish's father lives in the family like a tyrant and beat his significant other. The author delineates this kind of savagery as slap... slap ... my dad intruded on my mom. I slammed the entryway open as I heard a couple of more slaps. I saw my mother's hand covering her face. A bit of glass had cut her lower arm. (Bhagat 166)

Father proclaims, "In this house, I settle on the choices" (Bhagat 70). His demonstration of crushing is precious stone glass without anyone else uncertainty that forces him to disturb the family train. C. Bhagat imagined the Post-current man-centric family. We likewise see how the family endures due to fundamental issues like desire and strength. The hero Krish dependably needs to be a radical and smash the burden of the father's control. In this manner, Krish and his dad used to prod each different as an adversary.

Such a treatment of the circumstance sets up that C. Bhagat has the vision to control the elements with to a significant degree thoughtful and humanistic touch. Krish had no great relations with his dad. C. Bhagat additionally disclosed the opposite side of the child-father relationship. Indeed, even Krish and his dad loathes each other however deep down they used to love each other. C. Bhagat as a quintessential storyteller gives sudden winds in the account to lessen the strain as frequently to be found in the emotional structures. Since Krish's father who is continuously apathetic regarding his better half and his child is heading off to the place of Ananya and apologised Ananya's guardians and persuaded that if Ananya goes to his home as Krish's spouse, we as guardians of Krish will dependably regard her and care her as our particular girl. The demonstration of prescribing the affection from Krish's father is out-happened to his re-presentence for not helping his child in his first relationship. This time he didn't need to miss an opportunity. This endeavour demonstrates the dad child relationship. Krish who had started to loathe his dad supplant his state of mind with adoration and warmth, speak to for his dad.

At Goa Krish's mother is additionally unconcerned with the guardians of Ananya by saying a line on the small issue to Krish: Quiets down, these individuals you need to make your in-laws. Is it accurate to say that they are in-laws? Are they influencing their child-in-law to get gear? (Bhagat 221) Krish's mother isn't reacting appropriately to the guardians of Ananya and each time she had been offending them that they caught my child with no sense. Krish's mother, Kavita says that: "What are you tolerating? You don't ever merit my kid" (Bhagat 226). Ananya is observing this amusement played by Kris's mother, and finally, she deferentially says to Krish mothers as Aunt, you have offended them. They have not caught anybody. They were dead against Krish in any case.

What's more, now they have acknowledged him, they'd like some nobility. (Bhagat 228) Moreover, she says to Krish, "I told my folks your mom would like expressions of remorse. However, you all are making greater arrangements" (Bhagat 229). After that, they leave the place and come back to Chennai. Krish and her mom likewise go back to Delhi without settling on any solid choice. The novel is additionally a few components of the disastrous scene. Krish in the wake of coming back from Goa finds that Ananya isn't conversing with him.

He at long last wins the consent of the considerable number of individuals from Ananya's family. Krish believes that he has won over Ananya's family by doing this thing. Krish opines: "All things considered, I had completed my Chennai work. We have a couple of more fights to win" (Bhagat 184). Krish and Ananya choose to win over Krish's guardians by remaining in Delhi sub-zone office. In their plane excursion, Ananya enlightens Krish regarding the "Operation Delhi". She says, "Thus, I need to concur with your mother, whatever she says, similar to whatever" (Bhagat 185). Indeed, even before coming to Krish's mother puts a heap of cross-examinations and it places Krish in an awkward position; Krish told his mom Ananya has a one-week spell in her Delhi office. Where will she remain? His mom says at the organisation visitor house. Truly, however, she goes along with them day after, on Monday. I figured it would be a smart thought if she got back home for the weekend". Whose home? His mom asked, startled. (Bhagat 188)

Such discoursed in account expand the impression of superb lucidness. Krish's mother attempts her best to mortify Ananya. At the point when Ananya goes to Krish's house, she isn't invited generously by Krish's mother. However, she realises that she is the sweetheart of her child. Ananya feels disengaged in Krish's home. Krish exhort her as: "What's with this state of mind, Ananya? You should prevail upon my society" (Bhagat 190). When she discovers things heinous, she urgently dissents as: "You can prevail upon typical individuals. Not discourteous, cold-hearted individuals, who affront visitors" (Bhagat 190). Krish's predictable spotlight is on the reality, "Ananya, I am recommending approaches to prevail upon my mom. You said you would take the necessary steps" (Bhagat 191).

C. Bhagat demonstrates the inconsiderate conduct of Krish's mother. Ananya begins serving to Krish's mother in her works. Be that as it may, Krish's mother does not react to her actions. Kavita additionally affronts Ananya when she is in the kitchen to encourage her. Krish gets some information about Ananya; his mom answers: What is she doing here? Mother, she can hear you, see, you think about her. Go, be with her. (Bhagat 194) Ananya understands the expressions of Krish's mother. She answers to Krish in an exceptionally remorseful way by saying that she wouldn't like to live in this house. Even though Ananya needs to leave Krish, he supports her by saying that things will get right. Ananya is so discouraged by the idea of Krish's mother. To cite Ananya's words from the novel: I can't do this; I figured persuading my folks would be sufficient. You said your mother is sweet. Sweet? On the off chance that your mother loves, at that point Hitler is a cuddly toy. (Bhagat 195)

C. Bhagat like Mahesh Dattani has an acknowledgement that nonsensical parental specialist produces the mind of opposition and rebelliousness. The author nearly develops the dramatic circumstances in charge of the conflict of thought processes that rupture between the things wanted and the things denied. In Indian culture, the possibility of marriage is firmly related to

the esteem framework. The family conventions are the piece of aggregate human cognizance, and the between national union creates the blame of double-crossing of family, network, and society. At long last, the two families are brought together, and Ananya and Krish get hitched. The marriage customs performed in Tamil style is brimming with comic components. The finish of the novel demonstrates that it is extremely confused to clutch one's standards, particularly in the time in which we live, as it is a universe of the strong and for the powerful. The instructive field is additionally not a particular case to this hard truth.

Conclusion:

In this novel, C. Bhagat features the issue of between relational network unions with regards to the combination of culture and the solidarity of countries. The new viewpoint of social relationship requires a reorientation of the social framework. It guarantees an adjusting method of relations to oppose the powers that are sneaking quickly in the time of globalisation and multicultural builds. C. Bhagat sees human conditions in totality and never again commends the glorified pictures of life. He anticipates social union and genial survival of man past political partialities. C. Bhagat investigates how the regular man can do his bit towards making the nation one. He has endeavoured to centre on between rank marriages which can decrease the tallness of the strain between the two families. Standing segregation will be diminished by interacts relational unions.

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