

Thematic Dimensions in Novel 2 States

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Abstract - Indian Prose in English flourishes and blossoms in both consistency and quantity by leaps and bounds. Indian English litterateurs have been making their appearance world-wide over the last few decades. The achievement of the Indian English Novel in literature is exceptional. Indian novelists such as R. Contemporary Indian culture was envisaged by K. Narayan, Mulk Raj Anand and Raja Rao. In addition to these novelists, numerous facets of Indian life and culture were also discussed by Arundhati Roy, Kiran Desai, Aravind Adiga, Chetan Bhagat, etc. A bit different from all these authors is Chetan Bhagat. He not only speaks about the traditional social life in India, but also presents the issues in youth. Bhagat shows how young people attempt to address their issues by his young characters. Via his books, he reveals the promise of juveniles. The young generation are inspired by Bhagat. Indian youth become completely optimistic in facing unforeseen challenges that arise in their lives after reading Bhagat 's novels. An attempt has been made in the current research paper to figure out the various themes in Chetan Bhagat 's chosen novels. The present thesis attempts to address the numerous main topics such as college existence, faulty school infrastructure, cultural tension and existence ideology, educational corruption, human relationships and national honesty. It also discusses some minor subjects, such as identity quest, hope, inter-caste marriage, passive politics, and the battle for life.

Keywords : Chetan Bhagat's, Novels, Contemporary Indian Culture

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INTRODUCTION

Thematic Dimensions in 2 States

C. In 2 States, Bhagat tackles a rather important topic in a light manner. This novel undoubtedly presents us with cultural shocks. In the book here, C. Any of the sensitive topics such as cultural rivalry, love-hate relationships, life ideology, flawed education system, and national dignity have been touched by Bhagat, as well as topics such as inter-caste marriages in India.

Cultural Conflict

With the advent of multinational interest, cultural gaps become reduced, but at the same time they play a destructive function in the settlement of marriages dependent on cultural diversity. Each society recommends its own standard paradigms, and these paradigms are so restrictive that they provide no space for human emotions. More than what hits the eye is the generational gap in India.

C. The cultural tension has been effectively exposed by Bhagat in 2 Nations. Here, C. Bhagat shows how North-Indians (Punjabi) handle South-Indians (Tamil) through the hero and his beloved

love affair. Ananya, a Tamil child, loves Krish, the protagonist who belongs to Punjab. All have to confront the conflict in history. C. The topic of inter-racial marriages is reflected by Bhagat. The book is based on the intimate memories of his love affair with the girl he loves and his eventual marriage. Krish appreciates the academic success of Ananya, but both of them are forced to persuade their parents to sacrifice the differentiation when it comes to marriage. Quite appropriately portrayed is the first encounter of them.

Love-Hate Relationship

The latest novel deals with the Love-Hate Relationship concept. In the book here, C. In an orthodox, patriarchal culture, Bhagat sought to demonstrate the mushrooming of passion. C. Amidst gloom and sorrow, Bhagat sees love sparkling. "He remembers the famous lines of" the path of true love never ran smooth "(5) of a well-known dramatist William Shakespeare (5). In the case of Krish and Ananya, this is quite true. One can see the pattern of conflicts between partnerships in Indian English novels. C. One of the shining proofs of this is Bhagat. He reveals that both feelings are expressed by the acts of the protagonists in 2 states. They act and they express the words. We may conclude that this behaviour

may explain the presence of more examples of love than hatred. The love between Krish and Ananya, the love between Krish and his father and his brother, and several other characters, in reality, are the same. In the book, between Krish Malhotra and his father, the more spiteful emotion of hate is also disclosed several times.

In the book here, C. Multiple relationships such as Boyfriend-Girlfriend, Mother-Father, Father-Son, Mother-Son, Daughter-Mother, Mother-in-law and Daughter-in-law and relationship between the family of Krish and the family of Ananya have been attempted by Bhagat. He seeks to reflect on the bonds of human experiences.

As the novel begins, Krish gets counselling at a psychologist's clinic and he reveals his storey. Krish is the son of a former Army officer and, from the beginning of the book, considers Ananya as his life partner. He is the only guy on campus in the whole IIM who loves Ananya in a really committed way. The main characters fell in love with one another as they meet for the first time in the canteen mess. He doesn't get relief from his mind at any point when Krish doesn't reach Ananya at the IIM campus. At that moment, when Ananya does not offer much answer for some moment, Krish feels isolated and he says, "Pretty girls act best when you neglect them" (Bhagat 9).

Faulty Education System

In 2 nations, CBhagat exposes the theme of the flawed education system. He sacrificed the school structure of today. He considers the Indian method of education a stumbling block. He criticises the scheme of marks as well. Via Krish, the novelist not only satirises the school system but also students, he argues that the Indian education system curbs the intuitive creativity and natural intelligence. C. "Bhagat ridicules one of Kanyashree's minor protagonists, writes the novelist," The class made insane notes. Kanyashree wrote so hard that from her pen "s stub" (Bhagat 11), I could sense the seismic pulse. The whole class just took insane notes and did not limit the lesson, but only took crazy notes. He implicitly argues that India's education system is a stumbling block to its aspirations of inclusive development. The Indian education system today is mark-based, which is why students are searching for success and not for quality. In comparison, they rely on qualifications and degrees rather than the brilliance of expertise. C. Bhagat argues in the "prologue":

In a hunter's den, degrees from top US colleges decorated the walls like tiger heads. Yeah, there was another South Indian who had dominated the academic universe. (1) The

The educational method is often attacked by C.Bhagat because it offers only matrices that curtail emotional creativity and natural awareness. As Ananya declines to give the printed response, she is called to see the Gold Medalist in Economics by the economics professor. Also the strongest student doesn't know the essential material. Krish claims:

Notice, class, Notice that this is the state of the country's economic education. Top recruits don't grasp the fundamentals. And they question, why is India backward economically? (10-11 Bhagat)

In the school, even these students will not address the essential questions of economics when Prof. Chatterjee raises any questions regarding economics at the period, some who complete their economics graduation. Using this example, C. Bhagat illustrates the state of the Indian method of schooling. Krish says, 'No one cares. The teachers are both assholes. "The universal reality is that" (Bhagat 11). C. In India, Bhagat claims that if the education system is weak, then it is not attributed to students, but also to teachers.

Philosophy of life

The principle is concerned with the interpretation of the universe. It seeks to explain the essence of life. Philosophy is a human endeavour which contributes to the ultimate reality. In India, theory is not confined to the exploration of intellect alone. The term philosophy is concerned, according to Indian thought, with the discovery of the essence of truth or the vision of decisive fact and validity. The theme of the theory of existence was revealed by Bhagat. C. Bhagat argues that philosophy is a way of existence, not just the interpretation of existence or the awareness of the cosmos. He also notes that we use colours to colour the canvas of life like a painter. Life is more than breath-taking, survival or challenge, he notes. Krish trusts in Geeta and his job ethic and doesn't care about rewards.

Life is a large canvas, according to him. He also believes that life is not a survival, challenge or ups and downs. C. Bhagat says life is an exciting experience we have overlooked. We also forgotten the pleasure of coexistence in life. He also states that we always respond to the environment and use character characteristics that are usually socially appropriate, and we are uniquely identified by these characteristics. We are living, learning and increasing species as a human being, and our existence may be very like an abstract painting, especially those who do not really know us. And day that passes on our personal canvas of life, what we say and do and how we respond paints on all of the occurrences. C. Bhagat also argues that since we do not exist in isolation, we will not effectively alter ourselves. We watch television, search the

web and work in the workplace for much of our time in an atmosphere that is not conducive to those thoughts. Then we should strive to improve our lives at some point.

National Integrity

An significant component of public strategy is public honesty. National Honesty is simply an understanding among the people of the nation of shared culture. It also implies that we accept the fact that we are all unified, even as we belong to diverse castes, faiths, sects, and regions and speak different languages. We may argue that national dignity holds whole persons to a shared purpose. In creating a strong and stable country, this sort of integration is quite necessary. In India, honesty does not suggest the kind of solidarity that emerges from ethnic and cultural comparisons. The culture of tolerance and inter-state cooperation is National Dignity. We see various castes, sects, languages and traditions in India, but there is a truth that unites all. C. This thread is called Indianness by Bhagat.

Via the Krish-Ananya link, C. The aspect of national dignity is discussed by Bhagat. Krish and Ananya do their hardest to make the members of their family appreciate one another. The future of marital life depends on the Gandhi Ashram event, Krish and Ananya claim. According to Krish Mahatma, Gandhi attempted his utmost to make India one and, thus, to honour the national dignity of any Indian. In their hearts, both Krish and Ananya pray to Gandhiji, but on the occasion they both struggle to persuade their parents of inter-cultural marriage. They learn that their labour has become a waste of time. Krish claims:

For families, the Gandhi Ashram will be a fantastic start. He stood for unity and national unification, which might, hopefully, motivate all of us. (47 Bhagat)

Both families found each other as the greatest opponent in that meeting, utilising all the weapons in the fight. As Krish receives his mother's blessings, she teases him and also ridicules the family of Swaminathan by naming them Madrasis. "Even when Krish asked her at that time to name them Tamilian, Shipra Masi turned to his mother and said," Your son is gone, I 'm sorry, but Jaylalitha belongs to this child "(Bhagat 69).

Inter-caste Marriage

As Hindu culture is degraded into sub castes in India, many marriages within the caste are often organised. Various viewpoints on inter-caste marriage and its issues in the Indian sense are projected in the current novel. Therefore, the demand for an inter-caste marriage in 2 States between Krish and Ananya is a question of

abrasion within their homes. Other than caste reservations, Indians are blind practitioners of customs. You can understand how Bhagat illustrates the inter-caste marriage problem here. To Krish, Ananya asserts:

I haven't said that I am a Tam Brahman practitioner. But you should know that I was born into the purest of pure communities of the upper caste ever produced. What's that for you, commoner? (The Bhagat 7)

Here one can understand how the stereotypes surrounding South-Indians were adopted by North-Indians. For Krish and Ananya, life is fun before their families know each other. They soon discovered that their families would not be able to persuade them to accept their inter-caste union. The twist is that they seek permission to marry their parents instead of running away from the secretary. In India, inter-caste marriages are also looked down on and readers see a good example of it in these novels. While the caste system was abolished by legislation long ago, it is still practised foolishly and blindly by individuals in India. When worried parents search for a great fit for their offspring, racial inequality sometimes slips in. We are outwardly new in the current day, but yet inwardly exist in the past.

Bhagat claims that the young generation of today wishes to marry outcasts. Bhagat indicates that the boy and the girl must reassure their parents to escape the difficulties of marriage after passion. C. Bhagat clearly portrayed that love, whether it be caste, creed, faith, regional state or nation, knows no obstacles. C. On this burning dilemma, Bhagat provides a profound remedy if we want to discriminate caste boundaries, then it is very important to increase inter-caste marriages.

Optimism

An attempt has been made in this region to illustrate how C. Via his positive style, Bhagat captured the youth's pulse. The principal issue of Bhagat is a constructive outlook towards life. He illustrates that with descriptions of the day today. He can clearly see society with his eyes. He reflects on the youth's favourable mindset and their expectations. He tries to steer their adult energies in the right way. It is no wonder that he is praised as a young novelist. Five Point Somebody hits the young generation's relational strings. It indicates the passion of young people.

REVIEW OF LITERATURE

(Sharma:2015) It is that they are pre-involved with things that are Indian - Indian topics, Indian characters Indian life and behavior, Indian totems and taboos. It is this which has made English fiction by Indian writers unquestionably national. In this

manner the rise of the novel in India in English, as in other provincial dialect orchestrated with the rise of the feeling of national cohesion.

[Iyengar: 2012] To be Indian in thought and feeling and emotion and experience yet also to court the graces and submit to the discipline of English for expression is a novel experiment in creative mutation.

Upamanyu Chatterjee,(2013) with his novel English August (1988), got incredible achievement. His tone was amusing and he hit every one of the weaknesses of the Indian administration. Chatterjee splendidly utilizes Indianised English in the novel. His contemporary Shashi Tharoor's The Great Indian Novel (1989) is one of the best accomplishments of Indian English fiction. In the 1990s, Rohinton Ministry has developed as a critical novelist. His Such a long Journey (1991) is his lady endeavor in the class in which he manages the quandary of present day life.

Arundhati Roy(2014) is one such skilled author of the post-Midnight's Children Era who demonstrates genuine mental profundity while passing on the substances of culture and history. Her novel The God of Small Things has earned much basic consideration everywhere throughout the world and brought her Booker Prize. Without a doubt, Roy has figured out how to free her from the shackles of customary writing. She effectively explored different avenues regarding the dialect, and has been appropriately rewarded for that.

Amish Tripathi Among the new youthful writers the most capable, is maybe Chetan Bhagat. With his novels, Five Point Someone: What not to do at IIT (2004), One Night @ the Call Center (2005), The 3 Mistakes of My Life (2008), 2 States – the Story of My Marriage (2009), Revolution 2020 (2011), What Young India Wants (2012) and Half Girlfriend (2014), Chetan Bhagat has without any help reshaped the Indian English novels. The impact of Bhagat's writings has been impactful to the point, that even Hindi movies are adjusting his novels on the enormous screens. Another present author who has increased gigantic prominence in the ongoing time.

K. R. Srinivas Iyengar(2013) For the usage of new policy, universities to be established in significant cities as Mumbai, Calcutta and Lahore which flung windows open to Western thoughts. Against this scenery Indian reformists offered their best among whom, Raja Ram Mohan was the preeminent. That is the reason Sophia Dobson motivated to call them Aeropagitica of Indian history. Hence, a recognizable way was cleared for novelists to compose of quotidian worries of

rising working class. This new experience is portrayed positively:

Mulk Raj Anand appeared toward the West that there was more in the orient than could be construed from Omar Khayyam, Tagore or Kipling. When he began writing fiction, he concluded that he would incline toward the recognizable to the liked. He had first observed his legends as bits of trembling humankind and adored them before he tried to place them into his books.

For analysis report, examination of literature is completed. Novelists such as R.K. are the Indian novelists picked for analysis. Narayan, Mulk Raj Anand, Raja Rao, Arundhati Roy, Khushwant Singh, Kiran Desai, Shashi Tharoor, Salman Rushdie, Amitav Ghosh, Raj Kamal Jha, Vikram Seth and Aravind Adiga. The different themes of numerous eminent novelists in Indian English novels are also analysed. The study scientists who have worked on thematic topics in their thesis are often investigated. The academics of science who criticised C. The novels by Bhagat are also reviewed. Study articles are being reviewed by Dr. Karthik Kumar, Dr. Ram Avtar, Dr. Pradip Kumar, Dipanjoy Mukherjee, Tanu Gupta, and Santosh Prasad.

OBJECTIVES OF THE STUDY

1. To explore the validity of thematic amalgamation
2. Analyzing how the novelist has effectively combined multiple themes
3. Review the concerns raised by Chetan Bhagat

CONCLUSION

In the book here, C. In the sense of the synthesis of culture and the cohesion of nations, Bhagat emphasises the question of inter-community marriages. The current social interaction viewpoint calls for the social structure to be reoriented. It guarantees a partnership balancing mode to resist the powers that are slipping rapidly in the age of globalisation and multicultural constructs. C. In its entirety, Bhagat perceives human circumstances and no longer embraces the idealised representations of creation. He looks ahead beyond societal stereotypes to the ethnic synthesis and amicable survival of man. C. Bhagat discusses how the average man can do his part to make the nation one. He wanted to reflect on marriage between the two groups, which might decrease the height of the conflict. Intercaste marriages would eliminate caste inequality.

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