

Cultural Conflict Reflects in Chetan Bhagat's 2 States

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The culture of India refers to the religious beliefs, customs, traditions, languages, ceremonies, arts, values and the way of life in India and its people. India's languages, religions, dance, music, architecture, food, and customs differ from place to place within the country. Its culture often labeled as an amalgamation of these diverse sub-cultures is spread all over the Indian subcontinent and traditions that are several millennia old.

Regarded by many historians as the "oldest living civilization of Earth",^[1] the Indian tradition dates back to 8000 BC, and has a continuous recorded history since the time of the Vedas, believed variously to be 3,000 to over 5,500 years ago. Several elements of India's diverse culture, such as Indian religions, yoga, and Indian cuisine, have had a profound impact across the world.

Contemporary Indian culture is extremely complex and fascinating and account of the peculiar amalgam of tradition and modernity as well as the multiplicity of subcultures and languages. The literary work entire in the regional languages or in English are a significant of means of communicating the vast variety and diversity of such a culture while the treasure of regional literature remain largely hidden from the site of even Indians belonging to diverse regions. Indian literature is somewhat limited in scope dealing with common cultural traits. Indian language writers as well as Indian writers have yet to probe deeper into the submerged of their own cultures.

Even through the novelists and poets writing in English belong to various cultural groups, and in spite of certain variations of settings they generally tend to present the same stereo-types themes like East West encounter, the moral urban, urban conflict and Vedantic mysticism creative writing in Indian languages is extremely vast and complex, reflecting not only the Indian culture in its broad features.

Mulk Raj Anand in his novels and short stories depicts the lives of poor and suffering masses and his works have a typical Punjabi flavor. R. K. Narayan presents the south Indian small to man moves specially the kannadiyan. While Raja Rao escapes the realms of maya following disillusionment expose the hypocrisies religious practitioner in India and in the

west. The rural-urban conflict presented in the works of Kamla Markandaye some time sounds like the perspective of an outsider. Naintara Sahgal deals with fashionable pseudo-western upper class Indians lost in the cultural limbo. Manohar Malgaonkar writes the lives of fossilized princes and princess. The entire major novelist has of course dealt with sores segments of Indian society and its culture. But there are many aspects that do not appear in this writings. Amongst the contemporary English poets, Nissim Ezekiel evokes the specifically urban climate. A. K. Ramanujan presents the South Indian customs and beliefs in subtle poetic terms. Jayant Mahapatra's poetry transports us into the culture of Orissa favorer, as Balachandra Ranjan puts its impossible to expect from these poets. "To assist in forgiving a national image or to contribute to a national myth".^[2]

In the present novel Chetan Bhagat shows the two different state's culture the first one is Punjab and another one is Tamil Nadu. At the beginning we will see about Punjabi Culture.

Punjabi Culture is the culture of the Punjab region. It is one of the oldest in world history, dating from ancient antiquity to the modern era. The Punjabi culture is the culture of the Punjabi people who are now distributed throughout the world. The scope, history, sophistication and complexity of the culture are vast. Some of the main areas include Punjabi Philosophy, poetry, spirituality, education, artistry, music, cuisine, science, technology, military warfare, architecture, traditions, values and history.

Due to the large number of Punjabi people distributed throughout the world, especially Pakistan and India, many people are increasingly experiencing the culture and becoming influenced by it. Traditional Punjabi culture is being strengthened and expanded in the Western world (for example U.S., UK, Canada etc.), the scope is huge, ranging from Punjabi philosophy, poetry, spirituality, education, artistry, music, cuisine, architecture etc. People of different languages, cultures, customs and races came to Punjab for various reasons. These immigrants influenced and were influenced by Punjabi culture.

After the Punjabi Culture we will see something about South Indian culture especially about Tamil Nadu Culture. South Indian culture refers to the culture of the South Indian states of Karnataka, Tamil Nadu, Andhra Pradesh and Kerala. South Indian culture, though with its visible differences, forms an important part of the Indian culture. The South Indian Culture is essentially the celebration of the eternal universe through the celebration of the beauty of the body and motherhood. It is exemplified through its dance, clothing,

and sculptures. Tamil Nadu has a long tradition of venerable culture. Tamil Nadu is known for its rich tradition of literature, music and dance which continue to flourish today. Unique cultural features like Bharatanatyam (dance), Tanjore painting, and Tamil architecture were developed and continue to be practiced in Tamilnadu.

Chetan Bhagat has successfully revealed the cultural conflict in *2 States*. This cultural conflict is especially between North-Indians and South- Indians. Chetan Bhagat unveils here North-Indians (Punjabi) treat South-Indian (Tamilian). Even the protagonist Krish Malhotra is victim of cultural conflict in India. Krish who is a Pujabi boy loves Ananya who is a Tamilian girl have to face the cultural conflict and the resistance of families. The first meeting between them is very aptly depicted.

She stood tow places ahead of me in the lunch line at the IIMA mess. I checked her out from the corner of my eye, wondering what the big fuss about this South Indian girl was”³

Here one can understand how North-Indian used to follow the prejudices about South-Indians. Even the college student calls Ananya as a big South-Indian fuss even Ananya asserts to Krish that she is of the purest South-Indian race. She calls horse if as a Tamilian Brahmin.

I didn’t say I am a practicing Tam Brahm. But you should know that I am born into the purest of pure upper caste communities ever created. What about you commoner?⁴

Chetan Bhagat gives a very funny example that at the convocation occasion where Krish’s mother ridicules Ananya’s family by calling them ‘madrasis’. The Krish begs to call them as Tamilians. Here Chetan Bhagat mocks on the regionalism of the Indian mentality. Chetan Bhagat satires the stereotypical attitude of contempt towards South-Indians & Even Krish’s mother is not an exception to this. She hates the South-Indian heroine because according to her they have trapped the South-Indians. She says:

These South Indians don’t know how to control their daughters. From Hema Malini to Sridevi, all of them trying to catch Punjabi men.⁵

Even Krish tries to convince his mother but she rejects Ananya. According to her

these South-Indian black people use the black magic. They use the brain wash and trap North-Indian and especially Punjabi. Mother of Krish call Hema Malini and Shridevi dangerous. Chetan Bhagat rejects the opinion of hating Tamilians is not old fashioned at all. Chetan Bhagat give opinion on Tamilian language. “The Tamil font resembles those optical illusion puzzles that give you a headache if you stare at them long enough”.^[6] Krish comment on Tamilian culture when he sees the posters of local super stars. He says, ‘the city is filled with film posters. The heroes pictures make you feel even your uncles can be movie stars. And he also says that, a Sardar-ji in Chennai was asking to spot a polar bear in Delhi. Even a minor character says, “Why do they send North-Indians here?”^[7] And on one occasion one big officer comments on South-Indians by “What do you mean waitlisted for business class? I am not coming back like I did this morning sitting cramped with these ‘madrasis’. And other character Balu asserts he hates the North-Indians he says:

‘Off course, sorry, this whisky...Anyway, Krish I had offers. Ten years back I had offers from multinational banks. But I stayed loyal to my bank. And I was patient to get my turn to be GM. Now, I have five years to retire and they send this rascal North-Indian.’⁸

In this sentence we can see the threat of cultural conflict. Chetan Bhagat asserts that this conflict is dangerous for national integrity.

Another example of Cultural conflict is revealed by Chetan Bhagat. We can find on the occasion. When Krish returns from Tamilnadu, he sees only the names like Aroras and Khannas, Krish says:

“She stood among ten thousand drivers holding placards with every Punjabi name possible. There were no more Venkats and Ramaswamis, only Aroras and Khannas⁹

Krish tries his best to convince his mother but finally win the parents once his mother says, Listen, you are our family’s pride. Don’t go anything stupid. These Madrasis have laid a trap for you. Even Chetan Bhagat ridicules the South-Indian contempt against North-Indian. One South-Indian character asserts “Actually, we do get qualified boys. Tamils value education a lot. All her uncles are engineers or doctors. Krish passively utters about South-Indians – “you South Indians have too much brain but too little heart”.^[10]

References

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7. Ibid.p.91
8. Ibid.p.144.
9. Ibid.p.188
10. Ibid.p.238.