

# Multiculturalism in Chetan Bhagat's *Two States: The Story of My Marriage*

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**Abstract**—The notion of multiculturalism is explored in Chetan Bhagat's "Two States: The Story of My Marriage" in this research. The book examines the impact of intra-cultural and inter-cultural patterns in our social fabric, focusing on the cultural collision of two states and the issues that both the older and younger generations experience in a multicultural environment. Each culture has its own history, language, and heritage, but Multiculturalism brings their disparate perspectives together. The main premise in the story promoting Multiculturalism is comparable to the Salad Bowl Theory, which refers to a society with a blend of many cultures and heritages as if they were various ingredients create a salad with distinct tastes everyone lives in a homogenous community, but they each have their own distinct cultural background. In India, a country noted for its "Unity in Diversity," such parallels may be noticed. This multicultural society allows individuals of all cultures to work together, understand each other, and respect each other. It also leads to prejudice and cultural conflicts, which leads to discrimination. Chetan Bhagat's two states represent the prejudice and discrimination that exists across civilizations. The virtues and vices that exist in communities are depicted in this work.

**Index Terms**—multiculturalism, rationalism, traditions, inter caste marriage

## I. LITERATURE REVIEW

'Literature is the reflection of life,' as the saying goes since it helps us to reflect on our lives. There are two states: Chetan Bhagat's narrative about my marriage illustrates people's lives, particularly in today's environment. India's pluralism and contrasts are depicted in the story. The contrasts in culture and between the states of a country are illustrated. The existence of several cultures and ethnic groups within a society is referred to as multiculturalism. In today's global world, it is highly common for people to be inspired by diverse cultures. Every individual tends to internalize aspects of both his or her own and other cultures. We work with people from various levels of society since our society is culturally diverse. There are two states to consider: Chetan Bhagat's story of my marriage exemplifies people's lives, especially in today's world. The narrative depicts India's diversity and contrasts. The differences in culture and between states of a country are depicted. Multiculturalism is defined as the presence of several cultures and ethnic groups within a society. It is quite typical in today's global society for people to be inspired by diverse cultures. Because our culture is culturally diverse, we work with people from many levels of society. The author satirizes the difficulties that a marriage from two distinct cultures faces.

Chetan Bhagat is an influential Indian author who is born and brought up in a Punjabi family. He writes about Indian middle-class families. He studied in Indian Institute of Technology (IIT) and MBA in IIMA. His revolutionary writings about bringing a change in society inspire many young readers to read his works. All his works are best sellers in the market and many readers of him are the younger generation. He is also a motivational speaker who believes the reformation of society. His novels include, *Five Point Someone* (2004), *One Night @ the Call Center* (2005), *The Three Mistakes of My Life* (2008), *Two States* (2009), *Revolution 2020* (2011), *Half Girlfriend* (2014), *One Indian Girl* (2016), *The Girl in Room 105* (2018). His non-fiction includes *What Young India Wants* (2012), *Making India Awesome* (2015) and *India Awesome* (2019). His awards include, young achiever's award (2000), Publisher's recognition award (2005), Time magazine's "World's 100 most influential people (2010).

"Many authors succeed in conveying their feelings or explaining a certain point of view. Chetan Bhagat's writings accomplish these objectives and more" (On Bhagat's inclusion in Time magazine's top 100 most important individuals in the world, A.R. Rahman). Many young readers are inspired by his novels to make a difference in society. He emphasizes the different perspectives on the generation, pointing out that Ananya and Krish accept universality and are willing to marry someone from a different group and culture. However, Ananya and Krish's parents oppose their relationship because they want their child to marry someone from another culture. This novel reflects real-life situations. However, Ananya and Krish's parents oppose their relationship because they want their child to marry someone from another culture. This novel is based on a true story of Chetan Bhagat and his wife, which is depicted in the novel, and Krish's lover Ananya Swaminathan is from a Tamil Brahmin family. According to the author, it is not just about the

coming together of two communities, but also about the people we want to live with. Ananya's parents are vastly different from Krish's parents in terms of attitude, lifestyle, and ideals, resulting in a conflict. However, the pair remains steadfast in their determination to persuade their parents to approve of their intercultural marriage. Chetan Bhagat emphasizes that a marriage is not just about two families and communities, but also about two hearts bonded together.

Bollywood filmmakers adapted most of his works into films. He is also written the scripts for a number of those films. The problems of Indian middle-class families are a frequent topic in many of his writings. He comes from a traditional Punjabi household. His wife, Tamil Brahmin Anushka Suryanarayan, whom he met at IIMA, is a Tamil Brahmin. The pair married after falling in love with one other. The story's premise includes autobiographical aspects from his love life and marriage, as well as some fictional elements. The tale depicts the cultural clash and the effects of these preconceptions and discriminations. 'Unity in variety' is emphasized throughout the narrative. Despite our many traditions and heritages, we stand united as a country. The similar notion is depicted in this story, when Krish and Ananya struggle to bring their families together despite the cultural differences between Tamil and Punjabi. Customs, language, food, clothes, and mannerisms are all examples of cultural variations. Everyone boasts about our culture, yet the author satirically mocks how culture becomes a barrier to people's togetherness. Chetan Bhagat's work underlines everyone's acceptance of 'Cultural relativism.' Many of the situations in the story are relevant to today's world.

Multiculturalism is a prevalent aspect in today's globe. People of diverse cultures, regardless of their ancestry, religion, or background, are welcome to live in a homogenous community in a multicultural society. However, this multicultural society has defects of its own. The many elements that rise in a multicultural society are examined in this research study. The study material compares the characteristics of two civilizations.

## II. CRITICAL ANALYSIS

The novel's main topic, "Two states: the story of my marriage," illustrates a couple's love today and how they overcome obstacles to eventually combine their two entirely unique families in the event of their marriage. By depicting the characters Krish and Ananya, the story also addresses different biases and discriminations that are widespread in a multicultural society. The former is a Punjabi, while the latter is Tamil. In today's world, inter-cultural marriage is still frowned upon in India. Krish and Ananya's parents want their children to marry in their respective tribes and cultures. In the views of the parents, there is a lack of cultural relativism. The bond between modern-day families is nicely depicted. Krish has a strained connection with his father, Vikram. The generation gap is to blame for these strained relationships. We hadn't had a one-on-one talk in three years" (Bhagat, 2009, p.114). In a talk with Ananya, Krish states, "Ananya, you can't have everything in life." We have a lot of blessings, thanks to your parents, my mother, and other relatives. "My father's presence is not essential" (Bhagat, 2009, p.207). Ananya's connection with her mother is likewise strained. Krish and Ananya are open to intercultural marriage, but their parents are adamantly against. The couple has a difficult struggle to persuade their culturally prejudiced parents. When the couple's love is revealed to their individual families, it is rejected. This emphasizes the significance of parents in selecting a bride/groom for their children based on their wishes and customs in Indian tradition. "Irrelevant. You are from Tamil Nadu. "My ethnicity is Punjabi" (Bhagat, 2009, p.40). Krish's dialogue exposes that Ananya's educational credentials would not please his mother, who is a Tamilian. Discrimination across cultures is visible in their negotiation. The contrast in their food, clothes, language, and customs also contributes to cultural prejudice. Due to cultural prejudice, Krish and Ananya's love connection is bluntly denied. Even though the couple is from the same country, India, variations in their culture and heritage create a barrier to their relationship. Obsession with protecting one's culture leads to dismissiveness of other civilizations. "Are you aware you're my daughter?" "Are you aware that you are tainting our reputation in the community?" These conditions have been agreed upon by Ananya and her mother. Their talk exposes her desire to marry her daughter to someone from another culture, which Ananya's mother considers as a shame in her own community. People take pride in marrying their children in their own community. "What difference does it make?" Isn't everybody Indian? "Aren't they capable of being nice people?" (Bhagat, 2009, p. 69). Ignoring cultural differences will result in the social fabric forming a truly multicultural society. The novel's central topic is marriage. Marriage is a spiritual event in which two spirits become one. The protagonist in this work goes through a sequence of events to marry Ananya, a lady. The novel's most notable aspect is that the author satirically examines the shortcomings and habits of individuals in both cultures. He satirizes the prejudices and discriminations that exist in society. Ananya and Krish both choose to marry with their families' approval rather than elope. They both struggle to persuade their parents and families to allow their cross-cultural marriage, which is first banned by both families. The pair is unconcerned with the critiques and humiliations they suffer; rather, they are bold enough to do so. "Love marriages around the world are simple:

*Boy loves girl. Girl loves boy. They get married.*

*In India, there are few more steps:*

*Boy loves girl. Girl loves boy.*

*Girl's family must love boy. Boy's family must love girl.*

*Girl's family must love boy's family. Boy's family must love girl's family.*

*Girl and boy still love each other. They get married" (Bhagat).*

These lines of Chetan Bhagat depict the marriage in an Indian society. This criterion raises problems in a multicultural society if a couple decides to marry in an intercultural way. Chetan Bhagat, a Punjabi married Anusha

Suryanarayan who is a Tamil Brahmin. This real-life incident of the author is portrayed in this novel with a mix of fantasy elements in it. Marriage is a major event in India. "It's not about communities. It's about the kind of people we want to be with" (Bhagat, 2009, p.230). Marriage is about union of communities inspired by their discriminations and differences.

### III. MULTICULTURALISM AND ITS CONSEQUENCE

Multiculturalism allows people to promote rights for the existence of their own group. Cultural diversity allows people with diverse cultures and heritage to respect, understand each other and live as a homogeneous group. It also has its own flaws, such as various kinds of discrimination and clashes between them. Such discrimination is highlighted in this novel by Chetan Bhagat. Patrick West in his work, *the poverty of multiculturalism* says that due to the hatred between other cultures, people desire to live within their own land along with their own people rather than living alone in a pristine environment. This concept of Patrick West about the barriers to accept new people can be applied to this novel where both Krish and Ananya are not accepted by their respective in-laws' families. Krish is not welcomed by Ananya's parents when he reaches Chennai. He feels lonely in a new land as he finds it difficult to cope up with a pristine environment as like Patrick West has mentioned. It takes time for Krish to mingle with Ananya's parents as they are not so expressive. Ananya also faces the same problem of isolation when she reached Punjab. She feels isolated at the beginning of Duke and Minti's marriage.

The act of convincing their parents is not a walk on cake for the couple. Finally, they even end their relationship in the attempt to unite their families together. Each community hates each other which becomes a barrier for the marriage of the couple. Krish's mom mocks Tamil cultured people and Ananya's mother mocks Punjabi people which leads to a huge clash between them. The first chapter in Patricia West's work is, "Don't respect the difference: Ignore difference." The title of the chapter itself suggests as instead of respecting diverse cultural backgrounds it is better to ignore their difference and consider every culture equally. This criterion will change the cultural clashes and discriminations that are commonly found in a multicultural society.

Bhikhu Parekh in his work, *Rethinking Multiculturalism: Cultural diversity and political theory* claims the value of culture in one's life. According to him the problem arises primarily in a multicultural society due to the majority and minority distinctions. He speaks about Kymlicka's theory about the multicultural society which acclaims the rights for various cultures in a society. Each culture has their own history, language and lineage of their culture which is commonly found in a multicultural society. Cultural relativism is an essential factor in a multicultural society to avoid such discriminations. This novel too states stresses the need for cultural relativism. Through this novel, the author emphasizes on the acceptance of cultural relativism among the younger generation. Krish and Ananya ignore the difference that exists between each other cultures. Both Ananya and Krish consider their love as a factor for reunion, so they reject the differences between them. In *Rethinking multiculturalism: Cultural diversity and political theory*, Bhikhu Parekh states as a problem rises in a multicultural society due to their distinctions that occur between cultures in a multicultural society. Parekh also argues that though a multicultural society allows homogeneous state of existence, the problem arises when the distinctions arise as who is the superior than whom. The same problem is also portrayed in Chetan Bhagat's novel when mothers of Ananya and Krish begin to boast about their own culture by putting down the other culture. The argument starts between them when they try to highlight their respective culture as a superior one. Radha considered Kavita as a barbaric illiterate person and Kavita shows off her own culture as superior one and offends Radha's remarks. Kavita comments about Ananya family's culture as, "These South Indians don't know how to control their daughters... All of them trying to catch Punjabi men" (Bhagat, 2009, p.48). Radha also comments upon Kavita as, "Something something illa knowledge Punjabi people something" (Bhagat, 2009, p.51). The accusations against each other come from both the sides.

### IV. OTHER FACTORS IN A MULTICULTURAL SOCIETY

#### A. Colour Discrimination

Colour discrimination is one of the major factors in a multicultural society. In this novel, Chetan Bhagat highlights how people emphasize more on the factor of colour of the skin. The author raises his voice against giving importance to the colour of the skin through Krish where he says, "I could not understand why people wanted to be bad so far" (Bhagat, 2009, p.76). In many incidents of the novel Kavita mentions Madarasi people as black/grey skinned people, while she mentions people from her culture as milk white in colour. The following are the words of Kavita, "Don't be trapped in that city with horrible black people" (Bhagat, 2009, p.159). In contrast she mentions Duke, a Punjabi as, "Oh yes, so good-looking. White as milk" (Bhagat, 2009, p.189). We can analyze as how people consider colour as a major factor and oppress others based on it. Kamla Mami, one of a relative of Kavita comments about Ananya as, "You are so fair. Are you hundred percent South Indian? ... By South Indian standards she is quite pretty" (Bhagat, 2009, p.201). It is evident that how people are judged based on their colour. These colour discriminations become a barrier in a multicultural society. It is significant to ignore the difference instead of celebrating the difference in a multicultural society.

### B. Dowry System in India

Another factor portrayed in the novel is the dowry system in India. Chetan Bhagat mentions in the novel about older generation's view on dowry versus younger generation views on dowry. This concept is highlighted in the Punjabi wedding of Duke and Minti. For instance, bride's father bought Hyundai Santro which costs three lakhs for the groom's family. But the groom's family has announced to their family as its Hyundai accent which costs five lakhs. The groom's family feels it shame in front of their relatives. They become upset and ask the bride's family to provide them the cash. Bride's family is unable to collect such a huge amount in a single day. Groom's family demands it from them. Dowry is highly expected in Punjabi culture during wedding. A problem arises in Duke's family due to lack of dowry which the groom's family eventually decides to call off the wedding. This event emphasizes the importance of dowry in weddings. The relatives of the bride's family decide to give them the jewels that they are wearing. This factor shows how dowry becomes a major factor in Indian marriages. Rajji mama, the father of Minti takes loan to conduct his daughter's marriage. A vast collection of orchid flowers is from Thailand which costs fifty thousand. There are separate counters for food items, chat, cocktail, etc. which are kept lavishly in the wedding. The cost of the attire of the bride ranges from ten thousand to twenty thousand. Thus, a detailed description about the money that is spent in an Indian marriage is given by Chetan Bhagat.

One of the most interesting parts of the novel is that, Chetan Bhagat includes the view of younger generation towards the dowry systems. Chetan Bhagat voices out his opinion through Ananya who gathers all the youngsters from both the families and asks Duke as what has he done in his life to get dowry. Duke replies that he is the groom so he gets money. Ananya gives a fitting reply against the duke by saying that Minty's parents undergo through debt to conduct this lavish wedding for their daughter. She makes all the youngsters of the Punjabi family to think about this. Finally, Duke decides to get married without raising a problem about the car. "Everyone fell silent as Ananya Swaminathan forced the younger generation in Duke's family to think" (Bhagat, 2009, p.214).

Dowry system can be seen in conversation between Krish and his mother Kavita. Kavita keeps on insisting his son about the dowry which he would receive. She says as, "... if Duke's budget is five lakhs, yours should be ten lakhs, gifts separate" (Bhagat, 2009, p.189). But Krish does not involve into these conversations about dowry, he refuses by saying, "You want to sell me. And while you are out there negotiating me, what's my going rate?" (Bhagat, 2009, p.198). Here the author contrasts the views of older generation versus the younger generation about dowry.

### C. Gender Inequality

Gender inequality is commonly seen ubiquitously. This is a common factor, especially in multicultural society. Considering one gender people superior to other gender is called Gender inequality. This gender inequality has been found since ages in the society. Even if a woman is highly educated, she is not given equal rights as men. They are considered as an inferior person. For instance, in a conversation between Duke and Ananya about the reason he is given dowry, Duke replies as, "I, I am the b ... boy's side, Duke stammered" (Bhagat, 2009, p.213). This shows the discrimination between men and women in a society. This gender inequality is also portrayed through the character Vikram and Kavita. The relationship between them highlights the discrimination. Vikram always insists his wife in everything that she does. She is not given the voice to oppose him. She tolerates his temper towards her in silence for many years. She also undergoes domestic violence by him. Interestingly, the author brings in Krish who does not believe in gender discrimination to voice out for his mother. A quarrel between Vikram and Kavita leads to violence as, "Slap... slap... my father interrupted my mother. I banged the door open as I heard a few more slaps. I saw my mother's hand covering her face. A piece of glass had cut her forearm" (Bhagat, 2009, p.166). Kavita expects equality and dignity in their relationship which she is denied off. Vikram restricts Kavita to meet her own family members. Such discriminations based on gender are depicted in the novel. Bride's characteristics are measured based on the wealth that is given as dowry; they are not considered as equal human beings even if they belong to their own culture.

## V. PUNJABI VERSUS TAMIL CULTURE

The major theme of the novel is the Punjabi versus Tamil culture. The author satirically points out the problems faced by people belonging to diverse cultures. The protagonist is torn between the cultural discriminations and the society in his attempt to convince his Punjabi family to marry a girl who is a Tamil Brahmin. The protagonist of the novel is Krish Malhotra, who is considered as an inferior person in the Tamil society by his lover Ananya Swaminathan's family and Ananya is inferior among the Punjabi society by Krish's family. Differences in culture are one of the prime reasons for considering Krish and Ananya as inferior person in their respective in-laws' family. The author shows a detailed variation in cuisine, attire, manners, language, way of celebration, etc. between the Punjabi and the Tamil culture. A keen analysis can be seen in the novel. Speaking about the customs that are followed in marriages in both the tradition varies completely. A lavish wedding is conducted in Punjabi culture, whereas a simple wedding is conducted in Tamilian culture. The Punjabi wedding is reflected in Duke and Minti's marriage. Minti's father arranges a lavish and grand arrangements for his daughter's wedding. From the food arrangements to decorations, chat, and cocktail stalls everything is arranged in a grand manner. Krish and Ananya's marriage reveals simple wedding ceremony that is conducted in Tamil culture. Ananya wears a traditional yet simple Kanjeevaram silk. "She wore a maroon Kanjeevaram sari with a mustard yellow-gold border... Ananya looked prettier than any girl on any Tamil film

poster ever made" (Bhagat, 2009, p.254). The marriage is conducted amidst of close relatives from both the culture, chanting's and blessings from the priests and the elders of the family. Dance plays a key role on Punjabi wedding whereas rituals and chants play a prominent role in Tamilian wedding.

Another interesting factor about the novel is that the author not only emphasizes the clash between a Punjabi and Tamilian between two families but also in the work place of Ananya's father Swaminathan. Verma says Swaminathan to do presentation which Swaminathan does not know. So, he gets irritated with him and says, the novel also portrays this clash between the cultures in a common way by highlighting the quarrel between Krish and the auto-drivers of Chennai. "That GM Verma, in my thirty years at the bank I haven't done any report. Now I have to make a pinpoint presentation as well... Intentionally rascal gave me something I don't understand" (Bhagat, 2009, p.109). Swaminathan recalls an incident where Verma, a North Indian says, "Swaminathan, do you know why they made you deputy GM and sent me to become GM... He said it was because South Indians are top class number two officers, but horrible in number one positions" (Bhagat, 2009, p.143). These boastful comments have made Swaminathan upset and made to hate people from other cultures. An interesting thing is that Krish's boss is a South Indian. The author cleverly uses people from North and South to bring in the clash between these two cultures. Later Krish, a Punjabi helps Swaminathan, a Tamilian to complete his project. The author tries to blend the cultural clashes that occur between the two cultures.

Food, language and Culture in both Cultures

Krish visits a Guruji and reveals that. "My girlfriend is Tamilian, I am Punjabi. Our families are against our marriage. I am doing whatever I can, but it is stressful" (Bhagat, 2009, p.163). The problems that arise in a multicultural society not only affect a person physically but also mentally. He undergoes psychological problems and depression through these discriminations.

Krish mentions in the novels as for Punjabi's food is a significant factor. "For Punjabis, food triggers an emotional response, like say music" (Bhagat, 2009, p.222). Chicken, wine, parathas, and butter are major foods that they consume. Also, a Punjabi wedding is incomplete without food and drinks. Varieties of cuisine are included in the Punjabi wedding of Duke and Minti. "Food stalls served eight cuisines Punjabi, Chinese, home-style Indian, Thai, Italian, Mexican, Goan, and Lebanese" (Bhagat, 2009, p.208). Other counters serve samosas, tikkas, healthy sprouts, etc. In contrast to Punjabi culture the author mentions food of Tamil people as a simple food. Krish mentions the food, "We ordered kozhakattai, masala paniyaram, adikoozh, kandharappam, seeyam and atherosam" (Bhagat, 2009, p.181). Other common foods in Tamilian culture as portrayed in the novel are rice, sambhar, rasam, idlies and chutney.

Krish feels isolated in the pristine environment i.e., Chennai due to new people and new language. He says to Kavita as, "I am battling Ananya's parents here anyway. This is such a strange city; I am welcome nowhere" (Bhagat, 2009, p.158). The first time he reaches Chennai, a problem arises with auto drivers. He mentions Tamil language form as, "The Tamil font resembles those optical illusion puzzles that give you a headache if you stare at them long enough" (Bhagat, 2009, p.77). This isolation leads to the psychological stress and other problems. He feels isolated amidst of new cultural people and their customs. He feels uninvolved in Ananya's parents due to language barriers. "Can you speak in English? I can't follow the conversation..." (Bhagat, 2009, p.95). When he reaches Chennai for the first time, he gives detailed descriptions about their customs and their appearances and attires. He says, "Tamil women, all of them, wear flowers in their hair. Tamil men don't believe in pants and wear lungis even in shopping districts" (Bhagat, 2009, p.77). Krish mentions that the whole city is decorated with film posters of heroes. He remembers his mother saying that "...Tamil women have a thing for north Indian men" (Bhagat p.78). He says that the heroes are fat; with thick moustaches rather, the heroine looks elegant and gorgeous. He rides throughout the city by auto and visits many places. "The driver recited the names of neighborhoods as we passed them – Adyar, Saidapet, Mambalam and other unpronounceable names..." (Bhagat, 2009, p.78). He stays in an apartment along with his workmates. Sardar-ji is the only North Indian person he is acquainted with the new city is Sardar-ji who helps Krish in that new city.

Brief descriptions about the Tamil people are given by the author in a lucid narrative way. He mentions about the Tamil people's love towards Carnatic music. They give importance to enlightenment and education. "Tamilian love educated people" (Bhagat, 2009, p.83). In the meeting of Kavita and Radha customs of both the cultures are revealed. Radha visits Kavita's mother empty handedly to which Kavita became upset. "In Punjabi terms, Ananya's parents had committed a cognizable offence. You do not meet the boy's side empty-handed. Ever" (Bhagat, 2009, p.222). Kavita gifts a tussar silk sari to Radha and boastfully says that she bought it from Assam emporium. For which Radha replies as even they get quality silk saris from Kanjeevaram. It is evident from these conversations that both Kavita and Radha are culturally distinct and have their own customs and are proud about their own communities and culture. Kavita expects the bride's family to take diligent care of groom and his family, which is a common custom in a Punjabi culture. In their conversation Kavita indirectly blames Radha for meeting groom's side without any gifts. "Actually, Punjabis are quiet large-hearted people. We like to live well. When we meet people, we give them nice gifts" (Bhagat, 2009, p.223). When Ananya's mother allows Krish to carry her bag, Kavita feels it to be disrespectful towards the groom's family. She says, "Shut up, these people you want to make your in-laws. Are they in-laws? They are making their son-in-law pick up luggage?" (Bhagat, 2009, p.221). Krish says to Ananya that Punjabis have the habit of adding the information about their wealth in innocent conversations. Kavita expects a royal treatment from Ananya's family as she is groom's mother. Krish says about Kavita's expectations as, "She doesn't want the car, but she wants her siblings to appreciate she managed a car" (Bhagat, 2009, p.207). This is the custom of Punjabis, whereas Ananya's parents expect

equal treatment. Both the cultural families give importance to the name in their communities which leads to these discriminations among themselves. The parents of Ananya and Krish fail to see their children's happiness beyond their communities. Both wish for their son, daughter to marry someone who belongs to their own community. Radha selects Harish for Ananya who belongs to their culture. In a comparable way, Kavita selects Dolly for Krish who belongs to their culture. The basic quality that is prominent in the selection of groom or bride involves good character, good family background, and education. But beyond these qualities the Indian parents, i.e., parents of Krish and Ananya put forth a crucial factor that is followed since ages, i.e., 'culture.' This selection of people based on culture is seen in a typical multicultural society.

Despite these differences between the Punjabi and Tamil culture, they also have some similarities in them. People from both the culture respect their own culture and heritage by giving importance to them. They also have people with same characteristics. When Radha complains about Chitra, Krish says, "I can understand. We have people like that in Punjabis as well. People who love to interfere in other people's lives" (Bhagat, 2009, p.153). Pride among the community is seen in both the cultures.

When Ananya refuses to obey Kavita's words, Kavita says, "We do not have bahu in Punjabis like that, no matter how high-profile. We keep them straight" (Bhagat, 2009, p.229). She expresses her wish to dominate her daughter-in-law which is commonly seen in India since ages. "I don't want my daughter-in-law to raise her voice or answer me back. She has to be under control" (Bhagat, 2009, p.229). This statement of Kavita shows how according to their custom, mothers-in-law dominate their daughter-in-law in their culture. Ananya and her family hear this conversation and this leads to end the relationship of Krish and Ananya. The reason for Ananya's breakup is because she is an independent girl who desires to have equal rights. Domination of mother-in-law towards daughter-in-law is common in traditional India, but the younger generation seeks equal rights. The younger generation of India seek rights for existence in every aspect bravely which is portrayed in the novel. Not only Ananya, even her parents are against such dominations.

## VI. CONCLUSION

This dissertation not only highlights the need for acceptance of multiculturalism but also about the need for 'Cultural relativism' which is the need of the hour in this contemporary world. The consequences that rise in a multicultural society and its consequences are pointed out. If cultural relativism is omitted from the minds of the people in a multicultural society, it leads to discriminations in various aspects. Acceptance and respect towards each other culture is necessary. This research material highlights the relationship between culture and society. The researcher has limited this research material to Chetan Bhagat's *Two States: The story of my marriage*. This research material raises questions about the diversities and differences that arise in a multicultural society, i.e., the distinction between Punjabi and Tamil culture though they belong to same country. Chetan Bhagat speaks out his thought about such discrimination through this novel. Towards the end of the novel Ananya gives birth to twins. Krish says, "They'll be from a state called India" (Bhagat, 2009, p.269). Here the author voices out the need for unity in diversity in a multicultural society. The novel is interpreted using the theories of Multiculturalism as the critical tool. The approach is sociological because the study intends to examine the cultural context of the novel and analyses the sociocultural problems in a multicultural society. Multiculturalism, its impact, the complexities of Indian culture and the problems creeping up due to communication and cultural gaps are critically analyzed in the study. This research material which highlights the relationship between culture and society can be further used in the fields of Sociology and Cultural anthropology.

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