

## **I. Cultural Conflict and the Quest of Nationality**

This project contends that the age old antipathy between North and South India (Punjab and Tamil Nadu) has been blurred by giving importance to cross-cultural solidarity to expose Indian nationality not alone Punjabi or Tamil identity through the portrayal of the cross-cultural marriage of Krish and Ananya.

Love marriage between Krish and Ananya strengthens and consolidates the cross-cultural solidarity among India people. Bhagat hits hard at the Indians over their austere attitude to cross-cultural, inter- state love marriages. He is in favor of cross-cultural solidarity, which is justified with a successful marriage of Krish and Ananya. He depicts harmony, unity and solidarity between Punjab and Tamil Nadu. The politics of reconciliation upholds the issue of nationality. The perspective of the people looking at one ethnicity to another has changed. By highlighting nationality, Tamils and Punjabis have forgotten their regional identity. Regional identity brings dissension, conflict and misunderstanding in a nation. So, this study prioritizes the significance of cross-cultural solidarity. Because it promotes the sense of togetherness, we feeling and common belongingness among people. Cross-cultural solidarity spreads the message of unity in diversity. Mutual understanding and harmony among people have made Indian nationality strong. Moreover, long existent rivalry between South and North India has ended by establishing cross-cultural solidarity. The attitude of Indian people regarding inter-state marriage has changed and they have also strongly argued on behalf of cross-cultural or heterogeneous cultural marriage. It is explicit that cross-cultural marriage has spread the message of unity in diversity. Mutual understanding and harmony among people have made Indian nationality strong. Moreover, the age old rivalries between South and North India have ended by establishing cross-cultural solidarity. The attitude of Indian

people regarding inter-state marriage has changed and they have also strongly argued on behalf of cross-cultural or heterogeneous cultural marriage. It is explicit that cross-cultural marriage has spread the message of unity, harmony and solidarity among Indian people.

Chetan Bhagat's novel *2 States* is a story about Kirsh and Ananya, who are deeply in love and want to get married. There is one major glitch though – Krish is a Punjabi from North India while Ananya is a South Indian Tamil Brahmin. Because of cultural differences between Punjab and Tamil Nadu, their parents do not agree for marriage. In India, cross-cultural marriages are still looked upon critically let alone an inter-state marriage. Added to that is Punjabis are markedly different from Tamils. Punjabis are well known for their boisterousness, flamboyance and easy attitude while Tamils for their discipline, decorum and reticence. However, the couple in question is exception and much in love. They choose the difficult path in winning over their parents' heart and seek their blessing instead of eloping.

Krish and Ananya try and make this work by Krish getting a job at Citibank in Chennai, Ananya's hometown where she is working in HLL and pays visits to her house to warm up to her parents and brother. Ananya, too, does her part by making a short trip to Delhi, Krish's hometown to meet his mother. Krish and Ananya have cautiously and persistently strived to persuade their families for marriage. At last, Krish's and Ananya's parents give in to the cross-cultural love marriage and assist positively to turn that love marriage into reality.

Obviously, *2 States* has received numerous reviews from different critics. Diparati Gosh opines, "Punjabis are markedly different from Tamils" (20). She adds, "Krish and Ananya, in a way, have done their parents and seek their blessings instead of eloping" (55). It is shown that Krish and Ananya with the help of cross-cultural

love marriage want to spread a message of solidarity among Indian people. Although their love is relegated by their parents, it eventually achieves a tremendous success with a lesson of nationality. It has united Indian people together.

Shrinidhi Hande elaborates the cross-cultural solidarity between North and South India. He argues that “harmony is established with great efforts of Krish and Ananya” (17). They have played a vital role for uplifting position of heterogeneous cultural marriage. Hande views that “it’s about 2IIM-A students meeting at the beginning of the course, falling in love, deciding to get married, trying to convince and win approval of their parents and in-laws” (39). It gives an excellent insight of cultural difference between two states (Punjab and Tamil Nadu) and parental mindsets and considerations while considering a bridegroom. When Krish visits Ananya’s house in Mylapore Chennai, a banana leaf was laid in front of them to be served food on. Krish is confused because of cultural difference: “For a moment, I wondered if I should eat or wipe my hands with it then Ananya said that this is the plate” (93). In brief, it’s all about Krish’s and Ananya’s attempts to open up the closed mindset of their parents for cross-cultural solidarity.

In Bhagat’s *2 States*, the contribution of Krish and Ananya is shown remarkable. With the unity between Punjab and Tamil Nadu, cross-cultural solidarity among Indian people is possible. According to Swaminathan, “the novel describes the new gen love of two IIM-graduates. What is the problem? They boy is a Punjabi while the girl is a Tamil” (40). He says that the story follows the first person narrative of Krish who indeed loves Ananya madly. The episodes start in Ahmedabad and shunts between Delhi and Chennai. There are graphic accounts of colorful and ostentatious Punjabi weddings and the pun filled with South Indian Brahmin

marriage. Despite the cultural differences between Krish and Ananya, they have become successful in getting their cross-cultural marriage arranged.

This project has undercut the cultural inequalities existing among states especially Punjab and Tamil Nadu with the help of cross-cultural love marriage between Krish and Ananya. It has clearly challenged the long exercised inter-state cultural marriage in India. Heterogeneous cultural marriage or cross-cultural marriage has strengthened Indian nationality. The deep-rooted attitudes of people regarding cross-cultural love marriage have changed. Previously, Indian people contemplated that only inter-state marriage could consolidate the issue of nationalism. However, it brought dissension and conflict in the society by highlighting regional identity. Therefore, the very research has been successful to spread a message that cross-cultural solidarity truly upholds nationality. Moreover, this present project has been effective and effectual to eradicate the age-old antipathy between two states of India namely Punjab and Tamil Nadu (North and South India). It has established a common nationality and a strong core of cultural unity between North and South India while preserving some cultural differences and the nested nationalities of the groups sharing the common nationality. According to this, the people of Punjab and Tamil Nadu share a common history and societal cultural have a fundamental, morally significant interest in adhering to their culture and in sustaining it across generations. This interest warrants the protection of states especially Punjab and Tamil Nadu. Therefore, this research has blurred antagonism between North and South India, it has questioned long-exercised inter-state cultural marriage and Indian people have unanimously accepted a vital role of cross-cultural solidarity to expose Indian nationality.

Nationalism assumes the centrality of the nation. Eric Hobsbawm dwells upon the centrality of the nation in the passage below:

In the community, if the citizens of a state living under the same regime of government and having a community one of interest: the collectivity of the inhabitants of a territory with common traditions, aspirations and interests, and subordinated to a central power which takes changes of maintaining the unity of the group. (15)

Moreover, this centrality is the product of collective consciousness. Living under the same geographical area or speaking the same language, living in the condition of a conflict free unity, they are, as assumed by nationalism, the inhabitants of a relatively uniform territorial cultural. In *2 States*, Chetan Bhagat tactfully raises the issue of nationalism with the help of the characters named Krish and Ananya. They are from two different states of India and they are struggling to convince their parents for the sake of cross-cultural marriage. The incessant efforts of Krish and Ananya to win their parents' hearts have proved meaningful which ultimately uphold Indian nationality. Krish and Ananya are shown to be advocates of nationalism. They have honestly paved the way for the unity of Indian people. By considering different classes of people, ethnic groups, multi-lingual communities and multi-cultural societies, Krish's and Ananya's attempts have united Indian people into a single garland of nationality. Bhagat shows that Krish and Ananya have become successful not only to coax their families but also to spread a positive message upon Indian people. After cross-cultural harmony between South and North India, people of Indian have comprehended that Indian nationality becomes strong. In the novel, Krish ponders over the identity of their children: "Not that, think about this they won't be

Tamil or Punjabi. They will be Indian” (103). This is how Bhagat tactfully presents the agenda of the Indian nationality based on diversity in unity.

The primary objective of nationalism is to stand on behalf of national identity either civic nationalism or ethnic nationalism. While examining the dichotomy of civic nationalism and ethnic one, Margareta Mary Nikolas holds the view that they are not actually set against each other. In her own words, "Civic and ethnic nationalism are not ... part of a dichotomy of nationalism set against one another but are the intermingling components of the one ideology and subjectivity of modern nationalism" (3). Taking her view into consideration, both civic and ethnic nationalism are the two sides of the same coin. In short, for both posit that communities are to be culturally homogeneous, or the nation should be a homogeneous unit, and congruent as well so they have taken only a different route to achieve that goal. In *2 States*, Krish and Ananya represent two ethnicities, i.e., Punjabis and Tamils. Both ethnicities have come together to intensify Indian nationality in totality. Ethnocultural nationalism which is also known as ethnic rather than ethnocultural is based on a conception of the nation as the product of objective facts pertaining to social life. These facts are that members of the nation share a common language, culture and tradition. In this type of nationalism, the nation exists prior to the state. It is also a collective that transcends and is prior to the individuals of which it consists. Objectivism, collectivism and a lack of individual choice characterize this form of nationalism.

South and North Indian cultures have played a decisive role for unity of Krish and Ananya. The cross-cultural solidarity has strengthened Indian identity. Culture is such a thing, which has united the people together. In *2 States*, Krish and Ananya represent Punjabi and Tamil cultures respectively. They are in favor of popular

culture. Because of their flexible viewpoint towards culture, they have been successful to spread a message of cross-cultural harmony. The way Krish and Ananya have stuck to national culture is very meaningful. They have strongly argued on behalf of national culture rather than regional culture. Culture gives distinct identity of the people. Therefore, Krish and Ananya's attempts have proved that national culture represents collective identity and responsibility of the people towards nation. In order to strengthen national culture, both families have heartily accepted heterogeneous cultural marriage, which has eventually tightened the knot of national identity.

Nationalism begins with the age of patriotism. This sense of patriotism leads to the unification movement leading to the sense of territorially bounded community but unfortunately, this reached to the false zenith along with the development of fascism and Nazism between the two great wars. Just after it, the development of nationalism in the form of ethnicity, religion and liberation movement knocked at the door of nation; finally in the era of conflict and globalization, the nation moves towards the end or towards the era of post nationalism. In *2 States*, Bhagat has strongly raised the issue of nationalism. To justify it, he brings the reference of Mohandas Karamchand Gandhi. Gandhi was an advocate of Indian nationality. He always drew the attention of people towards the national integration as expressed by Krish: "Gandhiji strongly believed that all Indians are one" (51). Having driven by strong feeling of nationality, he united all the people of Indian into a single garland. He had nothing in his mind except nationality, independence and progress of India. Therefore, he once articulated these words in Sabarmati Ashram. Krish adds, "He vowed never to return to the ashram until India won its independence" (51). Because of his unflinching determination, he ultimately made India independent. In this regard,

Eric Hobsbawm also considers that “nationalism as a political principle and national unit should be congruent” (9). Thus, the structure of homogeneity as imagined by nationalism remains same all the time. This political movement holds that a nation usually defined in terms of ethnicity or culture has the right to constitute an independent or autonomous political community based on a shared history and common identity.

Nationalism is an ideology that claims that a given human population has a natural solidarity based in historically constituted people crucially entails the right to constitute an independent or autonomous political community. Nationalism highlights the popular sentiments evoked by the idea of a nation. Many theorists, however, agree on a single point that nation is a community of people who share same believe and thus they are bounded by same historical territory, myths, memories, culture, economy etc. They are guided by collective consciousness. This collectivity of persons, to Hobsbawm, has the same ethnic origin and in general speaks the same language possesses a common tradition. Living under the same geographical area or speaking the same language, living in the condition of a conflict free unity, they are as assumed by nationalism, the inhabitants of a relatively uniform territorial culture as Anshuman Mondal thinks that “it seeks to unify the disparity of culture within a certain delimited boundary” (27). Moreover, nationalism, according to him, is an expression of homogeneity. It is assumed that in order to become a nation, as Robert young believes that “the people of a nation should resemble each other as closely as possible” (60). While emphasizing the centrality of nation in terms of idea, John Mcleod believes that “the nations are notions of collectivity and belonging a mutual sense of community that a group of individuals imagines it shares” (69). To Franz Fanon, the idea of nationalism, similar to Mcleod, is a formal binding together of



desperate elements and there grow a repeated dialect of uniformity and specifying. Thus, the centrality or uniformity or homogeneity is the general assumption of nationalism either through territory or ideological framework.

In *2 States*, the hero and heroine patiently wait for their cross-cultural love marriage as their families have already approved it. The frequent exchanges of gifts and visits from both sides have avoided the cultural differences between them. It has made them establish intimate and deep relationship. Relatives from both sides love Krish and Ananya: “We kissed as Tamils and Punjabis danced around us” (267). The way Krish and Ananya have been successful to coax their parents is meaningful. Marriage between Krish and Ananya is different from previous marriages in the sense that it is sure to spread the message of cross-cultural solidarity among Indian people. With the tempo of time, Krish’s and Ananya’s parents have also changed their deep-rooted attitudes regarding heterogeneous culture. They have internalized the fact that if one is Tamil or Punjabi, he is an Indian in totality. Indian people have started advocating openly on behalf of cross-cultural marriage. After marriage, Krish and Ananya get rid of self-imposed exile, which is a burden to them in the beginning. Krish expresses it in these words: “Self-imposed exile is over now” (267). They have won a battle of marriage after strenuous efforts, which have ultimately helped them to actualize impossible cross-cultural love marriage. The main objective of cross-cultural marriage is to consolidate and strengthen nationality. This is justified with the help of the very expression of Krish: “Only for the sake of uniting the nation” (267). The above sentence reinforces socio-cultural harmony, unity, solidarity and Indian nationality among Indian people.

This research has explored the reconciliation between Tamil and Punjabi ethnicity to expose the Indian nationality. Being some fundamental differences

between these ethnicities, they have played a pivotal role for nationality. The age old antipathy between Punjab and Tamil Nadu (South and North India) has been subverted with the help of cross-cultural love marriage between Krish and Ananya. It has been successful to deconstruct the deep-rooted attitudes of Indian people regarding inter-state homogeneous cultural marriage. The traditional perspective of Indian people looking at cross-cultural marriage has completely changed. Therefore, they have regarded Krish's and Ananya's cross-cultural love marriage as a milestone for cross-cultural solidarity among Indian people. By comprehending the significance of nationality, Krish's and Ananya's parents have eventually approved their son's and daughter's proposal. In this sense, they have stood above the level of the parochial regional identity.

This research consists of three chapters. Introduction of the text, and issue, hypothesis, literature review, point of departure, method, insight, theorists, references, extracts and findings have been incorporated in the first chapter. Chapter two has basically analyzed the text in question with reference to the theoretical insights about the nationalism in the context of India. It has explored the cross-cultural solidarity between two ethnicities in Bhagat's *2 States*. It has beautifully presented unity, harmony and solidarity between South and North Indian people. Chapter three has concluded the dissertation. Through unity between Punjab and Tamil Nadu, this novel has successfully strengthened and consolidated Indian nationality. Harmony between two ethnicities has made Indian people contemplate positively towards cross-cultural marriage. It has made the knot of nationality strong among Indians.

## **II. Cross-Cultural Solidarity in 2 States**

This chapter primarily centers on Punjabi culture and Tamil culture for the sake of cross-cultural solidarity. In spite of disparities between South and North Indian cultures, there is a possibility of reconciliation. *2 States* explicitly justifies unity in diversity regarding cultural harmony, which has great significance vis-à-vis Indian identity. The long rivalry and antagonism between Punjab and Tamil Nadu has been ruptured in order to spread the message of nationality. Krish and Ananya, the protagonists of the novel, struggle a lot to coax their families into the badly pursued cross-cultural marriage. They are interested in adhering to their national culture, in living their lives within it and in its continuation in history. They want to expose Indian identity not the narrow Punjabi or Tamil. They have self-determination and speak on behalf of nationality.

Krish and Anaya are from two different states of Indian and they have got diverse cultural backgrounds. Though they are the representatives of two states, they have common single motive that they are Indians. By challenging inter-state homogeneous cultural marriage; they have been successful to win their parents' hearts. Previously, the cross-cultural love marriage was overlooked in India. Now a days with the help of good education and development of technology, the youths like Krish and Ananya have risen a strong feeling of nationality. It is their understanding which is meaningful that national identity is more important than inter-state identity like Punjabi or Tamil identity. Krish and Anaya discard their families' suggestions to choose their life partners from the same culture. Being above the petty interest of their parents, Krish and Ananya strongly want to spread the message of we feeling. Having married with the agreement to Krish's and Ananya's parents don't display collective identity and collective responsibility. Therefore, Ananya's and Krish's unflagging

efforts to persuade their families for cross cultural marriage ultimately get success. Krish and Ananya have been capable to dismantle the cultural inequalities existing among states (Punjab and Tamil Nadu) in India.

Cross-cultural solidarity reinforces the issue of national identity. The present research expounds the fact that cross-cultural marriage is meaningful and fruitful because it deconstructs the deep rooted attitude of Indian people regarding inter-state homogeneous cultural marriage which doesn't depict national feeling. Through this cross cultural solidarity, Krish and Ananya strongly raise the issue of Indian nationality in totality. That's why they heartily refute inter-state homogeneous cultural marriage which advocates merely Tamil or Punjabi identity, for Krish and Ananya, Indian identity is more significant than Tamil or Punjabi identity.

Krish and Ananya are seeking an appropriate time to disclose their love-affair to their parents. They are crystal-clear that cultural gap has become an obstacle to materialize their dream of cross-cultural marriage. They have fear from their parents being shouted at them because of their one-sided decision. Anyway, Krish and Ananya want to unfold their future plan to unify Indian people with the motto of unity is strength. Gandhi Ashram will be a particular place to talk about these issues which Krish contemplates over it in the passage below:

'Yes', I said and stood up. Gandhi Ashram would be a good start for the families. He stood for peace and national integration, may be that could inspire us all. 'Then go', my mother said, 'wait', I said and lent to touch her feet. Thank god, you remembered, I thought you were going to touch Ananya's mother's feet, she said. They exchanged cold glances that could be set to the backdrop of AK-47 bullets ... being fired. Surely, it would take a Mohandas Karamchand Gandhi to make

them get along. ‘Mom, control, I whispered to her as I turned to leave. ‘I am under control. These South Indians don’t know how to control their daughters. From Hema Malini to Sridevi, all of them trying to catch Punjabi men. (47-48)

The above extract beautifully presents the cultural gap between South and North India. Krish and Ananya being the representatives of Punjab and Tamil Nadu want to blur that gap. They vehemently argue that national identity is broader than regional identity. Because of the very reason they utter that they are Indian not merely Tamil or Punjabi. Though one is from south, he is sure the Tamil. But their dissatisfaction is that one should rise from above the level of narrow mentality. People have different identities but the most important thing is national identity. Therefore, they rightly decide that it is the best time to reconcile their families by bringing the reference of Mohandas Karamchand Gandhi who always stood in favor of nationality or national integration. Gandhi always called the people to speak on behalf of India. He dreamt about Indian people’s freedom, independence and fraternity. He united all the people into a single garland. This proves that it is highly necessary to forget the vested interests and join in national unity integration.

Nationalism seeks similarity out of differences and emphasizes on unity. Nationalism is a feeling of unity with a group beyond one’s immediate family and friends. It can be considered as people’s tendency of identifying themselves with the state. It is a sense of common belongingness among the people living with in a particular territory. Krish and Ananya speak overtly on the issue of nationality. There is cultural gap between Punjab and Tamil Nadu but with the help of nationalism similarity between them is possible out of differences.

The idea of nation and nationalism is considered imaginary if we borrow Benedict Anderson's term. It is a purely cultural concept for a group of people bound together by shared values and cultural characteristics including language, religion and common language. Thus, the nation is "an imagined political community, and imagined as both inherently limited and sovereign" (Anderson 5-6). Similarly, according to Ross Poole, a nationalist's relationship with the nation "is one of mimesis: citizens recognize themselves in the state" (276). Many theorists agree that nationalism is a feeling of togetherness of people who share same belief and thus they are bounded by same historical territory, myths, memories culture, economy etc. They are guided by collective consciousness. This collectivity of persons, to Hobsbawm, has the same ethnic origin and in general speaks the same language and possesses a common tradition. The same thing has happened with Krish and Ananya in the novel. They have been capable to demolish the narrow domestic wall between Tamil and Punjabi. Tamils and Punjabis have agreed for shared values, cultural homogeneity and we feeling which support for Indian nationality. In this regard, Krish, highlighting the national identity, tells Ananya that their cross-cultural marriage has served a big purpose of national integrity: "Not that, think about this they won't be Tamil or Punjabi. They will be Indian. They will be above all this nonsense. If all young people marry outside their community, it is good for the country. That is the greater purpose" (103). These lines vividly justify the concept of nationalism. The hero and heroine of the novel, Krish and Ananya, openly discuss about their kids. Krish and Ananya belonged to two different states of India before their cross-cultural love marriage. They would represent Punjab and Tamil Nadu respectively. Now they have become one which means they belong to India. They have built a strong sense of patriotism and nationalism. To be Punjabi or Tamil is not good for the country because it only

proves regional identity. Krish and Ananya from the beginning of the novel are against it. When they will have kids, their kids will be Indian. They will represent India. Those people who live in different parts of India will be Indian as a whole. Regional identity is underestimated in relation to national identity. Therefore, Krish and Ananya advise all young people to marry outside their community and it will be good for the country. This is the greater purpose because it strengthens Indian nationality.

Krish has made a plan to run away with Ananya. But Ananya doesn't like his concept of running away secretly. She doesn't want to make her parents sad. Therefore, she firmly views that it is necessary to persuade them with dialogue. Ananya has already saddened her family by choosing a Punjabi boy. By realizing the very fact, she discards Krish's idea of eloping. The following lines support it:

'How come you don't ask me to run away with you?' she asked. 'You want me to? What if I did ask you to elope?' 'I wouldn't know what to do. I don't want to hurt them. I already have by choosing a Punjabi mate, but I think we can win them over; I want them to smile on my wedding day. That's how I imagined my marriage since I was a child. What about you? I thought for a minute. I don't want to elope; I said why?' it's too easy. And that doesn't serve the greater purpose.' (102)

The above mentioned extract shows that a major source of the strength of national identity has been in its inescapability. Ananya straightforwardly rejects the Krish's idea of escaping from the problems. She has strong disagreement with him which is not right solution of the very situation. Meanwhile, the strength and inescapability of the feelings and commitments associated with national identity has tempted Krish and Ananya to see them as evidence of deep and primordial attachments. Ananya has

dogged determination that she will surely win the heart of her family for her marriage. Running away and escaping from the family doesn't assist for the sake of greater purpose. Deep and regular discussions are essential which lead them to reach logical conclusion. According to Ananya, they are going to raise their voices in favor of cross-cultural marriage and that warms up and tightens the knot of nationality. It provides Krish a primary form of self and other consciousness. It is the most intimate sense of self, at the same time it defines a special relationship with these other selves (Ananya, her family and people of the nation) who share the same nation, think in the same way, and experience the same emotions for the sake of common identity.

M. Crawford young elaborates "nationalism as an ideology that claims that a given human population has a natural solidarity based on shared history and a common destiny" (12). This collective identity as a historically constituted people crucially entails the right to constitute an independent or autonomous political community. Nationalism highlights the popular sentiments evoked by the idea of the nation. Nationalism is further defined as ideological movement. A person who agrees to it is Anthony Smith for whom "nationalism ideological movement for attaining and maintaining autonomy unity and identity for a population which some of its members deem to constitute an actual and potential nation" (9). In the novel, two cultures of India have merged for solidarity. South and North Indian people have come together to spread the message of unity and harmony. The boundary between Punjab and Tamil Nadu has been destroyed for the betterment of India.

Krish's family wants his marriage with a Punjabi girl. His mother frequently reminds him of looking some educated Punjabi girls. On the contrary, Krish is deeply in love with a Tamil girl named Ananya. Instead of listening to mother, he starts praising about her beauty, character and education. He is strongly guided by the issue



of nationality. So, he rejects Punjabi girl and wants to develop intimate relationship with a Tamil girl, which is explicit with conversation between Krish and his mother:

‘Let’s look at some educated girls. You want to see educated girls?’  
 my mother threw a pacifier at me. ‘I have an educated girl. I like her. She has a job, she is pretty, decent, hardworking and has a lot of integrity. What is your problem?’ ‘Son’ Shipra Masi said her voice soft for reconciliation that is all fire. But how can we marry Madrasis? Tomorrow your cousins will want to marry a Gujarati.’ or Assamese? My mother added. ‘My god’ Shipra Masi said ‘so what? Aren’t they all Indian? Can’t they be good human beings?’ I said. (69)

Regarding the marriage of Krish, his family and relatives seem curious especially in the selection of appropriate girl. But unexpected response from Krish startles them because Krish has already chosen a right candidate for him. Krish’s intense desire for cross-cultural marriage makes his family and relatives sad and gloomy. Due to the biased attitude towards the south prevailing in their long exercised culture, they prevent him from marrying a girl from outlandish culture. Krish’s relatives and well wishers attempt to stop the very act which is their opinions doesn’t give positive message. But Krish is determined to wed with Anaya though she is a Tamil. Krish is radical and revolutionary in his thought. His keen interest on Ananya is guided by the feeling of nationality. He doesn’t see differences among Tamil, Punjabi, Gujarati or Assamese because he has a broader thinking that all the people who live in Tamil Nadu, Punjab, Gujarat or Assam are Indian. On the one hand, Krish with the help of cross-cultural marriage wants to vindicate Indian nationality strong and people should easily internalize such type of cross-cultural practice. On the other hand, he likes to question the long exercised inter-state marriage which doesn’t play a vital role for the

sake of nation. It only keeps the inter-state relation strong. It doesn't contribute to consolidate nationality any more.

Krish is at Ananya's house to visit her. There is conversation going on in Tamil language but Krish doesn't understand it because he is from Punjab. Regional language is spoken in different states of India. Therefore, Krish faces a problem in language. He is neglected there and feels to be an outsider. Meanwhile, he humbly requests Ananya's father to speak in English. But Ananya's father immediately suggests him to learn Tamil language. This is clear in the following extract:

Ananya's mother nodded as Shobha aunty started a discourse in Tamil.

Ananya's dad and mother also responded in Tamil. It was irritating to watch a regional language movie in front of me. After five minutes I spoke again, 'Excuse me?' 'What?' Ananya's father said.

Can you speak in English? I can't follow the conversation, I said.

Ananya looked at me, shocked. Back off her eyes said. 'Then learn Tamil, Ananya's father said 'yes sir', I said meekly. (95)

There is conversation at Ananya's home regarding the possible marriage of Ananya with a Tamil boy. Fortunately, Krish was there in terms of having dialogue in a serene ambience. Due to lack of knowledge of Tamil language, he was bewildered. In other words, he did not comprehend conversation; though he was physically present there. He is an advocate of nationalism. Therefore, he has reservations concerning regional language. It makes him irritated but he wants to know about a conversation. His formal request to Ananya's father to have dialogue in English seems to be neglected. In reply, he gets suggestion to learn Tamil language. He feels extremely humiliated and takes it as forced regionalism to nationalism in relation to language. Anyway, he is optimistic and hopeful that he convinces them and they become one for nation.

There are differences among states and it is the nationality what avoids differences and disparities and it finally weaves into a garland of unity.

Krish and Ananya are extremely worried about their nation's future because of stupid biases and discrimination existing in the country. These are the main hindrances for national development. North and South Indian people especially emphasize on regionalism rather than nationalism. Therefore, Krish and Ananya express their dissatisfaction for narrow mentality of the people. Their concern or worry is mentioned in the given passage:

'Yes, these stupid biases, and discrimination are the reason our country is so screwed up. It's Tamil first, Indian later. Punjabi first, Indian later. It has to end.' Ananya looked at me. 'Go on', she coaxed mischievously. I continued, 'National anthem, national currency, national teams-still, we won't marry our children outside our state. How can this intolerance be good for our country? (102)

India is not free from social injustice, biases and discrimination. These ill-practices are deeply-rooted in Indian people. Krish and Ananya, being good compatriots want to eradicate these discriminatory factors because they have well understood the fact that these bad practices are hampering for nation building process. They have incessantly viewed that regionalism doesn't spread the message of nationality. In Indian societies, especially in Punjab and Tamil Nadu, people introduce themselves with regional identities. They lack national feeling, sense of togetherness, common belongingness, and we feeling: The youths like Krish and Ananya are against it. They want to subvert the traditional and primitive thinking and emphasize on the issue of national identity. Besides, these discriminatory factors, Krish's and Ananya's parents like to stop the cross-cultural marriage between them. The pejorative remark hurts

Krish and Ananya. They opine that the segregationist and discriminatory thinking of the people have made India culturally screwed up. "National anthem", "national currency", and "national teams" truly represent the issue of nationality.

After the cross-culture marriage between Krish and Ananya, Indian nationality has been strong. The attitudes of people looking at one ethnicity to another has been completely changed. Therefore, either one is from Punjab or Tamil Nadu, he is an Indian. The following extract is one example:

'Twins?' she said in disbelief, looking ready to faint. 'Yes', the doctor said, 'Congratulations'. The nurse cleaned up the two babies and gave them to me. 'Be careful', she said as I took one in each arm. You are from two different states, right? So, what will be their state?' the nurse said and chuckled. 'They'll be from a state called India', I said. (269)

Krish and Ananya are good citizens who belong to two different states of India. Being good citizens they have always stood in favor of nationality. Krish and Ananya very tactfully turn the cross-cultural love-affair into reality. Though there are some fundamental differences between Tamil and Punjabi culture, they have become successful to persuade families for their marriage. The very marriage spreads the message that for the sake of nation or national identity, it is necessary to rise above the level of local identity. Local identity which is often known as narrow identity is less significant than national identity or collective identity. Krish and Ananya are true supporters of nationality which is pellucidly justified after giving birth to their two-babies. The nurse is well aware that Krish and Ananya are from two different states of India, therefore, she asks them what will be the state of their babies. Being true advocates of nationalism, they immediately reply that they will be from a state called India. This is the very essence of research.

From the very beginning of the novel, Krish and Ananya help each other unconditionally. They have intense desire to support the country from their side. Being good citizen, it is their duty and responsibility to assist a nation in economy and business sectors. Therefore, Ananya says to Krish, "I want Citibank as I want Indians to have access to world-class financial services" (93). To make a country economically sound or developed one, youths should work actively. Krish and Ananya argue that youths have only the worry of their countries progress, betterment and development. That's why Krish and Ananya always use words like "enormous growth" and "strategic potential" (33). These two terms refer to how a country can get economic boom. They being responsible citizen want to raise economic status strong. When a country is economically successful, it has global identity. Ananya reminds Krish to be heedful in his duty. She says, "Citi never sleeps. So you will work hard" (33). This proves that one who is pensive for national identity needs to be clever. Anyway, the terms like "enormous growth" and "strategic potential" signify the importance of national identity.

Krish's and Ananya's families have gone to visit an ashram where Gandhi lived. Gandhi is an advocate of Indian nationality. He always drew the attention of people on behalf of national integration. The guide tells them about Gandhi in details. He remarks that "Gandhiji strongly believed that all Indians are one" (51). Having driven by the strong feeling of nationality, he united all the people of India into a single garland. He had nothing in his mind except nationality, independence and progress of India. Therefore, he once articulated these words in Sabarmati Ashram. Gandhi was determined in his commitment. He wanted India to be independent country. In this context, the guide notifies Krish's and Ananya's parents that "Gandhi vowed never to return to the ashram until India won its independence" (51). Because

of his promise, he ultimately made India independent. To make India independent was political issue of him. Eric Hobsbawm also considers "nationalism as a political principle and national unit should be congruent" (9). Thus, the structure of homogeneity as imagined by nationalism remains same all the time. This political movement holds that a nation usually defined in terms of ethnicity of culture has the right to constitute an independent or autonomous political community based on a shared history and common identity.

Krish wants to develop a good relationship with Tamils because he is deeply involved in the issue of patriotism, nationality and national integration. He has a strong desire to make harmony among people staying indifferent states of India. Unity among people consolidates message of Indian identity which is clear in the following extract:

The second important job is to develop a relationship. Tamilians love educated people. You, being from IIT and IIM, must develop a relationship with them. I nodded. I was the endangered species in the priority banking zoo that customers could come to throw banana at.

'Now, it is going to be hard for you as you are a .... Balla paused as if he came to swear world in the conversation. 'Punjabi?' 'Yes, but can you befriend Tamils?' 'I am trying to, I have to', I said. (83)

Krish, being a true supporter of nationality, likes to develop warm and deep relationship not only with Tamils but also with the people of different states of India. Good citizen like Krish always has the worry of the country. He heartily accepts Bala's suggestion for the sake of nation as well as the welfare of the people. He is more eager to work with Tamils. With the help of co-operation and collaboration, he wants to show positive message regarding the cross-cultural solidarity between

Punjabis and Tamils. Krish, a young boy is loyal to his duties and responsibilities. He knows that it is difficult to work with Tamils because he is in touch with them for the first time. Anyway, being well-educated, he adopts and adjusts with Tamil culture ado.

Krish, the protagonist of the novel, is always guided by the ideology of nationalism. Nationalism, according to Ernest Gellner, “is primarily a political principle, which holds that the political and the national unit should be congruent” (51). Bhagat has a political motive to depict Krish driven by the ideology of nationalism. Through Krish, he implies the need of loyal person towards nation. He further gives a message that all the people of a country should be unified for the sake of country or nationality. Similarly, wherever he is, he has carefully pondered on betterment and development of the nation as well as the people. He has rightly used his knowledge, skill and mind on behalf of nationality. So, he has national glory and pride. Krish honestly works in Citi bank. He treats customer well. Meanwhile Ms. Sreenivas reaches where Krish has been working. Krish very carefully persuades her to invest. But Ms. Sreenivas refuses for investment. She has fear of losing money if she invests. At last, Krish tries to persuade her saying that “it is India, we have one billion population, or two billion eye balls” (85). The very sentence also justifies Krish's patriotic feelings. Krish further suggests Ms. Sreenivas to invest in internet. It has great potential according to Krish. So, Krish asks Ms. Sreenivas to “imagine the potential of the Internet. And we have a mutual fund, so you don't have to invest in any one company” (85). Krish in his office also fulfils his duty honestly and sincerely. In his conversation with a client he very tactfully coaxes to invest. He entices Ms. Sreenivas with the potential of the Internet. Not only does he talk about a mutual fund which may easily attract the client to invest but also he, for the sake of nationality, has

been playing a meaningful role. He uses the terms like strategic advantage, bottom-line vs top-line, top down vs bottom up.

There are differences between Punjab and Tamils in terms of meals. Tamils love eating green vegetables. But Punjabis are non-vegetarian. They eat meat most of the time which makes them distinguishes with Tamils. Tamils being vegetarian are determined in their culture. Krish finds clear difference between Tamils and Punjabis regarding food. According to him, “they will load up on white rice first, followed by daal and curds and anything that has little black dots of mustard, coconut or curry leaves” (222). The climate determines the food of a particular place. So, what is grown in the very place will be the food for the people of that territory. The habit of Punjabis concerning taking their meals is different. Regarding the eating habit of Tamils, Krish says that “the idea is to load as many calories as possible onto one plate, as most party caterers charge based on the number of plates used” (222). Punjabis are fond of eating the food which provides more calories and fat. The focus is on chicken, dishes with dry fruits in them and exotic desserts.

Generation gap is obvious between Krish and his father. Krish with the help of cross-cultural marriage, he wants to prove that for the sake of nation one should be ready for marriage opposite to culture. Krish's father doesn't like Krish way of choosing a girl for his marriage. But his mother is positive towards it. Krish's father's dissatisfaction to Krish is clear from this extract: "You will not choose a girl for marriage. I will choose for you, my father said. You want to sell me. And while you are out there negotiating me, what's my going rate? Kavita, this boy .... This boy is right here. Talk to me. I am not coming for Minti's wedding my father announced" (198). This extract clearly exposes conflict between father and son. Father being an army likes to dominate his son. According to father, son should obey his rules and



regulations. But highly educated son doesn't abide his rules because he has an objective of nationality. To make Indian nationality strong and spread a positive message for cross-cultural marriage, chooses a girl himself. This very act makes his father irritated and humiliated. He wants to talk with Krish's mother for his behavior and action.

Cultural gap becomes a major hurdle for Krish concerning his marriage with Ananya. Krish is involved in national issues like fraternity, nationality and national unity. But he has obstacles to complete his great mission. His father attempts to restrict him from completing his objective. Because of generation gap, they don't have good relationship. Krish's father one-sidedly imposes on him to follow his orders and rules. On the other hand, Shipra Masi suggests Krish for homogeneous cultural marriage. Shipra Masi wants Krish's marriage with a Punjabi girl. She now and again tries to persuade him to marry Dolly. She converses with Krish saying that "son, now don't make foolish decisions like your mother. Marry a good Punjabi girl before they find out about your father. Dolly is good" (70). These lines vividly prove that Krish has regular and forceful pressure to marry a girl within his culture. But strongly guided by the ideology of nationalism, he doesn't like advice or suggestions of his family members. Because these suggestions only work in favor of his welfare. The conflict is explicit between Krish and his father. When Krish's father comes to know the marriage of Krish, he becomes furious. Because no one has informed him about it. Being angry, he says that "in this house, I make decisions" (70). It clearly shows that it is difficult for Krish to convince his parents for his marriage. Because he has already involved with a girl for the sake of nationality. He justifies that national identity is strong when all people are unified.

Krish is hopeful that he gets support from his parents and relatives to complete his mission of making Indian nationality strong. But he is facing difficulties and challenges all the time. He is regularly forced to marry a girl from Punjabi culture. Punjabis are fond of dowry and wealth in marriage. The following extract beautifully justifies the very motif of Punjabi marriage:

My mother had valued stupid things like virtue, education and nature of profession, and suffered. And according to Shirpa Masi, I planned to do the same. 'How much will that Madrasin earn?' Shirpa Masi inquired. 'Dolly would have filled your house. When was the last time you bought anything new? Look, even your dining table shakes'.

Shirpa Masi banged on the dining table and its leg wobbled. (88)

The above mentioned extract shows that Shirpa Masi suggests Krish to marry a girl from Punjabi culture. But Krish is deeply in love with a Tamil girl. He is on behalf of cross-culture marriage. With a passage of time, Krish wants to spread the message of unity, solidarity, reconciliation among Punjabis, Tamils and others. The enticing offer of Shirpa Masi to Krish is worthless according to Krish. Because dowry and wealth given in marriage works in favor of personal welfare. He doesn't give priority in self. He argues that it is necessary to blur the narrow mentality of people regarding regional identity. According to Krish, people should develop national identity which is collective consciousness of responsibility. Krish hates the tendency of people sticking in money, instead of national welfare.

Nationalism is an ideology of a group of people who share the same race, culture, language etc. to form an independent country. In Michael Frreden's words, "nationalism is an ideology about individuated being. It is an ideology in which social reality concerned in terms of nationhood is endowed with the reality of natural things"

(750). In *2 States*, Krish is heedful regarding his nation. Because of the nationalistic feelings, he always works for nationality. He is deeply involved in such activities which truly strengthen Indian identity. Krish's love for nationalism is apparently proved when he chooses to work in Citibank. Citibank has made a distinct identity in India. Krish has pride and glory for his nation because he has greatly contributed for nation. Krish's motive for helping Indian people is to advocate on behalf of nationality which is obvious when he applies to work in Citibank:

‘Mr. Krish the question is not why Citi. The real question is why would any ambitious young person want to go anywhere else? It is the biggest private bank in the world, it has a great reputation, it is committed to India, and there are opportunities in almost every area of the bank. It is not a bank, it is a growth machine.’ (35)

Citibank is actually committed to Indian people. Giving high facility to people, it has won the hearts of many Indian people. By seeing loyal to people and untiring efforts to boost Indian economy, Krish likes to work in Citibank. Banks in reality play a crucial role for the development and progress of a country. Krish's satisfaction regarding Citibank is clear when he says it has great reputation, it is committed to India and it is a growth machine. Because of fast and effective service from Citibank, people have shown their interests in it. People's regular assistance and support has made Citibank a growth machine. Because of these reasons, Krish's attention is drawn towards it. Citibank never sleeps means it is ready for providing service to people. It has definitely made Indian nationality known to all people.

Cultural differences between Tamils and Punjabis are crystalclear. There is love hate relationship between them. Krish being a Punjabi boy loves a Tamil girl with an objective of Indian identity. Krish likes to dismantle the cultural boundary

between Punjab and Tamil Nadu. Anyway, he has been facing obstacles from Ananya's family. When Krish visits Ananya frequently, her father becomes angry and says, "Don't meet Ananya too much. We are simple people" (109). The above mentioned lines justify Tamils contempt or misbehavior to non-Tamils. Speaking frankly, Krish wants to develop good relationship with Tamils on the basis of equality and fraternity. He is more tilted towards national identity. For it, he is ready to sacrifice everything. The deep-rooted attitude of Tamil people doesn't take it seriously. Krish assures Ananya's father that he wants to establish deep relationship with Tamils. Ananya's father asks him not to "spoil her name in our community ..." (109). Tamils' way of looking at Punjabis is also biased.

When Krish is present at Ananya's house, he finds difference between South and North India. The differences are obvious because Tamil Nadu and Punjab are two different states of India. Cultural and linguistic differences are major parts of it. There are other differences like decoration of house, way of eating food and different varieties of food. The environment of house is quite different. When Krish is at Ananya's house, he finds completely different ambience there. And Krish says, "the house had an eerie silence. A Punjabi house is never this silent even when people sleep at night" (89). Life style, culture and decoration of Punjabi houses are in sharp contrast to Tamil culture, houses and lifestyle:

The long rectangular room looked like what would be left if a Punjabi drawing room was robbed. The sofas were simple, with cushions thinner than Indian Railways sleepers had and from the opposite of the decadent red velvet sofas of Pammy aunty. The walls had a pale green distemper finish. There were pictures of various South Indian gods all round the room. The dining area had floor seating. (89)

The very extract vividly shows the differences between Punjabi and Tamil culture in terms of eating, seating and worshipping gods. Besides it, Punjabis are markedly different from Tamils; Punjabis are well known for their boisterousness, flamboyance and easy attitude while Tamils for their discipline, decorum and reticence. Tamils are religious people; they love worshipping gods. South Indian people are not conscious about maintaining their houses. They have not started a system of eating on the table. It is clear from the extract that they have followed the traditional system of floor seating. But Punjabis are very careful regarding the decoration of their houses. They have standard eating system serving food on the table.

South Indian culture is not advanced. Tamils follow traditional and primitive culture with the development of science and technology, culture has also changed. But Tamils have not changed them with a tempo of time. Because of the same reason, sometimes they feel humiliated and seem gloomy. Their eating culture is bizarre which is pellucid in the following extract:

‘Wash your hands’, uncle told me and pointed me to the kitchen. We sat on the floor for dinner. Ananya’s father passed me a banana leaf. I wondered if I had to eat it or wipe my hands with it. Place it down, it is the plate, Ananya whispered. ‘Radha’, Shobha aunty said in a stern voice as she pointed to her banana leaf. It had specks of dirt on one side. (94)

Krish is at Ananya’s house for dinner. Being a guest, he expects good behavior and high respect from Ananya’s parents. But he is baffled when he sees banana leaves for dinner as plates. Krish is radical and revolutionary in terms of change. He wants to avoid bad practices of the society which don’t give positive message. That’s why, targeting at the way of eating dinner of banana leaves in Ananya’s house, Krish takes

it as cultural shock and difference. He is perplexed at first when banana leaf is laid in front of him to be served food on. This extract analyzes the South Indian culture concerning food. Tamils are still exercising the traditional way of eating food on banana leaves.

The protagonist of the novel Krish gets difficult situation when he does not have permission to marry Ananya. He is extremely worried for his wedding. The problem is because of cultural differences between Tamils and Punjabis. So, Krish goes to Guruji and opines that “my girlfriend is Tamil, I am Punjabi. Our families are against our marriage. I am doing whatever I can, but it is stressful” (163). Krish being haunted by the very problem goes to visit Guruji for solution. Guruji slowly and effectively tries his best to show the path of unity. Krish expresses his liking for her as: “I love her, I said and we make each other happy. But if our happiness makes so many people unhappy, is it the right thing to do (163)?” Krish after hearing Guruji’s advice becomes confident that their families will support them. He wants to deliver such a message that though there are different cultures in India, people only think about their national culture. Krish also accepts the fact that there is conflict in each and every community the way Grosby argues, “No community is free from conflict” (15). The best thing is to seek unity amid differences. However, Krish claims homogeneity through territorial unity, myths and ideologies. It assumes that unity, which according to its ideology, is achieved through collective ideas regarding language and religion and territorially bounded community. The nation assumed as such demands conflict free community and if anything happens that is likely to create conflict, the idealized nation is shaken. Anyway, Krish is hopeful that unity is possible though there are dissimilarities in their culture and community.

Tamil ethnicity is the identity of Tamils. Because of the identity, Tamils love their culture and language and they preserve it for years. Being differences in culture, there are also dissimilarities from one ethnicity to another. The people of the same ethnicity have very warm and intimate relationship. That's why, when they meet, they love talking in their own languages. Krish does not like speaking in regional languages. That's why when he hears that regional language, he shows his dissatisfaction towards South Indians: "Tamils love to irritate non- Tamil speakers by speaking only Tamil in front of them. This is the only silent rebellion in their otherwise repressed, docile personality" (101). It is because of the ethnic nationalism. Ethnic nationalism refers to nationalism as determined by descent. Here boundaries are not chosen, rather they are inherited. In another words, the bond is that of blood instead of law. It is generally assumed that ethnic nationalism incorporates a more collectivistic identity. Ethnicity is an element that can provide this required similarity or ethnic homogeneity. It promotes the belief that communities are formed on the basis of ethnicities.

There are overt differences between Tamil and Punjabi ethnicities. To reconcile those dissimilarities, Krish and Ananya are striving continually as they are guided by the ideology of nationalism. David Miller proposes that "the conflicts be reconciled in ways that a common cultural core should be created while allowing the various communities within the state to preserve some components of their respective cultural identities" (81). Therefore, Krish and Ananya rightly think that it is indispensable to forge the differences to strengthen nationality. The love affair between Tamil girl Ananya and Punjabi boy Krish brings difficult situation in their families. There is conflict between Ananya and her family. The love affair of Ananya with a Punjabi boy makes her father furious. Therefore, he scolds his daughter in this

way: “You are my daughter, do you understand? You are spoiling our name in the community, do you understand? I brought you up, educated you, made scarifies for you, do you understand (151)?” Cross-cultural love affair has become the main cause of conflict between Ananya and her family. Because of generation gap, Ananya’s father doesn’t take cross-cultural marriage easily. But new generation like Ananya is radical and revolutionary with the help of high education and development of technology. She has more concern of nationality than her regional identity. There are differences and conflict between two ethnicities and two families.

Cultural differences between Punjab and Tamil Nadu are beautifully presented in the novel with the help of the two characters; Krish and Ananya. Krish is from Punjab and he has his own Punjabi culture. On the other hand, Ananya is a representative of Tamil Nadu. She has definitely adopted Tamil culture. But the way of looking at Punjabis by Tamils is more tilted towards hatred than love. Krish’s love affair with a Tamil girl is not liked by his family and relatives. Regarding marriage of Krish with Dolly, Krish is uninterested in her. Because he is already in love with Ananya. This makes Shipra Masi, one of the relatives of Krish, unhappy. So, she expresses her scathing criticism over Ananya, “How much will that Madrasin earn? .... Dolly would have filled your house. When was the last time you bought anything new? Look, even your dining table shakes” (68). The above lines strongly justify the virulent criticism of Punjabis to Tamils. There is cultural clash between North and South India which is apparent from the opinions and expressions of the two families of Krish and Ananya. Punjabis love for luxurious life. There, they compare marriage with money. It shows that they run for money. Krish’s family and relatives suggests him to marry a Punjabi girl who would bring a sufficient dowry. But he is unmoved by their temptations. North Indian people enjoy their lives with spending a lot of



money in party, giving gifts to relatives. But south Indian people are just opposite to it. They spend their time in reading and writing. So, they are creative and they are career oriented.

In India, arranged marriage is preferred. Regarding Krish's marriage, his parents and relatives ask him to let them look for a gorgeous, affluent and intelligent girl from homogeneous cultural background. On the contrary, he is deeply in love with a Tamil girl named Ananya. But his family strongly stands on behalf of inter-state homogeneous cultural marriage. Speaking frankly, Krish wants cross-cultural marriage. Krish's longing for cross-cultural marriage with a Tamil girl is explicit in the following extract:

‘She is a nice girl. She is smart, intelligent, good-looking. She has a good job. Why would she need to trap anyone?’ ‘They like North Indian men.’ ‘Why? What’s so special about North Indian men?’ ‘North Indians are fairer. The Tamils have a complex.’ ‘A complexioned complex?’ I chuckled. ‘Yes, huge,’ my mother said. (56)

Krish's family is in favor of arranged marriage. According to his mother, Krish should marry a Punjabi girl who could comply with Punjabi culture. But Krish is consistent that Ananya can also easily assimilate with Punjabi culture. That's why, Krish is optimistic because culture can be learnt if one is interested in it. Krish's mother has vindictive comment concerning Tamil girl. After the startling revelation of Krish love- affair with a Tamil girl, Krish's mother expresses her dissatisfaction and hatred. She unhesitatingly charges Tamils of having a complex. Being black, Tamils like Punjabis or North Indian because they are fairer. However, Krish becomes successful to persuade his family for the sake of cross cultural solidarity. It has also given a positive message to Indian people regarding cross-cultural love marriage.

Krish vividly rejects his family's proposal to marry a wealthy Punjabi girl. He is driven by a motive of unifying Indian people. Not being involved in petty interest, he becomes ready to accept a Tamil girl as his life partner. He has unflinching and unflagging loyalty to his country. That's why he doesn't show any interest in money and homogeneous cultural marriage as we can see in the following dialogue between Krish and his mother: "'They have six petrol pumps' 'What?' 'Her father. He has six petrol pumps. And the best part is, they have only two daughters. So, each son-in-law will get three, just imagine.' 'What?' I said as I imagined myself sitting in a gas station. 'Yes, they are very rich. Petrol pumps sell in cash. Lots of black money'" (58). Many efforts are done to allure Krish to marry Pammi aunt's daughter Dolly but Krish is adamant in his opinions. Riches, pelf and wealth are transitory things, which cannot divert him from his mission. Being an ideal citizen, he doesn't like to be trapped into a snare. Krish's mother is in favor of his marriage with Dolly because of her Punjabi culture and wealth. She is well aware that cultural differences from one ethnicity to another bring a conflict in the family. Same cultural background facilitates Dolly to assimilate in Krish's house easily. Therefore, Krish's mother wants to kill two birds with a stone. The very sentence validates the intention of Kavita to marry Dolly. After marriage, it is sure that Krish will own the half property and he will have Punjabi girl as his life partner.

Because of Kavita's request, Krish is optimistic in visiting Pammi aunt's house. He has no inner desire to meet with Dolly but he is unable to discard his mother. The main objective of going to Pummi aunt's house is to make Krish familiar with Dolly. When Krish arrives at Dolly's house, his eyes were dazzled by seeing her beauty. He was highly impressed by her. Krish says that "she was abnormally white, and my mother was right, she did remind me to milk" (62). There were a lot of

discussion and descriptions regarding Dolly. That's why Krish decided on visiting her house. Krish's mother and Dolly's mother make an appropriate environment for Krish and Dolly for conversation. In the course of dialogue, Dolly honestly and clearly reveals the secret of their visit. When Krish and Dolly are alone in the room, she asks him, "do you love me (66)?" Though Dolly discloses the real aim of conversation, Krish seems to be indifferent for that. He was there simply for his mother. He is not virulent with Punjabis but he has strong determination that makes him difficult to talk with Dolly openly. Krish seems indifferent to Dolly's question. He doesn't like to answer. Again, Dolly views to Krish, "You know why we have been sent here right? For match making" (66). Krish is clear about the issue of meeting between them but he pretends to be unknown about it. The very silence of Krish in talking with Dolly makes her startle. She is repeatedly unveiling concerning match making. But he is not open to her to talk about it. At last, Krish shows his affection or liking to Ananya. Dolly repeatedly informs Krish about the real aim of meeting. He becomes compelled to answer her question. Krish at last says, "Dolly, I can't marry anyone but Ananya" (66). Krish's expression is unexpected for Dolly. She was sure that Krish will love her and they will be ready for marriage.

Love between Krish and Ananya grows deeper day by day. Continuous and regular attempts to convince their families sometimes do not fail. It happens so simply because of their diverse cultural backgrounds. The thinking of the old generation doesn't match with the new generation. The new generation is always on behalf of change. Change is essential for moulding the society on the path of development, prosperity and welfare of the people. When Krish takes Ananya to his house, Ananya faces many obstacles. In traditional society, it is believed that a girl should carry out household works effectively. But the new generation is absorbed in study and making their

career bright and successful. That's why new generation is unable to perform the domestic works. Regarding the very issues, there is tussle between Ananya and Krish's mother:

'See, this is how she will use you after marriage. She can't even make rotis: Ananya exited the kitchen. I wanted to go after her, but with mom present, it didn't seem like a good idea. She is South Indian, mom how can you expect her . . .' you said she want to make dinner. OK, tell her to make dosas if she wants. Can she make dosas?' 'No aunty, I can't make dosas,' Ananya said. In fact, I am terrible at cooking anything; Apart from cooking schemes to trap my boy; my mother said. (194)

Generation gap becomes a major problem between Ananya's and Krish's mother. Ananya is brought up in Tamil culture where education is given high priority. Tamils contemplate that education is more important than domestic activities. So, Ananya is not experienced in cooking and she is busy in her official works. But Ananya's visit to Krish's house makes her shy. She being a lady should know about culinary skills. Because of the lack of knowledge in cooking, she cannot prepare for rotis and dosas. She, at last, admits that she has no knowledge regarding preparing food. Krish's mother is very sad and gloomy by seeing miserable and pathetic situation of her son. Meanwhile, she doesn't forget to charge Ananya of not cooking food and further argues that she manipulates Krish for household activities. She very tactfully and cautiously says that Ananya is going to trap sincere, obedient and dutiful boy.

Ananya's visit to Krish house make's his mother disappointed. She heedfully watches the activities of Ananya and she ultimately comes to conclusion that Ananya cannot satisfy Krish as well as his mother. There are hurdles in front of Ananya

because she is from South India. It is crystalclear when a Tamil girl is assigned to perform a task in Punjabi culture, she is befuddled. She doesn't feel toasty with an alien culture. Krish's mother expresses her dissatisfaction with her son regarding the marriage with Ananya. But Krish and Ananya are hopeful of convincing her which is clear in the extract:

‘Aunty, we want you to be happy about it.’ Ananya said. ‘well, I am not. You can't force me to be happy. Every one is praising Minti's mother for her choice. I've suffered for years to bring my son up. Why can't I have the same happiness? I want a lavish wedding, I want the girl's parents to respect me, I want the girl to be approved for my brothers and sisters. (195)

Having educated girl, Ananya quickly understands the unhappiness of Krish's mother. It is Ananya's wisdom and knowledge to coax her. Krish's mother is an orthodox and she wants to show Punjabiness with the exercise of ostentatious marriage. But the youths like Krish and Ananya are agaist lavish marriage. The above passage displays a conflict between Ananya and Krish's mother. Because of Kavita's traditional thought, conflict has arisen. She is stubborn to Punjabi culture which has made Krish and Ananya difficult for reconciliation. Krish and Ananya's ardour doesn't utter Punjabis or Tamils. Kavita sees cordial relationship between Punjabi family and Tamil family impossible. Therefore, she informs Ananya to be respected by girl's family. She valorizes Punjabi culture where boy's mother is highly revered. Kavita is giving a lesson to Ananya about the things to be done to boy's mother after marriage. The very things are implied rather than directly told.

Ananya, the heroine of the novel, is making a favorable atmosphere for inviting Krish in her house. She has indirectly talked with her parents but they are

against it. Her parents do not agree with Ananya to welcome a Punjabi in their house. She ponders on ending the growing polarity between Punjabis and Tamils. She is conscious that polarization doesn't give positive message to Indian people. Ananya's tactfulness and cleverness helps Krish to adjust with Tamil culture. Being acquainted with Tamils, he is sure to develop good relationship with Ananya's parents. Ananya's strenuous efforts to make known Krish to her family are beautifully presented in the following passage:

Why don't you come home for dinner?

'Home? Your home? With your mom and dad?'

'Yes, why not?' You have to know them anyway.

Mom's a little low these days, but that is OK'. 'Why is she low?'

'Because of us?'

'No, she finds other reasons to be miserable. Luckily, this time it has nothing to do with me.' (87)

Ananya invites Krish to have dinner at her house. The main motive of invitation is to be familiar with Ananya's parents and to comprehend the psychology of them. Tamils are very strict and disciplined. So, he thinks of behaving with them considering these things. Assimilation and reconciliation is possible on the basis of mutual understanding between Tamils and Punjabis. Ananya is radical in terms of reforms and changes in society. She sees the importance of redrawing the boundaries of Tamil culture. She easily accepts the changes that have recently befallen in Indian society. There is dissimilarity among cultures in different cultures and likes to form a national culture. That's why, Ananya being a Tamil Brahmin girl is in love with Punjabi boy and she calls him in her house without hesitation for dinner.

Ananya has played a decisive role for the unity of two families. At first, she is busy in managing an easy access of Krish in her house. She converses with her parents about IIT tuitions for her brother Manju. Ananya tactfully arranges Krish visit in her house to be familiar with her parent. The visit was mainly for tuitions of Ananya's brother. But Krish is unwilling for tuitions. In reply, she tells him, "They would accept anything for IIT tuitions for my brother" (97). Tamils love for qualitative education and with the help of that education they make their distinct identities. Tamils are always worried about their children schooling. By comprehending this fact, Ananya persuades her parents for the tuitions of her brother. Krish seems to be unwilling for that but she compels him. Krish says to Ananya, "I prepared for the IIT exam eight years ago. I can't teach him" (97). Ananya gives him some clear cut ideas about preparing for tuitions. When Krish pellucidly informs Ananya that he can't teach, she makes him easy for tuitions by providing some notes. Anyway, she wants to bring him in her house. Ananya opines that, "I am sure you can revise some notes and help him. My parents have to get comfortable with you" (97). The intention of tuition is to acquaint with Ananya's family.

Ananya becomes successful to bring two families together. In addition to diverse cultures, they are ready for visiting different places with their son and daughter. Krish and Ananya lead the journey meanwhile, they reached to an ashram where Gandhi lived there from 1915 to 1930. The very reference of Gandhi is to teach them the lesson of unity, harmony and nationality. Though there were many cultures, caste, languages, religion exercised in India for a long time, Gandhi unified them as Indians for broader purpose. Gandhi was always against monolithic, essentialist and reductive nationalism. Krish and Ananya believe that their parents will forget trivia of their cultures. The superiority and inferiority of Punjabi and Tamil ethnicity erase

gradually. Krish's and Ananya's parent are with their children for the purpose of visiting Gandhi Ashram. They are at Ashram. In course of conservation, Krish said that "We passed the exhibits - various pictures, paintings, letters and articles of Gandhi" (50). Gandhi was one of the freedom fighter of India. He forgot the personal interests and kept himself engaged in nation building process. That's why, Ananya and Krish are optimistic that their parents underestimate the regional cultural superiority and they involve in national culture or national identity.

Krish frequently visits Ananya's house to teach her brother. He has fully utilized the golden opportunity to be familiar with her parents. They have started thinking positively regarding Krish though he is a Punjabi boy. Similarly, Ananya has also visited Krish's parents and his relatives. Ananya has easily assimilated with Punjabi culture because of her high education. She has been able to impress Krish's relatives. Therefore, Krish's family has also accepted Ananya. The perspective of Punjabis to Tamils has become false. There is failure of Punjabis outlook concerning Tamils:

Shipra, see this gori Madrasin, Swaran aunty screamed. Hello Kavita, how are you Krish? Fine aunty, meet my friend, Ananya. Oh, we all know what kind of friend. Yes, she is fair Shipra Masi called for Rajji mama and Lappa mama's wives, Kamla and Rajni, respectively.

Come, see Krish's friend. That Madrasin Kavita told up about, Shipra Masi shrieked. (201)

Generally, Madrasin or Tamils are black people owing to excessive heat of the sun. So, Punjabis understand them as black complexioned. But Ananya is exception to it. She is as white as snow. She has proved Punjabis vision wrong. Instead, she has been good companion of them. Punjabis have shown admiration, affection and sympathy



towards her. Ananya's good behavior has greatly impressed Punjabis. Krish's relatives are fond of her because she has been a role model. Ananya's versatile personality has attracted all Punjabi people especially Krish near ones and dear ones. The above extract explicitly presents the plus points of Ananyas in the eyes of Punjabi community. She has been able to win the hearts of many Punjabi people.

Krish's father is very dominant in his family because of his army background. Sometimes, he is troublesome for family. He thinks that everything should be done on his consent. But he has the capability to select a right candidate for Krish's marriage. There is regular and deep conversation between Krish's and Ananya's families for marriage. Then, Krish's father approval or agreement for cross-cultural marriage makes Krish elated:

A life partner is important. Ananya is a nice girl. You shouldn't lose her. Thanks dad, I said, fighting back tears. You're welcome, he said. He gave me a hug. I'm not perfect. But don't deprive me of my son in my final years, he said. I hugged him back. Tears slipped out as I let go of any self control. The world celebrates children and their mothers, but we need fathers too. (245-46)

The above passage vindicates Krish father's suggestions to marry Krish with Ananya. Krish is very excited after hearing father's decision. He has very negative attitudes towards his father in the beginning of the novel. But his father becomes flexible and lenient in the middle of the novel. He comprehends his son's longing for Ananya which had a great significance. He doesn't like to be a barrier for the future of his son. Krish realizes the need of a responsible and dutiful father when his father supports him in right time. This is the primary thing that a good father has to do. Sometimes, father becomes strict, furious and peevish toward son for the sake of his bright future.

It shouldn't be taken negatively by the son. But in case of Krish, he seems to be loving, responsive and inspiring at the end of the novel. The father also expects co-operation and support from his son.

The rift between Krish and his mother is obvious after the marriage of Krish with Ananya. Kavita is a traditional woman who always expects reverence and honor from girl's side. She has very pejorative remark regarding Ananya. Krish's mother doesn't like Ananya and her family members. She strongly criticizes them regarding eating style and deserved character. Therefore, she says to Krish, "Look at how they eat dinner, like it is a punishment. Ananya's mother does she ever laugh? Dark from outside, dark from inside" (235). The deep-rooted attitudes of Punjabis towards Tamils are expressed in the above lines. It is South Indian culture that Tamils are exercising. So, Kavita has to talk seriously with Ananya's mother. Apart from this, she has also intense dissatisfaction and disagreement with her own son:

First a useless husband, now a useless son. I had thought after my son's marriage I will get respect. I said yes to his choice of girl, but at least behave like the girl's side. Now he wants me to fall at their feet. What is so great about this girl? Shipra is right, everyone is selfish. Stop it, mom, I am not telling you to grovel. You can apologize over the phone. (235)

Kavita becomes sad when her son tells her to apologize with Ananya's parents. She is demanding in a sense that she needs Punjabi respect from girl's side. She is well acquainted with the Punjabi culture. Therefore, she expects enticing gifts and good behavior. Kavita has bitter reality with her. First of all, she becomes the victim of her husband because he doesn't show any affection towards her. It is her decision to marry with an army man thinking that he is a sacrificing person. It is not actualized in

her life because he is not sagacious. After the embitterment with husband, she is optimistic to her son. The above extract is an expression of Kavita's dissatisfaction to her son. Hoping to get assistance from son, she plays a vital role in upbringing and schooling. In return, she gets unexpected and intolerable reply from her son to say sorry for Ananya's parents. The very answer makes Kavita ashamed in front of Tamils. She comes to conclusion that everyone is selfish in this world.

However, Krish and Ananya are affirmative for developing deep affinity with their families. Though they are facing some difficulties for the unity they will be capable to minimize misunderstanding. Kavita is always on behalf of Punjabi girl for Krish's life partner. She is unyielding in her Punjabiness. If she becomes successful to coax Krish for Punjabi girl, it will facilitate Kavita to run daily activities easily and effectively. Both are guided by their vested interests. The problem underlies in their interest which is justified in the following extract:

Mom, she is not just a friend. I want to marry her.

Oh Krish, don't start this so late at night. A girlfriend is fine, do whatever you want in Chennai. Why But why are you forcing her on us? I am not imposing, I am telling you about my choice of life partner, I said, my voice loud. (158)

Krish is determined to wed with Ananya. Because of his obstinacy, Kavita is addled. Misunderstanding has troubled both of them. Krish doesn't see loopholes in his relation with Ananya. But Kavita strongly argues that lop-sided relation will not be long-lasting. The conflicting remarks have created clash between mother and son. Kavita suggests Krish to take Ananya as a friend. Krish has been working in Chennai where he is madly in love with Ananya. Kavita approves his activities in Chennai but she doesn't like to repeat it in Punjab. She further views that he cannot force his

family to accept that girl. Krish opines that it is his right to choose a life partner. Generally, a boy loves girl and girl also loves boy. They get married but in India, there are a few more steps. Boy loves girl and girl loves boy. Girl's family has to love boy. Boy's family has to love girl. Girl's family has to love boy's family. Boy's family has to love girl's family. Girl and boy still love each other and they get married. Krish and Ananya want to subvert these steps so, it becomes difficult them for easy marriage.

Tamils have pride and glory regarding their culture. They refuse to compromise with Punjabis or other ethnicities existent in India by virtue of their superiority complex. Ananya's parents directly reject Krish. The outlook of Tamils to Punjabis is loathsome. Ananya is highly educated and she has got a job. That's why they do not show any positive response to Krish. Because he has got Punjabi cultural background which is diverse from Tamil culture. Ananya's parents are hopeful of getting a suitable boy from the same community:

In fact, when Ananya first told us about Krish, we were quite upset. As all Tamils know, we are so proud of our own culture. We also thought our daughter is one in a million, she will get the best of boys in our own community. Why must she go for a Punjabi boy? (265)

This passage apparently talks about the superior feelings of Tamils. Their longing for marrying Ananya with a Tamil boy is clear. Ananya's parents want to develop deep relationship with a Tamil boy. They have also comprehended that marriage in the same ethnic group will be long-lasting. In Nikola's view: "The elements that are at the core of ethnicity and ethnic nationalism memory, value, myth and symbolism drawn from blood ties, bonds to the land and natives traditions inferring that ethnic nationalism represents that which is subjective within nationalism" (13). Nothing is

more attaching to human beings than blood ties. It is due to this reason, ethnic nationalism has become vibrant than civic nationalism. Civic nationalism's failure to incorporate the general public sentiments and suppression of high class people towards the minority class ethnic nationalism has entailed. Ananya's family's decision to marry her daughter with a Tamil boy sounds logical. It is the culture that binds people together. So, her marriage with Tamil strengthens the relationship between them. It is sure that inter-state homogeneous cultural marriage makes the parents of boys and girls glad and the relation becomes deep and strong. Knowing the very fact that Ananya's family boasts of her. They are optimistic because she will get an appropriate boy from their own community. Here the community means ethnicity. Therefore, Ananya's family's reluctance to marry her daughter with a Punjabi boy is obvious.

Ananya and Krish ultimately get success to coax their families for cross-cultural love marriage. Despite the cultural differences between Punjabis and Tamils, they have reached conclusion for solidarity, harmony and unity or national identity. Regarding national identity, Elleke Boehmer argues that "it is very far from being something that follows in people's blood. It is rather constructed out of the cultural experience" (348). So, Krish's and Ananya's parents have agreed for progressive marriage which gives a message on behalf of national unity. Both Krish's and Ananya's parents have agreed for progressive marriage which gives a message on behalf of national unity. By forgetting the narrow domestic walls between South and North India, Krish's and Ananya's families have vigorously stood on the stand of Indian nationality. Ananya's family cordially accepts the marriage proposal of Krish:

If you promise to take care of my daughter, Ananya's father said, then it is a yes from me. He bent forward and picked up his box. Ananya

hugged her father. Thanks, dad, she said, I love you. Annaya's father blessed her with a hand on her head. Ananya's mother said, it is not that we don't like you. But our communities .... (184)

Ananya gets permission from her parents to marry with Krish after a tremendous struggle. Krish has also played a decisive role to win their hearts. Both of them are positive for decision. Krish and Ananya have argued that their dream to unify or unite Indian people eventually has come true. They have been successful to spread a message of cross-cultural solidarity among Indian people. Ananya's parents were against the marriage in the beginning because of the cultural gulf. At last, both families accept the proposal to materialize their dream. Indeed, two states of India are united for the sake of social harmony.

Ananya and Krish are curiously waiting for their cross-cultural love marriage because their families have already approved it. The frequent exchange of gifts and visits from both side have avoided the cultural differences between them. It has made them establish intimate and deep relationship. Relatives from both side love Krish and Ananaya. They are also eagerly waiting form marriage date. This marriage is different from previous marriages in the sense that it is sure to spread the message of cross-cultural solidarity among Indian people:

I love you and your father and your mother and your brother and your relatives, Krish said. I love you and your clan too, Ananya said. We kissed and Tamils and Punjabis danced around us. So, the self-imposed exile is over now? You said we will only do it when we cross the finish line, I said. Is that all you men think about? She said. Only for the sake of uniting the nation, I said. (267)

Krish and Ananya are jubilant because they have won a battle of marriage after strenuous efforts. The quite impossible cross-cultural love marriage has been actualized. Jurgen Habermas argues that “all the citizenries of states need to share is loyalty to a set of political and constitutional principles” (15). Similarly, in this present research, Krish’s and Ananya’s parents have become loyal to establish a good relationship between Tamils and Punjabis though are some cultural inequalities among them. With the tempo of time, Krish’s and Ananya’s parents have also changed their deep-rooted attitudes regarding heterogeneous culture. They have internalized the fact that if one is Tamil or Punjabi, he is an Indian in totality. Indian people have started advocating openly on behalf of cross-cultural marriage. In the above extract, Ananya and Krish have vividly spoken concerning socio-cultural harmony, unity, solidarity and Indian nationality. The cross-cultural marriage is to consolidate and strengthen nationality. Krish tells Ananya that this marriage is for the sake of uniting North and South India. This is justified with the help of the very line: “Only for the sake of uniting the nation” (267). After marriage, Krish and Ananya get rid of self-imposed exile which was a burden for them in the beginning. Anyway, Krish and Ananya have united Indian people.

This research vigorously raises the issue of nationality with the help of cross-cultural love marriage between Krish and Ananya. Krish and Ananya are from two different states of India. So, they have got diverse cultural backgrounds. Being true representative of nationality, they have strongly advocated on behalf of Indian nationality, harmony and cross-cultural solidarity. They are well aware that national identity is more significant than regional identity. Because the issue of regionalism unnecessarily brings conflict in the country. The conflict surely lead a nation to division. By comprehending the very fact, they have been working ceaselessly in

favor of Indian nationality. On the other hand, Krish's and Ananya's parents are guided by their traditional thoughts, norms, values and cultures which become major hurdles in their mission. Their parents want to preserve their cultures perennially. However, Krish's and Ananya's unflagging and unflinching efforts have been successful to coax them for their cross-cultural love marriage for the sake of Indian nationality.

To wrap up, Krish and Ananya are true advocates of nationality. For that, they have forgotten their regional identities for the sake of Indian nationality. They have been successful to persuade their parents for arranged love marriage. Moreover, Krish's and Ananya's attempts are meaningful and laudable to subvert the age old antipathy between Punjab and Tamil Nadu (North and South India.) They have been also successful among Indian people to spread positive message of solidarity with the help of cross-cultural love marriage which was previously overlooked in India.



### III. Cultural Reconciliation for Nationalism in *2 States*

The study explores the mosaic of cultural identities in India. The unity of South and North Indian cultures for the sake of cross-cultural solidarity has further clarified it. Though Bhagat highlights the reconciliation of two cultures for nationality, it truly cannot encompass all the ethnic groups living in India. The hero and heroine of the novel *2 States* are strongly guided by the ideology of nationalism. So, they are ready for cross-cultural love marriage by forgetting their regional identities or cultures because national identity is the primary form of identity available to them. It underlies and informs all other identities and that in case of conflict it should take priority over them. Ananya and Krish have been prepared to sacrifice not only themselves but those dear to them and have put the claims of the nation or nationality ahead of the demands of culture and religion. They have stood above the level of narrow mentality of regional cultures and languages which indeed cannot incorporate national identity for mobilization of linguistic and other cultural resources to create a representation of the nation to which they share a language and a culture. Nationality is an extended web of relationships among the people who share a certain identity and it involves a conception of the community to which the members of the nation belong. Similarly, in *2 States*, Bhagat shows that Krish and Ananya heartily want to establish and develop good relationship among the people of Punjab and Tamil Nadu to strengthen Indian nationality. It is a primary form of being conscious to nation. It is the most intimately involved in the ways in which they perceive their country, they think and they experience the same feeling and emotions.

A major source of the strength of national identity has been in its inescapability. Krish and Ananya never escape from the problem that they are facing. Instead, they tactfully and gradually coax their families about the significance of

nationalism. Mutual understanding has established deep and primordial attachments among two families. National identity is not chosen but it is determined by the contingencies of birth and upbringing. Collective responsibility and collective identity make nationality strong. The resources which are necessary to understand national identity are those provided by the language, history, literature, music and other cultural traditions which form the national narrative. This does not mean that national identity is unreflective. All national cultures provide resources for internal criticism and are open to external influence. Every national culture is subject to development and change. By comprehending this, Krish and Ananya have devoted themselves in forming national culture, which has a global significance in relation to regional culture. Another aspect of the strength of a national identity lies in the richness of the cultural resources, which are employed in forming the conception of national community. Acquiring a national identity also involves learning to take responsibility for the past events. This is the source of pleasure and pride.

In Chetan Bhagat's *2 States*, Krish and Ananya truly represent the issue of nationality with the help of cross-cultural solidarity. Their incessant and strenuous efforts have been fruitful for uniting Indian people into a single thread of garland. Both of them have diverse cultural backgrounds because they represent Punjab and Tamil Nadu respectively. Cultural differences between two ethnicities create a conflict. But the conflict between two cultures especially Tamil and Punjabi cannot be long-lasting because it hampers the mission of nationality. Having guided by the ideology of nationalism, Krish and Ananya go against their parent's decision and agreement for cross-cultural love marriage. Though their parents have disagreement and dissatisfaction regarding Krish's and Ananya's decisive step for heterogeneous cultural marriage, eventually, they support for the sake of Indian nationality. Nothing

is important for good citizen like Krish and Ananya than nationality. Their dream comes true when they become successful for cross-cultural love marriage. With the assistance from both families, Krish and Ananya ultimately get success to spread a message of unity and harmony among Indian people. For the sake of nationality, Krish and Ananya have forgotten their regional identities and they have become one for Indian nationality. This very action strengthens and consolidates nationality as a whole.

In all, this research concludes that cross-cultural love marriage between Krish and Ananya is meaningful for the sake of nationality. It has consolidated Indian nationality by spreading a positive message of harmony, unity and solidarity among Indian people. Krish's and Ananya's continual and unflagging efforts are commendable for convincing their parents and turning the cross-cultural love marriage into reality. The deep-rooted attitude of Indian people regarding regional identity has completely changed. Regional identity does not play a decisive role for nationality. It is generally taken as a hurdle on behalf of national identity because it brings a conflict in a nation. This study also justifies that the age old hostility between South and North India has been blurred for the unity of the country. The unity reinforces the issue of nationality.

### Works Cited

- Anderson, Benedict. *Imagined Communities: Reflections On the Origin and Spread of Nationalism*. London: Verso, 1991.
- Bhagat, Chetan. *2 States*. New Delhi: Rupa. Co, 2009.
- Boehmer, Elleke. "Post colonialism." *Literary Theory and Criticism: An Oxford Guide*. Ed. Patricia Waugh. New Delhi: Oxford Up, 2007. 127-38.
- Freden, Michael. "Is nationalism a distinct ideology?" *Political studies XLVI*: 48-65.
- Gellner, Ernest. *Nations and Nationalism*. Oxford: Basil Blackwell, 1983.
- Ghosh, Diparati. [http://www.boloji.com/book\\_reviews/192.html](http://www.boloji.com/book_reviews/192.html).
- Grosby Steven. *Nationalism: A Very Short Introduction*. New Delhi: Oxford University Press, 2005.
- Habermas, Jurgen. *Citizenship and National Identity: Some Reflections on the Future of Europe*. Ed. Roanld Beiner. State University of New York Press, 1995. 255-81.
- Hande, Shrinidhi. <http://www.enidhi.net/.../review.2statesChetanbhagat.html>.
- Hobsbawm, Eric. *Nations and Nationalism Since 1780*. Cambridge: Cambridge up, 1990.
- McLeod, John. *Beginning Post colonialism*. Manchester: Manchester University Press, 2007.
- Miller, David. *On Nationality*. Oxford: Oxford up, 1995.
- Mondal, Anshuman A. *Nationalism and Post-colonial Identity*. London: Rutledge, 2003.
- Nikolas, Margaretta Mary. *False Opposites in Nationalism: An Examination of the dichotomy of Civic Nationalism and Ethnic Nationalism in Modern Europe*. Diss. Monash University, 1999.

Poole, Ross. "National Identity and Citizenship." *Identities*. Eds. Linda Martin Alcoff and Eduardo Mendieta. UK: Balckwell, 2003. 271-280.

Smith, Anthony D. *Nationalism: Theory Ideology, History*. Oxford: Balckwell, 2001.

Swaminathan, G. <http://www.suite101.com/asian-literature>.

Young, Crawford M. *Blood and Belonging: Journeys into the New Nationalism*. New York: The Noonday Press, 1993.

Young, Robert, JC. *Post colonialism: A very Short Introduction*. New York: Oxford up, 2003.