

## The Significance of Mosaic Culture in the Selected Novels of Chetan Bhagat

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Wonderful blend and mixture of vivid castes, communities, linguistic, local and social recognitions and religious communities. A continuous work of the Indian culture, it is intermixing of different cultures- projects a mosaic culture. Communities belonging to vivid beliefs initiated in India like in the forms of religions like Hinduism, or Buddhism, Jainism and Sikhism. Some religious communities migrated to India due to the torture and oppression in their own countries, for ex: Jews, Bahais, Zoroastrians, or Tibetans. Gabel and Brunner opines,

“The notion of cultural mosaic is dialectically related to globalization in a number of ways. First, a significant number of staff employed by the global businesses and corporations comprises foreign human capital”.

Chetan Bhagat’s novels focus on uniqueness of culture in all most all his novels, especially in *Two States*, *Three Mistakes of my life* and *The girl in room no 106*. Culture represents the community of people, their vivid customs, practices and beliefs and the same time culture depart people due to the differences in practices of the culture. The people have to go through a lot of problems just because they represent different cultures, especially when a person wants to marry someone who is from different

cultural background. Chetan Bhagat throws light upon inter-caste and inter-religion marriages in his novels i.e. *Two States* and *The girl in room no 106*.

Some religious communities became unfamiliar like Christianity and Islam. Hinduism, Islam, and Christianity had recognized and gained support at every point of time. Initially the cultural fusion took place, when Vedic culture came into existence due to the mixture of Aryan raiders with culture of Indian tribal people in the 2nd century BC to 650 AD. Later, a big cultural assimilation took place in the 6th and 10th century, between Vedic Hindu culture, Buddhism and Dravidian culture. One more fusion happened after the 10th century. Arabs, Turks, and Afghan influenced Indian culture.

### **Key words: Mosaic Culture, novels of Chetan Bhagat and diversity**

Ananya, the leading actress of the novel, belongs to upper caste Tamil Brahmin upper middle class family. Fashionable, selective, stylish Ananya is the utmost beauty and the famous girl at IIM-A campus from the first year batch. She was not shown as archetypal Tamil Brahmin. In fact, she relishes Chicken or Paneer with same delight. She is not only selective in food and outfit, but also much sensible in selecting her spouse. Bhagat represents intricate, deeply engrained socio-

cultural complications of multicultural India, light-heartedly, he wishes readers to giggle at themselves, at their stupidities, their partialities, and their wrong-actions; not as a member but as a distant observer. He doesn't put them directly, but through fiction, he attempts to understand their errors and gives a chance to rectify in the real life. Bhagat's linking story telling method and the funny situations appeal readers. Chao and Moon claims,

“The term cultural mosaic is a metaphoric conceptualization of multiple indicators of cultures used to describe an individual. A taxonomy is presented that redefines the usual ethnic interpretations of culture to include associative, demographic, and geographic factors”. (Chao and Moon: 1128)

Bhagat has influenced by Gandhian Philosophy, He strongly believed in Gandhiji's principles, as Gandhi says, “All Indians are one” (Chetan Bhagat:51), he depicted his values through his characters, Ananaya and Krish take their family to Gandhi's ashram which is in Sabarmati, thinking that they can unite Swaminathan family and Malhotra's family together. The story is about uniting two hearts, two families and two states. Though there are differences in their culture, but both of them are fun loving all together. Ananya's family Tamil Brahmins love Carnatic music and Krish's Punjabi Malhotra's family like Bhangra. They like their culture, but blame each other's culture, find fault with each other, may be because of their ancestors, since they didn't like each other culture so they started hating each other's culture, the

differences between North India and South India made them to think in an opposite way. Krish's dilemma when he entered into Ananya's place.

‘Carnatic music,’ uncle said. ‘You know?’

I shook my head.

‘Then what do you know?’ he asked and sank into *The Hindu* without waiting for me to respond.

I had an urge to run out of the house. What the fuck am I doing here in this psycho home? (Bhagat: 91)

They had variations in their languages (e.g. Tamil and Punjabi), customs, and formalities (e.g. Depiction of Punjabi marriage ceremonies in Duke and Minti's marriage and Tamil marriage rituals in Krish and Ananya marriage), foods (e.g. rasam, dal, roti, idly, rice, chicken, dairy foodstuffs, sweets, paneer, rasgullas, biscuits, pao-bhaji, etc.), attire (e.g. Shorts, track suits, suits, coats, dhoti, crisp white shirt, kanjiwaram sari, salwar kameej, etc.), occupations, interests, comforts, causes, etc.. There was a big discussion on food differences during Krish and Ananya's marriage.

“They've made Gobi aaloo with coconut oil,’ Minti complained.

‘We are all going back tomorrow,’ I said. “You will have paranthas soon. Now don't make a face and eat ice-cream’. (Bhagat: 264)

People just want to be paid, and the desire for anything is not alive, Geniuses and brilliant people are mostly not recognized and all that expires away as unharnessed

possible. Because of the above-mentioned difficulties the people of India are harassed with their given conditions, to make their lives livable, that condition of India is because of political, religious, communalism, racism, castism, fanaticism and judgment. The plot demonstrates the starkest of these problems, his energetic and obsessive story telling comes through everywhere, whether it is his pleasantly familiar metaphors of an Indian city with its usual rudiments “like autos, packed public buses, hassled traffic cops and tiny shops that sold groceries” or inconsistent emotions between the land of paranthas and paneer and the land of idlis and dosas.

Bhagat’s recent novel *The Girl in room 105* is a murder mystery as a title says it’s unlove and little unusual story The major characters of the novel is Zara Lone and Keshav who had broken up their relationships long ago because Keshav’s parents didn’t agree since she is a Muslim girl and also due to their cultural and religious differences. Zara had insulted by Keshav’s parents as she is from a different community.

“I like Zara. She likes me too. We want to be together.’

‘See’, my father screamed. He stood up from the dining table. ‘I am your father. Not an idiot. I could sense it the moment I saw her. ‘Together? You want to marry that Muslim girl?’ my mother said, finding her voice again. I want to be with Zara, maa, who happens to be a Muslim. And five feet three inches tall. And fair like Snow White in the fairy tale. How all these

stupid, superficial attributes matter?’ my mother said, her eyes and mouth, making three round Os on her face”.  
(Bhagat: 113-14)

When Keshav visited Zara’s place he was also undergoing the same situation as Zara because Zara’s father wanted him to convert his religion, it was beyond Keshav’s imagination. Mosaic culture brings people together, but sometimes it also separates people because of its differences. Keshav questions Zara’s father,

“What is Shahada?’ ‘An oath’, Safdar said.

‘Dad, please. This is all too old fashioned.’

‘Old-fashioned?’ Safdar’s nose went up an inch. ‘How dare you call it old-fashioned? You have any tameez left, or not?’

Zara shrugged and sat on the grass with Ruby.

‘Sorry, Uncle, I am fine with any tradition. I just didn’t know’.

I said,

‘This girl is mad,’ Safdar said. ‘Extra-modern for no reason’.

‘But what is this oath, uncle? Shah-what?’

‘Shahada. It’s simple. Just a couple of lines.

A nikaah can’t happen unless both bride and groom are Muslims. You have to convert.’ Safdar said. (Bhagat: 123-24)

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