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**CHETAN BHAGAT NOVEL ONE INDIAN GIRL: EXAMINING THE EXISTENTIAL
ORIENTED SEARCH OF FEMALE PROTAGONIST**

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Abstract

Chetan Bhagat, the voice of India's rising enterprising class consistently handles topics for his books which affirm his image of an essayist of new emerging India. His novel published in 2016 *One Indian Girl* has depicted the reasonable and convincing image of empowered new Indian woman of 21st century. He celebrates the demand of hour with reference to women in India. Having gone through his novel it becomes quite clear that the present novel goes in line of feminism in India. In Indian society people prefer the colour rather than virtue. No one cares of their ethics and characteristics. Prime female character in the novel is Radhika Mehata, who has been an undesirable kid in her own family. Notwithstanding being sharp minded and additional virtuous she does not have adoration, friendship and family members and others too. By dint of her type she makes a promising profession in the Distressed Debt gathering of Goldman Sachs, a speculation bank and has been VP as well. Indeed, even her advancement causes of stress for her mother. Even men cannot imagine to stand by her in her profession. Androcentric society does not seem to celebrate her position equal to men. Chetan Bhagat has uncovered his own view on engaged women. Ladies are not to be abused and dishonoured. Even if they desire to choose path of their own choice, they should be valued. It is high time when women can dismantle their stereotype picture. Assuming she notices her accomplice isn't steady in name of custom she ought not ruin her vocation getting hitched to that individual. Numerous women's activist works manage the ladies' battle for their personality yet show miserable end with the disappointment of women to cut new character. Unlike other women's activist books *One Indian Girl* closes with the striking and honest choice of Radhika Mehata dismissing the proposal of her two darlings - Debashish and Neel Gupta keeping the explanation of her dismissal. Her choice mirrors the assumption for every young lady to be upheld and treated similarly. They are not things; they are person, so ought to be dealt with sympathetically. Man and women need one another; they are finished with one another however in this culmination both are equivalent. Wings are to fly not to be cut.

Keywords: androcentric, individualism, existential.

Introduction

Chetan Bhagat, voice of new India has highlighted the existential struggle of androcentric society. There is very apparent that Chetan Bhagat has dealt with teenager' boys as well as girl's concerns. Due to this he is called a voice of youth. He takes up the tremendous aspects of varied fields. His sense of imaginative logic makes him baffled and pushes him to show his type of writer who reveals his agreement on tremendous issues related youth of India. Whatever he has explained in his novel is articulation of Indian young people of the current day. As Chetan Bhagat has been associated with IIT and IIM has effectively dove somewhere down in the existences of applicants. He portrays the deviation and difficulties lying in the method of making their profession and life effective and quiet separately. In shaping their career they face many existential issues which put forth the challenge to be met. His female protagonist Radhika realizes how she can carve new authentic life which will provide her new horizon to struggle. This way he has been the most favourite writer of youth. His best six books are-Five Point Someone (2004), One Night @ the Call Center (2005), The 3 Mistakes of MyLife (2008), 2States (2009), Revolution 2020(2011), and Half Girl Friend (2014) have been brought into light in more than twelve language. His for the most part books are taken on in Bollywood films with slight change. In weaving the plots of the books he has zeroed in on instructive, political, financial, mental and social limitations which hamper the advancement of youngsters who are overflowed with capacities and abilities yet twisted on knee before distortion. On these angles Chetan Bhagat tosses the satisfactory and sharp light according to the point of view of youngsters. With respect to as crafted by other Indian fiction essayists are concerned, are seen finishing with the note of give and take on female side. Unlike other Indian fiction essayists, he closes his books with striking and fulfilling notes which hit the sore points of youthful Indian. With respect to as the current novel-One Indian Girl (2016) is concerned, rotates around one Indian young lady, not quite the same as normal Indian young ladies in parts ways. Bhagat's hypothesis makes ready of youthful Indian and new India, is liberated from limitations which are obstacles in making new India. So center is moved from communism to independence. Each fantasies, not many challenge.

Novel One Indian Girl moves around a splendid and reverberant heroine named Radhika Mehta, who addresses the picture of new young girl of new India in new Circumstances. Chetan Bhagat paints her character in the sharp light of independence under which autonomy and individuality is pushed further. Radhika has a place with normal family administered by accepted practices. Traditional Indian family isn't seen supporting the advanced education for young girls. They value much to find out appropriate grooms and they constantly maintain pressure to reply in yes without knowing each other. This is reflected in care of Radhika's mother. The writer centers on the development and improvement of the country which will be zero if half population desires are not

underestimated. We should esteem the goal of people; they ought to be let allowed to battle in their preferred new skyline.

One Indian Girl displays the yearning of Radhika Mehta, who is a brilliant young girl with reason of mind. She surpasses in her life contending her male adversaries. She has ability in drafting agreements, combination and revival through offer of bothered resources. She serves the Distressed Debt Group of Goldman Sachs, a venture bank. Inferable from her splendid exhibition she is VP in the previously mentioned bank and gets the attractive reward. Notwithstanding it she isn't loved in society which her family lives in. On one hand her senior sister Aditi Catches a lot of consideration wherever on account of her reasonable fruition and on other hand she doesn't accept individuals' commendation as she is with dim coloring. She creates sensation of inadequacy identified with her outer excellence. Yet, among scholarly she conveys a weight and few can remain before her. So she decides to cut her personality in her calling and feels like her killing with works. She satisfies her hunger for character. She behaves like an average Indian young girl who joyfully acknowledges her enslavement to her group together with no hypothesis on good and bad. The novel opens with the wedding planning of Radhika Mehta at Marriotte at Goa, through flashbacks story moves further. Chetan Bhagat shows the hollowness of Indian social practices and customs which never avow individuals' activity that violate the old set up rules/for Chetan Bhagat has been appended to IIM, IIT and banking can comprehend and understand the struggle of hopeful guys. Such seekers have ability to change the whole situation of the country. One ought not mind immensely old conviction friendly feelings which are incredible variation in the improvement's method of new India especially the lives of Indian girls and women. Mind wins the fight and breaks the undesirable and amateurish practice and customs. Hypothesis on advantages and disadvantages of multi issues according to new point of view ought to be advanced and respected. Certainly Radhika Mehta is unique in relation to the vast majority of Indian young women who are acclimated with conceal the mystery of their life. Not at all like them she has straightforwardly admitted her mystery identified with Debashish and Neel Gupta. She doesn't really mind what her revelation will bring to her family just as to herself. Through this female character Chetan Bhagat offers a real conversation initiator whether young girl in relationship with young men before marriage is adequate in new Indian culture like young men or ought to be constrained to lead an existence of give and take. In a roundabout way question is for readers who are creator of new India. On the off chance that young men are OK in the public eye with their all confidential or loosely held bits of information why not young women. Her dread can be felt in her after lines, despite the fact that she shows her reckless to society response:

Hi, I am Radhika Mehta and I am getting married this week. I am twenty-seven years old. I grew up in Delhi. Inow work in London at Goldman Sachs, an investment

bank. I am vice-president in the Distressed Debt Group. Thank you for reading my story. He is, ever let me warn you. You may not like me too much. One, I make a lot of money. Two I have an opinion on everything. There things don't really make me too likeable, do they? (2)

Chetan Bhagat being the voice of young Indian never fails to expound the weakness of individuals. He projects the characters in the novel as he wants. He does not care about what the people will say or how they will react. He advocates the value of empowered position which is more conspicuous than anything else. He reveals, there is no value of one's sacrifice in society in name of tradition. Country needs brain and brain lies in head, and head which is known uttamang should have given its freedom. So, uttamang gives us identity and can bring the revolution in our lives too. As it pushes us to crave for liberty and freedom for choice, women too should be promoted and encouraged. They don't deserve discouragement and humiliation. Concept of new India cannot be perceived without new empowered image of woman as women are half population. If girls get good education, will too bold to take decision of their lives and don't feel like having other to peep in their life to impose decision. They are capable to think what is right and wrong for them. Chetan Bhagat affirms this empowered image of women with their full liberty and choice.

Chetan Bhagat has penetrated that in male- dominated society, no matter much change has occurred in our lives, but still no change is perceptible in men's approach to women. Reason behind is stereotyped image of women is mostly liked in Indian society. To spend time with the girls with brain, men don't hesitate. They inspire and motivate them to fly high but cannot celebrate her superior position even in their minds. They feel jealous and insulted. As approval and acceptance to changed and empowered women is quite hard for men. They don't want to hurt their ego. About the image of woman Mary Anne Fergusson points out, "One peculiarity of the images of women throughout the history is that social stereotypes have been reinforced by archetype. Another way of putting this world be to say that in every age woman has been seen primarily as mother, wife, mistress and sex object- their roles in relationship to men (4-5). Both Debu and Neel in the existence of Radhika make here understand that she is enslaved to individuals for her culmination and joy. Debu tosses her in the pool of situation when he shows his craving to her of having a house spouse, who cares to him just as his youngsters. Radhika comes to him surrendering her work which affirms her picture of successful and proficient lady, for Debu. In spite of the fact that she shocks to know Debu's standpoint and assessment upon marriage, she is prepared to put her vocation auxiliary. Here, Indian reasonableness arranged feeble young lady is seen. In the wake of being acquainted with Debu's genuine person she ventures back and listens her internal voice of a young ambitious lady with a significant personality. She beats her enthusiastic shortcoming which spoils the appearance of enabled young lady. In the event that her character is isolated from her, nothing is

agreeable as a part of her character. She extends the picture of enabled Indian young lady who doesn't really mind what people throw towards her. She is well prepared to confront fierceness of Indian individuals which they will throw upon her. In start of the clever she clears her stand:

Hi, I am Radhika Mehta and I am getting married this week. I am twenty-seven years old. I grew up in Delhi. I now work in London, at Goldman Sachs, An Investment Bank. I am vice-president in the distressed Debt Group. Thank you for reading my story. however, let me warn you. You may not like me too much. One, I make a lot of money, two I have an opinion on everything, do they? (1)

Engaged picture of young lady is praised yet socially not acceptable in India. To close the section of Debu he floats to another city where she experiences Neel Gupta, wedded man at her new office. He takes her harsh expert. He was unable to have seen delicate heart and delicate desire of an Indian young lady regarding family and parenthood. He has no issue with respect to her work and profession. He thinks her unqualified for parenthood and family. His manner hurt her independency. He was twenty years more seasoned, however fills the vacuum in her representing his familial obligation. His response shocks her and she says, "Exactly. So what am I doing with you?" (206). Her independence leaves upon her and she moves to London separating her approaches to Neel. This shows even in this period ladies are viewed as wellspring of actual joy, they don't esteem her longings, dreams and desires. These are bogus ideas of society. Ladies ought to be granted freedom and fairness as men are holding. Third male is Brijesh steps in her life as her eventual soul mate. Her tolerant Brijesh would a think twice about Radhika's side which she can't bear. For that reason she theorizes in that matter truly and concludes nobody has right to meddle with her freedom.

In Indian fiction in English is loaded with the female voice raised against freedom and privileges for ladies. Manju Kapur, Shobha De, Arundhati Roy, Kiran Desai, Anita Nair, Shashi Deshpande, Kamala Markandaya and so forth have extended the aches of female's changing among family and society. How their life become hellfire in name of social practices and feelings. Their works portrays their type, which isn't esteemed by men in male-situated society. In the public eye which men do, are esteemed and ladies', underrated. Along these lines, ladies are denied of contributing in economic growth of the nation and acknowledge the oppression to men. In name of marriage young ladies' flight are restricted as they are bound to get hitched and take care of kids without any objections. Assuming we brood upon which men as a spouse presents to wife food, sanctuary and fabric. At the point when young ladies are autonomous and able to deal with all independently, why they are compelled to acknowledge life of give and take. Where are freedom and privileges for women? Compromise consistently comes in ladies' part, why? A one book, "The High Caste Hindu women" nature of arranged marriage is expounded this

way. When the conjugal relation is brightened by mutual love, the happy wife has nothing to complain except the absence of freedom of thought and action, but since wives have never known from the beginning what freedom is, they are well content to remain in bandage” (Tharu & Lalithia, 247)

At the point when it is analyzed the personality of Radhika Mehta we find, Chetan Bhagat has projected her in such solid position where numerous men can't remain before her in contest of her calling. Indeed, even Debu, her sweetheart feels substandard. His male self image pushes him to part away from Radhika:

‘I want a simple life. I just want a simple Indian girls’

‘I want to break up. I will move out’. (92)

The novelist straightforwardly uncovers his preference for a regular young lady who will be accessible at the help of Debu and his family, 'I have a picture of the spouse I need the mother of the sorts I need. I'm not passing judgment on you, however I think I need a house spouse' (91), profession career arranged Radhika isn't fit in that edge. It shows, men are caught among custom and modernity. In all circles of life enabled women are acknowledged aside from social. Debu feels hurt when Radhika talks with him uproariously and fingers at him. He can't endure and faults her to be so inconsiderate attributable to her solid and better monetary status. He insults her, "You should be right, all things considered, you get the higher reward, so what I know, is that right?" (89). He doesn't mind how his words hurt her.

Picture of new women immersed underway of G.B.Shaw and later it is distinguishable in progress of such countless writers. This new picture of woman has like capacity however such countless characteristics also are additionally added to. Those are realness, shape, intensity, excitement, candor, fervent affirmation and misery. Every one of these of gifts of ladies' schooling, training imparts trust in individuals and encourages how to rebel against double-dealing. Chetan Bhagat weaving the plot of *One Indian Girl* utilizes private understanding not public. He extends her as an autonomous citizen and accentuates the meaning of independence. Subsequently, Radhika is at times disobedient, at times mostly declaration that she is just human and not wanton. At the point when he chooses not to wed even with Brijesh, shows her preference to life liberated from set up custom and customs which put auxiliary. In this way, her activity portrays her individualistic activity and she keeps right of choosing accomplice in her grasp. She can't allow others to oversee her life.

Chetan Bhagat has written the snags in the method of making profession for young ladies. His individualistic standpoint of the author has put Radhika in the position when she poses inquiry from, 'who will mind of her joy'. She is pseudo capable and determines joy in her works pressure as well. She never thinks to surrender the fight in name of pressure and individual issues. She gets a kick out of the chance to push forward for self-attestation

rather than self-destruction. Like without significant character is to no end. In any case she doesn't wish to lose her individualistic hold. Such engaged Indian young ladies ought to be acknowledged and respected socially for their move for right of decision. People ought to be dealt with similarly as ladies get for those men are loved as spouse. They have to accept that women are no well aware of their rights and are dreaming to go ahead in life to grab opportunity. Rajkuari Amrit's statement is worth to be remembered here:

We are aware of the necessity of finding and being judged by our own standards as free human beings, voluntarily accepted; we are determined to face the facts of life, to fight the battle of our sex and take the risk (by Asthana,57).

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