

# Flow of Inner feelings in The Hungry Tide

**Author- Swarna.v –Research Scholar. Co-author- Dr.UmaDevi .Govt.Arts-coimbatore.**

**Abstract:** Existential Literature exhibits the concept that the greatest challenge in the life of man is to find and make meaning for his own reality. Man has to create oneself and live in accordance with his self, an authentic action that correlates to individual freedom. Amitav Ghosh uses the stream of consciousness technique to delineate the running thoughts and feelings of the characters and the workings of their mindscape. In his writings, all the information's are connected with knowledge, and are distinguished with sequence of events. Amitav Ghosh novels are characterized by its value; it is also spread, accumulated, and set in a different way in the society than the modern world. This article focuses on existential feelings in the novel *The Hungry Tide* of Amitav Ghosh.

**Key Words:** stream of consciousness, psycho-social disorders, authentic action, interpersonal experience.

## Introduction:

Life of modern man amidst the atmosphere of, uneasiness, envy, mental agony, unrest and full of tension is challenging. Moral values are lost in man as he has become more of mechanic. There is a gap between what he is and what he wants to be and what he professes and practices in reality. Situations become absurd giving rise to psycho-social disorders, ultimate disruption of mental peace and harmony of life. It is in this background the Existential Literature exhibits the concept that the greatest challenge in the life of man is to find and make meaning for his own reality. Man has to create oneself and live in accordance with his self, an authentic action that correlates to individual freedom. Man encounters with the components of interpersonal experience that shapes his existential feelings in the path of his search to self. Existential feelings manifests different intentions, the background orientations through which everything we perceive, think, feel upon is structured. They are important ingredients as they influence how we feel and act upon in different situations. These feelings are in the background of our experience they are not directed towards specific events but focuses on how our emotional attitude unfolds and more on its affective stage.

Amitav Ghosh uses the stream of consciousness technique to delineate the running thoughts and feelings of the characters and the workings of their mindscape. In his writings, all the information's are connected with knowledge, and are distinguished with sequence of events. Amitav Ghosh novels are characterized by its value; it is also spread, accumulated, and set in a different way in the society than the modern world. He uses the characters from all the strata of the society and the world. Ghosh etches out the life of the characters who live through power structures enduring the changeable scheme of time. His stories are woven with the strands of imagination, history, politics and economics. Characters are his stories he roots them in the soli soil of reality. The setting of the story is in Sunderbans a place on border but without border as the tides here reshapes the land and forms the new one which is covered by mangrove forests to create a new universe; it is also the place of desire for Amitav Ghosh. He has made a portrayal of human existence. It is the picture of people whose hearts are rich to accommodate their own near and dear and the outsiders with whom their relationship is just of human being and nothing common other than that. Interplay of feelings, paradoxes, emotions, identity, and ideology brims in the interaction of the characters of the novel. In *Hungry Tide* he features a triangular relationship between the Americanized cetologist Piya, the professional translator Kanai and the illiterate fisherman Fokir. Piya the cetologist loves Fokir. The unlettered man Fokir falls in love with the woman who is the physical entity of science. Kanai the translator finds him to be bare-boned facing a tiger in the swamp.

Piyali Roy an Indo-American scientist from Seattle is a cetologist and Kanai Dutt a Delhi businessman and translator are outsiders; Piya has come to carry out a research on Irrawaddy dolphins. Kanai on the invitation of Nilima has come to look into the packet of writings of his uncle Nirmal, through which we come to know the history of the place.

The visionary Scot Sir Daniel Hamilton had bought a part of that place with a dream of creating a utopian community where people can live together without distinction of caste, creed and religion, craved with the desire of same vision the refugee members settled down in one of its island started working for the base of an organised micro society, both Nirmal and Nilima his wife and Kusum are drawn into the refugee struggle, however it doesn't last as it is crushed by the government forces. Contrast of emotions, background orientations, interpretation of situation varied in all the characters on the novel. Nirmal did not regard Nilima's social work as he believed in revolution, for him social service is exploiting nature of materialistic world, and to change it revolution is the only way. Nirmal is inspired by Rilke and he tends to interpret Rilke's writings of transformation and nature as pertaining to socio-political ideals,

this made him take part in the revolution with eager expecting a revolutionary transformation of the place, he lives in a world translated through stories and fails to interpret correctly the practical reality surrounding him.

These two characters are binary opposites Nirmal is poetic and Nilima is prosaic, they are supplemented by Kanai and Fokir as antagonism for rural and urban life. Kanai has made language his profession an essential means of communication, Fokir on other hand is an illiterate and child of nature, between these two piya faces the constant dilemma of choice the important tenet of Existentialism. Fokir possessed an exceptional ability to predict with certainty on the whereabouts of Irrawaddy dolphins as nature has built-in the power of instincts and observation this was helpful to piya in her study on Dolphins.

Intertwining of pleasure and pain had brought Nirmal and Kusum together. Nirmal had been a lover of poetry and revolution a rare combination came to know about the involvement of kusum with Morichjhapi refugees felt his revolutionary spirit fired in due to which he even antagonised his wife Nilima, it is here he made an existential choice:

I felt myself torn between my wife and the woman who had become the muse I'd never had; between the quiet persistence of everyday change and the heady excitement of revolution – between prose and poetry.  
(216)

Nilima on contrary is more practical and chooses a different way, she feels for the refugees but do not actively take part in the revolution as it may threaten the age-long endeavour of helping the poor people in her own way. Moreover it took long time to build the Badabon trust and she needed the support of the government to make her dream materialise and hence did not afford to oppose the government.

The novel presents yet another existential dilemma, the conservation of wild-life; a large area of the island was reserved for the conservation of tiger in the maintenance of which so many organisations contributed but nobody bothered about the human life in the island. When piya tells Kanai that conservation meant keeping the animals safe in their habitat she would give up her life if it ensures the well being of Dolphins in that area, the irony is clear the refugees too wanted to be in their own habitat but they not allowed to do so.

Kusum participates in a risky adventure against the government, it makes her to unify with the place, and it becomes the hub of her freedom, she wants to exist make her essence the existential feelings made her take the choice of making herself revolutionary and fight for the sake of the refugee. Her cry for the humanistic feelings is expressed by Amitav Ghosh:

The worst part was not the hunger or the thirst It was to sit here, helpless, and listen to the policemen making their announcements, hearing them say that our lives, our existence, was worth less than dirt or dust "This island has to be saved for its trees, it has to be saved for its animals, it is part of a reserve forest, it belongs to a project to save tigers, which is paid for by people from all around the world." Every day, sitting here, with hunger knowing at our bellies, we would listen to these words, over and over again. Who are these people, I wondered, who love animals so much that they are willing to kill us for them? Do they know what is being done in their names? Where do they live, these people, do they have children, do they have mothers, fathers? As I thought of these things it seemed to me that this whole world has become a place of animals, and our fault, our crime, was that we were just human beings, trying to live as human beings always have, from the water and the soil. No human being could think this a crime unless they have forgotten that this is how humans have always lived - by fishing, by clearing land and by planting the soil.  
(262).

Existential feelings in Piya change her attitude towards her life she sympathises with refugees in their existential dilemma, becomes empathetic and turns her life to help people of Lusibari.

Her project on dolphins sighting with the sponsorship of Badabon Trust sparks a lot of interest in several environment groups who assured funds; she shared the profit with the trust. Moyna and fishermen. She also rents the upper floor of the Guest house to set up a Data Bank and an office for Moyna where she can work after her hospital duty, teach Piya the Language of Lusibari so that she can mingle with the people. Her perseverance and courage helped her achieve the task. She created a new home not with boundary but with love and sympathy.

### Conclusion:

Amitav Ghosh makes things clear that certain passion, thinking, and understandings .feelings. Choices, responsibilities, cross boundaries of minds in making the intentions and meanings clear to one another.

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