

Slippery Ideological Strife in Diaspora People With Reference to *The Circle of Reason* by Amitav Ghosh

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Abstract:

It is an episodic version of picaresque novel which presents the journey from Tamas (Darkness) to Satwa(Purity) but in reverse direction. Author interfuse past, present and future that shows flesh-back mode of narration. The novel carries three stories. The first part deals with Balram, then traders' efforts and at last Mrs. Verma, who eliminate rational thinking. Ultimately all are reliable upon one ideology called "to be hopeful".

Keywords: Episodic Version, Picaresque, Flesh-back Mode and Hopeful.

Indian Diaspora with reference to Emerging Issues and Challenges. It is an age old problem that mankind migrates from one place to the another place for the sake of betterment or to match the threads of economy or may be having obsession to always be in a flow of development by entering into unknown/unusual territory /culture.

Here, the grave problem that one can find is related to inner existential problem. That is too much subtle and horrible to be part of it because your upbringing place/native has always a higher and in-depth influence on one's psyche that one can never demolish/ put aside/reject/avoid/dispatch himself/herself from its enormous environment layer. Diaspora writer deals with double standardization or a dubious way of livelihood where the problems are beyond one understands because the conflict that has been available to him/her is always demands for extra efforts of to meditate over it at several levels. The problem may be only at surficial level where none can find any scientific causes. But at the same time people of Diaspora feel isolated/lovely/neglected/marginal/outsider/stranger/alien. Psychological factor has done a great damage to them. At this present juncture, man feels comfortable to live in a state of anxiety where one can derive/accompany to something which is not at anywhere. Due to the weak connection with roots several abnormal/invisible/odd/ non-predictable problems face by an individual. Though one has a fertile mind but cannot utilize it in a proper way because of having environmental/psychological crises. In fact the highest truth is that, it has nothing to do with reality on the contrary one should try to peep/observe/evaluate/analyze/classify the crucial flow of thought pattern. Only that belief system will lead you somewhere otherwise if a person hotchpotch each and everything

irrelevant details and trying to frame a chain of it, then certainly it will be in disharmony. It is not possible to synthesis something that actually not exist itself.

Those who live in foreign/outsider of there respective land are always face this burning problem of to be an oscillating figure even in crowd. Because they receive everywhere the treatment of an outsider where there is no region of 'mine' in actual sense. To synthesis/intervowen this dubious/contradictory of two poles of a same unit is equally to demand for a voice in monarchy. Such problems come into existence due to the difference of class, colour, creed, culture, civilization, religion, language and psychological pattern. As we know, each category has no worth but at the same time due to this hierarchy/division numerous bitter reality came into existence.

The present novel has multifaceted threads such as orthodox-unorthodox, practical-impractical, scientific-non scientific and internal-external crises. Such types of contradictory complex picturesque available that always demands for to think over something with a keen interest. Such emotional/ideological conflict is not restricted up to a few characters but it has been trace by even a stranger. As per our belief system we have to give prime importance to our roots/native land but at the same time our scriptures are eye witness of, one who travels more, learns more. That means every generation/person has to enter into this voyage without any sort of actual gain. Gain is itself an abstract word which has no actual representation. Krishana, Ram, Gautam Buddha, Mahavir, Paygumber, Gandhi and several other legendary divine figures have proved that one has to migrate/travel without any kind of genuine/actual destination. As we know the above mentioned role models are never stick to one place. Krishna has migrated from Ayodhya where he has to rule over as a kingly figure in spite of that he has erected his own Dwarka. Gautam Buddha, a kingly figure has put aside everything and spends a whole life for the quest of mankind's last destination but ultimately he fails by generating a thirst for forth coming generation. Gandhi, the foremost leading personality of Indian freedom fighters who travels number of countries for the sake of self reliance. We have a huge amount of people who performed several miracles single handedly. Just because of having a wide range of expanding exclusive belief system and to be always ready for an extra miles which leads them to an unconquerable/invisible destination.

Here, Balram, a man of science who takes the privilege to give ut most importance to have a faith in science but the world demands for a practical science. From the very emergence of his livelihood, he follows the foot prints of Louis Pasteur (the French microbiologist) a rationalist who generates higher reverence for science in him. Balram's interest is in reason of results in establishing a school called 'School of Practical Reason and Pure Reason.' He also establishes a third branch called "March of Reason" believing in the dictum that every act of life has got a purpose. He is fascinated by the book Life of Pasteur: Pasteur is Balram's ideal logic and his God. He wants to breathe in the lap of the science but unfortunately custom compelled him to

develop an interest in history which is totally out of his sight. He is a product of Western education who supports science transcends national boundaries in its search for truths.

The novel starts with Alu's home coming as Alu comes to his uncle's home after his parents loss, the novel ends as Alu is about to return home. His real name being Nachiketa Bose has its own meaning in the novel. Nachiketa in Indian mythology is the boy who waits at Yama's door in obedience to the commands of his father. Waiting at Yama's door is symbolically waiting at the door of death. He pleads to Yama to give him divine knowledge. He goes to Calcutta and from there travels to Kerala and to the small former French colony of Mahe. But Jyothidas traces him here also. But luckily Alu leaves to Al-Ghazira before Jyothidas arrives. He is helped by a former prostitute Zindi-al-Tiffaha, who has got a house in place called "The Severed Head" or Ras.

In the third part "Tamas:Death" we find the trio in Elqued on the North-Eastern edge of Algerian Sahara. All the pandemonium created at the end of the section 'Rajas: Passion' prepares us for the denouement. Tamas also indicates a tendency to decay to die. Dr. Uma Verma helps the trio- Zindi, Alu and Kulfi the same way she she helped Jyothidas. In Dr. Uma Verma's library, Alu finds the book Life of Pasteur given to her by her father Dantu who was a friend of Balaram's. Alu, for whom weaving has been an expression of his self, is not able to weave as his thumb has gone stiff. He was orphaned with the death of his parents in a car accident, moves from one disaster to another disaster. He moves on from the death of his uncle and aunt in a fire to the death and destruction of his fellow friends in Al-Ghazira and finally to Kulfi's death from a heart attack. Alu witnesses nothing but death and disaster.

Each character is caught up in a non-productive/futile task of upliftment. Alu's and Maya's love for each other, Mast Ram's one-sided love for Kulfi, Kulfi and Abusa's liking for each other, Jyothidas' infatuation for Kulfi, and implicity hinted love between Alu and Karthamma result in failures. Balaram's "School of Reson" Zindi's attempts to purchase the Durban Tailoring House, Torudebi's attempts to make blouses for Parboti-debi, Ghaziri peoples' zealous mission to bring sewing machines and the desire to get rid of money and Mrs. Verma's plan to put up chitrangada are utter failures. The chasing of Alu by Jyothidas results in his own suspension. The characters are trapped in such a non-productive circle that their struggles lead them to nothingness. Toru-debi and Zindi are childless, Kulfi is a prostitute, Abusa is arrested and Prof. Samuel loses his job. In spite of this, the novel does provide a way for hope: "Hope is the beginning". Each part is a tale of attempts to better society. But many efforts flame into destruction and exile. The way it looks at its stories ensures that the urge to mould a better life remains undefeated.

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