



## Flakes of the novel The Present

**DR K MINI**

**Assistant Professor**

**Department Of Malayalam**

**NSS College Pandalam**

Chetana Grdhamallik is a current link in the history of Calcutta, India and executioners in the 21<sup>st</sup> century. Located on the east bank of the Hooghly River, Calcutta is shrouded in the mist of development. The narrator depicts the life of Chitpur, which is confined to a particular place without seeing the snow. The storyline depicts the plight of Chitpur. According to the triad theory, the novel's three basic categories of spatial-verbs are spatial and time, the twenty-first century and the life of verb executioners. The misery and sorrow of Calcutta is the misery and sorrow of the whole of Indian society.

Although Calcutta has a long tradition of history, the holy river Ganga flows through it, but its contemporary social and political background is fragmented. Meera shows the various parts of the city of Calcutta, which are full of good and evil, such as Rabindranath Tagore, Thakurbadi and Sonagachi. At one end of Calcutta is a living cemetery and next to it is a chicken coop-like house in front of a tea shop and barber shop. As time, development and society progress and capitalism seeks to seize development, Mahatmaji's ideas become irrelevant. In today's society, we see the Gramaswaraj dream of development starting from the common man and the villages not coming true, the number of coffers of the upper castes increasing and the stomachs of the common people coming to life. Whether it is Calcutta or Kerala, it is an indisputable fact that ordinary people have to endure fate and starvation as everything goes after global development. The Executioner mentions the Durga Puja, a cultural festival in Calcutta. During Durga Puja, there was a culture in Chitpur where it was believed that it was auspicious to make a Varadurga out of straw and mud, buy sculptures from shops and keep them at home.

Cremations are regularly held at the cemetery on the banks of the Ganges. Many landless people bury their dead in this swimming ghat. Those who do not have money dump their bodies in the river Ganges. Meera shows the readers that Bhagirathi, who was brought to earth from heaven through hard work, is now becoming a filthy canal.

The Ganges is a part of the entire culture of India. So its destruction is the destruction of the whole of India. From the lifestyle of the executioner family, one can understand how an ordinary family lives in that country. When there is no caste work, the elder brother runs a tea shop and the younger brother runs a barber shop trying to earn a living for a joint family. Despite being government employees, the government denies benefits against this family. They do not kill sheep or cattle. The executioner's heart is beating too. That heart does not want to kill man. Yet this group, which administers justice for the state, is thrown out like grass when the need arises.

Executioners also need to find out if they have a stomach and if it fills up, the social system that created them. It goes after the big corporate sharks without even bothering about it and bribes and corruption are rampant even

in the higher echelons of government. If in the name of India that culture is able to keep the multilingual people dressed in different clothes and eat a variety of food under one umbrella, then the distinction between superior and pauper is not logical. But circumstances have created such a situation. Executioners are proud of their tradition of settling in Chitpur long before the Europeans made Calcutta a white and black city, and before the Basques and Sets formed a population on the banks of the Hooghly River. Today, algae-covered, narrow and filthy, the heart of Chitpur is Rabindranath Tagore's ancestral home, Joroshongo Thakurbadi. The ancient cemetery where trayinukalilayunna before Thakur badikku Lal began basarilninnu ravindrasaraniyilute Madan Chatterjee leyinilute Printing pras'sukalum paccattikkatakalam pinnittal jatrpara of the theater company and the Bazaar up and walk macchuva of Red Street, right turn to fruits, bazaars and the fish and sell seanagacci, turned to where nintalaghatt the streets of The Strand readilekkukayariyal all otuviletticcerunna gangatiratte Neem talaghatt. All this is the new geographical setting of Calcutta. Turn right at Trans Road and you will find Thakumma's Shiva Temple and Hemant Mallik's Kali Temple. The place where the goddess of death resides is called Kalighat. Legend has it that Kali Ghat is the place where the thumb of the right foot of the Goddess was cut off by the wheel of Lord Vishnu. Sacrifice was regularly performed at Kalighat. Funerals, the sound of motorcades, and the screams of sacrificial animals are louder than the sound of circular trains, and the smell of burning oil in shops and the smell of cremation come together in people's noses. The destiny newspaper started by Jotindranath Banerjee, also known as Bogha Jotin, was formed against the British. Today it is in a dilapidated condition. At the helm is Manoda, a patriot and his colleague Nischal. That is where a girl named Chetana came looking for a job. The job of a proof reader.

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As the nation enters the path of development, employment opportunities for women and girls increase. The new generation of girls prefer jobs such as modeling in the media, especially in the field of channeling, rather than a job that suits their education. When the consciousness is different there, Chitpuram wears the mantle of development. At any given time the area was crowded with shops and lots of shops but the development was for the elite. The poor want an early day and good clothes. Mallik Bazaar, the flower market, was always busy. Because development does not know the strategy to save man from death. The market was always full of people buying the last wreaths for the dead and flowers for the body. Chitpur people are intellectually gifted. But the channel media, TV and radio, where money is an obstacle to their education, are actively seen there during this period. The fact that the executioner family, who find it very difficult to live, also has an old-fashioned TV is proof of their worldview. Football and fairs and news are appearing on the channels. Separate channels for each. Job vacancies and job opportunities are increasing in each sector. Fanibhushan Gridhamallik was a regular executioner who bought newspapers even in extreme poverty. The executioner's family was very hospitable. Its women did not have the information to identify lies or deception. But Chetana, an elementary-educated executioner, was able to identify injustice and violence.

The social environment of women is still uncivilized, with girls being married off at an early age, having children at a very young age and divorcing in the name of dowry. When male domination strikes women with blows, thunder and oppression, a group of men who pretend to be reformers turn to prostitutes on Sonagachi Street. His women, who are powerful, wealthy and handsome, beat up a family who earns a living by working day and night. The women of Chitpur are proud of their wealth but the women of Sonagachi are rich. When there is no pride where there is wealth and there is poverty where there is pride, there will be only one of these two things in that country. Today's rusty culture has turned fools into throwing their wealth into the lap of prostitutes. The novel shows that the decline of Arsha Bharata culture such as Mathrudevobhava, Pitruudevobhava, Acharya Devo Bhava, Vasudhaiva family, Satyam Vada Dharma Chara is taking place

today. The novel still shows poverty and hunger. Farmer suicides and the ensuing food shortages are a recurring theme in Calcutta. Calcutta is in the midst of theft, kidnapping and clashes between political parties.

Today's people do not have the revolutionary spirit and resilience that they used to wave against the British. Government must protect the rights and justice of the people. When the Supreme Court shows indifference to it, it also becomes a seat of corruption and exploitation. Mistakes turn right in front of money. The real culprits are punished for the wrong that innocent people do not do without being punished. Diseases, deaths, and violence against children are on the rise. Undiagnosed and untreated diseases, pathogens, and the risk of infection are common among the general population, especially children. Many die without treatment. Eventually, the corpses flow into the river Ganga without money to cremate them and perform penance. The problems faced by the contemporary characters in the novel are noteworthy. Ramdev, who is bedridden without arms and legs, is a big social problem. The narrator Ramdev exemplifies how the hypocrisy of his own father and the media world destroys the life of an ordinary person. Ramdev, who has a narrow mindedness that hates tradition and loves women only in his family, is a question mark to the whole world. Thirteen-year-old Mridula Banerjee, six-year-old Amolita and a girl from Imphal are all known to be martyrs of male domination in the future. Calcutta is also a portrait of the family of a sick boy who lives above the stream, emitting insects from his ears and body parts.

